

# *Safinah*

An International Quarterly Journal of Islamic Studies  
Vol.5, No.20, October-December, 2012

Published by: Naba Cultural Organization  
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## *Editorial*

### *A peaceful dialog amidst the smoke and war*

The continuous occurrence of bloody events and wars, in different parts of the world, mainly conducted , but not limited to ISIS organization, and supported by the extremist Wahhabis in Saudi Arabia, and their friends in Gcc and the region, has fortunately received the unanimous global condemnation and opposition.

After so many tragic wars, the scholars, intellectuals, politicians and the religious leaders have come to the understanding that war and arms are not suitable guides to a peaceful co-existence of the nations.

On the other hand, all the authorities of the states of the international organizations, politicians, scholars, and the leaders of the great divine religions have frequently reiterated that ISIS and other terrorist and extremist groups do not represent Islam.

We are proud that our policy in this quarterly magazine has been according to the peaceful teachings of Islam, tolerance, prevention from any form of violence, co-existence with other religious and social communities preserving environment, civil rights, human and humanitarian rights, social freedom, etc.

We believe that there is a positive relation between various measures of freedom and liberty, and economic growth and welfare. We also assume that characteristics of legal systems influence the available social liberties in every society.

In the current issue, our writers and translators have provided very interesting articles for you such as “ the Philosophy of Prophethood, the verses of life, the principles of friendship, happiness in Islam, the Role and position of keeping one’s promise in the Islamic community, some questions and answers about justice in the acts and behaviors of the Almighty God”, etc.

There are many youth in different Islamic communities, or even those born in the western countries, who are interested to know the Islamic view about the above social issues. Does the Islamic practice and traditions confirm the principles and characteristics of the modern societies and modernity as a whole?

We are glad to acknowledge that Shia aware scholars and jurists, according to the teachings of our holy imams, and their commentaries from the holy Quran, and in an atmosphere of moderation and rationalism, have a response to immorality.

We are also very grateful that similar voices are heard from different parts of the world. Recently I received a copy of “the study Quran”, a new England translation and commentary of the Quran, edited by Dr.S.H. Nasr. The book has been endorsed by a list of Muslim academics. It is done in a moderate manner, and is evaluated as an important work done on the Islamic faith in the England language to date.

*Hamid Farnagh*

# *Lessons about Prophethood*

## *The Philosophy of Besat*

*(Part. 5 and the last part)*

**Muhammad Biabani Oskouei**

*Abstract: the present article is the last part of lessons about prophethood. During these lessons we have dealt with the philosophy of sending prophets, their roles in our life and what they add to our life. In this article we deal with their roles in bringing peace and justice to our society, reminding us of God's blessings, and their role in recognizing the truest path of life.*

One of the responsibilities of prophets is to ***explain benefits and harms*** on the part of people; human beings due to their incomplete knowledge regarding themselves are not informed of all their capabilities. In order to reach this self-cognition, they need some guidelines to lighten their way to salvation. After such cognition, if they fail to behave well, it is still illogical to punish them; in fact, it is unfair to punish someone without prior admonition. Therefore, if God wants to punish someone, He should warn him in advance about the consequences of his actions. He sent His warning by His prophets.

***The aim of creating humankind is to worship God***; to this end, some incentives for peoples are needed. God by sending His prophets sent His message to people to motivate them to worship Him.

***Spreading justice is one of the main goals of prophethood***. To be able to bring justice to each society, first we should start from each and every human being, from ourselves. We need to know abilities and rights of ourselves. What we deserve and what we should expect from ourselves. God provides human beings with this knowledge by His prophets.

In addition, ***teaching and training people are of the most important responsibilities of prophets***. These two are complementary and neither of them can be useful without the other one. “Training” means controlling physical and spiritual abilities and leading them to a specific goal, which is “worshipping God”.

The teachings of prophets all aimed at reaching us to this point. The holy prophets did not hesitate to do whatever they could to get people closer to the afore-mentioned goal.

## *The Results of Besat*

### *Declaring what truth is, what untruth is*

According to the revelation of God, human being is a creature who had experienced other worlds before coming to this world. He/she will leave this world and migrate into another world. Therefore, human being will not perish and become nothing by death but death is just a form of migration into another world.

Human being will not know him/herself completely in all aspects if he/she can not find a way to connect to his/her creator. When he/she can not know him/herself, it is impossible for him/her to realize what is good or bad for him/her. Finding a way to connect to his/her creator is the only solution for this problem. And inevitably, to connect God, he/she should connect prophets or infallibles sent by God.

Imam Sadiq in a reply to a disbeliever who asked about prophets and messengers said, “as soon as we realize that there is a creator for us above us and superior to everything, a creator who is All-Wise and Exalted, Who is impossible to be seen by His creatures ... we can comprehend that so He should have messengers among His creatures whom invite people to Him and guide people to their benefits and show them their harms.

In another tradition , Mansoor ibn Hazim said, I asked imam Sadiq “when a person realizes that there is a God, then he should search about what makes God angry or satisfied. And the causes of His rage or satisfaction can only be understood by revelations or by messengers; as we do not receive any revelation from God, so we have to look for the messengers. Imam Sadiq said, “You’re right. May God bless you.”



Therefore, one of the benefits of prophets and messengers is that people can realize their own benefits or harms and by following the guidelines do their duty and bring salvation for themselves.

On the other hand, torture and reward are meaningless unless the reasons of them become clear in advance. Therefore, God should declare His dos and don'ts first and if His creatures do not follow His rules, they deserve to be punished.

God says, ***“and not say, when a disaster befalls them on account of that which their hands forwarded: 'our lord, why did you not send a messenger to us so that we might follow your verses and so that we might be among the believers.’”(the holy Quran, 28:47)***

In another place God says, ***“...nor do we punish until we have sent a messenger.” (the holy Quran, 17:15)***

Or

***“Messengers bearing glad tidings and warning, so that the people will have no argument against Allah, after the messengers. Allah is the almighty, the wise.” (the holy Quran,4:165)***

Prophets through giving God's orders to human beings and inviting them to truth and warning them about sins do their duty and no place will remain for people to make excuses.

Imam Ali said, “He appointed His messengers among people and sent His prophets to them to propagate ... .”

In this way, everyone will face the outcomes of his actions and based on his free will and deeds is going to be a heaven resident or hell resident. God says the hell dwellers will be asked, ***“Did no one come to warn you?”*** and they will answer, ***“yes, indeed' they will reply, 'but we rejected the Warner (messenger) saying: 'Allah has not sent down anything, you are but in great error! ’” (the holy Quran, 67:8-9)***

## *Giving glad tidings or warning*

The reason of creating mankind and jinns is that they worship their God willingly. And it is obvious that prophets were appointed to prepare the prerequisites and pave the way to this end. He creates hell and heaven, and He sent the holy books to His prophets. These two places of hell and heaven are counted as the reward or punishment for human beings and ***human beings can choose either place.***

God says, ***“We did not send you (prophet Muhammad) for all mankind except to bring them glad tidings and to warn, but most people do not know.”*** (the holy Quran, 34:28)

## *Justice*

God likes justice to be widespread in all societies and people live in justice. In Quran we read, ***“believers, be dutiful to Allah and bearers of just witness. Do not allow your hatred for other people to turn you away from justice. Deal justly; it is nearer to piety. have fear of Allah; Allah is aware of what you do.”*** (the holy Quran, 5:8); ***“Allah orders justice, and good deeds”*** (the holy Quran, 16:90); ***“say: ‘my lord ordered justice.’”*** (the holy Quran, 7:29)

Justice – which means putting everything in its proper place – includes all duties including individual, social or political duties. Justice means observing your right in all aspects while avoiding violating other people’s rights. So if all human beings observe their own rights and do not violate other one’s rights, all can live in peace and society will blossom in happiness and prosperity. If rights are violated, society will lose its freshness and peace, end up in anarchy and unhappiness.

Therefore justice does not mean equality but it means observing rights of everyone. There is no doubt people are different regarding their

talent and abilities. Therefore, it is not true to see everyone the same. A person who does good deeds is not equal to one who does not do good deeds. A faithful person is not equal to someone who does not believe in anything.

***One of the significant goals of prophets is to invite people to justice.***

To be just needs good understanding and this is impossible without being connected to God. Therefore it is essential that God provides His creatures with the equipment and prerequisite of being just. One of the prerequisites is knowledge of it; as all human beings are free in their decisions, and as they have carnal soul, they usually tend to commit sins. Satan is always hiding on their way. He deceives them and leads them to the wrong way. Hence, besides having good knowledge, a power is needed to face tyrants of inside or outside (carnal desire or cruel peoples). The Almighty God by sending His prophets, the holy books, and creating hell and heavens paves the way of overcoming justice in societies. God says in His book, ***“We have sent our messengers with proofs, and sent them with the book and the scales, so that people might establish the scale (of justice). We have sent down iron in which there is great might and diverse benefit for people, so that Allah knows those who help him and his messengers in the unseen. Indeed, Allah is the strong, the almighty.”*** (the holy Quran, 57:25)

Every nation has a messenger. When a messenger is appointed among them, he will judge justly and no one would be oppressed. Therefore the Almighty God by sending a Book and setting guidelines for people wants people to spread justice among themselves. But cruel rulers and hypocrite scholars whenever found their interests at risk, stood up against prophets; they threatened people or spread doubts among people to stop them following God’s order.

## *Teaching and training*

The fundamental of getting to perfection is to be trained in a suitable way. No one can get anywhere unless he/she enjoys good training. It is worth mentioning though in order to get to perfection, human beings need to recognize their abilities first and then find a good way to manifest them.

It is clear that to be trained and taught, we need to pass through various levels from low levels to high levels. Training our soul needs knowledge, and to gain knowledge we need spiritual training. There is a cooperation between gaining knowledge and training our soul and vice versa.

We need knowledge to reach salvation. As we have mentioned earlier, the reason of creating mankind is to worship God. Therefore, whatever he/she learns should get her/him closer to this goal. Human being should know going far from this goal will waste his life. Unfortunately it is feasible that due to lack of good training, human beings miss the right path and end up in misfortune.

God sent His prophets one after the other one to inform them of the dangers ahead, provided them with proper tools to overcome obstacles...

God states, ***“our lord, send among them a messenger from them who shall recite to them your verses and teach them the book and wisdom, and purify them; you are the mighty, the wise.”*** (*the holy Quran, 2:129*)

Though these verses have been sent for prophet of Islam, it is clear that this is not specified to him and it is applicable to all prophets and messengers. There is no doubt one of the significant goals of all prophets is to teach and train people.

**The principles of prophets in training people:**

1. Reminding people of God
2. Inviting people to pray and worship Him
3. Confessing His greatness
4. Avoiding Satan and his temptations
5. Keeping away from tyrants
6. Confessing and believing in the day of Doom and the other World; hell and heaven
7. Accepting prophethood and holy books

God says, ***“we sent a messenger to every nation, saying: ‘worship Allah and avoid the idols. Amongst them were some whom Allah guided, and some justly disposed to error. travel in the land and see what was the end of those who belied (the revelation and the prophets)!”*** (the holy Quran, 16:36)

God has selected His messengers from human beings; they speak to people with their own language, so there would be no hindrance or misunderstanding on the way of training.

***“We have sent no messenger except in the tongue of his own nation, so that he might make everything plain to them. But Allah leads astray whom he will and guides whom he will. He is the almighty, the wise.”*** (the holy Quran, 14:4)

*Endeavour of prophets in training human beings*

The holy prophets did their best to convey God’s order to people. They did not hesitate and they benefited from whatever they had. They sacrificed all their life for this purpose.

***“Who were delivering the messages of Allah, fearing him and fearing none except Allah. Allah suffices as a reckoner.”*** (the holy Quran, 33:39)

Imam Ali said about their perseverance in showing people the true path, “(They were) The messengers whose few members of followers and numerous opponents did not stop them.”

It should be said that they were always the first one who did whatever they invited people to. Because a leader of a society should act according to what he said to others and then asked people to follow him.

God states, ***“believers, why do you say what you never do? it is most hateful to Allah that you should say that which you do not do.”*** (the holy Quran, 61:2-3)

And imam Sadiq said, “don’t be a person who invites to good deeds just by his tongue, do it and let other learn from your action, from your honesty, and from your piety.”

Therefore a person first should do whatever he says. People who are witnessing him will trust him and follow him after that.

### *Reminding blessings of God*

The last part of this article is the point of making people see God in everything. God sent His prophets to remind people of His blessings, because remembering these blessings will lead people to be thankful. Imam Baqir said, “God sent to Moses, do love me and make my creatures love me. Moses said, oh God! You know that to me no one is as dear as you are, but how can I enter people’s heart? God revealed to him, do remind them of my blessings...”

# *Bada*

**Reza Brenjkar**

*Abstract: Bada' means "a change in non-confirmed destiny". This Islamic significant concept declares that **God is always free in changing people's destiny**. There are valuable proof in Quran and the words of infallible imams concerning this concept. Bada' can be also confirmed logically. in the present article we will learn about its different aspects.*

**Badā'** (the literal meaning of the word: "revealing after concealing", "alteration in the divine will" or "origination of something new") refers to God revealing his Will about a decision. Bada' opens the doors of humbleness towards everyone even infallible imams. Understanding Bada' casts lights on every aspect of human life. Prayers, charity-giving, alms, and strengthening the ties of kinship are some ways that accordingly God will make a change for better in our lives.

### *Bada'*

Bada' is one of the most important Islamic beliefs which can influence our understanding about God, prophets, imams and even mankind. There are quite a few number of Quranic verses and traditions mentioned in Shia and Sunnite books regarding this topic.

### *The meaning of Bada'*

Bada' means "a change in destiny when it is not fixed". Our destiny is considered to have two parts: "**absolute and unchanging**", and "**changeable and flexible**". As it is clear a change is feasible in the latter part. Imam Baqir said,

"Some affairs are absolute and unchanging, they are fixed and eventually they would happen. Some other affairs are going to be determined by the Will of God; He would put some affairs first before some others, He would erase some, approve some and make them happen."<sup>1</sup>

Bada' is derived from "b-d-v" means reappearance; and it is used in two senses; "revealing after concealing" and "appearance of a new

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<sup>1</sup> Tafsir Ayashi, 2:217.



decision”.<sup>1</sup> The second meaning can have two meanings: “origination of a new decision without any prior decision” or “making a decision which is against the previous one”.

One of the most significant Quranic verses concerning Bada' is the following:

***“Allah blots out, and He establishes what He Will. With Him is the essence of the book.”*** (the holy Quran, 13:39)

Imam Sadiq says, “Can erasing be applied to anything except something which was present and existed once? And can creating be applied to something except a thing which did not exist before?”<sup>2</sup>

Imam Sadiq in the explanation of the above verse referred to “a Book” which is not Quran. He said that truly there is a book from which God eradicates or in which He adds whatever He desires. In this book, the changeable destinies have been written which can be altered by prayers, alms, good deeds, etc. But when they enter Ommul-Kitab, even prayers can not make any change in them.<sup>3</sup> (And they will happen exactly the same.)

