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2. The articles have not been published earlier and are not currently under consideration for publication elsewhere.

3. Articles should contain author's name, academic status, country and living city.

4. The editors of Safinah al-nejat retain their full authority to bring the accepted papers in conformity with the Safinah al-nejat house style, and edit them for length and clarity.

5. The length of articles should be 5000 words (15 pages) at maximum.

6. Regarding the academic nature of this journal, using abusive or insulting language in essays or articles towards opposite thoughts or views should be highly avoided.

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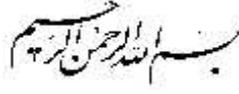


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Transliteration:

		Long Vowels
ء - '	ع - '	آ - <u>a</u> , ā
ب - b	غ - gh	و - <u>u</u>
ت - t	ف - f	ي - <u>i</u>
ث - th	ق - q	
ج - j	ك - k	Short Vowels
ح - <u>h</u>	ل - l	ا - a
خ - kh	م - m	و - u
د - d	ن - n	ي - i
ذ - dh	ه - h	
ر - r	و - w	Diphthongs
ز - z	ي - y	او - aw
س - s		اي - ay
ش - sh		
ص - <u>s</u>		
ض - <u>d</u>		
ط - <u>t</u>		
ظ - <u>z</u>		
ة - ah; at		

Editorial

Islam is the religion of mercy. The Almighty God chose two Names from all His Names, two chosen Names, two Names asserting the blessing and Mercy of Him, to start the chapters of Quran with. In Islam, it has been highly advised to say “In the Name of God, the beneficent, the merciful” not only at the beginning of the Surah of Quran but also at the beginning of each activity to remind of the mercy of God and be merciful to others.

It should be pointed out that God also is an Avenger but this Anger and Revenge is for special cases when a person ignores or ridicules God’s apparent and hidden signs and His warnings, violates people’s rights, and oppresses them. At this time, that person deserves to be surrounded by God’s Rage and Punishment.

God states in holy Quran,

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ

“Nor did your Lord destroy the villages until He had sent a Messenger to its mother village reciting to them Our verses. We never destroyed villages unless their inhabitants were harmdoers.”

I.e. it means God never punish anyone unless He warns them of what they should avoid.

Imam Baqir explaining this very fact told,

أن الله تبارك و تعالی الحليم العليم إنما غضبه على من لم يقبل منه رضاه و إنما يمنع من لم يقبل منه عطاه.... ثم أمكن أهل السينات من التوبة بتبديل الحسنات دعا عباده في الكتاب إلى ذلك بصوت رفيع لم ينقطع و لم يمنع دعاء عباده- فلعن الله الذين يكتمون ما أنزل الله و كتب على نفسه الرحمة فسبقت قبل الغضب فتتم صدقا و عدلا فليس يبتدئ العباد بالغضب قبل أن يغضبه

God the Almighty is Patient and Wise, His Anger will surround anyone who does not desire His Satisfaction and He blocks out His forgiveness to anyone who does not accept,... He gives the opportunity to sinful ones to repent [and if they do, He would] turn their sins to Hasanah (good deeds). He announces people to this in His book openly, this invitation will not interrupted, and His prayers will not exclude His servants.

God sends His curse to anyone who hides whatever He has sent down. God is committed Himself to be merciful and kind. His Mercy outspeeds His Rage, which ends up in justice. God does not start harshness with His servants unless His servants start being harsh.¹

Imam Mahdi (p.b.u.h.) said in Iftitah Prayer which is advised to be recited in the nights of Ramadan that

أيقنت أنك أرحم الراحمين في موضع العفو و الرحمة و أشد المعاقبين في موضع النكال و النعمة

I am certain that You are the Most benevolent of all benevolent Ones when it is the time for forgiving and blessing and you are the most strict one of all strict ones when it is the time for being strict and punish.²

God the Almighty points out to these two aspects in holy Quran but He limits His Anger to specific groups and knows His mercy widespread:

قال عذابي أصيب به من أشاء و رحمتي وسعت كل شيء

“God states, my Punishment is for those whom I decide but my Mercy surrounds everything.”

(the holy Quran, 7: 156)

And Imam Sajjad , in his ‘Arafah prayer, mentioned God’s mercy is before God’s Anger:

سبقت رحمته غضبه

The one Whose Mercy is prior to His Anger.³

Unfortunately, these days we are dealing with those who neglect this message of mercy of God and do not regard religion as a comprehensive charter. They judge their tendencies to be the base and to justify themselves abuse religious teachings.

Quran says about these unjust behavior:

أفكلما جائكم رسول بما لا تهوى أنفسكم استكبرتم؟

“Will you then become proud whenever any Messenger comes to you with that which does not suit your fancies” (92:87)

The reason of this harsh remark can be the ones who wanted to unquestioningly behold those who came to Prophet from a far to know about Islam. As history recorded, the holy Prophet continuously stopped them and ordered people to respect such truth-seekers.

God does not know the faith of these attackers the true Faith and reports them as such:

أفتؤمنون ببعض الكتاب و تكفرون ببعض؟

“Do you believe in one part of the Book and not in the other?” (2:85)

The war-trigger groups who are abusing the word Jihād to justify their brutal actions, in fact, are not interested in Jihād.

Their lack of interest in humanitarian affairs shows that they not only are not interested in Islam but also do not believe in any other religious principle; otherwise, they would not teach brutality to their kids.

In summary, this violent and anti-humanistic behavior should not be regarded as Islam. Each logical just person should look up the true faith in the authentic sources and life styles of true leaders of that belief, not those who claim to be of a faith. Especially Islam which its leaders are all innocent and sin doesn't have any entry in them therefore their words and actions are a clear proof.

This journal is honored to publish articles which are based on research and reasoning to introduce true Islam. We ask God do not let theoretical and practical distortions find their ways to the minds of truth seekers.

¹ Rudah al-Kafī, vol.8,p.52

² Miṣbah al-Mutihajjid, vol.2,p.578

³ Al-Mazar, Shaykh Muḥīd, p.161

The Will of Allāh and Our Destiny

Part III: The Position Between the Two Extremes

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Article acceptance date: June. 2016

Abstract: *In this article, the issue of human will is further discussed. The two different extreme views as well as the rationally moderate and Heavenly accepted view in this issue are provided. It is also shown that the type of view on this issue has direct impact on both beliefs of the unity of Allah and His justice.*

Keywords: *Qadarism, capability, free will, fatalism.*

Qadarism

The term *al-Qadariyya* has been used in our Hadith literature for two extreme groups. The first and the largest group has been the *Jabriyya* that believed in compulsion and maintained that everyone

is forced according to the planning and measure (*Taqdir/Qadar*) that Allāh ordained, and that His decree is the cause for our actions. The second group was the *Mufawwidha* who believed that Allah does not plan for people and the *Taqdir* of their voluntary actions is relinquished to

themselves. The title of the *Qadariyya* has been a notorious one since the Prophet (PBUH&HF) severely denounced this group and called them the ditheist (*Majus*) of this nation in numerous traditions.

In the first part of this article, we provided some of the writings of Abul Hasan al-Ash'ari (the famed Bakri theologian), which shows there has been a constant battle between the *Jabriyya* and the *Mufawwidha*, with each one accusing the other of being the *Qadariyya*! On the other hand, the Ahl al-Bayt (PBUH) have made it clear that *Qadariyya* contains both the schools of compulsion and independent freedom of will. Towards the end of Part II (published in the previous issue), we provided a tradition which referred to the branch of the *Qadariyya* that believed in compulsion, while the while the following interesting traditions refer to the other branch of *Qadariyya* who believed that Allah has no planning on the human actions. Yunus Ibn Abd al-Rahman narrated:

قَالَ الرَّضَاعُ يَا يُونُسُ لَا تَقُلْ بِقَوْلِ الْقَدَرِيَّةِ فَإِنَّ الْقَدَرِيَّةَ لَمْ يَقُولُوا بِقَوْلِ أَهْلِ الْجَنَّةِ وَلَا بِقَوْلِ أَهْلِ النَّارِ وَلَا يَقُولُ ابْنُ عَبَّاسٍ قُلْ أَهْلُ الْجَنَّةِ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا. وَ مَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ وَ لَمْ يَقُولُوا بِقَوْلِ أَهْلِ النَّارِ فَإِنَّ أَهْلَ النَّارِ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ قَالَ ابْنُ عَبَّاسٍ رَبِّ بِمَا أَعُوذُنِي فَقُلْتُ يَا سَيِّدِي وَ اللَّهُ مَا أَقُولُ بِقَوْلِهِمْ وَ لَكِنِّي أَقُولُ لَا يَكُونُ إِلَّا مَا شَاءَ اللَّهُ وَ قَضَى وَ قَدَّرَ فَقَالَ لَيْسَ هَكَذَا يَا يُونُسُ وَ لَكِنْ لَا يَكُونُ إِلَّا مَا شَاءَ

اللَّهُ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى أُنْذِرِي مَا الْمَشِيئَةُ يَا يُونُسُ قُلْتُ لَا قَالَ هُوَ الذِّكْرُ الْأَوَّلُ. أُنْذِرِي مَا الْإِرَادَةُ قُلْتُ لَا قَالَ الْعَزِيمَةُ عَلَى مَا شَاءَ اللَّهُ وَ تَنْذِرِي مَا التَّقْدِيرُ قُلْتُ لَا. قَالَ هُوَ (الْمُهَنْدِسَةُ وَ) وَضَعُ الخُدُودِ مِنَ الْأَجَالِ وَ الْأَرْزَاقِ وَ الْبِقَاءِ وَ الْفَنَاءِ. وَ تَنْذِرِي مَا الْقَضَاءُ قُلْتُ لَا قَالَ هُوَ (الْإِبْرَامُ وَ) إِقَامَةُ الْعَيْنِ.

Imam al-Ridha (PBUH) said to me, “O Yunus! Do not maintain the saying of the *Qadariyya*. Certainly, the *Qadariyya* maintain neither the saying of the People of Paradise, nor the (future) saying of the People of the Fire, nor the saying of Satan! Verily, the People of Paradise (shall) say, ‘Praise be to Allah who has guided us to this (place). Never could we be guided if Allah would not have guided us.’ (7:43) And the People of Fire (shall) say, ‘Our Lord! Our wretchedness overwhelmed us, and we have been misguided folk.’ (23:106) And the Satan said, ‘O my Lord! Since you have misled me...’ (15:39)” I said, “By Allah! I never maintained the saying of the *Qadariyya*. I, too, maintain that nothing exists except that which Allah willed, intended, decreed, and measured.” (Here, Yunus made the general mistake of the philosophers who switch the place of plan and measure (*Qadar*) with decree (*Qadhaa*) in the sequence of steps. The Imam (PBUH) corrected him as such:) He (PBUH) said, “It is not that way! Rather, nothing exists except that which Allah willed, intended, measured (*Qadara*), and decreed (*Qadhaa*). The will is (the

creation of) the first attention (concerning a would be thing). The intention is the determination for what He willed. The measure is (the engineering)¹ and setting of the limits such as the appointed time, existence, maintenance, and the extinction (of the would-be action). The decree is (persistence) to make things up and ready (for the person to act).”²

The same Hadith has been reported by different chain of authorities from Imam al-Ridha (*PBUH*), but with two more tokens (*Ayat*)³ of the holy Quran and a divine narration at the end, which are as follows:

يَا يُونُسُ إِنَّ الْقَدْرِيَّةَ لَمْ يَقُولُوا بِقَوْلِ اللَّهِ وَ مَا تَشَاؤُنْ إِلَّا أَنْ
يَشَاءَ اللَّهُ ... وَ لَا قَالُوا بِقَوْلِ نُوحٍ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ
أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ
وَ إِلَيْهِ تُرْجَعُونَ ثُمَّ قَالَ قَالَ اللَّهُ يَا ابْنَ آدَمَ بِمَشِيئَتِي كُنْتَ
أَنْتَ الَّذِي تَشَاءُ وَ بِقُوَّتِي أُدْبِتُ إِلَيَّ فَرَانِضِي وَ بِنِعْمَتِي
قُوِيْتُ عَلَى مَعْصِيَتِي وَ جَعَلْتُكَ سَمِيعاً بَصِيراً قُوِيّاً فَمَا
أَصَابَكَ مِنْ حَسَنَةٍ فَمِنِّي وَ مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ
وَ ذَلِكَ أَنِّي لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْأَلُونَ ثُمَّ قَالَ قَدْ
نَظَّمْتُ لَكَ كُلَّ شَيْءٍ تُرِيدُهُ.

Imam al-Ridha (*PBUH*) said, “... O Yunus! Certainly, the *Qadariyya* do not maintain the saying of Allah, ‘And you shall not will unless Allah wills,’ (81:29) ... nor do they maintain the saying of Noah (Nuh (*PBUH*)), ‘My advice shall not benefit you even though I intended to advise you if it be that Allah intended to mislead you. He

is your Lord and to Him shall you return’ (11:34).” The Imam continued, “Allah said: ‘O son of Adam! By My will you willed for yourself whatever you willed. By My power were able to perform your obligations to Me. By My bounties and assets you gained power to disobey me. I made you hearing, seeing, and powerful. Thus, whatever goodness reaches you is due to My (mercy), and whatever evil inflicts you is due to your own soul (and your actions). I shall not be questioned for whatever I do, but they shall be questioned.’⁴” Then (the Imam) said, “Certainly, I have put all you wanted (to understand) in the order.”⁵

It should be noted that the misleading or misguiding attributed to Allah as explained by other tokens of Quran as well as the traditions of Ahl al-Bayt (*PBUT*) is Allah’s punishment for those who insist on rejecting faith. Misguidance is the reverse of guidance, assistance, and light, all of which aid man to choose with better insight. Misguidance is darkness, and a person who makes his choice in darkness, although not deprived of choice, is deprived of insight and is under greater influence of Satan. Such misguidance is not a compulsory misguidance; rather, it is finding oneself free to act in a tricky situation provided as a punishment for what the person has chosen of disbelief earlier. Although he still exercises choice, Allah knows that he will choose wrong

under the advisory of Satan. Again, Allah's foreknowledge, His withholding guidance, and His deserting of a disbeliever do not compel him to do wrong, just as His foreknowledge, His guidance, and His assistance do not compel a believer to do right. This issue will be addressed in detail in future parts by will of Allah.

Below is another tradition denouncing the *Qadariyya*. Ali Ibn Salim narrated that Imam al-Sadiq (*PBUH*) said:

إِنَّ الْقَدَرِيَّةَ مَجُوسُ هَذِهِ الْأُمَّةِ وَ هُمْ الَّذِينَ أَرَادُوا أَنْ يَصِفُوا اللَّهَ بِعَدْلِهِ فَأَخْرَجُوهُ مِنْ سُلْطَانِهِ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ- يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ. إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ.

“Certainly the *Qadariyya* are the ditheists (*Majus*) of this nation. They intended to describe (the actions of) Allah by His justice, but they dismissed Him from His sovereignty. About them, the following tokens were revealed: ‘On the Day that they shall be dragged through the Fire on their faces, (they shall be told:) Taste the touch of Hell! Verily, We have created everything (including this punishment) according to a measure (*Qadar*).’ (54:48-49)”⁶

The following tradition dismisses compulsion due to Allah's will. Imam Hasan al-Askari (*PBUH*) narrated that Imam Musa Ibn Ja'far (*PBUH*) said:

إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَعَلِمَ مَا هُمْ إِلَيْهِ صَائِرُونَ فَأَمَرَهُمْ وَ نَهَاَهُمْ فَمَا أَمَرَهُمْ بِهِ مِنْ شَيْءٍ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى الْأَخْذِ بِهِ وَ مَا نَهَاَهُمْ عَنْهُ مِنْ شَيْءٍ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى تَرْكِهِ وَ لَا يَكُونُونَ آخِذِينَ وَ لَا تَارِكِينَ إِلَّا بِإِذْنِهِ وَ مَا جَبَرَ اللَّهُ أَحَدًا مِنْ خَلْقِهِ عَلَى مَعْصِيَتِهِ بَلْ اخْتَبَرَهُمْ بِالْبَلْوَى وَ كَمَا قَالَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.

“Certainly Allah created the creation and knew to what they will turn. Then, He commanded and forbade them. However, to whatever He commanded, He has indeed made for them a way to take, and from whatever He forbade them, He has certainly made for them a way to avoid. Nevertheless, they shall neither take nor leave except by His permission. Yet, Allah never compelled anyone of His creations to His disobedience, but rather He put them in trial He stated, ‘in order to test you (to make for everyone clear) which of you is best in terms of deed.’ (67:2)”⁷

Again, pointing to the domain of our volition, Hisham Ibn Salim narrated that Imam al-Sadiq (*PBUH*) said:

اللَّهُ أَكْرَمُ مِنْ أَنْ يُكَلِّفَ النَّاسَ مَا لَا يُطِيقُونَ وَ اللَّهُ أَعَزُّ مِنْ أَنْ يَكُونَ فِي سُلْطَانِهِ مَا لَا يُرِيدُ.

“Allah is more generous than charging people with what they cannot bear. Yet, Allah is mightier than having something He did not intend, take place in His kingdom.”⁸

The above Hadith clearly dismisses both the idea of compulsion and independent freedom in our actions. Believing compulsion dismisses the justice of Allah and nullifies His commandments, prohibitions, rewards, and punishments. One the other hand, believing independent and uncontrolled will for man, nullifies the lordship of Allah. These facts are also emphasized by the following Hadith. Various traditionists narrated that Imam al-Sadiq (*PBUH*) said:

قَالَ رَسُولُ اللَّهِ ص مَنْ زَعَمَ أَنَّ اللَّهَ يَأْمُرُ بِالسُّوءِ وَ
الْفَحْشَاءِ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَ مَنْ زَعَمَ أَنَّ الْخَيْرَ وَ النَّسْرَ
بِغَيْرِ مَشِيئَةِ اللَّهِ فَقَدْ أَخْرَجَ اللَّهَ مِنْ سُلْطَانِهِ وَ مَنْ زَعَمَ أَنَّ
الْمَعَاصِيَ بِغَيْرِ قُوَّةِ اللَّهِ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَ مَنْ كَذَّبَ
عَلَى اللَّهِ أَدْخَلَهُ اللَّهُ النَّارَ

The Messenger of Allah (*PBUH&HF*) said, “He who thinks Allah commands to evil (*al-Soo*) and indecent deeds, has indeed lied about Allah. He who thinks the goodness (*al-Khair*) and the evil (*al-Sharr*) are not according to His will, has dismissed Allah from His Sovereignty. He who thinks that sins are performed by other than the power created by Allah has indeed lied about Allah. And he who lies about Allah, Allah shall enter him the Fire.”⁹

Capability

For a human to act or avoid a certain action, he or she needs a capability (*al-*

Istita'a) empowered by Allah. This capability of manifesting one’s volition is only given instantaneously at the time of action or avoidance, and is only good for a certain place at a certain time. For other instances of time and place, Allah may or may not reinstate such capability based on His will. This is because Allah does not relinquish His authority to people, and nothing takes place among His creation except by His instantaneous permission. Salih al-Nili narrated:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع هَلْ لِلْعِبَادِ مِنَ الْإِسْطِطَاعَةِ شَيْءٌ قَالَ
فَقَالَ لِي إِذَا فَعَلُوا الْفِعْلَ كَانُوا مُسْتَطِيعِينَ بِالْإِسْطِطَاعَةِ
الَّتِي جَعَلَهَا اللَّهُ فِيهِمْ قَالَ فُلْتُ وَ مَا هِيَ قَالَ الْأَلَةُ مِثْلُ
الرَّانِي إِذَا زَنَى كَانَ مُسْتَطِيعًا لِلرَّانَا حِينَ زَنَى وَ لَوْ أَنَّهُ
تَرَكَ الرَّانَا وَ لَمْ يَزِنْ كَانَ مُسْتَطِيعًا لِتَرْكِهِ إِذَا تَرَكَ قَالَ ثُمَّ
قَالَ لَيْسَ لَهُ مِنَ الْإِسْطِطَاعَةِ قَبْلَ الْفِعْلِ قَلِيلٌ وَ لَا كَثِيرٌ وَ
لَكِنْ مَعَ الْفِعْلِ وَ التَّرْكِ كَانَ مُسْتَطِيعًا فُلْتُ فَعَلَى مَا دَا
يُعَذِّبُهُ قَالَ بِالْحُجَّةِ الْبَالِغَةِ وَ الْأَلَةِ الَّتِي رَكَّبَ فِيهِمْ إِنَّ اللَّهَ
لَمْ يُجْبِرْ أَحَدًا عَلَى مَعْصِيَتِهِ وَ لَا أَرَادَ إِرَادَةَ حَتْمِ الْكُفْرِ
مِنْ أَحَدٍ وَ لَكِنْ حِينَ كَفَرَ كَانَ فِي إِرَادَةِ اللَّهِ أَنْ يَكْفُرَ وَ هُمْ
فِي إِرَادَةِ اللَّهِ وَ فِي عِلْمِهِ أَنْ لَا يَصِيرُوا إِلَى شَيْءٍ مِنْ
الْخَيْرِ فُلْتُ أَرَادَ مِنْهُمْ أَنْ يَكْفُرُوا قَالَ لَيْسَ هَكَذَا أَقُولُ وَ
لَكِنِّي أَقُولُ عِلْمَ أَنَّهُمْ سَيَكْفُرُونَ فَأَرَادَ الْكُفْرَ لِعِلْمِهِ فِيهِمْ وَ
لَيْسَتْ هِيَ إِرَادَةَ حَتْمٍ لِنَّمَا هِيَ إِرَادَةُ الْخِيَارِ

I asked Imam al-Sadiq (*PBUH*) if there is anything of capability (*al-Istita'a*) for the servants. He (*PBUH*) replied, “If they performed the action (it shows that) they were capable by the capability that Allah

placed in them.” I asked, “What is it?” He (PBUH) replied, “It is the means (of action). ... There is nothing of capability—neither little nor big—before the time of the action. One becomes capable (for a specific action) only at the time of acting or avoiding.” I said, “Then on what basis does Allah punish him?” He (PBUH) replied, “By what has reached him of evidence and by the means (i.e., capability) that was (instantaneously) placed in him. Certainly, Allah does not compel anyone to His disobedience and does not coercively intend disbelief for anyone. However, when one becomes a disbeliever, it was (already) in the intention of Allah and His knowledge that he will disbelieve and that he will not turn to any goodness.” I asked, “Did Allah want them to disbelieve?” He (PBUH) said, “I did not say that. I rather say He knew they would soon disbelieve, and thus, He intended disbelief due to His foreknowledge about them. This is not coercive intention (i.e., it is not the cause for their action and is not compelling them). It is just volitive intention (i.e., intention of giving permission to their choice).”¹⁰

Other than, people’s actions, Allah intends His own action. Coercive intention (*Iradat al-Hatm*) of Allah is only limited to some of Allah’s actions. What Allah wants to do (as His own action) becomes indispensable and is forced on the creation. Such an action is not the action

of human; rather, it may be certain goal or custom of Allah for His creation, and is His punishment or His reward of people’s action. However, volitive intention (*Iradat al-Ikhtiyar*) of Allah is related to what Allah intended to permit some of people’s choice for which He provides them of capability at the moment of their action. Thus, when Allah states in the holy Quran:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا

“Allah never intends injustice to His servants,” (40:31) and “Allah never intends injustice to the worlds,” (3:108)

the intention that is denied here is the intention of coercion or imposition because it is concerned with His own action. In other words, Allah does not impose injustice to people, and therefore, injustice is not the action of Allah. However, the injustice imposed by some people over others is in His will and His intention of (permitting) choice. Allah intended to give permission to the occurrence of some (not all) injustice by people. As such, although injustice by others is in His intention, it cannot be considered His action or His imposition.

The above Hadith also clearly disproves the idea of the *Mufawwidha* who claim that since human feels he has power, he can do what he wants by means of that power at any time. They have neglected

the fact that Allah grants human capability for an action moment by moment according to His will. Although human may feel to have power, he cannot use it for an action that Allah did not intend to happen. The capability of using power is granted exactly to the extent of carrying out human's choice of action at a certain time. That certain capability is no good for use at another instant of time and need to be reinstated by Allah. Many traditions, however, state that the capability (*al-Istita'a*) is before the action. This conflict can be easily resolved by observing that the order of capability is prior to the action, but it comes to existence at the time of action. The similitude of the capability to the action is the similitude of a hand that turns a key. The hand turns exactly at the time that the key turns, but the hand has order priority in the action of turning. Thus, although capability is the prerequisite of an action, it is manifested at the time of the action by will of Allah. Anyone who claims that he will have the capability to do a certain act one moment later, he implies that Allah has relinquished His authority (*Tafwidh*). Our capability of using power is provisional and Allah may discontinue granting it at any moment if He wills. Since we do not know if Allah permits us to perform a certain act even one moment later, we should always make an exception for the will of Allah in our future decisions. Allah says in the holy Quran:

وَلَا تَقُولُوا لِنَبِيِّهِ إِني فاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَن يَشَاءَ اللَّهُ.

Nor say about anything, "I shall surely do that tomorrow" (unless you say) "except if Allah wills (otherwise)." (18:23-24)

The Position Between the Two

The viewpoint taken by Ahl al-Bayt (*PBUT*) in this regard falls between the two extremes discussed earlier. However, many people who regard the saying of Ahl al-Bayt (*PBUT*) have still misconception on what exactly the middle position is. Some wrongly interpret the middle position as the combination of the two extreme views. In other words, they claim that we are forced in some actions and are left free in some other actions. Some believe in partial freedom and partial coercion in all human actions. Both interpretations are wrong and negate reason as well as the Hadith.

On the commentary of the famous Hadith of Imam al-Sadiq (*PBUH*), "*a position between the two extreme positions*", Yazid Ibn Umair narrated:

دَخَلْتُ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا عَ يَمْرُؤَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رُويَ لَنَا عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ لَا جَبْرَ وَلَا تَفْوِيضَ بَلْ أَمْرٌ بَيْنَ أَمْرَيْنِ فَمَا مَعْنَاهُ فَقَالَ مَنْ زَعَمَ أَنَّ اللَّهَ يَفْعَلُ أفعالَنَا ثُمَّ يُعَدِّبُنَا عَلَيْهَا فَقَدْ قَالَ بِالْجَبْرِ وَمَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَوَّضَ أَمْرَ الْخَلْقِ وَالرِّزْقَ إِلَى حُجْبِهِ عَ فَقَدْ قَالَ بِالتَّفْوِيضِ فَالْقَائِلُ بِالْجَبْرِ كَافِرٌ وَالْقَائِلُ بِالتَّفْوِيضِ مُشْرِكٌ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ

فَمَا أَمْرٌ بَيْنَ أَمْرَيْنِ فَقَالَ وَجُودُ السَّبِيلِ إِلَى إِيْتَانِ مَا أَمْرُوا بِهِ وَ تَرْكُ مَا نَهَوْا عَنْهُ فَقُلْتُ لَهُ فَيَلِ اللَّهُ عَزَّ وَ جَلَّ مَشِيئَةً وَ إِرَادَةً فِي ذَلِكَ فَقَالَ أَمَّا الطَّاعَاتُ فإِرَادَةُ اللَّهِ وَ مَشِيئَتُهُ فِيهَا الْأَمْرُ بِهَا وَ الرِّضَا لَهَا وَ الْمُعَاوَنَةُ عَلَيْهَا وَ إِرَادَتُهُ وَ مَشِيئَتُهُ فِي الْمَعَاصِي النَّهْيُ عَنْهَا وَ السَّخَطُ لَهَا وَ الْخِذْلَانُ عَلَيْهَا فَكُلُّهُ عَزَّ وَ جَلَّ فِيهَا الْقَضَاءُ. قَالَ نَعَمْ مَا مِنْ فِعْلٍ يَقَعُهُ الْعِبَادُ مِنْ خَيْرٍ وَ شَرٍّ إِلَّا وَ اللَّهِ فِيهِ قَضَاءٌ قُلْتُ فَمَا مَعْنَى هَذَا الْقَضَاءِ قَالَ الْحُكْمُ عَلَيْهِمْ بِمَا يَسْتَحِقُّونَهُ عَلَى أَفْعَالِهِمْ مِنَ الثَّوَابِ وَ الْعِقَابِ فِي الدُّنْيَا وَ الْآخِرَةِ.

I said to Ali Ibn Musa al-Ridha (PBUH), “O Son of the Messenger of Allah! It has been narrated to us that Ja’far Ibn Muhammad al-Sadiq (PBUH) said, ‘There is no compulsion (*Jabr*) and no relinquishment (*Tafwidh*), but something between the two.’ What does this mean?” Imam al-Ridha (PBUH) replied, “He who claims that Allah commits our actions and then punishes us for those (actions), has indeed maintained compulsion (*Jabr*). On the other hand, he who claims that Allah has relinquished the authority of creation and sustenance to His proofs (PBUH) has indeed maintained relinquishment (*Tafwidh* to the Imams). The supporter of compulsion is a disbeliever and the supporter of relinquishing authority (to people) is a polytheist.” I then asked, “O son of the Messenger of Allah! What is the position between the two?” The Imam (PBUH) replied, “The existence of *the path* for performing what was ordered and for leaving what was prohibited.” I asked, “Is

there any will and intention for Allah on this?” He (PBUH) said, “As for the acts of obedience, the intention and will of Allah is His command (to the servants) to act upon them, His satisfaction with those actions, and His aid (to the person) to accomplish them. On the other hand, His intention and will in sins is His prohibition, His wrath for committing such actions, and His deserting and forsaking them over those actions (i.e., leaving people on those actions without pushing them).” I asked, “Is there any decree (*Qadhaa*) for Allah on these acts?” He (PBUH) said, “Yes, There does not exist any act that the servants do, be it good (*Khair*) or evil (*Sharr*), except that Allah has a decree on it.” I asked, “Then what is the meaning of the decree here?” He (PBUH) said, “The verdict on them for that which they deserve from rewards and punishments in this world and the Hereafter (for that action).”¹¹

In the above Hadith, the Imam (PBUH) referred to Allah’s will and intention of commandment and satisfaction as well as His decree (*Qadhaa*) of judgment. The Hadith is quiet concerning the will and intention of knowledge that pertains to let an action take place.

The above Hadith also points to a subgroup of *al-Mufawwidha* who believed that Allah has relinquished authority specifically to the Imams (PBUH) and believed that the Imam’s (PBUH) will is

independent of Allah's will. (The issue of the will of Imam (*PBUH*) will be discussed in future parts). In other words, even if one believes that Allah did not relinquish His authority over his free actions, he is still considered among the *Mufawwidha* if he claim such an independent authority for Allah's best creation, i.e., the divinely appointed Imam. Nothing among the creations of Allah is left uncontrolled, autonomous, and independent because it implies Allah has withdrawn from His lordship (*al-Rububiyya*).

The fact that we have no choice over some of the things that happens to us is not denied by any group, including the *Mufawwidha*. All the arguments in the entire history of mankind have been concerned about the actions that we do voluntarily. As discussed earlier, only our voluntary actions can be really considered as our actions.

The famous saying of Imam al-Sadiq (*PBUH*) concerning the fact that human will is between the two extremes, clearly does not mean that some of our actions are due to compulsion (*Jabr*) and some are due to independent and uncontrolled freedom of will (*Tafwidh*). This is because in that case, any single action has either the problem of compulsion or the problem of independence in Allah's kingdom. The Imam (*PBUH*) rather pointed out to the domain of our volition and stated that neither we are coerced in any of our

actions nor are we left uncontrolled and unsupervised in any of our decisions and actions.

Moreover, there cannot be "partial compulsion" or "partial volition" in our actions. Volition must be complete in a certain action; otherwise, there is no volition in that action.

We are completely free in our choice of action once Allah permits our choice beforehand. What we freely choose is in conformity with what Allah already allowed of our free will. Therefore, His will administers the domain of our freedom without making us compelled in our own actions anyway.

The Necessity of Belief that the Will of Allah is Created

In many traditions, the Imams of Ahl al-Bayt (*PBUT*) stressed the fact that the will of Allah (*Mashiyya*), His intention (*Irada*), planning and apportionment of time, place, and other quantities (*Qadar*), and decree (*Qadhaa*) are all His creations, and that anyone who thinks they are eternal or the same as His Essence (*Dhat*), is a disbeliever and a polytheist. This is because Allah's intention does not refer to Him but refers to the intended things (i.e., His creations), which are many. The multitude of eternal intentions would defy the oneness of Allah and His Eternity. Thus, His intentions cannot be eternal.

This makes belief in the novelty of the will of Allah a necessary requirement for monotheism, other than the fact that it is required for the justice of Allah as discussed before.

Eternal intention means an intention that existed with Allah eternally. By claiming eternal intention for Allah, one is implying that it is the same as the Essence of Allah or else it is co-eternal with Allah. The former claim implies the Essence of Allah has numerous parts due to the variety of intentions (which, in turn, refer to the variety of intended things). The latter implies the existence of some objects that are co-eternal. This would limit Allah by its counterparts and negate the fact that He is the creator of everything. Both cases negate the oneness of Allah, and that nothing is like Him. Moreover, changes in the intended things show changes in Allah's intention based on time. If the will and intention are of His Essence, changes in the intention would require changes in Allah which implies Allah Himself is created. Sulaiman Ibn Ja'far al-Ja'fari narrated Imam al-Ridha (*PBUH*) said:

المَشِيئَةُ (وَالْإِرَادَةُ) مِنْ صِفَاتِ الْأَفْعَالِ فَمَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يَزَلْ مُرِيداً شَيْئاً فَلَيْسَ بِمُوحِّدٍ .