From this tradition, we can infer that there are two books. One of them is Bada' book and other one Ommul-Kitab book. Whatever God determines for us based on our present personality is written in Bada' book and it can be changed. But when they enter Ommul-kitab, they are not changeable. The knowledge of angels, prophets and imams about future is from this book. Imam Sadiq said that God has two types of Knowledge. One is hidden and no one knows but Him and Bada' is of this

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<sup>1</sup>Al-Qamus Al-Mohit, Al-Sihah, Mojam Meqa'ees al-Loqat, b-d-v entry.

<sup>2</sup>Osul Kafi, 1:147.

<sup>3</sup>Tafsir Ayashi, 2:220.

type. The other one is the knowledge He taught to His angels and prophets.<sup>1</sup>

The hidden knowledge here is Ommul-kitab in which Bada' will not happen. The interesting point is even Bada' and all changes which are going to happen are written in this book. This part of knowledge is just for God and because of this we claim no one is Omniscience.

It has been said from imam Ali, imam Hassan, Imam Husain, Imam Sajad, imam Baqir and imam Sadiq who said,

“By God, if it was not that verse in the book of God (Sura Raad, verse 39), definitely I would inform you of whatever is going to happen till the Resurrection day, and that verse is this “Allah makes to pass away and establishes what He pleases, and with Him is the basis of the book.”<sup>2</sup>

Of course this tradition is about Bada': the events which are changeable. In a tradition in one of the Sunnite's book, one interpretation of the mentioned tradition given by holy Prophet is the length of life, which means God will decrease from the years of our life and will add to it as He wishes.<sup>3</sup> Or in another tradition, another interpretation has been given which is livelihood, it means God will give or take whatever He likes.<sup>4</sup>

Another important verse concerning Bada' is this, ***“the Jews say: 'the hand of Allah is chained. ' their own hands are chained! and they are cursed for what they said! Rather, His hands are both outstretched, He spends as He will.”*** (the holy Quran, 5:64)

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<sup>1</sup> Osul Kafi, 1:147.

<sup>2</sup> Qorb Al-Asnad, 353; Biharul Anwar, 4:97

<sup>3</sup> Al-Firdos, 5:261

<sup>4</sup> Al-Tabaqat al-kobra, 3:574

According to imam Sadiq, Jews here did not mean God has hands and His hands are tied up by a rope but it means God had made His decisions as He desired and the decisions are not changeable. God answered them revealed the mentioned verse.<sup>1</sup>

This verse and the traditions assert a logical issue which is God's Unlimited Power. This Unlimited Power should be able to make any change any time when He likes: turn a destitute one into a wealthy one, lengthen someone's life or shorten it, etc.

Therefore Bada' means revealing something new which is different from previous one. It can cause the prior thing being eradicated completely or making something completely new. For example a job was written for a person but after Bada' another job is replaced with the present job. Or something can be added or deduced from the book. Or something can happen before something else.

Imam Baqir said that God does not abandon whatever existed (before us), or it is present now or will be in future unless He has recorded them all in a book. This book is at His presence and God considers it. Then He will put whatever He likes before other things. He will postpone whatever He likes. And He will erase whatever He wishes. He will give existence to whatever He desires....<sup>2</sup>

In Quran there are numerous verses asserting Bada', for example Yunus tribe was going to be tortured but people's repentance hold that torture back.<sup>3</sup>

***“Why, was there never a village that believed and its belief benefited them? Except Yunus' nation, when they believed, we spared***

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<sup>1</sup> Tohid Saduq: 167; Tafsir Ayashi, 1:330

<sup>2</sup> Tafsir Ayashi, 2:215

<sup>3</sup> Ibid, 2:136

*them from a degrading punishment in this life and we gave them enjoyment for awhile.” (the holy Quran, 10:98)*

### *The logical reasons for Bada’*

Beda can be approved logically. Each human being by contemplating on his situation can understand that his/her situation can be changed. Anyone who believes in God and asks for a change for better, in fact, believes in Bada’. Logic accepts that God should be Omnipotent. According to this, He could be able to make a change in whatever He likes.

## **The role of Bada’ in knowing God, knowing prophets and imam and knowing human beings**

### **Knowing God**

Proving God’s Power and Freedom is the most important impact of believing in Bada’. It means that even God’s chosen destiny for people will not limit His freedom in changing that chosen destiny.

### **Knowing prophets and imams**

Due to the importance of Bada’ in recognition of prophets, imam Riza said, God did not choose any prophet unless He ordered them to prohibit wine and confess to Bada’.<sup>1</sup>

By Bada’ prophets learned that though God had informed them of the destiny of everything and every one in the world but these destinies can be changed and this knowledge is exclusively for God; in this way, Prophets would not rely on their knowledge only and feel their dependency to God in all affairs. The only knowledge which is unchangeable is God’s

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<sup>1</sup> Al-Touhid, 334

knowledge while knowledge of angels, prophets and imams are all subject to change. Therefore, they would not rely on their knowledge unless in those affairs which are absolutely confirmed and fixed by God such as reappearance of imam Mahdi (a.s.).

### **knowing human being**

If we refuse Bada' and assume that God has made unchangeably decisions for every creatures and then abandon them by themselves, there would remain no motivation to make any change. If God is not going to change our destiny by our prayers, why should we implore Him and why does He invite us to pray?

Believing in Bada', from one hand, will bring hope and motivation to our life and from the other hand will strengthen the willing to pray and implore God.

### *The causes of Bada'*

Each action - positive or negative – can make a change in the destiny of people. In Quran and traditions some causes have been mentioned especially prayers, alms, strengthening the ties of kinship are considered to be among these causes.

The holy prophet recognized prayers as a key in changing destiny:

“Prayers can change destiny, even if it is approved and fixed.”<sup>1</sup>

Imam Sadiq said, “pray and ask from God and do not say God wrote my destiny and it is not changeable.”<sup>2</sup>

Imam Kazim said,

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<sup>1</sup> Osul Kafi, 2:470; Tarikh Baqdad, 13:36.

<sup>2</sup> Osul Kafi, 2:466.

“It is on you to pray, because prayers and imploring God will hold back a disaster which is about to happen to you, and just a signature left to make it happen.”<sup>1</sup>

Prophet said about the importance of giving alms in postponing death, “giving alms will hold back a bad death from human beings.”<sup>2</sup>

Imam Baqir said, “Being a benefactor and giving alms will keep away poverty, will lengthen life, and will hold back a bad death.”<sup>3</sup>

Prophet said about the role of frequently visiting relatives and strengthening the ties of kinship in postponing the time of death and a cause of prosperity like this:

“Anyone who likes to postpone his death and being prosperous in his life time should visit his relatives frequently.”<sup>4</sup>

As good actions can cause good changes in our destiny, bad actions can cause change for worse in our life.

As we have seen Bada can add an invaluable aspect and depth to our life. It can cultivate hope in our heart to try to change life for better not only for ourselves but for others and in whole for society.

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<sup>1</sup> Ibid, 470

<sup>2</sup> Ibid, 4:5

<sup>3</sup> Bihar Al-Anwar, 96:119

<sup>4</sup> Osul Kafi, 2:152

*The Role of Keeping One's Promise in  
Consolidation of Social Relations  
According to Imam Ali*

Sayyed Reza Mosavi<sup>1</sup>

Zeinab Ghasemi Ghoharrizi<sup>2</sup>

***Abstract:** This paper aims to examine, based on Nahjul-Balaghe, the Imam Ali's view about the role of keeping words in strengthening social relations. Keeping word is one of most apparent moral and social values which can improve social relations and prepare the ground for healthy and humane relations. Keeping one's promise, in Imam Ali's attitude, is a divine obligation and is respected by all people, specially Muslims. Realizing this among all social classes requires some conditions including faith, honesty, piety, dignity and equanimity, and so on; and its effects are collective trust, improvement and progress, security, peace, justice, cooperation, order and so on. Therefore if society's members adhere to*

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*Imam Ali's guides and keep their promises, then collective trust spreads through the whole society so that sin and crime rate in the society will be decreased and relations will be formed according to honesty and justice. Then, the society makes its way towards progression and development, and all enjoy its advantages. This paper is based on descriptive-analytical research methodology and its method to collect data is library searching.*

**Keywords:** Keeping one's promise, Consolidation, Social Relations, Imam Ali

### **Introduction**

Human being is a social being and society needs laws and rules to strengthen and to preserve social relations in it and Keeping one's promise is one of the most important rules in this regard. Keeping one's promise is an important virtue of social ethics which humans understand its necessity intrinsically, and it has an important role in organization and elevation of the society, thus we can consider it as one of the most fundamental bases for happiness and healthiness of the society and an individual. Keeping one's promise is like a thread that consolidates and fastens social relations, and if there is no such obligation in a society then sound social relations will be collapsed and the society loses its creditability and position.

Keeping one's promise is discussed from many different aspects, but this paper tries to examine this subject scientifically from the aspect of "social ethics". Like many other ethical terms, keeping your promise also is a mutual matter and has two sides; it may occur between God and human or among humans, which here our focus is the latter.

Binding to promise and vow for Imam Ali is a principle which is accepted by all peoples, he said that: "there is no other obligation among divine obligations like keeping one's promise which is accepted by all peoples despite their different beliefs and worldviews."<sup>1</sup>

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<sup>1</sup> Nahjul-Balaghe, letter 53.



Therefore keeping one's promise is one of the most important social bases to which if we pay attention, then our life will form around the pivot of trust and all will be united, and moving on this way can assure the life's correct path, therefore the rate of crime, lies and betrayal will decrease in our society, but if we ignore this base what will happen is disorder and distrust among people, as high physical and verbal quarrels, emotional and legal divorces are some examples of negligence in doing this divine obligation. Therefore study on this matter is necessary aiming to know about its role in consolidation of social relations; also it is necessary to promote society gradually.

Mohsen Sa'idian in his book "Keeping Word or Essence of Manhood" (2009) collected Quran's verses and narrations from Imams and used stories and poems to examine keeping one's promise and trusteeship, and Mostafa Delshad in his "Sun's Countenance" (2012) analyzed Imam Ali's deeds in different individual and social fields, also he briefly discussed "the principle of keeping one's promise and vow". Kezem Rahbar in a paper titled "Vows and Covenants in Nahjul-Balaghe" (2007) has referred to kinds of vows and covenants in Nahjul-Balaghe.

The present paper seeks to answer this major question that what is the role of keeping one's promise in consolidating social relations in the view of Imam Ali based on Nahjul-Balaghe? The present paper's methodology is descriptive-analytical and its tool to collect data is Imam Ali's words which are found in narrations and specifically in Nahjul-Balaghe and its commentaries.

### *Definition of Ahd (Vow)*

"*Vafa*" (loyalty to duty) means "accomplishing something"<sup>1</sup>. "*Ahd*" means "keeping and observing something continuously, and "*covenant*" is called as Ahd because it is "necessary to observe it"<sup>1</sup>.

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<sup>1</sup> Ghoreshi Banayi, 1986, vol 7

Vafa or Ahd (keeping vows) means that promises should be accomplished fully as they were promised<sup>2</sup>. According to Holy Quran: 5, 1, “***O, you who believe! Fulfill the promises***”, keeping one’s promise is an obligation<sup>3</sup>.

Consolidation means strengthening and fastening<sup>4</sup>. And the term “relations” as plural of relation means ties or connections<sup>5</sup> and something that makes a connection. Social relation in sociology is used for the description of conditions in which two or more persons are engaged in a behavior in which each of the sides interprets it meaningfully.<sup>6</sup>

### *Social Effects of keeping one’s promise*

Keeping one’s promise has a direct effect on all aspects of individual and social life.<sup>7</sup> Therefore it leads to more equality for social life. Here some effects of keeping one’s promise on society will be introduced.

#### **1. Collective Trust and Consolidation of Social Relations**

The most valuable property of a society is mutual trust among its members. Principally it is mutual trust that can connect separate individuals to be like a chain, links to each other.

Keeping one’s promise leads to firmness of all social relations. As Imam Ali said: “keeping word, surely, is a companion of veracity and I know no other shield more preserver than keeping word”<sup>8</sup>.

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<sup>1</sup> Ragheb Esfahani, 2001, see Mesbah Yazdi, 1999, vol 3

<sup>2</sup> Ghoreshi Banayi, Ibid

<sup>3</sup> Sajadi, 2000, vol 2 and 3

<sup>4</sup> Mo’in, 2007, vol 1

<sup>5</sup> Ibid. vpl 2

<sup>6</sup> Weber, 1994

<sup>7</sup> Tabatab’i, 1994, vol 5

<sup>8</sup> Sharif Razi, Ibid, sermon 41

On the other hand, breaking word and not keeping promises have most effect on development of pessimism and distrust among friends. In this regard Imam Ali said: “don’t trust in a friend who doesn’t keep his word.”<sup>1</sup>

However, what brings consistency in society is collective trust, and keeping word has a direct effect to produce this trust. The greater binding to vow among people leads to more trust among them and through increasing the trust, more consistency will happen among society’s members, therefore social activities take place on a correct way.

## **2. Growth and Development of Society**

On one hand, keeping word assure healthiness of relations, and on the other hand, is a base for development of society and better realization of its goals; All social affairs will be destroyed through violation of vow and covenant and trust turns into distrust and a hard obstacle will be placed on the way of society’s progression and achieving organizational goals. Binding to vow and promise is the way of reaching best individual and social achievements, as Imam Ali said: “being trustee is a virtue for its owner”<sup>2</sup>

Naturally in a country whose people regard loyalty to their promise as a human, moral and religious duty for themselves and are diligent to observe it, financial commitments and trade contracts will be formed according to full trust and confidence, so this may lead to the country’s economic growth and peoples’ healthiness, because in this way debtors will pay their debt in due time and sellers will deliver goods according to their commitments to purchasers, thus economy’s wheel will turn smoothly and continuously .

More than everyone, Imam Ali has emphasized that his relatives and families keep their vows with people, as when Aghil, his brother, insisted

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<sup>1</sup> Tamimi Amadi, 1987

<sup>2</sup> Tamimi Amadi, Ibid

to be given some money from public properties, Imam Ali brings close a heated iron to his body as a warning and said “like a mother moaning over her child death, moaners cry for you, you complain of an iron which a man heated it playfully, but you push me towards a fire which is flamed by God’s Rage, thus you cry for pain but don’t I cry for ignition of God’s Rage?”<sup>1</sup>. Therefore keeping word and vow brings about power and respect, but breaking it causes weakness and destruction.

### **3. Security and Peace**

If vows and covenants are observed in a society, then security and stability for this society are guaranteed and people can do their work without concern and anxiety. As Imam Ali in a letter to Malek Ashtar said: “if you enter a covenant with your enemy or promise him mercy, keep your word and do it and defend your word by your life! ... with His blessing and mercy God places a vow which is announced in His name as a shelter for His creatures to be in peace there and for their works invoke Him”.<sup>2</sup>

Any covenant which does not oppose rightness and divine canon is a divine one, thus for Imam Ali, any such covenant with anyone, even enemy, is a divine covenant.

God has laid vow among His creatures in order to develop peace and security in society by committing to it, thus Imam Ali said: “anyone whom loyalty has laid in his heart, people are secure from his disloyalty”.<sup>3</sup>

Anybody who has placed loyalty in his heart and stood resolute about it, although it is a concealed matter, his heart will be influence and he will

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<sup>1</sup> Sharif Razi, *Ibid*, sermon 224

<sup>2</sup> *Ibid*. letter 53

<sup>3</sup> Jamal Al-Din Khansari, 1990, ch 5

be secured from disloyalty and will become a friend of others, but in contrast, disloyalty causes lack of security”.<sup>1</sup>

#### **4. Emergence of Social Justice**

Justice means placing everything in its proper place.<sup>2</sup> Social justice can be realized in the light of keeping one’s promise, and if because of power or any other excuse, some people are able to break their promises freely, then social justice is the first thing that will be collapsed. After taking power, Imam Ali immediately attempted to spread justice among people and insisted on his vow for fulfillment of social justice. He returned to public treasury that was given to specific persons by Osman and said: “ I swear to God that I will return public treasury to people, even if they are spent on wives’ dowries or spent to purchase female slaves, because justice (for all classes of society) is an openness, and someone who feels that justice is tight (and bitter) for him, oppression is tighter for him”<sup>3</sup>. “Justice is the cause of prosperity in society and public consent, it extinguishes riots”.<sup>4</sup> Maintaining justice equals enforcing the highest divine order under whose light everything become alive and firm. “The generous God makes justice as the pillar of humans’ life and their survival, and also the cause of removal of cruelties and sins and enlightening of Islam’s light”.<sup>5</sup>

Declaring people’s rights upon him and his rights upon people, Imam Ali believed that his most important right upon people is their loyalty after their covenant with him: “Oh people, I have a right upon you and you

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<sup>1</sup> Ibid.

<sup>2</sup> Sharif Razi, Ibid, fragment 437

<sup>3</sup> Sharif Razi, Ibid, sermon 15

<sup>4</sup> Makarem Shirazi, Ibid, vol 1

<sup>5</sup> Tamimi Amadi, ibid

have a right upon me ... and my right upon you is that you be loyal about the allegiance you pledged to me”.<sup>1</sup>

Allegiance is a covenant that is established between Imam and people, a firm and binding covenant based on which Imam and the ruler must always considers people’s prudence, develop security, and prepare necessary conditions for society’s progress, and also people are obligated to back their Imam and act as his powerful arm and never do a thing opposed to their covenant with him.

Someone who, according Islam, has a covenant with others, must enforce it because observation of social justice is more necessary than individual interest and all dissonances are because of injustices. Imam Ali said: “by justice, I covered you with the robe of successfulness and healthiness”.<sup>2</sup>

### **5. As a Cause for Friendship and Superiority**

Keeping one’s promise is the best tool in a friendship. As Imam Ali said: “loyalty leads to intimacy”<sup>3</sup>, also he said: “loyalty is fortress of lordship”<sup>4</sup> Loyalty is the ornament of brotherhood, as Imam Ali said: “loyalty is companion of trustfulness and ornament of brotherhood”.<sup>5</sup>

Those who are loyal to their vows are respectful for each other and this makes them friend, but disloyal ones aren’t favorable and no one tended to have a relationship with them, thus social relations go towards destruction and destabilization.

If people respect their vows and are loyal to them, then unity will be preserved among them and this prevents enemy’s domination, because as

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<sup>1</sup> Sharif Razi, *Ibid*, sermon 34

<sup>2</sup> Sharif Razi, *Ibid*, sermon 78

<sup>3</sup> Agha Jamal Al-Din Khansari, *Ibid*, vol 4

<sup>4</sup> Tamimi Amadi, *Ibid*

<sup>5</sup> *Ibid*

Imam Ali cited from prophet Muhammad, when people break their words, then enemy will dominate them.<sup>1</sup> Thus Keeping one's promise is the cause of friendships and preserves them.

### **6. Beneficence and Receiving Divine Reward**

Beneficence and goodness are fruitful if they are occurred by loyal people, as Imam Ali said: "beneficence doesn't lead to a good effect unless it is done by a loyal person".<sup>2</sup> If one makes a vow and keeps it and is loyal to it, then God will reward him. Imam Ali said: "keep your promise, so it brings you good rewards".<sup>3</sup>

### **7. Reduction of Crime and Sin in Society**

If keeping word is predominate in a society, crime and sin decrease in that society, while breaking vow and disloyalty result in growth of sin. In this regard Imam Ali said: "breaking word will make sin doubled".<sup>4</sup> He in another place said: "breaking one's word will increase burden of sin and will decrease the value of man"<sup>5</sup>

### **8. Cooperation and Order**

With attention to their conditions, people are necessitated to cooperate with each other, and this cooperation is visibly beneficial to families, unions, organizations, the urban society, and at international level. The sense of cooperation is placed inside human being intrinsically so that in hardships they help each other.

Keeping one's promise is one of the elements that make durable cooperation have meaning among people, because if one doesn't bind to his vow then everything becomes disordered and no one can trust others.

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<sup>1</sup> Sheikh Sadoogh, 2006, vol 2

<sup>2</sup> Agha Jamal Al-Din Khansari, Ibid, vol 6

<sup>3</sup> Ibid, vol 3

<sup>4</sup> Tamimi Amadi

<sup>5</sup> ibid

Therefore no cooperation may be occurred in social affairs, and finally those who have power will be able to do everything they want and protect their interests.

In the light of obedience to law and social rules, cooperation can protect order and prevent chaos in society. If vows are broken in a society cooperation will be damaged hardly and disorder will dominate over things. Imam said: “orderly activities will be destroyed because of discordance and wrong doings”

In Malek Ashtar covenant, Imam Ali insistently has advised about discipline in works. “Work of everyday must be done in same day, because every work has a specific time for itself”.<sup>1</sup>

Avoiding hastiness and laziness about doing works are necessary for Imam Ali, as he said: “avoid hastiness at a work whose time isn’t due or laziness at a work that is allowed time”.<sup>2</sup> Thus if one is committed to his obligations and does them in the proper time and avoids disloyalty, the spirit of cooperation and order will be preserved in society.

### **9. Individual Value and Evaluation**

Life is the scene of examination for reaching the human perfections and growth, and elevation of human owes to the degree of perfections which one reaches to, such perfections give beauty and merit to both form and essence of life, and also are the cause of happiness in eternal life for human beings. Keeping one’s promise is the base of humanity and a relying point for all ethical matters, and human’s humanity is evaluated on the basis of keeping word. It is expressed in a saying of Imam Ali: “the value and worth of people are evaluated by their keeping word”.<sup>3</sup>

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<sup>1</sup> Sharif Razi, *Ibid*, letter 53

<sup>2</sup> *ibid*

<sup>3</sup> Agha Jamal Al-Din Khansari, *Ibid*, vol 7



It is the relational abilities that determine a person's personality, and a person with Quranic personality is one who has ability to be present in society in a balanced and sound way. Keeping one's promise is the criterion for evaluation of a person's value and credit, and we mustn't be deceived about his science, since science is as a shell and keeping word is as the core; and human is like a tree whose roots are his commitment to his words. The one who has healthier roots will regard moral matters as principle and will do his best to insist on them.

In Ghase'ah sermon Imam Ali said: "if there is no way but to be extremist, then direct your extremism towards generosity and to do good deeds ... thus insisting on doing good deeds like loving your neighbors and keeping your words".<sup>1</sup> The most perfect moral trait for Imam Ali is keeping his promise.

About description of pious persons, holy Quran also said that keeping one's promise is a trait for them: "***when pious ones enter a covenant they will bind to their word***" (the holy Quran, 2:177).

### **Conclusions**

1. Keeping one's promise has valuable effects on social life among which one of the most important one is mutual trust among society members. This trust is the most significant social property and is the origin of many other effects. It can be said that growth, development, security and peace of the society, consolidation of friendly relations, cooperation and order can be reached in the light of mutual trust.

2. Social justice for Imam Ali may be emerged through keeping one's promise. And this leads to public consent and placing right in its place. If keeping one's promise is promoted in a society, then crime rate and sin will be decreased, and social relations will be healthy and firm.

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<sup>1</sup> Sharif Razi, Ibid, sermon 192

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# *Peace treaty in Mobahelah*

**Nader Fazli  
Raziye Naghashzade**

*Abstract: what we are going to read is the last part of the story of Mobahelah which is a true story; an event which happened at the life time of Prophet of Islam, and there is a verse in Quran regarding this event.*

Ali is the prophet's soul. Ali (a.s.) and Muhammad (a.s.) are equal. Therefore, it makes no difference whether Ali (a.s.) wrote the peace treaty or Muhammad (a.s.) wrote it. Prophet wanted to indicate this important fact. Therefore, he commanded Ali (a.s.) to outline the content of the peace treaty.

For his own assurance, Ali (a.s.) asked:

May my father sacrifice in your way, according to what should I write the peace treaty?

The holy prophet said: O' Abul-Hassan compromise with them according to the way which you consider the best.

Ali (a.s.) is the symbol of the prophet's mercy and another manifestation of the prophet's justice. Because of this, when he went to Christian, he outlined the content justly. The content is as the following:

- The prophet has become dominant to Najranian possession concerning gold, silver, agricultural yields, slaves and even goods and their dishes, but the prophet's greatness and bounty will apply to Najranian. From all of their incomes and wealth they have to pay two thousand sets of cloths annually. A thousand sets of cloths in Moharram month and a thousand in Rajab month.

- The price of each set of cloths should be equal to forty Dirham (silver coin).

- If the price of one set of cloths is more than forty Dirham, it will be deduced from tax. And if the price of one set of cloths is less than forty Dirham, it will be calculated in tax. In this way, all payments would be equal to what it should be. Not less or more than what it should be.

- Najranian can pay horses, camels, shielding or other goods instead of that fixed tax, but the price should be equal to it.

- Najranian should pay the prophet's messenger's expenses. It would not be more than a month.

- If a war breaks out between Muslims and Yamani people, Najranian will be responsible to lend Muslim army thirty shielding, thirty spears, thirty camels and thirty horses. Muslims should return these borrowings undamaged. If any damage happens to them, Muslims should compensate the loss.

- All Najranian lands and its surroundings are under the custody of Muhammad (a.s.). It means they are immune. This immunity is for all Najranian, absent or present, kings or corpsman.

- Najranian church will remain.
- No crosses will be broken.
- There will be no change in any Najranian's salary.
- Their religious belief will not be attacked.
- No hierarch will be dismissed.
- No monk will be dismissed from his monastery.
- And no land in Christian's custody will be seized.

According to this rule, all belongings of churches and monasteries will remain for priests and monks.

- If anyone had been killed in their era, Najranians would not be chastised for that.

- Prophet and Muslims promised not to force Najranian to change their religion.

- If a war breaks out between Muslims and others, Najranian Christian would not be obliged to prepare army for helping Muslims.

- Muslims' army will not enter Najranian's land.

- If a Muslim claims harm from a Najranian, the claim will be judged justly. Nor the Muslim neither should the Najranian be oppressed. All oppressor and oppressed people should be judged at court.

- If a Najranian commits a crime, he would be punished (not anybody instead of him).

- Prophet promised not taking any other tax from them (just he will take the mentioned tax.)

- Najranian do not have right to make unlawful profit. If they do such a thing in future, the content of this peace treaty will be canceled.

- God and prophet promised being responsible for this peace treaty until arrival of God's command (God's command may mean appearance of Imam Mahdi or Doom's day).

- As long as Najranians observe these rules, there would be no oppressive assignment for them.<sup>1</sup>

This peace treaty was written in two copies; one copy remained with the prophet and one with the Christian Najranian.

At the end of the peace treaty, some of newly Muslims' names were written as witnesses.

Aagheb and Aalijenab acknowledged what had been written.

Prophet told them:

I accepted this peace treaty. Now, let me inform you that if you had done Mobahelah with me and my dear companions, God would make a fire whose flames would embrace all other Christians in the twinkling of an eye and descend it to your this very land.

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<sup>1</sup> Bihar Al-Anwar 21:324

After the event when prophet and his family came to the mosque, Gabriel descended to the prophet and told him:

***“O’ Muhammad indeed, God salutes you and states:***

***“We caused the earth to swallow him, together with his dwelling, and there was no host to help him, other than Allah; and he was not amongst the victorious.”*** (the holy Quran, 28:81)

O’ Ahmed, I swear to my honor and glory if you did Mobahelah with all creatures, the sky would fall, mountains would reverse, and the earth would swallow its dwellers. And the earth would not remain firm unless I want.

After hearing these pleasant words, the prophet prostrated and put his cheeks on soil in order to thank God and he raised his hands toward sky and for three times he said:

Thank God who gives us His blessings.

Audiences asked the reason for his happiness and the prostrate. He answered: thank God who examined me by holding my family dear.

Then, he explained to people the event of decadence of Gabriel and his special message which he brought for the prophet from God.<sup>1</sup>

### *Mobahelah can not be forgotten*

Seeing what the prophet said and did, all audiences understood that Mobahelah is one of the most important historical events of the Quran. And it took place in order to show the high position of the Ahlul bayt.

Wise believers and aware Muslims went further:

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<sup>1</sup> Bihar Al-Anwar (21): 324.

According to some parts of the treaty, it was apparent that the prophet gently did something to turn Mobahelah into an ineradicable symbol.

Therefore, Mobahelah is not just an important historical event:

Mobahelah is an immortal divine message which shows the greatness of the prophet's family.

Mobahelah is the manifestation of a great and fruitful belief in reminding the great position of Ali.

Mobahelah is a proof of the splendid creation of God's masterpiece – Hazrat Fatemah.

Mobahelah is the reminder of the high position of the two sweet-smelling flowers of the creation – Hassan and Husain.

Mobahelah is a cheerful memory, which Muslims should not forget.

Mobahelah is the symbol of the prophet's family greatness in war with the astray Christians.

Mobahelah explains the defeat of the Christian Najranian fanatic.

Mobahelah is the first symbol of Christians' mental and cultural defeat in front of Muslims.

Mobahelah is a pointed arrow that goes to the heart of the discord.

Mobahelah is a technique which separates Islam and deniers who deny clear reasons of the religion.

Yes, Mobahelah event should be eternal; the remembrance of the Mobahelah should be immortal.<sup>1</sup>

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<sup>1</sup>- Ighbal –Al- Aamal: 514



One way in which we understand that Mobahelah is ineradicable is the emphasis which is put on Christians' settlement in their very land. Because Christian promised to pay the special tax to Muslims twice a year, everyone remembers Mobahelah twice in each year.