“The will and the intention are of the attributes of actions. Thus, he who thinks that Allah eternally intended and willed is not a monotheist.”¹²

It is also narrated that Imam al-Sadiq (*PBUH*) said:

كَانَ اللَّهُ وَهُوَ لَا يُرِيدُ بَلَا عَدَدٍ أَكْثَرَ مِمَّا كَانَ مُرِيداً.

“Allah existed while He did not intend countless number of times more than what He (later) intended.”¹³

The countless number of unintended matters refers to the knowledge of what was not permitted to happen, or equivalently, the knowledge of unseen (*Ilm al-Ghaib*), which will be addressed in later parts. In addition, Asim Ibn Hamid narrated:

عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَمْ يَزَلْ اللَّهُ مُرِيداً قَالَ إِنَّ الْمُرِيدَ لَا يَكُونُ إِلَّا لِمُرَادٍ مَعَهُ لَمْ يَزَلْ اللَّهُ عَالِماً قَادِراً ثُمَّ أَرَادَ .

I asked Imam al-Sadiq (*PBUH*) whether Allah intended eternally. He (*PBUH*) replied, “Certainly, the one who intends (something) is with what was intended. Allah eternally knew and was eternally powerful. He then intended (i.e., created the action of intention).”¹⁴

Concerning the Eternal knowledge, and that one should rationally regard Allah pure from ignorance, please refer to the detailed discussion in the previous part.

Believing that the will and intention of Allah are created, has turned to one of the clear signs that distinguish the true followers of Ahl al-Bayt (*PBUT*) from all

other deviants. These include the *Bakri*'s which consist of the mainstream *Ash'ari* faction who believe in compulsion, and the nearly extinct *Mu'tazili* faction who believed in the independent freedom of will. It also include almost all the philosophers in Islam as well as mystical variants of Islam (regardless of their claim to be *Shia* or *Bakri*) which are all essentially believe in compulsion.

Conclusion

In this article, we discussed the two opposite extreme views in the issue of the will of mankind, both of which have been known as *al-Qadariyya*. Then, we discussed the capability that is required to act and to exercise one's choice. We also clarified the rationally and religiously orthodox position on human will, which falls between the two opposite extreme positions of free will and fatalism. The middle position rationally requires the will, intention, planning, and decree of the creator to be created; otherwise, Allah Himself becomes created entity.

In the next part of this article, by will of Allah, we will address the notion of *al-Badaa*, which is the origination of a new will by Allah, and will explain it in the light of the holy Quran as interpreted by the Messenger of Allah (*PBUH&HF*) and the divinely appointed leaders (*PBUT*) after him.

¹ According to the version of Hadith given in *al-Kafi*, vo. 1, p. 157, Hadith 4.

² *Bihar al-Anwar*, vol. 5, p. 116, Hadith 49, cited from *Tafsir 'Ali Ibn Ibrahim al-Qumi*.

³ The plural of Ayah, meaning, divine sign, evidence, or token, which refers to each small segment of the holy Quran. It is commonly mistranslated as "verse" imitating the way the Christians behave the tokens of the Bible. Allah states in the holy Quran that, "We have not taught him any verse or poem, nor would it befit him. It is merely a reminder and an evident Quran." (36:96)

⁴ Referring to Token 23 of Chapter 21 of the holy Quran.

⁵ *Bihar al-Anwar*, vol. 5, p. 122, Hadith 69, cited from *al-Mahasin*.

⁶ *Al-Tawhid*, p. 382, Hadith 29; Similar narrations were reported from the Commander of Faithful, Imam 'Ali (*PBUH*), Imam al-Baqir (*PBUH*), and Imam al-Sadiq (*PBUH*). See *Bihar al-Anwar*, vol. 5, pp 117-118, Hadith 50, 51, & 54.

⁷ *Bihar al-Anwar*, vol. 5, p. 26, Hadith 32, cited from *al-Ihtijaj*; a similar narration from Imam al-Sadiq (*PBUH*) is reported in *al-Kafi*, vol. 1, p. 158, Hadith 5.

⁸ *al-Kafi*, vol. 1, p. 160, Hadith 14.

⁹ *al-Kafi*, vol. 1, p. 158, Hadith 6.

¹⁰ *al-Kafi*, vol. 1, p. 162, Hadith 3.

¹¹ *Bihar al-Anwar*, vol. 5, pp. 11-12, Hadith 18, cited from '*Uyun Akhbar al-Ridha* (PBUH).

¹² *Bihar al-Anwar*, vol. 4, p. 145, Hadith 18, cited from *al-Tawhid*.

¹³ *Bihar al-Anwar*, vol. 4, p. 145, Hadith 17.

¹⁴ *al-Kafi*, vol. 1, p. 109, Hadith 1.

The logic of expressing “Salaam” unto Imam al-Husayn

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It is a simple but highly recommended ritual to express "salaam" on several occasions. One such occasion is after drinking water. Granted that the Umayyads and many ‘Abbasid rulers tried to prevent people from going on pilgrimage to the tomb of Imam al-

Husayn at Karbala, Iraq, the Infallible Imams did their best to encourage people to go on pilgrimage and express their ardent feelings and enact the pilgrimage rituals by the tomb of Imam al-Husayn. Hence, a formulaic sentence that expresses such sincere feelings in

such prayer-like "ziarat-texts" is as "May salaam be bestowed upon/ unto you, O Aba 'Abd Allah!".

This salaam-expressing formulaic sentence that can be pronounced in almost any situation is readily convenient in that it requires no other accompanying ritual. With this instruction that is available in a number of ziarat-performing instructions issued and taught by the sixth Infallible Imam Ja'far al-Sadiq, the memory of Imam al-Husayn has since got fixed for good and all in the historical memory of the Muslim community. There are at least two situations wherein such a formulaic sentence is recommended to be pronounced, namely, when a believer wishes to express her or his devotion to Imam al-Husayn, and after each and every instance of drinking water. By issuing such a convenient instruction, Imam Ja'far al-Sadiq has successfully accomplished the eternalization of the memory of Imam al-Husayn. It follows that so long as anybody desires to pay homage to Imam al-Husayn, and more importantly, so long as anybody needs water, whether for survival or for quenching one's

thirst, the memory of Imam al-Husayn gets renewed. Certainly the tyrants who whimmed to put an end to commemorating and/or remembering Imam al-Husayn until the end of time could hardly imagine to receive such an easy set-back.

Islamic sources indicate awe-inspiring rewards for remembering Imam al-Husayn, e.g., the rewards of performing hajj and 'umrah and jihad. Yet, attaining such abundant rewards can be easily achieved by pronouncing "salaam" unto and in favor of Imam al-Husayn.

Viewed from this perspective, the act of expressing "salaam" unto Imam al-Husayn means much more than a means for obtaining the rewards indicated. Politically speaking, it is an act of renewing one's covenant with Imam al-Husayn, an act that guarantees the believer's felicity both in this world and in the hereafter.

There is another intriguing aspect. As a faithful person pronounces a "salaam" unto Imam al-Husayn, she or he would be entitled to receive a salaam back from Imam al-Husayn. This is because since answering a "salaam" is

incumbent on the pardon who receives it, Imam al-Husayn certainly answers back the "salaams" he receives from his

May we be reckoned amongst those who constantly receive the honor of

devotees and admirers. What a great honor for anybody to receive at least a "salaam" from Imam al-Husayn.

pronouncing "salaam" unto Imam al-Husayn, and receive his graceful "salaams" back.

View point of Ibn Sa‘ad, one of Ahl Hadith, about the history of the beginning of Islam

A case study about the biography of Imam ‘Alī (a.s.) in the book “al-Tabaqat al-Kubra”

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Abstract: *al-Tabaqat al-Kubra by Muḥammad Ibn Sa‘ad (230 A.H.) is of the significant ancient books about the biography of Prophet Muḥammad, his companions, Tabi‘in (companions of his companions), and tradition narrators till the beginning decades of the third Hijrah century. The present study in a case study on the biography of imam ‘Alī included in this book explained the differences among records of historians and tradition narrators about the events at the beginning of Islam. The findings show that Ibn Sa‘ad as a tradition narrator (Muḥaddith) and a historian due to his commitment to the beliefs of Ahl Hadith in explaining the events at the beginning of Islam pictured the course of events different from other historians.*

Key words: historiography, Ashab Hadith, Ibn Sa‘ad, al-Tabaqat al-Kubra, ‘Alī

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Introduction

In the third Hijrah century, tradition recorders and great historians of the history of Islam came into existence. One of these historians and traditionalists of Sunnah who was succeeded to write a complete series of books about the biography of Prophet Muhammad, Companions (Sahabah), Tabi'in, and tradition narrators till his time is Ibn Sa'ad. The book al-Tabaqat al-Kubra by him due to including details of life of people and Islamic cultural and social aspects, is considered as a political, social and religious book till the beginning of the third century. The present study deals with the differences among Ahl Hadith view points and historians and tries to explain these differences by reviewing the records of Ibn Sa'ad regarding biography of Imam 'Ali.

Abu 'Abdullah ibn Sa'ad ibn Mani' al-Basari al-Hashimi known as "Katib al-Waqidi" was born in 168 A.H. in Basra. He benefited from the masters of that time.¹ Then he traveled to other Hadith scholars in Kufa, Medina, and Baqdad. He said, I visited some scholars in Medina and I benefited from their knowledge. Finally when he was 30 years old, he traveled to Baqdad to learn from Waqidi.² Ibn Sa'ad after joining

Waqidi's students attended all his classes and adhered to him in such a way that he was known as "Katib al-Waqidi" (the scribe of Waqidi)³, "Sahib Waqidi"⁴ and "Ghulam Waqidi"⁵. Ibn Sa'ad after the death of Waqidi (207 A.H.) stayed in Baqdad and was among the first biography writers who was from out of Medina. The prior biography writers such as ibn Ishaq (151 A.H.) and Waqidi both were from Medina.⁶ He wrote another book besides al-Tabaqat al-Kubra titled al-Tabaqat al-Saghir.⁷ Finally Ibn Sa'ad passed away in 230 A.H. in his 62 in Baqdad.⁸

The first issue regarding Ibn Sa'ad is to clarify in which groups of Muhaddithan, Akhbaris or historians he can be classified. Though in the book "al-Fihrist", he is known as Akhbaris⁹ based on his approach in recording history which is based on documentation, he can be regarded as Muhaddith (traditionalist) as Fuck¹⁰ said. Caetani also introduced him as an influential individuals in revolution of documentation of Hadith.¹¹ He reached to the level of "Hafiz" in Ilm al-Hadith and ibn Hujr mentioned him as he enjoyed both groups' traditions, Akhbaris and Muhaddithan, and by mixing them he could prepare his book as a historical work. Therefore, according to my opinion, he should be

regarded as a traditionalist-historians. His interest in traditions and beliefs of traditionalists are clear in this book. He wrote this book to introduce the biography of tradition recorders. Due to this, traditionalists generally knew him as a thiqqah narrator unlike his master Waqidi. The trend of traditionalists in the first half of third A.H. century was the common trend among Sunnis and his look towards history of Islam had fundamental differences with other historians. One of the beliefs of Ahl-Hadith was "justice of Sahabah" which was mentioned in his book Tabaqat. According to Ahl-Hadith, all companions of Prophet are just and there is not even a little doubt about them. For example the story of Hatib ibn Abi Bal'atah can be mentioned:

When it was cleared that he had secret correspondent with infidels of Mecca, 'Umar asked for permission from Prophet to behead him. The holy Prophet said, "Isn't he the one who took part in Badr battle?... We don't know. God knows him the best. Do whatever you want that heaven is guaranteed for you."¹² According to this, the tradition "Asharah Mubashshirah" is accepted by them.¹³ And the virtues of companions of Prophet should be mentioned. Therefore, mentioning whatever against them, criticizing them or disputes among them is not suitable. Because

these disagreement can bring their justice under question. The best attempt had been done to cover up these disagreement which was against the approach of Akhbaris. Shaykh Mufid, the great Shia scholar, at the beginning of the book "al-Jamal" pointed out to this group of traditionalists and said,

According to a group of them, it shouldn't be studied and searched about disputes among companions of Prophet or even listen to them. So anyone who ignores this advice makes a change in religion and is standing against the religion; because it is narrated from Prophet who said, do avoid of what will occur among my companions. "

Because according to them, speaking about some events like Saqifah, 'Uthman murder, Jamal and Siffin are distortion."¹⁴

This belief of keep quite regarding disputes among companions of Prophet sometimes causes their discord with Akhbaryun. Because Akhbaryun wrote a lot of books about some events like Jamal, Siffin, 'Uthman murder,... or like Tabari and Biladhuri talked about these events in details which was not interesting to traditionalists. This causes them to become weak or sometimes they were accused of being Shia.¹⁵ Asserting this point is what Ibn Salah

found as a fault in the book al-Isti'ab ibn 'Abdulbar because of its including disputes among companions and traditions of Akhbaryun.¹⁶

This difference can be seen in the book *Tabaqat* ibn Sa'ad. The reader not only does find himself reading a historical book but also a theological book of Ahl-Hadith. In the present article, it has been tried to compare and contrast the information in this book about Imam 'Ali and other historians' to prove this book is written based on his religious tendencies towards traditionalists; therefore in accepting his words specifically regarding disputes among companions should act wisely.

Those scholars who are studying about Islam were always interested in history recorded in Sirah, Maghazi and later events in the beginning of Islam. Accordingly, they prepared some researches. for example, Ella Landau-Tasseron in an introduction titled "process of redaction: a case study over Wafad Tamim approaching Muhammad" compared and contrasted traditions by Waqidi and ibn Ishaq (mentioned in Sirah ibn Hisham), cited his coming towards Prophet as the biggest Wafad of 9th year ('Am al-Wafad) and showed the difference among traditions and their reasons. He knew several factors involving in this:

amongst the mistakes of traditionalists we can say mixing events with each other, tribe-bound honors, ... he benefited from various historical, traditional and interpretational sources and depicted explicitly that a tradition in the way of its perfection, or as he put "process of redaction" underwent changes and evolutions.

Jones in his two essays compared and contrasted Sirah by ibn Ishaq and Maghazi. In the first titled "the Chronology of the Maghazi- A Textual survey" studied "chronology" in these two books and at the end concluded that any date mentioned only by Waqidi is doubtful.¹⁷ In the second article, titled "Ibn Ishaq and al-Waqidi: the dream of Atika and the Raid to Nakhla in relation to the charge of plagiarism" he studied these two events. According to him, in the report by Waqidi which included more details than Ibn Ishaq's, storytelling is more apparent.¹⁸ Though these stories were appeared at the time of Ibn Ishaq and about early 2nd century.

Motzki also gathered a collection of articles from various authors on the reviewing Sirah source books. A few of them are related to the topic at hand: Uri Rubin in an essay titled "the life of Muhammad and Islamic self-portrait: a comparative analysis from events of Badr and Hudaibiyah" reviewed the

war council that Prophet had with his companions. Various verses described this event and each one offered different and ... explanation about time and place and other details. He shows that in this council and councils like that some issues are made bold: 1. The importance of consultation in the opinion of Prophet; as Abu Hurayrah said, the Prophet consulted his companions more than other leaders.¹⁹ Though in other tradition, Abu Hurayrah emphasized that Prophet consulted with companions about martial issues.²⁰ 2. Bolding the role of Abubakr and 'Umar in getting consultation. In some traditions, some decisions made by the Prophet had been known to be from Abubakr and these two were the special advisors of Prophet and there is no word about 'Ali.3. Making honors and virtues for Muhajirs and Ansars by themselves. Rubin also pointed out to this point that Muslims accepted easily whatever about the bravery of the first fighters... and did not question them. So they spread fast.

Marco Scholler reviewed quoted traditions from Kalbi about related verses to Medina Jews and showed their discrepancies in article " Sirah and interpretation of Muhammad Kalbi about Medina Jews; though he did not ignore the importance of this traditions. According to him, interpretational works and traditions in them as we see

in Maghazi's traditions are not from reports and not adapted with them but in contrast they are prior to them. Because of not interest in solving questions related to Islamic jurisprudence, these traditions are saved in interpretational works while in Sunnah by Maghazi and Sirah are put aside.