It became apparent that memory of the Mobahelah should be immortal; on the other hand enemies of the God's religion tried to make the memory of the Mobahelah forgettable.

Fighting with Mobahelah goes back to fighting with Ali and his family. Let us talk about the history of hostility with Ali and his family:

When in the first public invitation, the Prophet announced that Ali is his life and he is his successor, Pagans knew that these two would help each other to spread God's religion.

They knew that for fighting Muhammad they should fight Ali.

They knew that if they degrade Ali, Muhammad would be degraded.

This hostility became deeper when many of great ones and commanders of them (obstinate Jews or spiteful pagans) were killed by Ali.

Yes, Ali was the person who:

- did not pay attention to reproach of any blamer.
- for God's satisfaction made the Ghoraisish aristocrats degraded.
- degraded their heroes and Arab's wild wolves (cruel oppressors).

The Prophet knew this fact perfectly. Therefore, in different situations he told about Ali, his priority in Islam, his bravery in battles, his status towards God and the prophet.

When Ali had become the son-in-law of the prophet and God bestowed them with Hassan and Husain, a great foundation had been established That blessed foundation, obtained a great name:

***“The prophet’s family”***

Talking about the great position of the Prophet’s family needs suitable time. Here we just talk about a mysterious adventure which is hidden in darkness of discord. In this way, we can get familiar with great position of the prophet’s family:

Once Amir –Al- Momenin (Ali A.s) among some of his family and followers stated a sermon in which he told about the riot which will happen after the death of the Prophet. He told about bad behavior of Omar:

One day I saw him (Omar). When he saw me, he said: the similarity of the prophet among his family is like a palm tree which grows in garbage.

He was talking ironically. He wanted to say that in contrary to the Prophet’s recommendation about ineradictability of remembrance of his family, with the prophet’s death his family would be destroyed and vanished. He, his friends and his collaborator did not want to see any ineffaceable name and remembrance of the prophet’s family.

The Prophet was informed about what he said. He became very angry and went out of his home. He went to the mosque and ascended the pulpit. When Ansar saw him angry, they went out and returned in war dresses. It meant that we are ready for your commands!

Whenever hypocrites saw these scenes, they became horrified and they waited to find another time to beat the holy Islam.

The Prophet said angrily:

Why some people nag at me because of my family?

Those have heard my speech about their (the prophet’s family) greatness;

They knew that God had given them the superiority.

They knew that the God has descended a Quran verse in explanation of their greatness and purified them.

At that time the Prophet addressed present Muslims at the mosque:

Undoubtedly you heard what I have said about the best person of my family:

You heard that I have said to what good things God had specialized him.

You heard that I have said God honored him because of his priority in Islam.

I have told that one of the reasons of his being honored is his obedience to the God's rules.

I informed you about his position because of his kinship and closeness to me.

I have told that his position to me is like Haroon's position to Mousses.

With all of this information, do you believe that I am like a palm tree which grew in garbage?!

Then, the Prophet explained the reasons of his and his family greatness and he reminded Ali's virtues for another time.<sup>1</sup>

### *Acknowledgment of the importance of the Mubahelah*

Scholars of traditions narrate a famous tradition which its introduction should be taken into consideration. Introduction of the tradition is that Moaviyah asked Saad –ben- Vaghas, to curse Ali. Saad

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<sup>1</sup> Bihar Al-Anwar 30: 308.

refused to do it. Moaviyah asked the reason of this refusal. The reason of this question is that Moaviyah knew that Saad was not Ali's friend and did not join him. Saad answered:

I have heard three virtues about Ali (A.S) from the Prophet. If any of these three points were told about me, I would be grateful more than I would become happy after receiving an expensive red hair camels. They are:

- When Muslims were going to Tabook battle, the Prophet told Ali to control Medina instead of him. Ali (A.S) said: do you want me to stay in the city with women and children? He answered, yes, your position to me is just like Haroon's position to Moses except after me no other prophet will come.

- In the middle of the Kheibar battle when armies were fighting, the prophet said: tomorrow, I will give the flag of the war to a man whom God and his Prophet like him and he also likes God and his Prophet. We all wished to be that man whom the Prophet mentioned. Tomorrow of that day the Prophet said, tell Ali come to me. Having a sore eye, Ali came. The Prophet rubbed Ali's painful eye with his own saliva. Immediately, his eye was healed and he went and conquered Kheibar.

- Finally, in Mobahelah, when God commanded Prophet to perform Mobahelah, he called Ali, Fatemah, Hassan and Husain and then said: O' God! These are my family.

This tradition was narrated by great narrators like:

Ahmad –Ben- Hanbal<sup>1</sup>, Muslem –Ben- Hajjaj Neishabury<sup>1</sup>, Muhammad Termazy<sup>2</sup>, Abu Abd –Al- Rahman Nesae<sup>3</sup>, Muhammad – Ben- Abdullah (Hakem Neishaboori<sup>4</sup> And Abulfazl Beihaghi.<sup>5</sup>

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<sup>1</sup>- Mosnad Ahmad Hanbal 1:185.

There is an interesting and surprising story which worth reading:

Aamer –ben- Sharahil known as Sha’bi, who was a scholar and a jurisprudent of Omavi era, narrated this story:

I was in Vaset.<sup>6</sup> It was Eidul Azha. It was the time of prayer of the Eid. Hajjaj prayed with people and delivered an eloquent lecture. When his lecture was finished, his messenger came to me and said that Hajjaj wanted to see you. I went to him and I saw that he was half-standing. When he saw me, he said: O’ Shabi today is Eidul Azha, I want to sacrifice an Iraqi man. I want you to hear him and know that my decision about him is right. I understood that Hajjaj has decided to kill another shia of Ali (A.S). I wanted to prevent him from this action, therefore, fearfully and with a pitiful tune, I told him: O’ king! Do not you want to sacrifice something else than human being and follow the Prophet’s way in sacrificing and kill him in another day? Hajjaj said O’Shabi, undoubtedly when you hear him, his lies about God and his Prophet, you will approve my decision. In that holy day I could not stand seeing a murder of a human, therefore I said: could you please let me go and not see this ritual?

He said: no, you have to see the ritual of decapitation of that man.

Then he commanded to spread a leather mat and bring the executioner. And then he commanded: bring that old man. When they brought him I sighed. My God! What was I seeing? He was Yahya –son of Ya’mor- not only me, but also many scholars of Mecca, Medina, Iraq and Sham knew him. He came from Basra and Muslims specially shia came to him in order to ask their religious questions and the interpretation of

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<sup>1</sup> - Sahih Moslem 7:121.

<sup>2</sup> -Sonan Termazy 4:293.

<sup>3</sup> - Sonan Nesae 5:108.

<sup>4</sup> - al- Mostadrak Ala –al- Sahihein 3:150.

<sup>5</sup> - Sonan Beihaghi 7:63.

<sup>6</sup> - a land between Basrah and Koofah.

Quran. I became very sad and said to myself: what did Yahya say that is resulted in such a decision of Hajjaj?

Hajjaj harshly asked him: do you think that you are the leader of Iraq?

Yahya said: I am a jurisprudent of Iraq.

For another time Hajjaj asked: according to which religious jurisprudence and knowledge you think that Hassan and Husain are of the Prophet's offspring?

Yahya calmly answered: this belief is not just a thought; it is what I indeed believe.

Hajjaj was surprised when he saw his bravery and self-confidence and he asked: according to which truth you have this belief?

Yahya said according to glorious God's book!

At this time, Hajjaj turned to me and said: did you see what he said? Indeed, I have not heard such words until now. Do you know any verse of the God's book that says Hassan and Husain are of the prophet's offspring?

I was thinking, but I did not find anything in Quran about what Yahya said. Hajjaj also was thinking. He said: perhaps you may say this verse: ***"those who dispute with you concerning him after the knowledge has come to you, say: 'come, let us gather our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves. then let us humbly pray, so lay the curse of Allah upon the ones who lie."*** (3:61) Perhaps you want to say that because the Prophet came to Mobahelah with Ali, Fatemah, Hassan and Husain, the interpretation of offspring are Hassan and Husain.

When I heard these words from him, I became very happy. I told myself that Hajjaj knew Quran by heart and this verse proved this claim, so Yahya will be freed. Contrary to my and Hajjaj's expectation, Yahya said that I swear by God that this verse is a clear reason for this matter, but it is not what I wanted to use as the proof of my claim.

These words made Hajjaj sad and his face turned yellow. For a while, he lowered his eyes and then turned to Yahya and said: if you prove your claim with a verse other than this one, I will give you ten thousand gold coins; otherwise, I will kill you!

Yahya said: very well, I agree.

Hearing what Yahya said, I became very sad. And I told myself that why did he say such idiot words? If he approved Hajjaj, he would set free.

Foolishly and unknowingly, Hajjaj was showing the freedom way to Yahya, so, why did not brave Yahya accept?

Undoubtedly, after Yahya put Hajjaj down even if he could give reasonable proof, he would not be free.

Indeed Yahya wanted to make Hajjaj understand that he knew many things that Hajjaj did not know. Because Hajjaj assumed himself as a person who knew Quran completely, Yahya wanted to tell him that you did not know anything of Quran!

Anyway, Yahya told Hajjaj that in Quran God states: “***and of his offspring are Davood and solaiman***” to whom this “his” refer? Hajjaj answered that he is Abraham. Yahya said: so, Davood and Solaiman are of Abraham's offspring. Aren't they? Hajjaj said: yes.

Yahya asked : according to the rest of this verse who are the other people that are Abraham's offspring? Hajjaj recited the continuation of the verse: “ ***and Jacob and Josaph and Moses and Haroon, we award the beneficent like this.***”

For the second time Yahya asked: who are other people that are of Abraham's offspring? Hajjaj recited the next verse: “ ***And Zakaria and Yahya and Jesus .***” immediately Yahya asked: how can you say that Jesus is of Abraham's offspring whereas he did not have any father?!

Not knowing how his words (which were right) will disgrace him, Hajjaj answered immediately: we assume Jesus as Abraham's offspring because of Marry.

Immediately Yahya asked: very well, Mary is closer to Abraham or Fatemah is closer to Muhammad?! And (likewise) Jesus is closer to Abraham or Hassan and Husain are closer to the Prophet?!

It was as if Hajjaj has swallowed a stone Hajjaj said: God may make him ugly, set him free and give him ten thousand gold coins; may God does not put blessings in these coins.

Then he turned to me and said: you offered us not to kill anyone in this holy day (which was a great offer), but I did not listen. Then he ordered to sacrifice a camel. He stood up and commanded to bring food. He started eating and we started eating with him. Until the time of departure he did not say any word. After that, he was always quiet and angry with Yahya.<sup>1</sup>

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<sup>1</sup> Bihar Al-Anwar 10:147, 25: 243.



# *Happiness*

**Abbas Pasandideh**

***Abstract:** According to Islam happiness causes lifting the spirit and its joy. Imam Ali (A.S) states that: "Happiness clears up the soul and brings joy." Also, about the role of this element in life he says: Whoever has just a few reasons for happiness, death is a relief for him. According to this, he advised that whenever you had a chance to be happy use it. "Whenever you have a happy day, do not avoid it; because when you have a sad day, sadness does not avoid you." In the rest of the discussion, we will present some causes which bring happiness and joy:*

## *Joy of jokes*

Joke is a joy in life that plays an important role in human's happiness. Having a sense of humor does not contrast faith. The Prophet knows having a sense of fun as a characteristic of believers: "a believer is sociable and witty and a hypocrite is humpy and angry."<sup>1</sup>

By coming of Islam as a religion to the Hejaz, some believers avoided laughing and telling jokes and they thought that the whole life should spent for praying, fasting, etc. The Prophet stood up against this deviation and advised moderation. He stated: indeed, I am a human being like you and I have a sense of humor.<sup>2</sup>

In another sermon he states:

I pray, sleep, fast, eat, laugh, and cry. Therefore, whoever refuses my life style is not of me.

It was his custom that when he was in a group of people, he laughed with them. Imam Ali (A.S) and other friends also narrated this behavior of him.<sup>3</sup>

Imam Kazem(A.S) states:

Sometimes a nomad Arab man came to the prophet. He brought the prophet a gift. And he said give the cost of my gift. The prophet laughed. Whenever he was sad, he asked where that nomad man is! I wish he came again."

Therefore, one way of reduction of grief is joking and laughing. Remembering funny memories is also helpful.

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<sup>1</sup>- Bihar Al-Anwar, vol 77 p 155.

<sup>2</sup>- Al- Jame –Al- saghir, vol 1, p.394, tradition 2579

In addition, the prophet's custom was to make others happy and reduce their grief. Imam Ali (A.S), about this subject, states:

When the prophet saw one of his friends sad, it was his custom to make him happy by telling jokes. And he said that: God hates a person frowns to his brother (religious brother).

Younes Sheibani said,

“Once Imam Sadiq asked how much do you tell jokes? I said a little! He stated: do not be like this. Joking is from good behavior and undoubtedly, you make your brother happy by this. The prophet joked with people and wanted to make them happy.”<sup>1</sup>

### *Limitation of joking*

Joking has some limitations that should not be exceeded. It is interesting to know that exceeding these limitations has contrary results and it causes grief. Therefore, knowing these limitations helps happiness to be long lasting.

A) Firstly we should notice that jokes should not exceed rightfulness. Jock should not mixed with lies. About this, the prophet stated: no one will reach the whole faithfulness unless he quit laughing. They were surprised. They asked the prophet that you tell us jokes, don't you? He stated but I do not say anything except truth.”<sup>2</sup> Another time he stated that although I tell jokes to you, I do not say anything except truth.”<sup>3</sup>

It is apparent that if one observes this condition, he will not be blamed. About this, the prophet (A.S) state,

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<sup>1</sup>- Kafi, vol 2,663, tradition 3.

<sup>2</sup>- Makarem –Al- Akhlagh, p21.

<sup>3</sup>-Al- Jame \_Al- Saghir,vol 1, p402, tradition 2629.

Indeed God does not blame a person who tells jokes to other if he is truthful.

B) Next limitation is that you should not make fun of others. Some people take others belonging or horrify them by the excuse of joking. The prophet prevents his followers from these kinds of jokes.

You should not take your companion's things whether as a joke or not. If somebody takes a walking stick of someone, he should return it.

Abdul- Rahman –bin- abi- leily said:

The prophet's companions narrated that one day the prophet was going somewhere with his companions. In the middle of the way, one of them fell asleep. Some of them took his rope. When he woke up, he was uneasy. When prophet was informed, he stated: it is not appropriate for a Muslim to scare another Muslim.

Abul Hassan, who was in Badr battle and was present at Aghabah homage, said:

We were sitting with the prophet, somebody stood up and went out, but he forgot to pick up his shoes. Somebody took it. The owner of the shoes returned and asked where my shoes are? People told him that we did not see them! Quickly the prophet said that they are here. And then he said how could you horrify a Muslim? They said O' prophet we were joking. The prophet answered for two or three times: "how could you horrify a Muslim?"