Leites reviewed the important issue of different opinions among Sunni and Shia towards Muhammad in an article "Sirah and the issue of tradition". He, in this article, reviewed the tradition of comets-filling-of-sky at the time Muhammad birth based on Sunni and Shia sources. He, quoted from Tor Andrae, depicted two opposite pictures from prophethood based on Shia and Sunni sources. According to the first picture, Prophet is merely a human being who was given the responsibility of being a Prophet in a special period of life. According to the second picture, Prophet is a super human whose life turned into prophethood by a choice. From Andrae's research we can realize the first picture belongs to Sunnite scholars and the second rooted in Shia thoughts which found its way to the Sunni Traditions.

Muhammad Qasim Zaman also by comparing Maghazi part in three books of al-Muṣannaf Abdul Razaq Sanani, al-Muṣannaf ibn Abi Shaybah, and Sahih

Bukhari pointed out to the differences of their reports of these two groups about this unique event. According to him, their traditions can clarify the horizon in front of a traditionalist in terms of selection, order and submitting historical variables....

For example some events like Sulh Hudaibiah (Hudaibiyah peace treaty) has clear difference in San'ani's wording and ibn Abi Shaybah. About murdering 'Uthman ibn Abi Shaybah, ibn Abi Shaybah mostly tended to omit a number of these traditions instead of including the various traditions. The author concluded at the end that the new theology of Sunnah is traceable in every corner of the books "Kitab al-Maghazi" and "al-Jamal" of ibn Abi Shaybah. This theology asserted that Islamic society is moving in the true path, the caliphs all were right, 'Uthman was killed violently, but his murder would not put the purity of society under question and the leaders of Jamal made a mistake but as they repented, they should not be blamed. Traditions form a collection which can be regarded as a sample of "traditional histography".

In an article "Ashab Hadith and the first half of first century" this difference has been dealt with. In this essay it has been said due to the opposition of all traditionalists with quoting the disputes

among companions and neglecting this issue by Akhbaris, most of Akhbaris works and first historians records lost or reached us a little. This opposition shows us somehow why Akhbaris were accused of being Shia and fabricating traditions by traditionalists. Examples of these kinds of judgment can be found in the words of Sunni traditionalists and Rijaliyun talking about the first writers, i.e. Waqidi and ibn Sa'ad. While a large group of them knew Waqidi a liar.²¹ But they praised ibn Sa'ad, Waqidi's student, who as famous as Waqidi scribe for his extreme accompany with Waqidi.²² According to Bahramiyan, these discrepancy refers to the method of ibn Sa'ad who did not mention some opinions due to following Ashab hadith's rules.

The biography of Imam Ali in the book "Tabaqat ibn Sa'ad"

Ibn Sa'ad included the biography of Imam 'Ali in the first level in his book, i.e. Ashab Badr (companions of Badr) a branch of Bani Hashim. The number of traditions mentioned in this biography is about 85 mostly about the appearance and physical characteristics of Imam 'Ali and a few traditions about political life and his virtues. In this study, some historical traditions related to the life of imam at the life time of Prophet

according to the time and not the order of the book have been reviewed.

1. Islam of Imam 'Ali

The first part of biography in the book *Tabaqat al-Kubra* is about Islam of Imam 'Ali. Ibn Sa'ad in four continuous traditions emphasized on Ali being the first Muslim.²³ In the fifth opinion, he mentioned his master's opinion *Waqidi* in this regard which can be counted as his own idea; because after reading the traditions of *Tabaqat* the same opinion can be concluded. According to *Waqidi*, "our companions" all are agreed that the first Muslim was *Khadijah* but there are disagreement which one was the first among these three ones: Abu Bakr, 'Ali, and *Zayd ibn Harithah* and 'Ali accepted Islam when he was 11 years old.²⁴

The traditions of *Tabaqat* about the first Muslim (man) are different. For example in the biography of *Khadijah* the well-known story about the Prophet's pray accompanied by *Khadijah* and imam 'Ali.²⁵ This approves Imam 'Ali being the first Muslim. Besides, in the biography of *Zayd ibn Harithah*²⁶ and *Abubakr*.²⁷ There are some traditions concerning him being the first Muslims. From these traditions we can conclude that *ibn Sa'ad* did not express his idea and

sufficed to gather opposed ideas. The disagreements on the identity of the first Muslim is traceable in other sources.²⁸ *Ibn 'Abdulbarah* and *ibn Hisham* believed that the first (male) Muslim was imam 'Ali.²⁹ According to *ibn Abdulbarah*, quite a few number of first and great traditionalists knew 'Ali (a.s) as the first Muslim like *Zahri*, *Mujahid*, 'Abdullah *ibn Muhammad ibn 'Aghil*, *Qatadah* and *Abu Ishaq*.³⁰ *Muhammad Ibn Ka'ab Qurazi* was asked who the first Muslim was, 'Ali or *Abubakr*? He answered, God is praiseworthy! 'Ali is the first Muslim and people's disagreement was this that 'Ali hide his Islam from *Abutalib* but *Abubakr* revealed it.³¹

As in some traditions, the age of Imam 'Ali is mentioned at the time of accepting Islam, this question can be raised why there is such an emphasis on the age of him. It is feasible that doubts of some opponents of Imam 'Ali on this point caused this reaction; 'Uthmaniyah hold that his Islam is not comparable to the Islam of adults.³² According to *Mas'udi*, a group of fans of Imam Ali, in contrast, believed that 'Ali was an adult then. Because when the verse *Indhar 'Ashirah* was sent down to Prophet to invite his relatives to Islam, first he invited 'Ali.³³ Meanwhile if it was not supposed his Islam be accepted the Prophet did not tell him you are the

first person that accept me. And also he would not tell Fatimah I marry you off with the first Muslim.³⁴

2. Brotherhood promise (‘Aqd Ukhuwwat)

The second part of this biography is about the tradition named “‘Aqd Ukhuwwat”. In two traditions, we see there is an emphasis on the brotherhood promise between Prophet and Imam ‘Ali. But in the third tradition, which is narrated through three channels, we read that holy Prophet announced ‘Ali and Sahl ibn Hanif to be each other’s brother.³⁵ Though ‘Uthmaniyah used the claim of this brotherhood between Sahl and Prophet to reject brotherhood between ‘Ali and Prophet³⁶ but it should be noticed that Prophet sometimes set this brotherhood promise not only among Muhajirs and Anṣars but also among Muhajirs themselves. This point is clearly cited in the tradition of Biladhuri. According to him, Prophet set prophethood between him and ‘Ali and also between ‘Ali and Sahl ibn Hanif Anṣari.³⁷ According to resources, the Prophet announced ‘Ali as his brother. It is worth mentioning that this was given to him before Hijrah in the event of Indhar ‘Ashirah.³⁸

3. The honors of Imam ‘Ali at the battleship

The last two traditions of this part is about the role of Imam ‘Ali in the battles of the lifetime of Prophet.³⁹ In another place, it is written about the face-to-face fight among Hamzah, ‘Ali ibn Abitalib and ‘Ubaydah ibn Harith against three enemies from dualists in Badr which the verse Haj 19 was sent down regarding them. There is also another tradition about the place of Abubakr and ‘Ali in the battle of Badr narrated from Imam ‘Ali who said on the day of Badr he and Abubakr were told one of you are accompanied by Gabriel and the other one by Michel.⁴⁰

Regarding the role of Imam ‘Ali in the battle of Khaybar there are two traditions in Ṭabaqat which pointed out to the event of giving flag.⁴¹ In them there is no word about Shaykhayn’s (two shaykh) failure in opening and conquering Khaybar. Giving the flag to Ali in the battle of Khaybar is of the honors specific to ‘Ali. Ibn Sa‘ad regarded this event, doubled with Manzilat tradition and Mubahilah event as the three great honors of Ali.⁴² This event of giving flag to ‘Ali mentioned in other sources in details. According to source books, first, Abubakr and ‘Umar with the armies went to fight to conquer Khaybar; when they were unable to open the door of that castle, the Prophet said, I will give my flag to the one whom God and his Prophet like him and

God will conquer us by him and he is not a man of escape.⁴³ As Waqidī included this tradition completely, it is possible that disability of Shaykhayn in conquering Khaybar castle caused this part of the event be omitted in Tabaqat and this event cited without any background.

4. Manzilat tradition

One of the valuable traditions regarding the statues of Imam Ali is Manzilat tradition. According to this tradition, when Prophet delegated his position to 'Ali when he was setting off for Tabuk battle as his representative in Medina, a group of hypocrites spread this rumor that Muhammad did not take 'Ali with him as he does not like him. When the rumor spread everywhere, 'Ali came to Prophet and asked for permission to join them. The Prophet command him to return and said, oh 'Ali! Aren't you satisfied that your place to me be similar to the place of Haroon to Moses? Unless there is no Prophet after me. In Tabaqat traditions there are discord concerning the successorship of 'Ali in Medina or only among Prophet's family. In some other places, it is talked about the successorship of him in Medina.⁴⁴

In the opinion of Ibn Sa'ad, the first tradition is more authentic and Prophet chose Muhammad Ibn Maslamah as his

representative in Medina.⁴⁵ It is not far from truth that the political understanding of this tradition by Shias to prove 'Ali's rulership caused some of these traditions emphasize on 'Ali's successorship only among his families; this tradition due to the place of Haroon to Moses- specially he was Moses successor among his nation not his family and Prophet meant this very content – can be regarded political word if it refers to 'Ali's successorship in Medina. Though Waqidī, the master of Ibn Sa'ad did not record this event in the report of Tabuk Battle.⁴⁶ Ibn 'Abdulbar recognized this tradition in the group of the best and most authentic traditions which are narrated by a group of Prophet's companions like Sa'ad ibn Abi Waqas, Abusa'id Khudri, Um Salmah, Asma bint 'umays and Jabir.⁴⁷

5. Haj al-Wida' and Ghadir event

There is no word about Ghadir event in Tabaqat, but about the reason of sending this verse maeda/3 down , which is believed by Shia and a lot of Sunnis sources which is sent down for Ghadir even, a tradition is cited. According to Sha'abi, when this verse was sent down the Prophet was in 'Arafat where Ibrahim was standing and duality was destroyed, the base of ignorance was uprooted and no one circled Ka'ba naked.⁴⁸ A group of Sunnit scholars

took this stand against this verse and by bolding Ahkam in Haj al-Wida'⁴⁹ recognized the reason of sending this verse to be this.⁵⁰

Ibn Sa'ad, though, allocated 9 pages to the event of haj al-Wida'⁵¹ and even a tradition about 'Ali's eating with Prophet in Hajj⁵² did not say anything about al-Ghadir event against all present documents. As some great people mentioned in traditions of ibn Sa'ad are among the tradition narrators of Ghadir tradition⁵³ we can not accept he did not access to this tradition, especially when some of his contemporaries mentioned this tradition such as Ahmad ibn Hanbal⁵⁴ who lived in Baghdad (the resident of ibn Sa'ad). Biladhuri, the student of ibn Sa'ad, also narrated this tradition in the book Ansab al-Ashraf.⁵⁵ All these points declare that this tradition existed among tradition narrators and historians of that time. But Waqidi, ibn Hisham, and Bukhari did not speak about it. Even Abubakr ibn Abi Dawud Sajistani denied the presence of imam 'Ali in Ghadir. According to him, imam Ali was in Yemen at that time.⁵⁶

Quoting the tradition of Ghadir is a sign of being Shia, as Tabari was accused of being Shia due to approving this tradition.⁵⁷ It was because Ghadir was not counted as a virtue for imam 'Ali

but it was a proof to his successorship. According to resources, imam 'Ali during the time of choosing the next caliph asked witnesses of Ghadir to speak about it. A large group of people said it happened.⁵⁸

Conclusion

In Tabaqat al-Kubra ibn Sa'ad pictured the general life of imam 'Ali like this: at the time of Prophet, because of his services he enjoyed a valuable position. But in brief, against issuing some valuable traditions like Manzilat, there is no word about Ghadir event in this book.

¹ Riyad 'Abdullah, introduction of al-Tabaqat al-Kubra, 1/11

² Mahdavi, introduction of al-Tabaqat al-Kubra, 1/four

³ Ibn Khalkan, 4/351; Sam'ani,5/8

⁴ Ibn Sa'ad,7/175

⁵ Sam'ani,5/8

⁶ Gulshani, 3/680

⁷ Ibid,3/682

⁸ Ibn Sa'ad, 7/175

⁹ Ibn Nadim,1/128

¹⁰ Fuck,3/922

¹¹ Rabsun,249

¹² Biladhuri, 1/424

¹³ Ibn Abi al-'Iz, 493

¹⁴ Shaykh Mufid, 22

¹⁵ Bahramiyan, 332

¹⁶ 'Haji Khalifah, 2/1104

¹⁷ Jones, p.275

¹⁸ Ibid, 46

¹⁹ Perhaps this emphasis is to pave the way to say choosing next caliph is based on consultation.

²⁰ Maghazi al- Waqidi, 2/580

²¹ Khaṭīb Baqḍāḍī 3/13

²² Ibid, 5/321-322

²³ Ibn Sa'ad, 3/13

²⁴ ibid

²⁵ Ibid,8/251

²⁶ Ibid, 3/91

²⁷ Ibid, 3/91

²⁸ For example Tabari, 2/309 and after him

²⁹ Ibn 'Abdulbar, 3/92; ibn Hisham,1/167 and after them

³⁰ Ibn 'Abdulbarah,3/1092

³¹ ibid

³² Jahiz, 5

³³ Mas'udi, 1/495-496

³⁴ Jahiz, 294 (these two traditions were cited by Abu Ja'far Askafi in the book Naq al-Uthmaniyyah which is in refusing 'Uthmaniyyah by Jahid. But as this book is destroyed, Ihsan 'Abbas, editor of 'Uthmaniyyah by Jahiz included the words of ibn Abi Hadid from Haskani book at the end of his book.

³⁵ Ibn Sa'ad, 3/14

³⁶ Jahiz, 161

³⁷ Biladhuri, 2/85-86

³⁸ Jafari, 33

³⁹ Ibn Sa'ad, 3/14; for other traditions refer to 2/382, 3/93

⁴⁰ Ibid, 3/93

⁴¹ Ibid, 2/305

⁴² Ibn Hujr, al-Isabah, 2/509

⁴³ Waqidi, 2/653; ibn Hisham, 2/798; Tabari, 3/11-12

⁴⁴ Ibn Sa'ad, 3/15

⁴⁵ Ibid, 2/332

⁴⁶ Waqidi, 2/995

⁴⁷ Ibn 'Abdulbar, 3/1097

⁴⁸ Ibn Sa'ad, 2/344

⁴⁹ Ibid, 2/342

⁵⁰ Siyuti in his Tafsir mentioned the traditions proving this. Refer to: al-Durrul Manthur, 2/257 after.

⁵¹ Ibid, 2/336

⁵² Ibid, 2/338

⁵³ Such as Abu'amir 'Aghdi (Tabari, the book Fazayl 'Ali ibn Abi Talib, 87,95); 'Ubaydullah ibn Musa (ibid, 88,90,95); Musa ibn Isma'il (ibid, 92); 'Afan ibn Muslim (Biladhuri, edited by Mahmudi, 2/110); Abi Nu'aym Fadl ibn Dakin(ibid, 2/112); Ma'an ibn "Isa (Nisa'i, 98)

⁵⁴ Ibn Hanbal, 1/84, 4/368, 5/419

⁵⁵ Bilazuri, edited by Mahmudi, 2/108-112

⁵⁶ Jafariyan, introduction to Fazayl ibn Abi Talib, 17-18

⁵⁷ Ibn Hujr, Lisan al-Mizan, 5/100

⁵⁸ Ibn Athir, Usdul-Ghabah, 4/281 for more references refer to Amini, 1/66

Religious child rearing; Effective factors

Narges Shahri

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***Abstract:** Genetics, environment, hardships of life, and some unknown reasons can be regarded as the influential factors which can build up personality of individuals, their social behavior and their morality. These factors, due to their special importance and role in religious child rearing of children, are brought to the spotlight. We should bear in our mind that these factors can pave the way to enjoy religious rearing and are not the sufficient and the only reasons.*

***Key Word:** religious child-rearing, genetics, environment, food, hardship, will power, supernatural powers*

Introduction:

1. Genetics

Genetics generally means transferring some characteristics of parents or relatives

to children. Human being has been aware of this fact that a living being transfers some of his traits to next generation; in fact this rule keeps the appearance of beings as we see today. The next

generation inherits what the previous generation passes on: seeds of flowers keep all features of a flower, such as its stem, flower, color... . When it grows, its features appear one after the other. Children potentially acquire traits of parents and be born with these features. According to academic researches, genetics finds its way from distant relatives to the closest family member.