No'man –ben- Bashir said:

We were with the prophet. Somebody fell asleep on the back of his horse. Somebody took an arrow from him. Suddenly, he woke up fearfully. When the prophet was informed, he said that nobody have the permission to horrify a Muslim.

C) The third limitation is not to make namahrams laugh. Joking with namahram pays the way of committing sins. Therefore, it should be avoided. If the expense of a joke is committing sins, it does not worth doing it. About this, the prophet said,

Whoever tells jokes with a not intimate female, he will be imprisoned for a thousand years in hell for each word that he said to her in this world. If the female follows him and accompanies him and they end up in an immoral affair, the same sin as the man's sin is for her (is written for her).<sup>1</sup>

D) The fourth limitation is excessive jokes and laughter. Whatever exceeds its limitation will have some unpleasant results and endanger happiness. Therefore, the prophet pointed out to its results and forbid it. Undoubtedly, this is not against happiness. It is cherish of happiness. The prophet said: too much jocks will ruin the credit.”

In another tradition, he said:

Whoever does a lot of joke, his awe fades away and his dignity will be ruined.

It is natural for such a person to lose his social position: whoever tells too mush jokes, he will lose his personality in society.

Excessive joking has some other unpleasant results that the prophet mentioned in this tradition:

Avoid too much joke because it ruins the believer's credit and generosity and brings anger.

Based on this, he advises Imam Ali (A.S): “o’ Ali! Do not joke too much because it ruins your awe.”<sup>2</sup>

## 2. Joy of the sleep

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<sup>1</sup>- Bihar Al-Anwar, vol 7, p 213.

<sup>2</sup>- Man La Yahzoroho –al- Faghih, vol 4, p 355.

The time has been divided into two parts; days and nights. Days are for searching for a livelihood and nights are for resting. If nights were not set for resting, continuous work and tiredness would wear out human beings. Having a right sleep plays an important role in human's mental tranquility and as a result it will increase people's satisfaction from their life. This affair should not be neglected.<sup>1</sup>

God has introduced sleep as something that brings tranquility: ***“and we made your sleep a rest.”*** (78:9)

And another verse of Quran says:

***“it is he who has appointed the night a mantle for you and sleep for a rest. the day he has appointed for rising.”*** (25:47)

AllameTabatabaiee defines “tranquility” like this:

Tranquility means comfort and becoming free; sleep sets us free from physical tiredness and pain, which we have when we are awake. (This pain and tiredness is because of presence of soul in body.)

In some other verses God has pointed out that night is tranquility:

***“He it is who has made the night for your rest and the day to see. surely, in this there are signs for people who listen.”*** (10:67)

In all verses, an emphasis had been put on creation of the night as tranquility by the God's permission.

In another verse, God mentions creation of nights as His mercy:

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<sup>1</sup>- About the calmness of the sleep and its role in enjoying life, Imam Zein -al- Abedin (A.S) states: “so, he created night for them in order to relax from their job which they did in the day and he set the sleep as tranquility and energy and also setb the night for the to reach joy and passion.” -al- sahfah -al- sajjadiiah, Damascas, p 39.

***“In His mercy He has appointed for you the night and the day, so that you can rest in it, and seek His bounty, in order that you will be thankful.” (28:73)***

Indeed if this divine mercy was not applied to humans, what would happen? Life without nights and resting would be full of pain and tiredness. And in such circumstance, talking about peace and satisfaction would be meaningless. God states that:

***“say: 'what would you think if Allah should make the day unceasing over you till the day of resurrection, what god, other than Allah, shall bring you the night to sleep in. will you not see?’” (28:72)***

### 3. Other things that bring happiness

Other aspects of happiness can be seen in some traditions from the Prophet.

The Prophet said,

When human beings eat meat, it brings happiness to their hearts. To be always happy and playful will get the soul rotten, therefore, do not eat it every day.

We have another tradition from the Prophet:

Perfume, honey, looking at grass and riding make heart happy.

From these traditions, it is concluded that other things that bring happiness are:

#### A) Joy of eating and drinking

Eating and drinking give us pleasure. Of course, it is possible that some foods and drinks give pleasure to all and some other food and drinks give pleasure to some others.

Important point is to obey these rules in order not to exchange happiness with sadness:

First- eating too much should be avoided because it causes cruelty and idiocy.

Second- foods and drinks should not be illegitimate because it ruins human's soul and future.

Third- the eating etiquette should be followed in order to benefit more and harm less.

#### B) Joy of sweet fragrance

Sweet fragrance is one element which brings happiness. In our religion, it is advised to wear perfume and have good smelling body. The Prophet said:

“Sweet fragrance strengthens hearth.”<sup>1</sup>

The Prophet always used perfume. Imam Ali (A.S) said,

“The Prophet spent more money on perfume than food.”<sup>2</sup>

And also he said,

“The Prophet never rejected perfume and sweet.”<sup>3</sup>

The important point is to avoid cases that can be resulted in sadness. Therefore, if there is a situation in which sweet fragrance causes sexual stimulation, using perfume should be avoided. About this, the Prophet said,

Any woman who uses perfume and passes by a group (of men) and by her smell provokes them, she is an adulterous.<sup>4</sup>

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<sup>1</sup>- Mizan –al- Hekmah, vol 7, p 3338, tradition 11322.

<sup>2</sup>- Osul Kafi, vol 6, p 512.

<sup>3</sup>- Osul Kafi, vol 6, p 513.

<sup>4</sup>- Mizan –al- Hekmah, vol 7, p3340, tradition 11334.



And he states another tradition: Whenever any of you (women) attend the congregational prayer, she should not use perfume.<sup>1</sup>

### C) Joy of recreation

Another element that brings happiness is to go to a resort, see beautiful green sceneries and ride. These are visual joys which Prophet advised us to acquire. The Prophet said, Have fun and play, I do not want to see harshness and difficulty in your religion.<sup>2</sup>

It is apparent that this happiness should not become revelry. In the religious terminology it is called “Lahv” and “Laeb”. We do not discuss it here. The important point is that prohibiting Lahv is because of its negative results which damage human’s happiness.

Another point is that this joy is not limited to seeing beautiful sceneries. According to some other traditions there are some other elements that brings happiness. The Prophet said, a believer shouldn’t chose any types of entertainment unless three things: training horses, archery and play and tell jokes (have fun time) with his spouse.<sup>3</sup>

In another tradition we read: Whatever which does not include the God’s remembrance is a useless entertainment (futile), except for four activities: playing and joking of a man with his wife, training horses, archery and swimming.<sup>4</sup> According to what have been mentioned, any healthy entertainment can be categorized as a joy which is approved by religion.

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<sup>1</sup>-Mizan –al- Hekmah, vol 7, p3340, tradition 11335.

<sup>2</sup>- Mizan –al- Hekmah, vol 11, p5360, tradition 18371.

<sup>3</sup>- Osul Kafi, vol 5, p50, tradition 13.

<sup>4</sup>- Kanz –al- Aamal, tradition 40612.

## *Verses of life*

Hussein Eskandari

*Quran is a healing prescription. Seek heal in it.*

***“We sent down of the Quran that which is a healing and a mercy to believers, but to the harm doers it does not increase them, except in loss.” (17: 82)***

“So, ask your heal from Quran; in difficulties ask help from Quran because there is the heal of great diseases which is paganism, discord, mutiny and aberration. Therefore, ask God what you need by Quran and resort to God by being friend of Quran. Do not ask anything from people by being friend of Quran; because nothing better than Quran can bring people closer to God.”<sup>1</sup>

Why Quran was named the healing? Human being has one apparent and material nature and one inward and spiritual nature, which is his main innate creation; and according to this, he has rightful beliefs

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<sup>1</sup>- Nahjul-Balaghe, sermon 176.

about the beginning and the resurrection. As human's body may become ill, his spirits might become ill too; and as there is treatment to his bodily illnesses, there is treatment for his spiritual illnesses too. By conclusive reasoning and glowing proof, Quran removes doubts and makes hearts healthy again.

*Quran shows the best and the most trustable way*

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

Speaking Quran –Imam Ali (A.S) stated that: “Be informed that indeed this Quran is an advisor who does not deceive and it is a guide who does not mislead and it is a speaker who does not lie. Whoever accompanies Quran, Quran will add something and will reduce something from him: add to his guidance and reduces from his aberration.”

“Be informed that whoever is with Quran is free from others, and whoever is not with Quran is needy.”

“Indeed God advised people to great Quran because Quran is God's steady core and it is something which is safe help. In Quran, there is spring of hearts and fountains of knowledge. There is no gloss, but Quran; especially for the society in which vigilantes have passed away and unawares are presents.”<sup>1</sup>

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<sup>1</sup>- Nahjul-Balaghe, sermon 176.

*Read whatever from the Quran that you can...*

(74:20)

Whenever you read Quran seek God's shelter from the exiled Devil;<sup>1</sup> and know that the teacher of Quran is God;<sup>2</sup> and He makes it easy to read and understand.<sup>3</sup> Read Quran carefully and understand it;<sup>4</sup> and think on it;<sup>5</sup> and when they read verses from Quran, be silent and listen until you become the subject of God's mercy;<sup>6</sup>

According to Islamic traditions, reading Quran is the best thing. It is appropriate for Muslims to read Quran not less than fifty verses in a day; because reading Quran clears hearts. Quran should be recited beautifully and eloquently.

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<sup>1</sup>- Nahl: 98.

<sup>2</sup>- Rahman: 2.

<sup>3</sup>- Ghamar: 22,32,40.

<sup>4</sup>-Mozammel: 4.

<sup>5</sup>- Saad: 29.

<sup>6</sup>- Araf: 204.

*A reply to the doubts raised regarding the  
verse 34 sura Nisa*

**Salehe khodadadi  
Dr. Akram Ghadimi**

***Abstract:** As we know, piety is the only criterion before God which determines human beings' superiority. Quran asserts this where it states, **"the noblest of you before Allah is the most righteous of you"** (the holy Quran, 49:13). Therefore, gender has no role in determining closeness to God. In Quran, marriage has been mentioned as a sign of God which causes human beings tranquility, but why, somewhere else in Quran, we see it is allowed for a man to hit his wife physically in case of her "Noshoz". The present study is going to deal with this issue.*

Generally, can classified doubts raised in this regard into 6 groups:

- a. What is the meaning of “**Qaw’wamiyat**”?
- b. Does this term mean man’s superiority over women?
- c. What are the examples of “**Noshoz**”?
- d. If a man doubts his wife’s misbehavior, is he allowed to punish her physically?
- e. To what extent he is allowed to punish his wife according to Islamic jurisprudence?
- f. What’s the meaning of “**zarabah**” in the verse 34 of Sura Nisa?

### *The meaning of “Qawwamon”*

***“Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their wealth. Righteous women are obedient, guarding in secret that which Allah has guarded. Those from whom you fear rebelliousness, admonish them and desert them in the bed and leave them. Then, if they obey you, do not look for any way against them. Allah is high, great.” (the holy Quran,4:34)***

***“men are the protectors of women because allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as allah has guarded; and (as to) those on whose part you fear desertion, admonish them (first), (next), refuse to share their beds, (and last), leave them; then if they obey you, do not seek a way against them; surely allah is high, great.” (the holy Quran,4:34)***

***“Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret***

***that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and leave them. Then if they obey you, seek not a way against them. Lo! Allah is ever high, exalted, great.” (the holy Quran,4:34)***

There are different understanding considering this verse as some interpreters see the word “Qawwamon” as “the maintainers”, “protectors” and some others “someone who is in charge of something”

According to Allamah Jafari this word is not a legal or Islamic jurisprudence term. This word means a person who has the right to buy or sell other one’s property, or a person who is in charge of someone’s life, like a person who is taking care of an orphaned child before his coming of age. And it is clear that the responsibility of a man towards his wife is not like this; as according to Islam a woman has complete freedom in making decisions regarding her life economic-wise, religious-wise, social-wise.”<sup>1</sup>

In the book “*Al-in*”, there is an entry including different meanings of the word “Qawwam” used by Arabs; one of them means a stick that is used to strengthen a young tree in front of winds,...<sup>2</sup>

This meaning can be closer to this verse as women are like young trees which need a back. According to Islam, due to women’s main responsibility which is raising kids, they should be supported by men financially. Therefore we can conclude that here “Qayyomiyat” means support someone else,i.e. taking care of her.

But what is the reason behind this:

**\*Men are blessed naturally and they should use this blessing to take care of their wives. “Allah has preferred in bounty one of them over another”**

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<sup>1</sup>Sharh Nahjul-Balaghe, allame Jafari, vol.11,p.271

<sup>2</sup>Alin, Khalil Farahidi, vol.5,p.232

\*It is a command from God that men are responsible for answering their wives expenses and support them financially. ***“They spend of their property (for the support of women)”***

But what is the meaning of being blessed as it was mentioned above?

1. What are the causes of this blessing according to scholars?

There are various ideas regarding this blessing. Some believe the reason is due to men’s logical ability, and their wisdom.” According to them, the reason of men’s superiority over women is because of their logical power; Prophethood which is specific to men is a proof on this claim.

**A response to the believers in men’s superiority over women:**

First, Quran repeatedly asserts that men and women are equal regarding all human virtues. ***“for men and women who have surrendered believing men and women; obedient men and women; truthful men and women, patient men and women, humble men and women, men and women who give charity, men and women who fast, men and women who guard their privates, men and women who remember Allah in abundance, for them Allah has prepared forgiveness and a mighty wage.”*** (*The holy Quran,33:35*)

And also it is not fair to say women lack the necessary abilities to be a consulter as Quran pictured their together-decision-making for children ***“mothers shall suckle their children for two years completely, for whoever desires to fulfill the suckling. It is for the father to provide for them and clothe them with kindness. No soul is charged except to its capacity. A mother shall not be harmed for her child, neither a father for his child. And upon the heir is like that. If both desire to wean by mutual consent and consultation, then no guilt shall be on them. And if you desire a wet nurse for your children, then no guilt shall be on you if***



***you hand over what you have given with kindness. And fear Allah, and know that Allah is the seer of what you do.***” (2:233). Also, in those verses about consultation, women are not excluded. If women can not reach the highest levels of wisdom, how could they become the role models for all ages as it is mentioned in Quran? ***“but to those who believe Allah has given as an example Pharaoh's wife, who said: 'my lord, build me a house before you in paradise and save me from Pharaoh and his work, and save me from a wrongdoing nation’***” (66: 11, 12)

About the Prophethood which is claimed is specifically for men, first, we can say in Quran, wherever the word Prophet came next to the word “rijal” (men) is in response to disbelievers who asked why Prophet is a human being like themselves? Second, according to authentic traditions accepted by both Shia and Sunnis narrated by Abuzar, among 124000 messengers, only there were 313 prophets. So even if we accept the specialty of prophethood for men, we can not decline existence of women among these messengers.

g. When is a woman “Nashezeh”? What are the examples of “noshoz” (i.e. violating men’s rights)?

h. If a man doubts his wife’s misbehavior, is he allowed to punish her?