It is also confirmed by Islam. Qurān in a story of Noah mentioned the request of his holiness Noah like this,

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا.
إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

“And Noah (supplicated) saying: ‘My Lord, do not leave a single unbeliever upon the earth. urely, if You leave them they will mislead Your worshipers and father none but the immoral, and unbelievers.’(71:26-27)

According to this verse, believes of disbeliever will pass on to their offspring. It becomes clear that as children can inherit parent’s physical characteristics, they will inherit their spiritual features as well.

The rule of genetics and its effect on training are also asserted by infallibles. The word “عرق” (‘Irq) or “ا‘عراق” (‘A‘raq) which is gene nowadays has been

introduced as the cause of genetic inheritance.

This is the advice of the holy Prophet who said, look where you put your offspring that ‘irq will have its effect.

The role of genetics in personality of people has been explained to like this:

إذا كرم اصل الرجل كرم مغيبه و محضره.

When the root of a person is noble, his private and public face will be noble.¹

حسن الاخلاق برهان كرم الاعراق.

Good-temper is the reason of purity and nobility of his family.²

من شرف الاعراق كرم الاخلاق.

Good temper is [rooted in] nobility and high position is as a result of good inheritance.³

اطهر الناس اعراقا احسنهم اخلاقا.

The most good tempered person is the purist one of them regarding his genetics.⁴

Considering the importance of genetics and its effect on characteristics of people, Islam bases a lot of its rules and regulations on it. For example,

1.It advises men to “choose their wife from “good families because children will inherit characteristics of their parents”^{.5} , “do not marry a girl of bad families”^{.6} “Choose a suitable place for your sperm”⁷ ,“avoid marrying a crazy and naïve woman.”⁸

2.It also recommended to all women to contemplate on the behavior of her to-be husband; research about this future husband is the duty of woman’s parents or anyone that woman is in his custody. Islam advises, “look carefully to whom you are giving the light of your eyes”⁹ “do not give your girl in marriage to a person who drinks wine.”¹⁰ “If a suitor is bad-tempered, do not give your daughter to him.”¹¹

3. Islam in some cases determines several regulations to nullify marriage vow: lunacy, Lepers, leprosy are some examples. If a woman marry a man and after marriage realizes he is afflicted by one of the mentioned illnesses, she can nullify marriage and even does not need divorce. This regulation is to stop improper heredity.

2. Environment

A group of environmental factors which surround human beings since his/her birth till the end of his/her life influence on human’s training. These numerous factors

can influence human beings since conception till death in different ways.

The most significant environmental factors are like the atmosphere of home and family, friends and relatives, school, society, geographical and natural situations.

a.The atmosphere of home and family: a child in home is dealing with humanistic factors; the most important ones mother and father. Family, is the best situation to train kids. A child when learns his mother tongue, then family member’s thoughts and ideas will transfer to him through conversations. He is, in fact, following his family. Therefore, if we analyze lots of usual every day behaviors of us, we will see they are mostly learnt from our family members.

Researchers study some psychological problems and realize a lot of these illnesses can be traced back to the problematic behavior of parents with kids especially at the early years of his life. Behavior of parents can influence children unknowingly. A mother who scares her child trains her child to be fearful.

A child usually accepts the belief and religion of his family and in his morality, personality, and belief follows his family. The holy Prophet said,

كل مولود يولد على الفطرة حتى يكون ابواه يهودانه و
ينصرانه.

Each new born comes to the world with (God knowing) Fitrah. Then his parents will draw him to be Jews or Christian or deviate him from his fitrah.¹²

Some influential training aspects of family are as the followings:

1.Growing children's personality: the first and most important environment where a child personality and character is formed is family.

2.Belief of children: a child in the environment of his family is facing some rules and regulations which if they are not correct he will have problems in future to change them. Especially if these rules and thoughts are deviating.

3.Family as a role -model : a child gets the first role model from his family.

4.Simultaneous training and growth: as a result of family cooperation with other institutes like school or other cultural centers, children can grow up better. But if this cooperation does not happen, children are taught to be honest at schools but at some homes they are taught to tell lies. These differences will ruin morality of children.

By the attention to this importance, Islam has a lot of advices in this regard: true relationship between parents, love and kindness, respecting other ones, cooperation and being responsible, paying attention to spiritual matters, avoiding useless arguments especially in front of children, all in all, are to help true child rearing.

b.Group of friends: human being is a sociable creature, by being sociable in fact he is answering to his fitrah. He influences and gets influence. Therefore, friends can have significant impact on his training.

Any person as much as his closeness to someone can influence him, in terms of morality , behavior, ways of speaking, life style, etc.

The holy Prophet said,

المر على دين خليله و قرينه

Human beings believe the same as his friends and companions'.

And also said,

A good companion is similar to a perfumer; if he does not give his perfume to you, his good smell will affect you and a bad companion is similar a blacksmith. If his fire does not burn you, his bad smell will affect you.

Imam ‘Ali said,

واعلموا ان مجالسه الهوى منسا للايمان و محضره للشيطان

Be aware that companionship with lustful people will cause forgetting faith and is the residence of Satan.

c.School environment:

School like family is a significant factor in physical and psychological growth of a child. The school environment influenced by teachers, principals, classmates,... who all are influencing factors.

The role of teachers is very important in constructing or ruining children’s life. Teachers because of their spiritual influence are models by their behaviors.

In addition to the impact of teachers, the religious and spiritual atmosphere of schools is very influential in the growth of children. Religious ceremonies, congregational prays and other cultural religious gatherings likewise can pave the way for better training. Presence of teachers in these gatherings can increase the effect of these ceremonies.

d.Society

Community environment will influence an individual.

Imam ‘Ali reminded the importance of society in training children, wrote in his letter to Harith Hamidani,

واسكن الامصار العظام فانها جماع فانها جماع المسلمين و احذر منازل الغفله و الجفا و قله الاعوان على طاعه الله

Live in big cities; because they are centers of Muslim societies, avoid places where people are ignorant about God and are oppressive towards each other and do not obey God.¹³

e.Geographical and natural situations

Mountainous, desert, jungle, rural, urban, different types of weather, ... each one has special effect on training.

Ibn Khaldun said,

“There is no doubt natural environment is effective in human beings and makes special behavior and personality in people. Mostly, generosity and brevity in people who live in deserts, laziness in warm places, interest in independence in people who live in mountains, and perseverance in farming places, interest in work in cold places are more obvious.

3.Food

The effect of food in behavior and religious training of human beings is not deniable. Therefore, Islam to exclude

negative outcomes of food, has good advices about parents and children eating, if they are taken, the problems would be less.

Now a days, a lot of anarchies in societies are because of Haram food. Children who are eating these foods, and spend the period of childhood by them, will lose their religious Fitrah.

The holy Prophet said about pregnant women,

“Give dates to pregnant women at the last months to make your child patient and pious.”¹⁴

According to this tradition, eating dates in pregnancy, will help religious trainings and will make him patience.

The first food after birth for child is his mother’s milk. This milk influences children from different aspects. And the most important thing is its psychological effects. Regarding feeding children by mother, there are some advices from infallibles which are noticeable. Imam ‘Ali said,

“Nothing is as useful and blessed as mother’s milk.”¹⁵

Regarding choosing a good baby sitter and wet nurse, Imam ‘Ali said,

“Be very wise in choosing wet nurse as you are wise in marriage; because milk can change the nature of a child.”¹⁶

And also,

“Do not give the milk of bad women or insane women to your children; because milk will change the temper of children.”¹⁷

From these traditions in whole it is inferred Hilal food, whether milk or food, has special role in child training. Therefore, it is obligatory for parents to pay attention to the advices of infallibles in this regard and use Hilal food. The great religious people are trained by faithful parents. It is said about sheikh Ansari whose mother never feed him unless she took minor ablution (wuzu) first. Shaykh Ansari by these kinds of pious parents could reach to a level that all religious centers since then up to now are enjoying his achievements.

4.Hardship and difficulties

One of the other factors in training is hardship. Difficulties and hardship can polish the soul of human beings to make it shining. It can appear talent. In a tradition we read,

ان الله عزوجل ليتعاهد المومن بابلا كما يتعاهد الرجل اهله بالهديه من الغيبه

The Almighty God fondles His faithful servants by hardship as a man when on trip remembers his family by sending gifts to them.¹⁸

Or in another tradition,

ان الله اذا احب عبدا غته بالبلا غتا

When God loves his servant, He will drown him in difficulties.¹⁹

A child should become familiar with hardship since his childhood. But unfortunately, in training children the opposite way is taken. It is clear too much attention and comfort will decrease a child's ability to face difficulties; in long run, it can cause weak and helpless children. They would be unable to confront problems and difficulties in a way that a small problem will wear down him which can ruin all their life.

5. Will power

Among the factors influencing training of a child will power is the most significant factor. Prosperity or adversity of each person lies in his own hand. If he does not attempt for his success, none of the other factors can lead him to prosperity. Human beings are equal to their attempt. According to imam 'Ali,

Anyone whose attempt and action do not push him forward, his family can not push him forward.²⁰

According to this important factor, it is vital to perish will power in every child and encourage it. A lot of does and doesn't, forcing a child to do religious actions, being too strict, humiliation and these kinds of behavior will weaken will power in a child and in the opposite, encouraging a child to do good deeds, or encouraging him when makes good decision, giving some freedom to him,... can strengthen will power. In this way, they, children, are interested to perform religious deeds.

According to Islamic traditions, it is advised to attract hearts by making them interested and if hearts are filled with force and must, they will become blind.²¹

6. Supernatural factors

Not only do tangible factors can affect training of our children but also unseen factors which are not tangible can have some impact on our life. Prayers, revoking to infallibles, ...are some examples. There are not a few who could achieve greatness because of their parents' prayers. Not a few who could save their children from dangers by prayers.

Of the unseen elements in this regard are angels and evils according to Islamic teachings; but as they are not tangible, their role in training cannot be understood.

Angels and evils have roles in training human beings and their relationship with human beings is longitudinal relationship. It means when a person desires to do well, angels will help him in that way and when a person desires to do evil, evils help him in that way but none of them are dominate on human beings; no one can influence human beings unless human beings prepare its ground.

Imam ‘Ali regarding training of Muhammad (p.b.u.h.) said,

و لقد قرن الله به صلى الله عليه من لدن ان كان فطيما اعظم ملك من ملائكته يسلك به طريق المكارم و محاسن اخلاق العالم ليله و نهاره

Since the time the holy Prophet was not milked, God chose His greatest angel to train him to lead him to the ways of greatness, honesty and morality days and nights.²²

Evils likewise bring under their custody those who pave the ways of evils’s entrance to their souls. God states about evils and their tricks to overcome human beings,

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لِأَرِيَنَّ لَهُمْ فِي الْأَرْضِ وَلَاغْوِيَهُمْ أَجْمَعِي . إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ . قَالَ هَذَا صِرَاطٌ

عَلَيَّ مُسْتَقِيمٌ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ.

“(Satan) said: 'My Lord, for Your perverting me, I shall make (matters) in the earth seem most fair to them and I shall pervert all, except the devoted amongst Your worshippers. He (Allah) said: 'This is for Me the Right Path over My worshipers you have no authority, except the perverse that follow you.” (15:39-42)

Imam ‘Ali said,

Evil facilitates ways towards himself for you and wants to untie the fixed ties of your religion one after the other and scatter your unity. Therefore, turn your face away from his temptation and take the advice of one who is benevolent, keep it in your ear, accept it by your heart not to be a loser.²³

According to this factor, it is proper parents do not neglect these unseen factors such as prayers, Zikr, revoking to infallibles, Who knows maybe a prayer of parents can turn a child destiny for better. Because their prayer is of those which be accepted fast. Therefore, if we see some elites, we should remember their parents’ prayer was supporting them. Infallibles taught us this lesson in practice and asked God for fortunate destiny of their children.

Human beings are born by the fitrah which is based on belief of unity of God and knowing God is gifted to them.²⁴ According to them, all children who are born are familiar with the generalities of religion and morality and training is just to flourish their innate talents.

According to religious teachings, childhood is the best time for training children. At this period children's hearts are similar to a fertile land ready to accept whatever given. It is better to seed morality, kindness and faith in this land. The holy Prophet said,

ادبوا اولادكم على حبي و حب اهل بيتي و القران

Train your kids with kindness towards my family, me and Quran.²⁵

Childhood usually starts from birth to 12 - 13 years old. Religious rearing of children can be classified into two groups:

1. Pre-birth care

Whatever has role in establishing personality of a child exist before school and joining society; feeding, parents, pregnancy, conception and heredity as well are all influential.

Wise people pay great attention to details in child training. In biography of lots of great people or martyrs we read that their

mothers were very cautious in all matters, they listen to Quran at the time of pregnancy, and breast feeding .

One of the effective care before marriage is asking God for a good child. Imam 'Ali said,

*I did not ask God to give me pretty or tall children, but I asked God to give me children who are obedient, and fearful of God, so whenever I look at them my eyes shine.*²⁶

Imam Sajjad also in a prayer asks God to give him religious children,

*let them be benefactors, pious and faithful, able to see and hear the right path and obedient in your way, fan and good wisher for your infallible imams and enemy of your enemies.*²⁷

2. After birth care

A. Observing Islamic sunnah and practices:

In Islam there are some guidelines for after birth care. Some of them are like the followings:

Reciting Adhan in the ear of newborn. Imam Sadiq said,

Anyone who was given a child should say Adhan in his right ear and Iqamah in his

left ear, this action will save child from Satan²⁸.

Choosing a good name for a child:

Good names have important role in children's character. In Islamic traditions, it is regarded as children's rights to be given good names. Imam Sadiq was told, *I put names of you and your fathers on our children, and does it have any reward for us from God? He answered, yes. I swear by God.²⁹*

Circumcising

Which is obligatory for all Muslim men and Islamic sunnah acknowledges its performance in the first seven days after birth.

Choosing a pious wet nurse for babies

Teaching Quran

The holy Prophet said, *anyone who teaches Quran to his child... This Quran will pass him over Sirat bridge like a jumping light, it will not be separated until he is given the best thing he desires by God.³⁰*

Mu'adh said, I heard from Prophet who said, *No man teaches Quran to his child unless God endows his parents a crown in the day of doom ; and wears them with*

two cloths from heaven which no one has seen like them before.³¹

B. Familiarity with religion

Religious training of children before school time should be limited to getting familiarity with religion only. Witnessing religious practices and customs specially prayers of parents and older brothers or sisters will put its trace in the mind of a child and causes a kind of spiritual familiarity with these religious practices.

As a child tends to copy other's behaviors, he starts to copy his parents including pray performing, this practice though starts in incomplete way, gradually makes perfect. If this behavior if encouraged, will make him more interested. These sweet memories are very helpful in his future and in fact the base of his character is stabled now.

Therefore, these behaviors of children should not be neglected, these are opportunities to make their soul ready for cherishing faith in them, the parents who pay attention to religious training of their child do not miss these opportunities.

C. gradual familiarity with religious issues

Children should gradually learn religious issues. In Islamic teachings there are some advices regarding this point:

Imam Sadiq said,

When a child turns three, ask him to say there is no God but Allah seven times, then let him free until he is three years and seven months and 20 days. At that time teach him to say Muhammad is the messenger of God seven times, then let him free until he is four. Then ask him to say seven times peace be upon Muhammad and his family, and wait until he turns five. If at five, he can realizability left and right, sit him in front of Qiblah and teach him to prostrate. In his six, teach him other parts of Salat. When he finishes seven, tell him to wash his face and hands then ask him to pray. At this point let him free until his nine years old finish. at this point teach him correct wusu and encourage him to pray ...³²

Of course this instruction is for boys; for girls as they should pray from nine years old, they should start a little earlier to be ready at its time.

Children should be encouraged to do this kindly and parents should be serious in this regard. A child should learn it is a serious thing. Art of being parent is to gather two opposite things together, it means kindness and seriousness both.

Fasting is the same. It is better to teach children before its due time. Waking them up for eating meal before Morning Prayer, encouraging them to take half day fasting, and giving presents to them after a day of fast, are among activities children usually enjoy.

Families who do not take advantage of children childhood for religious training, will face problems later on. When a person delays practicing religious customs until he is an adult, due to lack of psychological readiness, he/she can not do his / her duties easily.

D. Cultivating religious feelings

Parents should prepare their children emotionally for religious issues, Some influential factors are as follows:

*Preparing spiritual, and religious environment at home. If at home parents themselves take their religious responsibilities seriously, and lighten up inside with reciting Quran and prays, children directly and naturally learn to be like them.

*Let children take part in religious ceremonies; It is worth mentioning that this presence should not be too much to make them tired, but their tolerance should be regarded as well.

*Memorizing poets which include religious content.

²⁹ Bihār al-Anwar, vol.27, p.95

³⁰ Mustadrik al- Wasa'il, vol.4, p.247

*Listening to Quranic verses which are recited nicely.

³¹ Wasa'il al-Shia, vol.4,p.825

³² Wasa'il al-Shia, vol.15, p.193

*Memorizing short chapters of Quran.

¹ Sharḥ Ghurar al-Ḥikam and Durrul-Kilam, vol.3,p.188

² Ibid,p.392

³ Ibid. vol.6. p.17

⁴ Ibid,vol.2.p.405

⁵Ṭabarsī, Makārim Akhlāq,p.197, Mu'assissah Al- 'Alamiyah, Beirut

⁶ Ibid,29

⁷ ibid

⁸ Refer to: Tahdhīb al-Aḥkām, vol.6,p.1; Furū' al-Kafī, vol.2, p.13

⁹ Wasa'il al-Shia,vol.14,p.52

¹⁰ Al-Kafi, vol.5,p.348

¹¹ Man lā Yaḥduruh al-Faqīh, vol.2,p.131

¹² Bihār al-Anwar, vol.3, p.281

¹³ Nahj al –Balaghah, letter 69

¹⁴ Mustadrik al-Wasa'il, vol.16, p.384

¹⁵ Wasa'il Shia, vol.15, p.175

¹⁶ Ibid, p.188

¹⁷ Bihār al-Anwar, vol.103, p.323

¹⁸ Al-Kafī, vol.2,p.255

¹⁹ Ibid, p.253

²⁰ Nahaj al –Balaghah, Hikmah 23

²¹ Refer to. Al-Kafi, vol.6,p.49

²² Nahaj al –Balaghah, sermon 192

²³ Nahaj al –Balaghah, sermon 120

²⁴ Refer to Bihār al-Anwar, vol.3,p.281

²⁵ Aḥqāq al-Ḥaq, vol.18, p.498

²⁶ Bihār al-Anwar, vol.101, p.98

²⁷ Sahifah Sajjadiyah, prayer 25

²⁸ Wasa'il al-Shia, vol.15,p.136

An Explanation on the 42nd supplication of Sahifah Sajjadiyah

An explanation on the 42nd supplication on Sahifah Sajjadiyah

Ahmadrida Ghacee

Abstract: *knowledge and wisdom – despite of dispute of human science disputes over their definition- are of the clearest issues – which have levels and grades. “Quran” as the best word of God is derived from the endless Knowledge of God; the last Prophet of God, Muhammad (p.b.u.h.) , relying on this book invited any opponent of Quran to compose a book similar to it. Quran to extend its guidance introduces the knowledgeable people about His book (Ali and infallible Imams) to people.*

The author of the present article explains this issue regarding the prayer 42 of Sahifah Sajjadiyah (a prayer after reciting Quran) in details.

Keywords: Quran, Knowledge, Sahifah Sajjadiyah, 42nd prayer, Imamah, ‘Ali ibn Abitalib, Quran’s guidance, endlessness of Quran

Introduction:

Oh, God! You helped me to finish reciting the book of You – which You sent it down as a Light ... the book that sets it as a Light for guidance, to see the path in its light and to follow it to release from ignorance and state of being misled.

(Sahifah Sajjadiyah, prayer 42)

Among various attributes and virtues of Qurān, Knowledge (‘Ilm) enjoys a unique pivotal place. In fact, here, the word knowledge does not have one single meaning but includes a range of virtues and attributes. It is good to say the definition of Knowledge in comparison to other attributes of Qurān is like a soul to body which is the base.

In an analytical study, it can be claimed, other names and description of Qurān in comparison to knowledge can be classified into one of these groups:

1.A group of them brings being a mediator to the mind, like Kīṭāb; Kilām and Qurān

2.A group which brings the meaning and reality of knowledge to the mind, like Light (Nur) , reminder (dhikr), guidelines (Hudā), separator (Furqān)

3.A group of them which is the result of knowledge and guidance of Qurān like vigilance (dhikr) , remedy (Shifā’),...

Some other names of Qurān are to explain and praise the mentioned three groups like

‘Azīm (Great), Majīd (magnificent) , ‘Ajab (wonder) which are to express greatness and magnificent of scientific wonders of Qurān.

Another important issue is to pay attention to Qurān’s goals.

Generally, the goal of sending prophets is to help people get to salvation and perfection through worshipping and serving God. The true worship should be based on true recognition and knowledge.

According to the logic of Qurān, human beings have a kind of recognition of God in their nature (fitrah).

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

“Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men”

(the holy Qurān;30:30)

Because of this dormant insight Qurān is called dhikr as it wakes people up and invites people to serve God and follow His messengers.

God chose His messengers according to their ‘Ilm and insight. Adam (p.b.u.h.) first was given knowledge and then was bowed before by angels.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

He taught Adam (father of humans) the names all of them and then presented

them to the angels, saying: 'Tell Me the names of these, if you are truthful. '

(the holy Quran; 2:31)

likewise, the other prophets till the last Prophet. The first verses of Qurān which were sent down ordered Prophet to read.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ... اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read (Prophet Muhammad) in the Name of your Lord who created,... Read! Your Lord is the Most Generous, who taught by the pen, taught the human what he did not know.

(the holy Quran; 96:15)

Qurān asserts the Prophet's credibility in teaching Qurān and Hikmah. (The holy Quran; 3:64; 62:2). Qurān names itself as Nur (Light), Basai'r (sights) (7: 103; 17: 17) and likewise. It directly invites human beings to have prudence and says,

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Say: 'This is my Path. I call to Allah with sure knowledge, I and my followers. Exaltations be to Allah! I am not among the idolaters.”

(the holy Quran; 12:108)

It prohibits human being from going through a way where he has no knowledge about.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْنُونًا

Do not follow what you do not know. The hearing, sight and heart about all these you shall be questioned.

(the holy Quran; 17:36)

The holy Prophet due to the training of God found a holy Qurānic-based personality. Then he recited Qurān to people to purify and educate them. Of course, he started this great mission from the noblest ones who are teachers and guides for other ones. These noble ones with no doubt are Al-e Muḥammad (p.b.u.t.).

Doubtlessly, the 4th imam of Shia, Imam Sajjad, the ornament of worshippers, is one of the shining stars of this educational environment. Sahifah Sajjadiyah, which is the ocean of knowledge and wisdom, and is organized in the form of prayers and supplications, is only a ray of holy rays of Muḥammad and Qurān. Among this ocean, the prayer which is read after completing reciting Qurān is a splendid prayer; thought it is brief but includes a gigantic world of knowledge; a proof and reason in introducing Qurān, the bringer of it, knowledgeable people and scholars of the house of Vahi.

In the present study, we try to explain “perfection of ‘Ilm (knowledge) and holy guidance of God”, which are in Qurān and some parts of this beautiful prayer. This

article can be regarded as a short interpretation but fundamental one on some parts of the mentioned prayer.

An interpretation of
“The Ikhtitam Prayer”,
Sahifah Sajjadiyah,
in terms of
“The scientific perfection of
Quran”

1. ‘Ilm, levels and its value

1.1. Some scholars take knowledge for accounted and needless of any definition. They said ‘Ilm is of qualities and each one can find it in himself and knows what it is as he knows pain and joy, hunger and thirst.¹

Some other tried to explain ‘Ilm and said,

العلم هو الصورة الحاصله من الشئى عند العقل

‘Ilm is a figure finds its shape from logic or perceptive faculty.² Or

هو حضور صورته المعلوم لدى العالم

‘Ilm is the presence of something which is known and recognizing it by soul or mind of a knowledgeable person.³

And also it is said that,

العلم ان كان اذعانا بالنسبه فتصديق و الا فتصور

‘Ilm if it is to make relationship is *tasdiq* otherwise is *taṣawur*.⁴ In this way, first the essence of ‘Ilm is that imaginary face and

conceptual meaning of *ma’lum* and second ‘Ilm is divided into two types of *taṣawuri* (imaginary) and *tasdiqi* (confirmed). ‘Ilm *tasdiqi* is that ‘Ilm which besides imagination of *ma’lum*, something can be burdened on it. for example to say “a wise person is able.” Wise person here is imagined and you add being able to it. By a little attention, it becomes clear that *tasdiq* has three images. For example, in the mentioned example, we have these images: 1. Image of wise 2. image of able 3. Image of to be.

It should be said this is the definition of ‘Ilm *Huṣulī*. Another type of ‘Ilm which is called ‘Ilm *huduri*, is defined like this,

الحضورى هو حضور نفس المعلوم لدى العالم

It means: ‘Ilm *huduri* is the presence of something clear in the mind of knowledgeable person; like human beings awareness to his in feelings like being happy or sad, in this type of ‘Ilm and information, there is no mediatory between knowledgeable person and clear thing (*ma’lum*), against ‘Ilm *Huṣulī* which the image is the mediator between knowledge of knowledgeable person about the outside *ma’lum* thing.

The present study actually is not to review these kinds of definitions. But its goal merely is a hint to some expressional definitions of ‘Ilm and a reference to the definitions about knowledge and wisdom.

It is clear that offering other definitions of ‘Ilm from opinions of other philosophical, kilam, or new or old scientific schools of thought, are not in the domain of this study.

1.2.the essence of ‘Ilm as a Nur (light)

Similar to reason (‘aql) , ‘Ilm is of Nur (light) and definition of light is true about it. Nur (light) is defined in this way:

هو الظاهر بذاته المظهر لغيره

It means something which is illuminating in itself and illuminating other things as well. All things can be lighten up by light, but the lightness of light is not because of something else rather than itself.

Because of this illuminating essence of ‘Ilm, we can understand the reality of ‘Ilm and wisdom and realize its special value. Notice how Qurān with a simple question, warns our conscience and thoughts about knowledge and its value:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say: 'Are they equal, those who know and those who do not know? ' Only those with minds remember.

(The holy Quran;23:9)

Is this question based on this concept that even the most usual people know ‘Ilm and wisdom and their value and they do not know wise people with naïve people equal? It is only enough not to cover

reason and wisdom and uses them. The explicit judgment of logic and wisdom is this, wise person is better than naïve, wisdom is better than ignorance, therefore at the end of the verse we read that this wake up and warning is specifically for “ اولوالالباب Only *those with minds remember.*” We know wisdom and its high value by the light of reason and illuminating essence of ‘Ilm. It should be noticed that this saying of Qurān and likewise are not pedagogical, but to remind and wake-up fitrah which we forget sometimes.

Of course, ‘Ilm and wisdom have brief, details, high levels and low levels. According to scholars, they are subject of tashkik.⁵ And we will talk about it in brief. But under any circumstance, the reality of ‘Ilm and wisdom is crystal clear and also their value in growth of human beings. This is what our reason and wisdom assert.

1.3. companionship of ‘Ilm and reason

From those scholars who are studying about Qurān, reason and wisdom are accompanied by ‘Ilm and true reasoning in each level of its levels is conditioned to the guidelines of ‘Ilm and knowledge. In a part from Hishām’s tradition from imam Mūsa ibn Ja‘far about reason (‘aql), we read,

ان العقل مع العلم

Which means Truly ‘aql is accompanied by ‘Ilm.

Then imam asserting this saying repeated this verse,

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And We strike these parables for the people, but none understands except the knowledgeable. (29:43)

1.4..levels of ‘Ilm and its value-bound impacts on personality of human being

و فضلنا على من جهل علمه و قويتنا عليه لترغنا فوق من لم يطق حمله ...

And you – oh God- made us superior to everyone who lacks the ‘Ilm of Qurān with giving us this ‘Ilm and empowered us by that to elevate us with Qurānic strength and power. And put us above anyone who has not the ability or can not carry this knowledge.

Is ‘Ilm a stable truth or has it levels? Anyone who knows the essence of ‘Ilm and wisdom to be nur, knows completely that this truth should have levels.

For example, this seen light, while has lightness, can be weak or strong. Similarly, around us we have wise, wiser, or naïve or more naïve people.

The Qurān and traditions are also asserting the same truth; for example,

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

And Allah will raise up in ranks those who believed among you and those who have been given knowledge. (58:11)

أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ مَنْ تَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

We raise whom We will in rank; over every knowledgeable person is One who knows. (12:76)

Raghib Isfahani after citing the first verse 58:11 said, it means there is a reminder from God about different levels of ‘Ilm of scholars and elites. In another verse,

وَقُلْ رَبِّ زِدْنِي عِلْمًا

Lord, increase me in knowledge.(20:114)

This is a confirmation of existence of levels in ‘Ilm. Imam Sadiq narrated from Prophet that the highest value is for those people who know more... and from Imam Baqir, “oh my son! understand levels of Shias based on the (number of their) scientific findings and their knowledge.”⁶

1.5. different aspects of ‘Ilm in Quran

Derivations of the word ‘Ilm have been used in Qurān frequently which studying their exact applications needs a separate discussion. However, here we refer to three aspects:

First: ‘Ilm meaning knowing and getting informed like

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ

“Each tribe knew their drinking place”.
(2:60)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

“Exaltations to You, ' they replied, 'we have no knowledge except that which You have taught us”.(2:32)

Second- ‘Ilm meaning showing, or making clear like

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْجَرْبِيِّنَ أَحْصَى لِمَا لَبِثُوا أَمَدًا

“And thereafter We revived them to find out which of the two parties could best calculate the length of their stay”.(18:12)

لِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا

So that Allah knows those who believe.(3:140)

Third- ‘Ilm as a proof like

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا. مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ

“And it (the Koran) warns those who say: 'Allah has taken a son.' Surely, of this they have no knowledge, neither they nor their fathers” (18:4,5)

As you see, the word ‘Ilm in Quran mostly used in three meanings as 1. Getting informed, 2. Make others informed. 3. Knowing by proof

2. Perfection of light and guidance of Quran

و جعلته ... نور هدى لا يطفأ عن الشاهدين برهانه ...
و سهلت جواسى السننتنا بحسن عبارته

A light of guidance whose proof is not extinguished before the witnesses, and made smooth the roughness of our tongues through the beauty of its expression

(*Sahifah, 42*)

2.1. Words of God

Quran is of kilam (speaking) and kilam has words and meanings. Words are containers and meanings are contained. Words are like body and meanings like soul. Words are external and meanings are the truth.

According to Quranic and traditional proofs and also our belief Quran from both aspects- words and meanings- is words of God and no one even His Prophet has no role in it.

وَإِذَا تَنَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
إِنِّتُ بَقْرَانٌ غَيْرٌ هَذَا أَوْ بَدَّلَهُ فَلِمَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ
تَلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ
عَصَيْتُ رَبِّي عَذَابٌ يَوْمَ عَظِيمٍ

“When Our verses, clear verses, are recited to them, those who do not reckon to meet Us say: 'Bring a Koran other than this, or make changes in it. ' Say: 'It is not for me to change it by myself. I follow nothing, except what is sent down to me. Indeed, if I should rebel against my Lord I fear the punishment of a Great Day.”(10:15)

Regarding Qudsi⁷ traditions, it is said, their meaning is a revelation of God but words can be from Prophet, it means Prophet can put those meanings in his own words to transfer to people.

Other words and Prophet's manner – by the direct words of God- are based on revelation and can be role model:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“nor does he speak out of desire.

Indeed it is not except a Revelation which is revealed”,(53:3,4)

2.2 Quran the biggest manifestation of God's light

كُتَابِكِ الَّذِي أَنْزَلْتَهُ نُورًا، وَجَعَلْتَهُ مَهِيمًا عَلَىٰ كُلِّ كِتَابٍ أَنْزَلْتَهُ وَفَضَلْتَهُ عَلَىٰ كُلِّ حَدِيثٍ قِصَصْتَهُ...

“Your book that you truly sent down as a light. . And you set it as a shelter for every other holy book. And you elevate whatever you said.”

Quran is the words of God, and according to Ali, Quran is the manifestation of God, so the signs of 'Ilm and Power of God are obvious in it, فتجلى لهم سبحانه في كتابه من غير ان يكونوا راوه بما اراهم من قدرته.

So, God appeared Himself in His book for them, they can't see Him by the eyes of their face ...

In a tradition from Prophet we read,

و هو الدليل يدل على خير سبيل . و هو كتاب فيه تفضيل و بيان و تحصيل . و هو الفصل و ليس بالهزل . و له ظهر و بطن، فظاهره حكم و باطنه علم، ظاهره انيق و باطنه عميق. .. لا تحصى عجائبه و لا تبلى غرائبه .فيه مصباح الهدى و منار الحكمة و دليل على المعرفة لمن عرف الصفه .