***“Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their wealth. Righteous women are obedient, guarding in secret that which Allah has guarded. Those from whom you fear rebelliousness, admonish them and desert them in the bed and leave them. Then, if they obey you, do not look for any way against them. Allah is high, great.”*** (4:34)

Ibn Manzoor in “*Lisan al-Arab*” for the entry Nashezeh wrote that regarding family disputes, if a wife disobeys her husband, she is called “nashezeh” and if a man disobeys his wife, he is “Nashez” and if both disobey each other it is “shaghagh”.

Generally, there are various interpretations regarding the domain of disobedience; a group of scholars believe that disobedience of a wife is not having sex with her husband. It means she should be ready for having sex with her husband whenever he wishes. There are some exception for this, for example in her menstruation, it is forbidden to have sex with her. So it is better to say according to the first group avoiding sex without a logical reason is the meaning of “Noshoz” .

The second group believes that avoiding sex and going out of home without husband’s permission are the meaning of it. It is important to make it clear that as a man is responsible for the life of his wife in all aspects, so it is his right to be aware of her commuting.

Briefly, we can claim the word “nashezeh” is used in the opposite of those women who are good, humble and supportive of whatever they should in the absence of their husbands. Any woman who has not these features is “a righteous woman”.

**But what is the meaning of those righteous wives who are humble at the presence of their husbands?**

It means taking husband’s order out of interest and willingly. The word “Qa’emat” has a connotation of peacefulness.

According to the Islamic rules, in case of disobedience regarding sexual issues, a wife should be faced 3 reactions which are mentioned in the answer of the following question.

i. To what extent is a man allowed to punish his wife according to Islamic jurisprudence?

***“Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their***

***wealth. Righteous women are obedient, guarding in secret that which Allah has guarded. Those from whom you fear rebelliousness, admonish them and desert them in the bed and leave them. Then, if they obey you, do not look for any way against them. Allah is high, great.” (4:34)***

First, a husband should talk to his wife kindly, avoid any harshness. Doubtlessly, if a man could manage this part, the problem would be solved at this point.

But if she continues her behavior, he should move to the next step which is not sleeping with her. According to imam Baqir , “ he should turn his back to her in bed.” So according to this tradition, a man should not separate his bed from her, change his bedroom or leave the home. At this time, his wife’s emotions will provoke her to change her behavior.

But if this strategy was not useful, a man could move to the third step which is “zarabah”. Regarding “zarabah” (hitting), there are different ideas which can be classified into two groups:

First group: they interpreted “hitting” as physically beating her.

Most interpreters are in this group. But the hitting in their idea is different from what we normally think. According to them, hitting is not a punishment but it is an alarm or a gesture showing men’s detest of the behavior of their wife. The aim here is not taking revenge or belittling her. The hitting here should not hurt her. It should be as if a friend touches his friend kindly. According to imam Riza, this hitting should be done by something like tooth sticks and it should be done kindly. Or according to ibn Abbas, it should be painless.

In fact if a man observes the rights of his wife generally, so this gesture can warn her and change her for better, make her ashamed but if the man is always bad-tempered and due to this his wife gets stubborn, hitting her not only can not help but also will make the situation worse.

This verse not only is not against women's right but is in fact in favor of them and family. It offers ways to avoid divorce and to solve the problem soon and inside home.

Second group: they interpreted another meaning which comes below.

Some scholars believe "zarabah" in Islam means discipline someone, and a man can not do it himself but he should go to judges.

### *Conclusion:*

As it is mentioned labeling Islam as a harsh religion toward women is baseless; in the opposite, Islam values females and asks men to regard women. The gist of our claim is this tradition which says, ***"the more complete a man's belief, the kinder he is to his wife."***

*The Holy Quran, An Eternal Book  
For Humanity*

**This is the Book whereof there is no doubt, a guidance  
for those who ward off (al-Qur'an 2:2)**

**Zahra Sabouhi**

***Abstract:** As we know Quran is the last holy Book sent to the Prophet of Islam; we, Muslims, claim that in this book we can find whatever we need to have a life full of joy, peace and justice. In the present article we will study about some contents of Quran, its predictions, and morality*

Has anybody ever come across a book that contains a preface where its author mentions about its infallibility from any error? Has anyone ever heard of any author who talks with so confidence and such authority? This is the Qur'an, revealed to one human being named Muhammad (peace and blessing be upon him), and its Author is Allah, the Lord and Sustainer of the universe.

At a time when the world sank to its lowest, oppression and tyranny exceeded all limits, human beings were enslaved by the arrogant kings and emperors, women lost their human dignity on earth, one fateful night in the month of Ramadhan determined the course of human history. Fourteen hundred years ago, Allah, the Lord, decided to bring back humanity from the disgrace of slavery into the position of Allah's emissary on earth. That was the night of power, the *lailatul-qadr*, the night when angel Gabriel, on the command of Allah, made an eternal link between the heaven and the earth. That was a night that shaped the destiny of man.

This is the Qur'an that transformed a nation stooped in chaos, revolutionized them and elevated them to the peak of human perfection. This is the Qur'an that changed people's heart, molded their character, uprooted their ignorance and reconstructed their society in the noblest and divine fashion. They were the Arabs who were on the verge of self-destruction because of their lawlessness, vulgarity, stupidity and, to use the Qur'anic terminology, because of their Ignorance (*Jahiliyah*). They were the people despised by the then two super powers, the Persians in the east and the Romans in the west, to the extent that none of them was even interested in taking over these barbaric and law-less people.

Yet the Qur'an was revealed to them to, probably, prove that Allah can easily change the fate of a nation if He so wishes. But Allah's *sunnah* or principle is not simply to help a community without any reason, they have to acquire it with their persevered action. Only then Allah's favour descends on them.

***Say, 'O Allah! Master of the Kingdom! You give sovereignty to whoever You will, You take sovereignty from whoever You will. You exalt whoever You will, You abase whoever You will. All good is in Your hand. You have power over all things. (al-Qur'an:26)***

The revelation has been termed as a guidance (huda), clear sign of the guidance (baiyinah), criterion to discern the true from the false (furqan), clear explanation (baiyan) and admonition (mau'idhah).

***The month of Ramadhan is the one in which the Qur'an was sent down as guidance for mankind, with clear signs containing guidance and criterion.... (al-Qur'an 2:185)***

***This is a clear explanation for all mankind, and guidance and admonition for those who ward off evil. .... (al-Qur'an 3:138).***

It is a reminder (dhikr) and the word (kalam) from Allah. Allah showered His mercy on humanity in the form of a direct communication with His messenger for 23 years in the barren Arab land. Within ten years the tiny oasis of Madinah became the blessed land where a comprehensive code of life evolved from nothing. Madinah became the centre of a divine civilisation, a centre of inspiration for humanity. It is all because of Qur'an's miracle and the unique person that received it in his heart, the last and the noblest of the messengers. The heart that received the full weight of divine love for humanity led the ignorant humanity with the Qur'an's message. It was the weight that no other creation would ever have dared to bear.

- **Challenges of The Holy Quran**

Was the reason for remaining silent against the challenge of the Holy Quran due to the incapability and weakness of human beings? Or does it have other reasons? To answer this question, we can first assume three reasons for why people have remained silent in answering the challenge offered by the Holy Quran:

1. It may be due to the fact that the people of this and the previous eras did not have a motive to answer this challenge of the Holy Quran.

2 There was a motive to answer the challenge, but after the revelation of the Holy Quran, Arab literature became weak and eventually diminished. Similarly non-Muslim Arab scholars of literature do not exist in the present day to answer this challenge.

3. Neither of the previous ideas hold true; rather, no one was able to bring a book like the Quran, and thus abandoned the idea completely.

By studying the earliest situations, it is obvious that the appearance of the Prophet of Islam (*p.b.b.h.*) was when many nations were living with different beliefs. Some were materialistic and denying the existence of any God. Some were idol worshipers, Zoroastrians, Christians and Jews. Besides these, the emperors of Persia, and Rome had control over the weak nations.

During that period of time, the Prophet of Islam raised the divine flag, and invited the world to accept Islam, and submit to one God. This invitation to Monotheism denied duality of Zoroastrians, Trinity of Christianity, and the improper attributes of Judaism to Allah and His prophets, and all the bad habits and traditions from the time of ignorance. Yet his submission to Allah presented hostility between the emperors of his time. The Prophet of Islam alone faced those nations nonetheless, with the Holy Quran as his proof of prophecy. With the Quran he challenged all the emperors of his time, the religious scholars of Judaism, Christianity, Zoroastrianism, and idolaters. Up to now, Islam has continued this way of challenging and has more enemies from before trying to destroy it.

However, it is natural for them to focus on what they can do to destroy Islam and stand against it for the fact that Islam is demolishing them.



They have tried and are trying many ways to wipe out Islam, in order to achieve their goals. They put the Prophet (*p.b.b.h.*) and his companions in an economic siege for three years, which was very hard on the Prophet (*p.b.b.h.*) and his people. The big battles of Badr and Ohod which were caused by the non-believers to destroy Islam, were unsuccessful and since they did not accomplish their ambitions the non-believers became united in the battle of Khandaq to get rid of Islam. They did everything they could to destroy Islam, but their energy was worthless. Wouldn't it have been much easier for them to come up with a man made verses instead of wasting their time to fight with Islam in some other ways? And if they had made up such verses which were equivalent to the holy Quran, it would have been their proof that Islam is a false religion!

Of course the simplest way to void the Prophet (*p.b.b.h.*) and his book was to stand up against him which was the case from the very beginning of establishing Islam. Therefore amongst the enemies of Islam who made their best to ruin Islam was enough motives to answer the challenge of the holy Quran.

By over viewing the second condition, we must pay attention to the literary roots of Arabs which was going through a revolution. Although eloquence and fluency was a common technique for the time when the Quran was descended, but later on these techniques expanded and flourished continually up to our time. At his time the Arab literacy is more excellent than before and there many new scopes in the relative techniques. We can find many non-Muslim Arab literalists throughout the world.

Therefore there are many non-Muslims who are the professionals of eloquence and fluency from the beginning of Islam to now. Occasionally their expertise was to the extent that they have written important reference book in their special field such as linguistics, history, grammar. Let us imagine these literalists had not motive to answer the challenge of Quran,

but couldn't the enemies of Islam who were severely fighting against Islam, ask them to supply their need.

So now that we cannot accept the first two conditions we should accept the third one. No one has been able to answer the challenge the Quran; the only reason could be that they were unable to do so. Therefore the truth of Quran is being proved to all.

- **Predictions of The Holy Quran**

The Holy Quran has predicted future events in many cases. This fact shows that it has been descended from a person who knows and can report the unseen, namely the Almighty Allah who is the only absolutely knowing the unseen. Numerous verses of the Holy Quran are related to the prediction of future events which we refer to some.

A. Before Muslims conquering Mecca, Prophet Muhammad (*p.b.b.h.*) dreamed that He shaved his head as a sign of exiting *Ihram* (finishing *Hadj*), and because prophets' dreams are true, he promised his companions to enter the Sacred Mosque (*Masjid al-Haram*) soon. In 6(A.H), Prophet Muhammad (*p.b.b.h.*) left to visit Ka'aba in Mecca with some of his companions. In the way, the pagans (*Mushrikin*) blocked the way in *Hudaybiah* and the *Hudaybiah* treatment took place, in which they agreed that Muslims return and then visit Mecca the two following years. After the agreement, some of the companions objected it and doubted the truth of Prophet Muhammad's (*p.b.b.h.*) dream. In this situation, the following verse was descended:

***“Certainly the Almighty Allah will show the truth of his Prophet's dream that you shall enter the Sacred Mosque, if Allah pleases, in security, having your heads shaved and your hairs cut. You shall not fear, as He knows what you do not, so He brought about a near victory.”***(The holy Quran, 48:27)

In this verse, the truth of Prophet Muhammad's (*p.b.b.h.*) dream and the conquest of Mecca are promised. In 7(A.H), the dream came true and Muslims visited Mecca and in the next year, the second promise was performed, as Muslims conquered Mecca after the pagans cancelled the agreement.

B. *Badr* was the first battle of Muslims against the infidels of Quraish. A caravan of the infidels of Mecca with abundant merchandises was passing by Medina. Muslims asked the Prophet (*p.b.b.h.*) to permit them to attack the caravan and take their merchandise in revenge for usurpation of their property in Mecca. The Prophet (*p.b.b.h.*) permitted them and this verse was then descended:

***“When God promised to grant you (believers) victory over either one of the two groups, you wished to have control over the unarmed one. God decided to prove (to you) the truth of His promises and to destroy the unbelievers.”*** (The holy Quran, 8:7)

This verse describes the results of the battle of *Badr*. Although the number of battlers of the enemy was several times of the number of battlers of Muslims, and Muslims were worried about, but Quran gave Muslims glad tiding. Quran explicitly expressed that either the victory in the battle or the merchandises would be for the Muslims.

C. when the child of the Prophet (*p.b.b.h.*) passed away, a man named as A'as ibn Wabil said:” Indeed Muhammad is childless. He has no son to be his successor and when he dies his remembrance would fade. Then the verses of Surah Kawthar were descended:

***“We have granted you Kawthar (abundant virtue). So worship your Lord and make sacrificial offerings. Whoever hates you will himself remain childless.”*** (The holy Quran, 108:1 to 3)

In these verses it is announced that the one who called the Prophet (*p.b.b.h.*) childless would have no child and the generation of the Prophet (*p.b.b.h.*) will remain.

- **The Holy Quran and Morality**

Although the domain of Quran and morality is broadened, one of the most beautiful manifests of this relationship is the mutual influence in the direction of human's soul, because as Imam Ali (*p.b.b.h.*) says: "human's soul is enriched with the divine and Quranic trainings in both theoretical and practical dimensions."

Therefore, the enriched soul can achieve the divine and Quranic morality and it can be said that the human's soul manifests the most beautiful effect and the mutual relationship between morality and Quran.

It should be reminded that the morality basis is summarized into four elements because whatever the human does is either to dispel the loss or is related to the thought and insight each of which has a moderate extreme where the moderate extreme of attracted interest is called chastity and that of the loss dispel is called courage and the moderate extreme of thought is called wisdom and combining these three, the fourth one is created which is called justice through which the right of each three mentioned forces is given.

Therefore, it is said that "the basics of best morality are four things: chastity, courageous, wisdom and justice" (Tabatabaie, 1993: 377).

One sample among the four mentioned elements is named here to explain the mutual relationship between Quran and morality.

- **The Relationship between Quran and Kindness**

Kindness is one of the most elegant moral characteristics and is categorized as the queen of justice (Tabatabaie, 1403 AH, 372). The Holy

Quran has talked about kindness a lot: ***“and those who believe are stronger in love for Allah”*** (al-Baqara, 165). In this Quranic verse, first loving God was introduced, second, it is mentioned that following the one who holds God’s message (Quran) causes God’s love to be attracted. Third, it is mentioned that the one who does not love God, is not received His revelation from His messenger and does not act upon it. Therefore, it is clear that the Prophet who is the mediator of the God’s word grace is the criterion of kindness and the only benefit of Quran is kindness because the axis of understanding Quran is God’s kindness. Therefore, it is clear that the human understands Quran as much as he loves God (JavadAmoli, 1971:85). Therefore, one of the most beautiful manifests of the mutual relationship between Quran and morality is the relationship between Quran and kindness.

- **The Relationship between Quran and Wisdom in terms of Morality**

Wisdom is one of the most important manifests of the relationship between Quran and morality. Wisdom is one of the basics of morality and has different branches (Tabatabaie, 1403 AH, 372). It is noticeable that Quran is the wisdom ***“I swear by the Quran full of wisdom”*** (Yaseen, 2) and it is sent from God.

There are 300 discussions about wisdom in the Holy Quran including the discussions of thought and insight that are two branches of wisdom meaning morality that all have invited people to think or have taught the prophet how to justify to verify the facts.

However, it is important that there is no command in Quran for people to believe without any thinking or to do something. Moreover, most of the issues that cannot be understood by mind and thought are explained in Quran by argument.

On the other hand, in terms of mutual relationship between Quran and morality, it should be stated that scientific and practical benefit from

Quran is more achieved through wisdom in the moral sense, because although Quran invitation is a public invitation, people who are more intelligent, can benefit the Quranic concepts much more and this issue demonstrates the mutual relationship between Quran and morality.

- **The Relationship between Quran and Virtue**

One of the beautiful manifests of the mutual relationship between Quran and Morality is the procedure of Quran and virtue, because Quran states: “None shall touch it save the purified ones”(al-Waaqia, 79). The summery of this message is that Quranic scientific and practical knowledge is achieved when both soul and body are purified. On the other hand, Holy Quran talks about virtue “*and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts*” (al-Hajj, 32). The summery of the message is that the regulation of divine rituals is Quran obeisance that is realized through recitation, understanding the content, interpretation, promoting the theology and regulations.

- **The Relationship between Quran and Courageous**

One of the most beautiful manifests of Quran relationship and virtuous morality is the flourishing procedure of courageous queen in the light of Quran.

Quran says the followers “tell, except what Allah has decreed for us, nothing is taken by us” (Koleini, 1985: 415) and then Quran says “*do you expect something rather than these two for us?*” in this verse, being murdered for the sake of God (martyrdom) is similar to victory and is regarded as one of the wishes for believers and talks about the spirit of courage among Islam fighters in the shadow of Quranic teachings and culture.

- **Morality in Quran**

Morality that is concerned with the optional behavior of a man has always had specific attraction and respect for him. Seen from the Quranic point of view, moral virtues are not the tool to organize the human's behavior in this world, but it is regarded as the construction materials to base his eternal life. In Quran, human is defined as a creature that is able to get perfection and can adorn himself with moral jewelry. Human owns option as well and is well aware of this option and the origin of aim existence is achieved for his optional deeds through the human's option (Keiqa, 2003: 35).

In addition to the final goal in human's behavior, three points must be considered:

1. Human will see the profit and loss of his effort. ***“Then shall anyone who has done an atom's weight an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it”*** (Al Zalzalah, 7 & 8).

2. Salvation and perfection will not be achieved without human's effort: ***“That man can have nothing but what he strives for”*** (Al Najm, 39).

3. The human's leading and misleading refers to him. ***“Who receiveth guidance, receiveth it for his own benefit, who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: One man cannot bear the burden of another: nor would We visit with Our Wrath until We had sent a Messenger (to give warning)”*** (Al-Isra', 15)

The Holy Quran has considered morality from the individual, civil and political perspectives. In other words, Quran explains the moral issues in all dimensions of human's life to let the human benefit the prosperity in all these fields and lead him to the bliss that is the final goal of morality.

Morality in Islam is based on the axis of self-analysis and perfection in the real self – against self-concept and the first step toward bliss and perfection is “self-analysis” through recognizing the spiritual and high tendencies can boost them in him and through recognizing the material tendencies (sensuality) he can get free from their dominations and can dominate them. Quran knows the human as a free creature. “*Verily never will Allah change the condition of a people until they change it themselves (with their own souls)*” (Al Ra’d, 11). “*Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety*” (Ma’idah, 16).

Therefore, the final perfection of human is closeness to God; however, due to ignorance and sensuality, men are different on determining the perfection and those who love this world, determine the perfection in wealth, those who follow science and industry, determine it in science and industries and those who are into remembering God and the Doom’s Day, determine perfection in another thing and those who love monarchy and power, determine the perfection in spreading the power and authority. However, the final goal and absolute perfection is “Allah” and everything must be done to satisfy God.

There are two groups of verses in Quran about human: the verses that know the human as a supreme creature and the verses that criticize the human. It is because human is a multi-dimensional creature in Quran.

*And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know*” (Al-Baqara, 30).

The verses that have criticized human, have regarded him as an inferior creature and have considered even the most inferior traits of him



such as: ***“And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications”*** (Fussilat, 51).

Therefore, human needs to be trained to move toward the goodness and if the human guides the natural life toward “correction” he will help to develop the divine nature and prophets are sent to do this as well.

In the field of civil morality and in order to achieve the bliss, Quran is focused on collecting the virtues and leaving the vices, because practicing laws and regulations in social life is not possible without moral support; such as the civil morality that is mentioned in the Holy Quran: ***“And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune”*** (Fussilat, 34 & 35).

***“and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient”*** (Al-Anfaal, 46).

In the field of political morality, Quran has mentioned some points. By political morality we mean those sensual traits the politicians must have in the field of thinking of social affairs to lead the society toward bliss and promote the virtues and dispel the vices off the society.

Naraqı talks on this subject: “Everyone who corrects his traits and does not follow the sensuality and follows the moderate road, he is able to correct the others and is deserved to lead people and is God’s messenger and shadow on the ground” (Naraqı, 1991: 490).

The Sabzevari researcher also refers to the politicians’ political morality in his work and believes that: “...if there was not a just king in the world, the world would be spoiled. Therefore, people need a king who

lives in justice and follow the prophets' way, tries hard to repel the tyrants' cruelty, keeps everybody at his deserved stage, keeps the believers safe from the cruel people, is a man of knowledge, religion and virtue, does not misuse the people's wealth, enjoining good and forbidding the evil and keeps the roads safe" (LaakZaie, 2001: 159).

Therefore, the significant issue in political morality is the governmental officials' manner of conduct. God has considered it in some verses: ***"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs"*** (Al-Haaj, 41).

***"Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing"*** (An-Nisaa', 58)

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful" (An-Nahl, 90)

One of the characteristics that governmental officials should own is tolerance and the prophets and state officials should be the most tolerant people in the society. ***"O my Lord! Expand my breast for me, and make my affair easy to me"*** (Taa-haa, 25 & 26).

The officials should be humble as well. "And be kind to him who follows you of the believers" (ash-Shu'araa, 215).

- **The final word**

Although the holy Quran is a miracle from different aspects, but it should be noted that it is not a literal book, or a book of mysteries of creation. All these specifications are to prove that it is a miracle. Actually

it calls itself **the book of guidance**. So everyone who has perceived that it is a miracle should seek the way of guidance and the correct divine knowledge through it. As an instance by accepting the holy Quran as a miracle, our belief to the previous prophets and their miracles can be based on the occult informing of the holy Quran about them. The Holy Quran is the greatest gift of God and God has graced on human by revealing it to the Prophet of Islam.

Quran is the light that has illuminated the hearts and is the best treatment. This book is the preaching that awakens human and is a guide that shows the best way toward bliss to the human. Quran is a complete selection of human's knowledge and human sciences that talks about the fields of morality, training, politics, beliefs and sociology, to name a few and presents its own viewpoint in all fields of study.

Morality is very important in the Holy Quran and in various verses the 'self-purification'- the main axis of Quran- has been stated as one of the main aims of revelation of the Quran and Islam Prophet's message. The morality, self-purification, individual behavior, and individual's social relationship with others play a deep and expanded role. Morality regulates and organizes the relationship between human and God, completes the human and society and its plays an important role in the man's personal and social life and destiny.

Seen from the Quranic perspective, the human is a passenger who is traveling to meet God and seeks luggage to reach the destination. The best luggage is to get accustomed to the divine morality and the most significant axis is self-purification that is considered as the most important aim of revelation of Quran and sending the prophet of Islam in various verses.

The domain of morality is the personal and social and international behavior and deeds and it facilitates and regulates the relationships between human and God and human with himself, with others and with

nature and the conclusion is the perfection of individual and society. The effort of Quran in moral issues and self-purification is a basic and fundamental issue and other programs are derived from it. In other words, it shadows all the Islamic laws and regulations. In fact, the moral perfection in the individual and society is the most important aim on which other religions focus and it is regarded as the root of all the social corrections and the tool of fighting with corruptions and abnormal phenomena.

According to the Quran categorization, morality is in three types: 1) divine morality, 2) individual morality, 3) social morality. Morality and moral issues are the origin of the goodness and beauty and there are three opposite concepts of sensuality, world and Satan against these three characteristics and we are always dealing with them and we are being led with the traditions of Prophets and Imams as well as with Holy Quran and its divine verses.

Morality is one of the most significant issues in Holy Quran. Following the religious issues, morality issues are mainly concerned with the Holy Quran.

God says in Quran

***“Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise”***  
(al- Baqara, 129) Furthermore, in Surah Shams, the purification issue has been stated followed by the 11 important swears to the creator, creature, earth, sky, sun, moon and selves...

***I swear by the sun and its brilliance,  
And the moon when it follows the sun,  
And the day when it shows it,  
And the night when it draws a veil over it,***

*And the heaven and Him Who made it,  
And the earth and Him Who extended it,  
And the soul and Him Who made it perfect,  
Then He inspired it to understand what is right and wrong for it;  
He will indeed be successful who purifies it,  
And he will indeed fail who corrupts it (ash-Shams, 1-10).*

*A review over w. Madelung's essay on  
Imam Javad mentioned in The  
Encyclopedia of Islam new edition*

**Reviewed by: Muhammad Husain Mir Abdullahi**

*Abstract: the present study is an answer to the claims which are made by W.Madelung in an article in a book " The Encyclopedia of Islam new edition" about Imam Javad.*

Imam Javad (A.S) was born in Ramadan or Rajab of 195 (lunar year) in Medina. There are many different sayings about the color of his skin, but it is not proper to assume imam as a black colored person (as Madelung assumed). Imam's marriage with "Omul-Fazl" was because of Ma'amoon insistence. Madelung claimed that the marriage was in imam's absence and their married life began on 215 (lunar year), but according to famous traditions, this marriage happened in 204 (lunar year) and with imam's presence. And according to historical evidences, imam started his married life with Omul-Fazl before 215.

According to trustable sayings, the duration of imam's imamate was seventeen years. Although many problems were made because of imam's young age, very soon imam Reza's clear explanation about imam Javad's imamate and questions which were asked by Shia –for examining imam– made his imamate acceptable. At the end, according to the trustable sayings, imam was martyred by the command of Mootasem and by Omul-Fazl. He was buried near his grandfather in Kazemein.

Although Sheikh Mofid expressed that he is uninformed of imam's martyrdom, there are some references before and after him (like Ayyashi and Ebne Babewey) which asserted imam's martyrdom.

### *General overview*

Shia imams because of their great effect on the Islamic world, are the center of historian's tradition narrators. Sometimes they expressed their biography and their words (sometimes in length and sometimes in short).

Madelung is from those Orientalists who translated and gave the biography of Ahlul-bayt (A.S). He wrote an essay about imam Javad (A.S). In his essay, he explained about three axis of imam's life:

1. Imam's personal information. (date and place of birth, father's and mother's name, the color of his skin and date and quality of his death);

2. Imam's marriage

3. People's disagreement on his imamate after imam Reza's martyrdom.

Madelung has not explained about other aspects of imam's life. In some few cases in which he explained about other aspects, dispute and hesitation can be seen. In this essay, we attempt to study and criticize these three axis and explain some of imam's words from Sunnite references.

### *Individual characteristics of imam Javad*

Imam Abu Jafar Muhammad Ebn Ali Ebn Mosa (A.S) is the ninth imam of shia who believed in twelve imams. Many references say that he was born on fifteen, seventeen or nineteen of Ramadan in 195 in Medina.<sup>1</sup> Abu Jaafar Tabari also narrated from imam Askari (A.S) that imam Javad (A.S) was born on the eve of Friday on fifteenth of Ramadan in 195 in Medina<sup>2</sup>. Some other references know his birthday on Rajab of the same year<sup>3</sup>.seyyed Ebn Tavoos in Eghbal Alaamal wrote that imam Javad (A.S) was born on tenth of Rajab<sup>4</sup>. It was better that Madelung regarded the probability of imam's birth on Rajab. He believed that imam was born in a place near Medina which named Sorayya, but there is no sign of this claim in historical references and just they said imam was born in Medina.

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<sup>1</sup>- Mohamad Ebn Yaghoob Koleyni, Osool Kafi, vol.2,p.412.

<sup>2</sup>- Mohamad Ebn Noman (Sheikh Mofid), Dalayel Alemamah, p.383.

<sup>3</sup> -Mohamad Ebn Hasan Toosi, Mesbah Almojtahed, p.557, according to Ebn Ayyash.

<sup>4</sup>- Ali Ebn Muses Ebn Tavoos, Eghbal Alaamal, vol.3,p.227.



About Sorayya Ebn Shahr Ashoob wrote:

When Imam Riza (A.S) passed away Hasan Ebn Rashed, Ali Ebn Mahziar and many other people came to Medina and asked about Imam's successor. Medina's people answered them that you should go to Sorraya. Sorayya is a village which is three miles far from Medina. imam Mosa Ebn Jafar (A.S) has established this village...<sup>1</sup>.

Some other traditions denoted on imam Reza's settlement in Sorayya. Any way, it is not improbable that imam Javad's birth was in Sorayya. If his birth was in Sorayya, it is right to say that imam was born in Medina. Imam Javad (A.S) was the only child of the family. According to Masoodi, imam Riza (A.S) said: (the exalted God) has bestowed me just one child, and in did he will be my heir<sup>2</sup>. Imam's mother's was a maid named "Sabike" who was from Nobeh. Some people said that her name was "Kheyzaran". It is said that she was of Mariah family who was the Prophet's spouse<sup>3</sup>. Ebn Shahr Ashoob pointed out that imam's mother's name was "Dorrah Al-Marisyah"<sup>4</sup> and after a while imam Reza (A.S) named her Khoizaran. Some people say that her name was "Reyhaneh" and her title was "Ommul-Hassan"<sup>5</sup>.