Quran is a guide which leads to the best ways and a book which contains tafsil ('Ilm, and gnosis) and bayan (truth) and tools of education ('Ilm, growth, perfection) and that Quran is separating line between truth and lies and it is not for fun! It has surface and inside, its surface is hukm and its depth is 'Ilm, its outside pretty, fresh, and its inside deep. Its wonder uncountable and lights of hikmah are in it. For the one who is familiar with truth of Quran, it can be a true guidance..

It is worth saying that the position of words of each person is suitable to the personality and character of that person, we see that Quran is the word of God and His scientific manifestation. Therefore , it is above all words. This truth has been mentioned in a nice saying,

فضل القرآن على سائر الكلام كفضل الله على خلقه

Superiority of Quran to other words is similar to God's superiority over His creatures.

3.2 Tahaddi based on 'Ilm and guidance of Quran

و ورتتنا علمه مفسرا... لترفعنا فوق من لم يطق حمله
... و اجعلنا ممن يعتصم بحبله... و لا يلتمس الهدى في
غيره.

*And you set us heir of Qurān ... to give us
superiority to anyone who does not have
the tolerance or ability to take it... put us
among those who grasp your guidance
rope of Qurān ... they seek no guidance
anywhere else.*

In this saying, we see that the factor of
superiority of wise people who know
Qurān is capability of bearing science and
'Ilm of Kitab. Also faithful people who
know Qurān seek no guidance somewhere
else but in Qurān. The meaning of these
two sayings is that when Qurān invites
anyone who wants to bring something like
Qurān is because of its reliance of 'Ilm
and guidance filled it.

Qurān is the best proof and reason for
Prophet to show sincerity of his word. The
base of tahaddi is this.

وإِنَّكَ لَلَّذِي لَقِيتَ الْفُرَانَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

***You have received the Koran from the
Wise, the Knower.*** (27:6)

The words and surface of Qurān are in
magnificent form but tahaddi of Qurān is
based on its scientific truth and guidance
not for its eloquence which is usually
mentioned as the most important factor of
Qurān as a miracle.

Qurān is the great manifestation of God,
the endless light and sign of greatness of

God which was sent to the heart of the last
messenger of God, as a proof to his
rightness and honesty of being the last
Prophet and no one is able to fight this
Qurān, or brings something similar to that.

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

***“This is a Book whose verses are clear,
and then distinguished from Him, the
Wise, the Aware”.*** (11:1)

God is Hakim (All-wise) in His words and
actions and Khabir (All-Aware) about all
His creatures and their benefits;

About the scientific place of Qurān in
tahaddi, let's look at this great verse,
which its interpretation needs another
article,

و لقد جنناهم بكتاب فصلناه على علم هدى و رحمه
لقوم يؤمنون

***“We have brought to them a Book which
We have made plain based upon
knowledge, a guidance and a mercy to
believers.”*** (7:52)

It is said that Qurān from both aspects of
words and meaning is word of God and
His great sign of 'Ilm and His Power
which was sent to His Prophet to be
reminder for people and be a proof for
honesty of Prophet. He taught him its truth
in details and told him this Qurān be a
helping hand in his leadership. Pay
attention to the following,

“They ask: ‘Why has not a sign been sent down upon him from his Lord?’ Say: ‘The signs are only with Allah. I am only a clear warner.’

Is it not enough for them that We have sent down to you the Book that is recited to them? Surely, in this there is a mercy and a reminder to a nation who believe.

Say: ‘Allah suffices as a witness between me and you....’

اللهم انك انزلته نورا... انزلته على نبيك محمد مجلا
و الهمة علم عجايبه مكمل و ورتتنا علمه مفسرا

According to this, revelation of Quran to the heart of Prophet caused growth and perfection of that man to become a perfect worshipper. Second, by teaching scientific wonders of Quran to Prophet, this book is introduced as a reminder for faithfuls and a sign of sincerity of Prophet in front of infidels. Third, by transferring this great heritage with its interpretation, continuity of this lightening pearl and heavenly guidance, after Prophet and for always, is guaranteed.

According to the mentioned verses (29: 50-52) whatever is recited to people is through this perfect messenger of God and of course based on Hikmah and abilities of people. In a tradition from Prophet, we read that,

قال الصادق... قال: و قال رسول الله : انا معاشر الانبيا
امرنا ان نكلم الناس على قدر عقولهم

Truly, we, the group of Prophets, appointed by God to talk to people based on their wisdom. Also it is narrated from Imam Sadiq who said from Prophet, “the holy Prophet never talked to the servants of God all things he knew.” (He lowered his words to the understanding of people)

In addition, it is said that tahaddi of Quran, basically and in the first place, is tahaddi because of its scientific aspects nor its surface or words.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

فَأَلَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ
إِلَّا هُوَ قَهَلْ أَنْتُمْ مُسْلِمُونَ

Or do they say: ‘He has forged it?’ Say (to them): ‘Then produce ten forged chapters like it. Call, if you are able, upon other than Allah, if what you say is true.’

But if they do not answer you, know that it has been sent down with the knowledge of Allah, and that there is no god except He. So, have you surrendered (become Muslims)?

(11:13-14)

From Quranic view point, inability of people in making a book similar to Quran is due to the fact that Quran is sent down by the knowledge of God.

As we have said, the word of God (Quran) is from ‘Ilm of God. Quran is the

expression of truth of the world and the manifestation of ‘Ilm of God. Tahaddi of Qurān is a reason of its being based on ‘Ilm. Otherwise, it can be replicated by imagination of creative people. But this tahaddi is based on the knowledge and ‘Ilm. Of course the apparent eloquent created a suitable container to hold this ‘Ilm.

2.4. Permanance of Nur and stability of guidance of Qurān

"... و نور هدى لا يظفا عن الشاهدين برهانه ... اللهم فكما جعلت قلوبنا له حمله ... فصل على محمد الخطيب به و على اله الخزان له و اجعلنا ممن يعترف بانه من عندك، حتى لا يعارضنا الشك فى تصديقه ..."

If we contemplate on this saying , we will decode the secret of sending Qurān down and its everlasting life.

It is clear that ‘Ilm without a person who puts it into practice is meaningless. And we have seen before that the holy Prophet received the truth of Qurān, with its all ‘Ilm and Hikmah from God. And also we learned that the book of God sent down by God based on His ‘Ilm, and its interpretation (among people by Prophet and those who are strong in ‘Ilm (Rasikhun fil ‘Ilm) i.e. his Ahlul bayt) is also based on ‘Ilm of God.

لَقَدْ جِئْنَاكُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

“We have revealed the Book of guidance and mercy to the believers and We know all of its details”. (7:52)

Therefore, keeping and restoring Qurān should be based on ‘Ilm of God.

2.4.1. the place of revelation:

انزلته على نبيك محمد صلواتك عليه و اله تنزيلا و جعلته نورا نهتدى من ظلم الضلاله و الجهاله باتباعه

The place of revelation of this light of God and the storage of scientific truth of Qurān is the heart of Prophet.

فَلَمَّ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

“Say: ‘Whoever is an enemy of Gabriel, indeed, he has brought it down by the permission of Allah to your heart, confirming what was before it and a guidance and glad tidings to the believers.’”

God defends His Prophet against the enemies and He Himself gives testimony to scientific revelation of Qurān to his Prophet. And God is enough as a witness:

لكن الله يشهد بما أنزل إليك أنزله بعلمه والملائكة يشهدون وكفى بالله شهيدا

But Allah bears witness for that which He has sent down to you. He has sent it down with His Knowledge, and the angels bear witness, it is sufficient that Allah is the Witness.(4:166)

2.4.2. Acknowledging 'Ilm

اللهم و كما جعلت قلوبنا له حمله ... و اجعلنا ممن
يعترف بانه من عندك ...

Oh , God! As you set our hearts as the carriers of Quranic science... and put us among those who confess that Quran (and Prophet) are on behalf of you.

In another place, when unbelievers, deny Prophethood of Prophet out of their arrogant, God took a special witness among prophets and people, whose basic trait is to know 'Ilm of Quran.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْنَا مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي
وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

“Those who disbelieve say: 'You are not a Messenger. 'Say: 'Allah is a sufficient witness between me and you, and whosoever possesses knowledge of the Book.” (13:43)

2.4.3. Who is the owner of 'Ilm -ul-kitab?

Now the question is who is this wise person about the Book except Prophet? Apparently, and because of some Hikmah, Quran does not mention this person directly, but according to some signs, we can get closer to the meaning.

a.From the surface of the verse (13: 43) we can understand that this wise witness to the Book is someone except God, Prophet or even unbelievers. Because he is proof of God between Prophet and unbelievers and therefore, he can not be among these three.

b. This person is not from angels. Because, first this reasoning in this world and against unbelievers to strengthen Prophet and faithful ones. People in the world generally do not see angels and so angels' testimony can not be acceptable for them.

c.In the previous verse, (4:166) it is said, angels also confirm descending Quran to Prophet. It means God, the Almighty, announced their affirmation. But here there is no word about angels' confession to descending Quran to Prophet. But in the verse, against unbelievers' deny, chooses as witness to 'Ilm of Quran who is Prophet, someone with human being's personality.

d.This person believes in Quran and Prophet and is one of his relatives or companions, And he has a balanced personality, he is just and mighty, so he deserves to be a witness from God between Prophet and other people.

e.The verse is a proof on this that basic reason of giving this position to him is that 'Ilm of the Book is with him.

f.Therefore, it should be said, God has chosen this strong faithful one from wise people, from Prophet's relatives, then the 'Ilm of Book has given to him. Then to support His Prophet, he chose him the witness of Prophethood. And says, in addition to His witness, his witness for proving Prophethood suffices.

4.4.2. According the above mentioned reasons which their explanation needs

another essay, Imam ‘Ali and infallibles are the only reference for علم الكتاب, من عنده علم الكتاب, as heir of ‘Ilm of Kitab. No one else can reach this level of knowledge.

2.5. Conclusion

This great truth that Quran existence and survival is due to ‘Ilm of God in this verse has been gathered,

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

“No, rather they are clear verses in the chests of those who have been given knowledge. None disbelieves Our verses except the harmdoers.”

It means God puts the truth of Quran in the hearts of those who are اوتوا العلم in this verse. Then he empowers their tongues to explain Quran. These knowledgeable people are called راسخون في العلم somewhere else. Or those who have ‘Ilm of the Book.

In conclusion, it should be added that the innate scientific perfection of Quran and its unbreakable ties with religious Godly scholars is the real meaning of permanence and immortality of Quran and its authority.

¹ Khansari, 1368:3

² Ibid, p.4

³ Al-Muzaffar,1388

⁴ Taftazani,1367,n.30

⁵ Tashkik in word means doubt and in expression means when a word has a general and unique meaning but its manifestation and examples from one reason or another have priority to others. For example, nur, which is superior to strong nur rather than weak nur ... (quoted from Asfar, vol.1, kashf al-Morad)

⁶ Al-Saduq, al-Tuhid,vol.1,tradition.2

⁷ Traditions sent by God and they are not verses of Quran

A reflection on Ziyarah of holy Shrines as a logical religious manner

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Abstract: *The reason of Ziyarah of holy shrines is a new question which is raised due to the Salafi's strong influence on the world of Islam. This power comes more from the company and coalition of major powers of the world with the Salafi's governments. Prior to the Salafi's movement in Egypt and its hostile approach, who are the supports of Muḥammad ibn Abdulwahab, there are a few cases regarding questioning about Ziyarah.*

Keywords: Ziyarah, Silfi Najdi, polytheism

What we have seen over the history was not attacking *Ziyarah* but there were conflicts between groups in Islamic society or rulers of Muslims and the other groups belonged to the same nation in order to damage that group. For example, if at the beginning of the 4th century A.H., Hanabilah tended to attack the pilgrimage Caravan of Imam Husayn by the sedition of Hasan Ibn ‘Ali Barbahari, it was a reaction against the increasing number of Shia in Baqdad not an objection to the pilgrimage per se. or when Mutiwakkil ‘Abbasi, at the beginning of 3rd century, flooded the grave of Imam Husayn, he wanted to silence the remembrance of the Ahlul Bayt. Even the disrespectful behavior of Umawī-Marwānī, overcoming Medina in the second half of the first century, with the holy Prophet’s shrine, religious prohibition of *Ziyarah* of holy shrine was not mentioned as a reason but this behavior generally was interpreted as power-seeking behavior of Umawī’s rulership which had to eradicate Islam and the name of Prophet since the time of reign of Mu‘awiyah and Mu‘awiyah directly declared his policy in his expression “*dafnan dafna*”.

Silfi Najdi

Joining the desert-dwellers of Najd who spend their days by killing and looting to Muhamamd ibn ‘Abdulwahab – the claimer of a Religious reform in Silfi

Najdi’s style- followed by gathering huge wealth from oil caused this unfortunate destiny for islam world when in the modern days , even the most unprivileged societies who left behind from the new caravan of civilization ,set saving their cultural heritage among their priorities, in the other side of this globe a group under the name of Islam are destroying their historical signs of themselves which are signs of their civilization, this proves their failure in getting along with new humanistic approaches; they use the huge God given wealth derived from oil-exporting outcome and fool a group of people who need this money or they suffer from religious knowledge. Therefore these ignorant people will beat on the drum of fighting with culture; now we witness at the time of respecting spiritual cultures, every moment the news of destroying a religious or cultural masterpiece by the hands of supporters of reviving caliphs sunnah fully covered by medias reached to people’s ears; this results in showing a fake disgusting figure for Islam.

Fundamental hint

In explaining the philosophy of *Ziyarah* we started from two fundamental points:

1. The word *Ziyarah*
2. The value of *Ziyarah*

The word *Ziyarah* is from the root “Z-w-r” means tending to something or somewhere and taking distance from something or somewhere; by going to somewhere “Mazar” or being present besides someone “mazur” *Ziyarah* has happened. In fact the result of this action of being present is to honor that place or person relating it or him/her to something holy.

Sunnah of visiting shrines of holy imams and other great people has been based on this belief. It is more out of logical behavior of human beings rather a religious advice. The religious teaching in this regard is more consisting of correcting the methods and prohibiting misunderstandings in this logical action. Meanwhile some verses of holy Quran confirms the correctness of these kinds of human behavior like one direct example in surah Nisa verse 64;

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

“We did not send a Messenger except that he should be obeyed, by the permission of Allah. If, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Most Merciful.”

It is about those who did wrong to themselves and disobeyed God, they are advised to go to Prophet and repent God in his presence and Prophet asked for their forgiveness as God gives good news of being forgiving. According to this verse, God is the One Who forgives sins and accept repents and as He is Kind and Prophet just because those people came to him ask God for their forgiveness; but their presence besides Prophet has a role in their forgiveness.

Now, if approaching Prophet is an opportunity for sinful people and a way to get closer to God, this action would be suitable for others and can cause their closeness to God; it means we can not say approaching Prophet is suitable only you commit a sin. This opinion is kind of illogical thoughts which is not acceptable.

One the other hand, according to various traditions, death of Prophet is only his physical absence in this world and his majesty in Barzakh has a continuous connection with this world and is an observer to faithfals. The common understanding of people is this and some reports not a few have been recorded in source books concerning presence of his companions and usual people besides his shrine to spiritually benefit from him or talk to him.

Besides that, in tradition sources of Ahl Hadiht, in an attention-worthy

frequency in Shia tradition sources, there are advices to muslims to visit the shrine of holy Prophet, these traditions are from Prophet and infallible imams. The content of traditions by Prophet narrated by Sunnit are like these:

Anyone after my death visit my shrine, would be among those who migrated towards me (and joined muslims). Even if a person can not come to visit my shrine (to do pilgrimage) send ... to me as it reached me.

In Shia traditions the importance of this pilgrimage has been explained from another aspect.

It is narrated from Imam ‘Ali who said,

The pilgrims of Mecca (who go to perform Haj) in order to complete their Haj should go to visit the shrine of holy Prophet. Faithfuls are commanded to do this and if they do not, they do not respect Prophet of kindness.

This saying obviously shows that visiting the holy shrine of Prophet not only does bring spiritual benefits but also is the sign of respecting him. No one can claim to be a muslim who owes

Prophet but avoids visiting his shrine or denies blessings of *Ziyarah*. Most of Fighhi schools of thought of Sunnah confirmed goodness of *Ziyarah* of the holy shrine of Prophet and some schools like Malikiyan knows it obligatory.

Vain excuses

The wonder is those who insist on denying this pilgrimage that gave credits to blasphemy, disrespecting Prophet and Islam ...

This group forget that this place was so honored that people were proud of being buried there.

***Ziyarah* and Polytheism**

According to this, claiming *Ziyarah* as an act of polytheism is not logical. Polytheism has no exception and it can not be said *Ziyarah* of holy Prophet is not a reason for *Ziyarah* of other infallibles. To prove this claim we can refer to the manner of the daughter of Prophet who according to histories each Friday visited the grave of *Hamzah* sayyid al-Shuhada, and repaired it when necessary.