According to traditions when imam Javad (A.S) was born, it was the eve of Friday. And imam Reza (A.S) said to his companions that a child was born to me and he is like Moses Ebn Emran (A.S) who was sea splitter. The mother who gave birth to this child had been set to be pure and indeed his mother was created pure and chaste. Then he said: my parents will be sacrificed to the martyr (imam Javad (A.S)) for whom

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<sup>1</sup> - Mohamad Ebn Ali Ebn Shahr Ashoob, Managheb Ale Abi Taleb, vol.4 p.382.

<sup>2</sup> - Ali Ebn Hosein Masoody, Ethbat Al Vasyyah, p.183.

<sup>3</sup> - Mohamad Ebn Yaghoob Koleyni, Osool Kafi, vol.2, p.413.

<sup>4</sup> - Marisyah is related to "Marisah" which is a huge island in Nobah (Yaghoot Hamavi, Moojam Alboldan, p.138.

<sup>5</sup> - Mohamad Ebn Ali Ebn Shahr Ashoob, Managheb Ale Abi Taleb, vol.4,p. 379.

inhabitants of the heavens weep; he will be killed because of rage (and hatred); the God's rage will be upon his murderer. It is soon that God may torture him by mundane and also heavenly tortures<sup>1</sup>.

Some of imam Javad's titles are: Montajab, Mortaza<sup>2</sup>, Mokhtar, Motevakkal Zaki, Ghane, Ebn Alreza, (and the most famous of all) Taghi and Javad or Javad Al-aemmah. Zahabi said that he was a person who is known by generosity and because of this he was named Javad. "Abu Jafar" or Abu-jafar sani and "Abuali" is also from his titles<sup>3</sup>.

About imam Javad (A.S), it is said that he was white-skin. Imam Javad (A.S) was not black-skin as Madelung wrote in his essay. Maybe Madelung has got this idea from "Abi Daad" who was a clergy man of the "Mootasem" court. He said that one day he was very angry and he was coming back from the Mootasem's court. When they asked him about his anger, he said that I am angry because of this black colored person (i.e. Muhammad Ebn Ali Ebn Mosa); because Mootasem asked the opinion of Abi Daad and imam Javad (A.S) about a thief who has confessed to his sin. Firstly, Abi Daad and some other people said their opinion, but because of strong reasoning, Mootasem preferred imam Javad's opinion<sup>4</sup>. Therefore, Abi Daad became angry because of this humiliation and then said such words. This event is not a reason for imam to be black and be a reason for disagreement and criticism of Abbasian for imam's marriage with Omul-Fazl –Maamoon's daughter-. Abbasian's (a group of them which was not familiar with Mamoon's shrewd policy and hidden goals) disagreement was because they were scared that this marriage of Abbasi

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<sup>1</sup> - Ali Ebn Hosein Ebn Masoodi, *Ethbat AlVasiyyah*, p. 183.

<sup>2</sup> -Mohamad Ebn Noman (Sheikh Mofid), *Alershad* , vol.2, p.295.

<sup>3</sup> - Mohamad Ebn Noman (Sheikh Mofid), *Dalayel Alemamah*, p.396.

<sup>4</sup> - Mohamad Ebn Masood Ebn Ayyash Samarghandi, *Tafsir Ayyashi*, vol.1, p.319, tradition 109.

family and Alavi family would increase probability of transition of government from Abbasian to Alavian family. Anyway, imam's face had a special beauty; so that Sheikh Sadoogh (according to Abu-Salt) said:

(One day) a handsome man with curly hair came to me. He was the most similar person to imam Riza (A.S). So I asked him who are you? He answered that he is Mohamad Ebn Ali and the God's proof to you.

### *Imam Javad's (A.S) marriage with Omul-Fazl <sup>1</sup>*

Mamoon insisted on the marriage of his daughter with imam. One of his goals was to keep away the accusation of imam Reza's murder and make Alavian calm, and strengthen his own government. Therefore, (according to Yaghoobi) when Maamoon entered Baghdad in 204, he said that I would like to be ancestors of a man who is from the Prophet's (A.S) and Ali Ebn Abi Taleb's (A.S) generation. And because of this he tried to marry off his daughter to imam Javad (A.S). When Abbasian heard this, they became sad because they were scared that caliphate goes out of the Abbasian. Therefore, they assembled in Baghdad around Mamoon and swore him to God not to do this action and do not return us to the past sadness!

Apparently, Maamoon evaded from accepting their request. When they asked him to wait for imam to grow to a young man and learn science and courtesy, he asked them to test imam. Abbasian send Yahya Ebn Aktham –the greatest scholar of that period- to test imam (A.S), but when he became helpless against imam, Mamoon said to Abbasian: did you know what you have denied? Imam set her dowry equal to the dowry of

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<sup>1</sup> - the second axis of Madelung essay.

his grandmother Fatemah (S.A) (five hundred dirham). Maamoon gave a party and asked him to ask a question from Yahya Ebn Aktham<sup>1</sup>.

According to this famous tradition, imam Javad's (A.S) marriage was after imam Reza's (A.S) martyrdom and in Baghdad and apparently it was in 204; this marriage was done by the Maamoon request and not in his absence (not as Madelung said categorically). There is another tradition from Sheikh Sadoogh that this marriage happened when imam was in Medina and imam Riza (A.S) was in Khorasan. And in a day Maamoon married one of his daughters "Omme Habib" to imam Reza (A.S) and another daughter – Omul-Fazl - to imam Javad and he himself married "Booran" –Hasan Ebn Sahl'S daughter<sup>2</sup>. Anyway, according to Sheikh Mofid, in year 204 and after imam Reza's martyrdom in Baghdad, Maamoon gave his daughter to Imam Javad (A.S). Imam Javad (A.S) and Omul-Fazl returned to Medina and started their life. They stayed there until "Mootasem" has recalled imams to Baghdad in 220<sup>3</sup>. But according to Tabari, starting their life was on year 215. According to Tabari when Maamoon in 215 went out of "Medina Al-salam" (Baghdad) and reached to "Takrit", (imam) Mohamad Ebn Ali Ebn Mosa (A.S) went to him and visited him on the eve of Friday of Safar months. In this meeting, Maamoon commanded imam to start his life with his daughter Omul-Fazl. Maamoon asked them to live in the Amad Ebn Yoosof's house which was at the Dejlah shore. Imam stayed there until Hajj time and then he and his family went to Mecca, and after Hajj finished, they went back to Medina<sup>4</sup>. Apparently, this saying of Tabari is not right; because in addition to contradiction of this saying with what Tabari has said before, there are

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<sup>1</sup> - Sheikh Mofid has narrated this tradition in detail in *Alershad*, vol.2,p. 288-281.

<sup>2</sup> - Mohamad Ebn Ali Ebn Babewey Ghomi (Sheikh Sadoogh), *Oyoon Akhbar Alreza*, vol.2,p.147.

<sup>3</sup> - Mohamad Ebn Noman (Sheikh Mofid), *Al Ershad* , vol.2, p.281, 289-288.

<sup>4</sup> - Mohamad Ebn Jarir Tabari, *Tarikh Altabari*, vol.5, p.181.

some other proofs that rejected it. Sheikh Mofid said: when imam and Omul-Fazl were in Medina, Omul-Fazl wrote a letter to her father and complained him that Abu Jaffar has brought a maid servant. Then Maamoon answered her that I did not give you to him in order to make lawful things unlawful to him, from now on do not complaint to me about these things<sup>1</sup>. On the other hand, in the references, it is written that imam Ali Ebn Mohamad Ebn Ali Ebn Mosa's (imam Hadi's) mother was a maid servant whose name was Jamaneh<sup>2</sup> or Samaneh<sup>3</sup>. And imam Hadi (A.S) was born on 212<sup>4</sup>, and according to some other traditions he was born on Rajab in 214, when imam Javad (A.S) was performing Hajj with Omul-Fazl<sup>5</sup>.

### *Imam Javad's imamate*<sup>6</sup>

After imam Reza's Martyrdom on Safar month in 203, imam Javad (A.S) who was at the age of seven<sup>7</sup> at that time became imam<sup>8</sup>. Imam's youngness caused many disagreements between imam's companions and people who claimed to be imam Reza's followers, and perhaps a group made imam's young age as an excuse to separate from shia. But Imam Riza before his demise explained it to people: For example:

1. Once Safvan Ebn Yahya went to imam Riza (A.S) and asked him: if an event happens to you then who is the next imam after you? Imam

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<sup>1</sup> - Mohamad Ebn Nooman (Sheikh Mofid), AlErshad, p.288. Madelung has pointed out this tradition in his essay.

<sup>2</sup> - Ali Ebn Hosein Masoodi, Ethbat Alvasiyyah, p.193.

<sup>3</sup> - Mohamad Ebn yaaghoob Koleyni, Osool Kafi, vol.2, p.422, Rozah Alvaezin, p.246

<sup>4</sup> - same address.

<sup>5</sup> - Ali Ebn Hosein Masoodi, Ethbat Alvasiyyah, p.193.

<sup>6</sup> -the third axis of discussed topic in Madelung essay.

<sup>7</sup> - Ali Ebn Hosein Masoody, Moroj Alzahab, vol.3,p.464.

<sup>8</sup> - Mohamad Ebn Noman (Sheikh Mofid), Alershad, vol.2, p.247.

Javad (A.S) was sitting in front of him. Imam Riza (A.S) pointed out to imam Javad (A.S). At this time, imam Javad was at the age of three. Safvan said: I be sacrifice to you, he is just three. Imam Reza (A.S) said: is there any problem? Jesus became the God's reason to the creatures when he was less than three<sup>1</sup>.

2. Yahya Ebn Habib said that a group of people were around imam Riza (A.S). When they wanted to go out imam said: visit him (Abu Jaafar) and say hello to him and renew your promises to him...<sup>2</sup>.

According to Nobakhti in Feragh Alshiah and Madelung in his essay, after imam Reza's martyrdom, his followers were divided in some groups:

A) One group accepted imam Javad's imamate;

B) One group believed that Ahmad Ebn Mosa Ebn Jafar is imam. They said his father imam Mosa Ebn Jafar (A.S) set him as imam after his brother imam Riza (A.S);

C) There is another group. Their name is "Moallefeh". They believed in imam Reza's imamate. When imam Riza passed away, they stopped to folow imam Javad and they became Vaghefi again;

D) There is another group named "Mohadethe"

E) The last group is a sect from Zeydiyeh. When Maamoon made homage to imam Riza, they believed in imam Riza's (A.S) imamate, but after imam Riza (A.S) they returned to their previous believes<sup>3</sup>.

But people who believed in imam's imamate disagreed each other in the quality of imam's knowledge. Some of them said: imam is forced to be a learned man, and his knowledge is not inherited from his father; because

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<sup>1</sup> - Mohamad Ebn Noman, (Sheikh Mofid) Alershad, vol 2. P.279,276.

<sup>2</sup> - the same address, p.280.

<sup>3</sup> - the same reference, p.86-85.

when they took his father to Khorasan, he was about four. And when he gets to puberty, God will teach him the proper knowledge which is needed for imamate. Some other people said that before puberty, he is imam. And when he gets to puberty, he will obtain the necessary knowledge from reading his father's books not from the inspiration and revelation or hearing angels voice; because the revelation has been cut off.

The third group (whose way was right) said: it is possible that imam, in appearance, be an immature person; even one year old; because he is "Hojjatullah" and his power is from God. Being learned at this age, having revelation, having right dreams, hearing the angles and something like these things are feasible; just like Yahya Ebn Zakariya and Jesus Ebn Maryam who were Hojjatullah to people<sup>1</sup>.

Also, it is noticeable that at first this group had a few members. Although for many people like "Yoones Ebn Abd Alrahman" the question of imam's knowledge at that young age was not answered, they believed in his imamate. There is a tradition which says:

After imam Riza's (A.S) martyrdom, Rayyan Ebn Salt, Safvan Ebn Yahya, Yoones Ebn Abd Alrahman and some other great shias were assembled in Abd Alrahman Ebn Hajjaj and they were mourning. Yoones Ebn Abd Alrahman said stop crying. Now, tell me to whom should we refer to ask our problems until Abu jaafar grow up? At this time Rayyan Ebn Salt became angry. He stood up and put his hands on the Yoones' throat and said: you show yourself as a believer to imam Javad (A.S), but it is apparent that you have doubt about his imamate in your heart and you hide your doubt. If he was imam on behalf of God, he is like a Sheikh, and if he was an old man but not on behalf of God, he is like other people. At this time, a group of people stood up and made Rayyan calm<sup>2</sup>.

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<sup>1</sup> - the same reference, p.90-89.

<sup>2</sup> - Mohamad Bagher Majlesi, Behar AlAnvar, vol.50, p.99.

Also, some other sayings proved that shia asked questions from Imam in some ceremonies and they could make imam's imamate clear to themselves by seeing imam's knowledge<sup>1</sup>. Therefore, the existing crisis of the beginning of his imamate was finished very soon. It was appropriate that Madelung pointed out to this affair.

### *Imam Javad's (A.S) martyrdom*

The short period of imam Javad's imamate which was seventeen or eighteen years was passed very fast in a special condition. After Maamoon, Mo'tasem became caliph. According to Nobakhti, Sheikh Mofid and others, Mo'tasem recalled imam to Baghdad in 220. Imam (A.S) entered Baghdad two days before Moharram and he passed away at the end of Zighaedeh of this year. At the time of martyrdom, he was about 25<sup>2</sup>. There is no disagreement about imam's death year, but there is a disagreement about the exact date of his death. Some say it was on the fifth<sup>3</sup> and some other say that it was on the sixth of Zolhajjah<sup>4</sup>.

### *Imam Javad's (A.S) words*

From imam Javad's (A.S) words:

1. "The justice day for the oppressor is harder than the oppression day for the oppressed<sup>5</sup>".

2. "Human's beauty appears in what he says and his perfection appears in his wisdom<sup>1</sup>".

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<sup>1</sup>-Mohamad Bagher Majlesi, Behar Alanvar, vol.50, p.99, 100.

<sup>2</sup>-Mohamad Ebn Noman (Sheikh Mofid), Alershad, vol.2, p. 295.

<sup>3</sup> Mohamad Ebn Noman (Sheikh Mofid), Dalayel Alemamah, p.395.

<sup>4</sup> - Mohamad Ebn Yaghoob Koleyni, Osool Kafi, vol.2, p.421.

<sup>5</sup> - Ali Ebn Mohamad Ebn Sabbagh Maleki, Alfosool Almohemah, vol.2, p. 1055.



3. "Prophet (A.S) said to imam Ali (A.S): O' Ali, a person who wants God's blessing never becomes desperate and helpless and a person who consults before taking an action never regrets<sup>2</sup>".

4. "A person who choose a friend in the God's way indeed bought a house in the heaven<sup>3</sup>".

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<sup>1</sup> - the same reference, p.1054.

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