Prophet's Brutality Accusation

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Abstract: Islam was always accused of being a harsh religion. Though it is completely the opposite. If we refer to the true teachings and life style of great leaders of this religion, we will realize that this accusation is not correct. Unfortunately, the holy prophet of Islam who is the role model of kindness is introduced as a negative personality. In the present article, the reasons of falsehood of this accusation have been given.

Keywords: *brutality, logical/approved defense, criminal law*

A contemplation on the accusation to Prophet as being harsh and cruel

According to the exact wording of Quran, the holy Prophet of Islam was the Prophet of mercy and envoy of peace.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We have not sent you (Prophet Muhammad) except as a mercy to all the worlds.”(21:107)

Or

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ

“It was by that Mercy of Allah that you (Prophet Muhammad) dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you.”(3:159)

This kindness was a reason that people were attracted to him. In Quran, God mentions Prophet sympathy and says,

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

Indeed, there has come to you a Messenger from your own, he grieves for your suffering, and is anxious about you, and is gentle, merciful to the believers.(9:128)

The holy Prophet said, *my God ordered me to be kind with people as He obliged me to do obligatory religious actions.*¹

Prophet of Islam avoided harshness; for example, when he was appointed to invite people to Islam, Quraysh resident bothered him a lot; there was not a nasty action that they did to Prophet, they called him names, so on and so forth. But Prophet prayed for them and said, Oh, God, forgive my tribe, they are not aware.²

‘Abdullah ibn Mas’ud said, I saw Prophet while people were hitting him and he was

covered in his blood saying, Oh, God, forgive my tribe, they are not aware.³

Now, how can we say this Prophet was cruel? Unfortunately, some biased people accused Prophet of being cruel. Here, we are going to review their reasons for their claim, but first a short explanation about the meaning of cruelty is given.

1. Analyzing the meaning of harshness

This word means cruelty, the opposite of softness. Sociologists and lawyers, each one, has separate definition for this word and no comprehensive definition has been given. Some interpreted violate and harshness to be against norms of society or an individual. And some others interpreted it as abusing power.

Some other said, any illegal attack to freedom which is accepted by society explicitly or implicitly. Sometimes harshness equals strictness and not ignoring criminals’ errors. This usage against recklessness of law executives is used. Another usage of this word equals religious impatience and intolerance of others’ opinions, misunderstanding opponent ideas, against religious or political tolerance and understanding. Harshness and violence means excluding or including others by force by illegal or illogical reasons.

2. The axis of this accusation

A. Islamic rules and cruelty

Are these rules such as Hudud, Qisas, and jihad signs of violence in Islam? Answering this question, I would like to draw your attention to the followings:

Deterrent regulations:

First. Generally, criminal laws are issued in order to prohibit anarchies and disorders and spread justice and prosperity of public and individuals. Because of this, in Quran, Qisas is mentioned as revitalizing law for society:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

“O owners of minds, for you in retaliation is life, in order that you be cautious.” (2:179)

In fact setting some rules and regulations is to stop violations and anarchies, prevailing rights, and security, defending rights of people. There are some people whom Quran introduces them as animals.⁴ They put people's security in danger, kindness will not enter their hearts, guidance has no meaning to them, in these case we need deterrent solutions which is criminal laws. Some theorists like Hobbes knows human beings proud and selfish in nature and power of ruling is a means of controlling his selfishness. He believes that Human beings naturally are at war with other people and as a result a

government which is dictator is needed to restrain these selfishness. It is natural that one of the important ways for controlling government is benefiting from deterrent laws. According to this, in all societies we have these kinds of rules, prisons, so on and so forth. Basically, if we don't have these rules, how can we establish a society based on mutual understanding and peace? The same policy makers who are theorizing against cruelty, set some rules which look violent in surface but they are named as legal cruelties or legal violence.

Tolerance in proving crimes:

Second: Islam in proving crimes uses tolerance. Islam tries to suggest some conditions through them stop any crimes. For example, to prove adultery, four just witnesses is necessary. In this way, proving this crime is less possible.

Third: the rule of “Dar” regarding Hudud, is a sign of kindness of God. It means any doubt can hinder execution. The holy Prophet could set rules in a way that crimes can be proved easily. But proving crimes with special conditions shows that kindness of God outspeeds His Anger.

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَّا إِلَيْكَ
قَالَ عَدَابِي أَصِيبُ بِهِ مَنْ أَسَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ
شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ
بِآيَاتِنَا يُؤْمِنُونَ

“Write for us what is good in this life and in the Everlasting Life. To You alone we turn. ’ He replied: ’I will smite with My punishment whom I will; yet My Mercy embraces all things. I will write it (My Mercy) to those who are cautious, give the obligatory charity, and believe in Our verses” (7:156)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We have not sent you (Prophet Muhammad) except as a mercy to all the worlds.” (21:107)

Programs to eradicate violence

Forth. In the teachings brought by Prophet, execution is not the first solution but it is the last one. In religious thought, rulers have the duty to take wise policies to eradicate poverty and the grounds of financial crimes. Imam ‘Ali told Malīk Ashtar,

Give sufficient income to your agents, to help them improve their spirituality, and do not extend their hands towards other people's properties which are at their hands⁵.

Also it is duty of government to notice to cultural teachings and spread religious beliefs among people like believing in God, Hereafter, spirituality,... which are the factors of decreasing crimes.

Preparing facilities for marriage and other constructive programs to stabilize foundation of family, is one of the other

missions of government. The public observance which is called Amr bil Ma’ruf and Nahi ‘anil Munkir has fundamental role in decreasing crimes. On the other hand, religious leaders have the duty of guidance to stop crimes. In Islam, crime is a kind of illness which Islam emphasizes on its avoidance.

Forgiveness of rulers and regret of criminals

Fifth. forgiveness by government and regret from criminals are two important preventing factors of crimes , if some criminal laws of Islam can be proved by some ways like confession, and the criminal expresses his regret and promises not to repeat it , he will not be excused. And also ruler can give amnesty to criminals based on society or individual benefits.

According the above mentioned points, it can be said criminal laws and their execution are not being violent because the aim of this group of Ahkam is to stop breaking law and violating others’ rights. In Islam, criminal laws do not establish to take revenge but to revive humanity and clearing society from abnormalities. It is due to this that Imam Sadiq recognized execution as raining which gives life to society. If one rule of rules of God proceeds on the earth, it is cleaner and useful than raining for 40 days.⁶

According to the conditions for proving crimes and execution, practically, the

conditions for crimes would decrease and in its return, proving crimes would be less of importance. The truth is criminal laws are not examples of not religious violence and wise men know them logical and sometimes too much mercy can be the cause of crimes. Excessive mercy can decrease fear of people from persecution and punishment in a way that in years after the revolution of France, gangs of criminals were looting people comfortably. Some people like Montesquieu emphasized on the essentiality of execution but were against extreme punishment and some other believed that to what extent execution is heavier, the less crime would happen. It is worth saying that in 94 countries of the world capital punishment is legal. Crimes such as murder, adultery,... are subject of capital punishment execution.

B.Jihad and brutality

Jihad and Islamic defense are not examples of brutality. Doubtlessly, attacking other countries is of the most hateful kinds of violation, Islam as well as other school of thoughts knows it illegal and invites all to live in peace. Islam recommends all to peace as Islam is the flag holder of peace. The defense regulations of Islam which are issued to defend life, and property of people against violation, are naturally logical. On the other hand, defending your life, property, are inborn attributes and tendencies, compatible with the system of creation.

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Do animals defend themselves? If there was not such a rule, human beings would not see more crimes? Whatever threatens societies is violation of rights. The intentional mixture of defense and violation cause some people think Islam's defending regulations are examples of violence. But what is valued in Islam is defense not attack. In Islam defense is the most valued phenomenon which is asserted in verses (2:194) and traditions. Imam 'Ali mentioned jihad as the factor of dignity and saving power against enemies and knew it as one of the doors of heaven.⁷ And leaving it the cause of humiliation. Islam does not accept humiliation and surrender in front of tyrants and said,

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

O Prophet, struggle with the unbelievers and the hypocrites and be harsh with them.(9:73)

Defending suppressed ones are advised by Islam and it is accepted by wise people. Based on sound mind, anyone whose right is violated has this right to defend himself, even uses weapons to save his life.

C. Order of killing some Jewish foes

In historical books some stories have been recorded that holy prophet ordered to kill some enemies from Jews. The enemies of Islam abused this order and accuse prophet of being brutal. While according

to history, they were those who spread violence and murder in society and jeopardize the security of Muslim society. Prophet's decision was a reaction to their manner. For example the order of killing Ka'ab ibn Ashraf:

He was one the toughest enemies of Islam. In his poems, he ridiculed Prophet and provoked Arabs and infidels to fight him. After Badr war, he came to Media as the envoy of Jews to Quraysh and encouraged them to fight Muslims to retaliate Badr war. Resident of Mecca were worried lest Hassan ibn Thabit, the poet of Prophet, composed a poet in response to Ka'ab or a poet ridiculing people of Mecca, so they asked Ka'ab leave Mecca. He left there, and wandered among Arab tribes, spreading hatred towards Prophet among them, when he settled down in Yathrib, in his poems, he attacked Muslim women, cursing them; he tried to make people rebel in Media.

The holy Prophet talked to his companions about killing him, it was decided to kill him. Muhammad ibn Muslamah, Abu Nailah Silkan ibn Salamah ibn Waqsh, Ibad ibn Bushr ibn Waqsh, Harith ibn Uos ibn Ma'ad, and Abu 'ba ibn Jabr were accepted this responsibility. He was killed in Rabi' Awal, third year of Hijri, near his place named Shi'b al-'ajwaz Outside of Yathrib.

Analysis of the claim: Some authors thought that those traditions narrated from

Prophet about Fatk (killing abruptly and unexpectedly) which is forbidden completely, is in contrast with this historical event. Then they try to solve this discrepancy somehow. Several traditions have been narrated from Shia and Sunnite from holy Prophet who has said,

الإيمان قيد الفتك و المؤمن لا يفتك

This tradition in Sunnite sources from Zubayr, Abuhurayrah and Mu'awiyah have been narrated and in Shia sources from Prophet. To be succinct, we refer to one of these traditions in Shia sources. Abu al-Sabah told imam Sadiq, in our neighborhood there is a man who gossips 'Ali, do you let me kill him? Imam said, Prophet prohibits killing others unexpectedly. Islam does not like assassination. Leave him alone. Someone else will kill him. Abu al-Sabah said, when I returned Kufa a snake bite him and he died.

In this part, we review some possible explanations:

One of the researchers solved this problem like this:

There is no disagreement between these two. Because Fatk means plotting to kill someone who is in your custody or you give shelter to him, or another tradition said, Fatk is not allowed unless by permission of Imam. Because if it is prevalent, security will be lost from society. 'Ubaydullah, for example, knew himself at security when he entered Hani's

home, and no war was declared. But about Jews was different, as they themselves broke their promise and wanted to trigger war against Prophet so plotting to kill them has no problem.

Another authors explained the difference between Fatk and Ghilah. According to him, Prophet prohibits Fatk, but killing those Jews was Ightiyal not Fatk. Then he brought a proof for his claim which are listed here.

1. In none of the reports, the word fatk is not used. But words like Ghatl and Ghilah, are used.

2. In traditions of infallible imams, difference between Fatk and Ghilah has mentioned, while Ghilah is confirmed. For example the ninth imam of Shia, Imam jawad avoided two persons and said, oh, Ishaq, relieve me from them. I said, am I permitted to kill them? He said, they are plotting against us, so their blood is not forbidden. But do not trick in killing them which is forbidden in Islam. I am afraid if you kill them in front of others, you will be arrested, but as you have no proof, you will be killed, a Muslim would be killed in return for a kafir. So do Ghilah.

The author after this concluded, from what we said, it is clear that whatever done by permission of Prophet or imams are not Fatk.

But it seems that above mentioned explanations can not solve this problem because still the question exists why is Fatk prohibited in any circumstance but not Ghilah? While both means unexpectedly-killing of others and in both the killers are not known. In reply, maybe the reason of Prophet to kill those Jews in private and avoid their public sentence is that they were out of Islamic territory and he had to condemn them in their absence and before they were informed to escape. Answering this problem we should say, prophets and infallible are innocent, far from any sins, and their words, actions, and writings are proof:

First, in defending yourself, if you have to hide in ambush or trick to fool your enemy, you should do that.

Second. Supposedly that Fatk is general including all situations like defending yourself, it is forbidden in cases which is without permission of imam and when Prophet ordered to it.

Third. The issue of Fatk is choosing between the most important and more important issue, which means if interests necessitate unexpectedly killing of enemies, doubtlessly it is proper to perform it. The example of Prophet's

ordering to this kind of killing is example
of the most important interest.

¹ Usul Kafi, vol.2,p.117

² Bihar al-Anwar, vol.95, p.167

³ Sahih Bukhari, vol.9,p.20

⁴ 17:44

⁵ Nahj, letter 53

⁶ Vasail , vol.18,p.308

⁷ Nahj, sermon 27

Hikmah

Reason And Reason Gnosis From Imam ‘Ali View Point

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Abstract: *from Imam ‘Ali view point, logic is something which is endowed by God and it is a criterion to differ human beings from animals. Human beings enjoy will power and free will in both aspects, regarding animal aspects of his body (worldly desires; i.e. sex) and also angel-wise aspect (i.e. wisdom and reason). He can choose to be superior to angels or to be inferior to animals.*

What stands against reason is ignorance which surrounds lust and sinful passions. Ahkām, reason and lust can not line up in a same direction. Some people like Hume says logic is at the same length of lust and in fact at its service. But in the opinion of imam ‘Ali, mankind’s prosperity is in the following of logic, and mankind’s misery is in following his lust.

Reason is an understanding power and forbidding or encouraging force. Reason and ethics have a deep relationship. Morality strengthen reason and immorality weakens it.

The relationship between reason and religion is similar to the relationship between reason and morality. Reason will lead mankind to religion and Ahkam are regarded as a part of that religion. Religion also is influential in logical growth of human being.

Reason and science has a mutual relationship. Reason is the leader of senses and the most important starting point in knowing human beings. Science is helpful in increasing reason. Free will of human being and ageing are both effective in empowering logic.

Keywords: *religion, reason, Hikmah*

Introduction

The history of reasoning and logic is as old as the age of humanity in the world. The separating criterion among human beings and other creatures is his ability to think. Human beings can continue his existence in the world by the power of thinking. According to Imam ‘Ali,

الانسان بعقله

*Human being is human due to enjoying logic and reason.*¹

And also said,

اصل الانسان ليه

*The base of mankind is his wisdom.*²

Usually, in the philosophy books, it is said that reasoning started appearing in Anatolia’s seaside and in a region named Ionia by appearing Thales and

Anaximander; before that people were living at the time of imagination and myth. These words- which are not true- is only applicable to the start of a special kind of thinking not general reasoning and thinking. Of course, paying attention to philosophical reasoning and thinking, and in another word, reasoning in the domain of philosophical reasoning and reviewing it is something, which belongs to resent years. This phenomenon according to remained written documents was suggested in the time of Sophism and Socrates in part. After that, in modern era, by Francis Bacon, René Descartes, and John Locke this issue of knowledge and specially reasoning and logic was brought into spotlight, and in the works of Immanuel Kant reaches its height; it

becomes equal with philosophy and eventually it resulted in modern Epistemology.

By a glance at the suggested discussions in the history of thought and philosophy, we face different opinions of Plato with Aristotle, Mutakallim with Mystics, Descartes with Kant, and so on; because everyone meant something different. The perplexity raises where we find out human beings have different interpretations of what is the base of their being human. In this way the importance of studying the issue of logic and reasoning from the view point of Imam ‘Ali becomes clear; as God, the Almighty, by his great bounty, endowed him the best and highest grade of logic. Therefore, he can be the best interpreter and explainer of reasoning.

Reasoning

In word and expression

Reason and logic literally means prohibition, forbearance, and stoppage. Other meanings of reason are derived from this meaning and are suitable with them. For example, the tool which ties a camel with it is called ‘Iqal, because it stops a camel from movement. Logic of mankind is called logic because it stops him from doing or saying bad deeds or

words. Khalīl Naḥvī said, reason and logic are violators of ignorance.³

Ibn Faras also said the reason of giving this name to logic is as it prohibits human being from saying or doing wrong things.⁴ Jurjani also believed logic prohibits its holder to go stray.⁵

As we see philologists, not only do explain the literal meaning of reason which is prohibition but also refer to other aspects or applications of it, i.e. two gnostic and value-oriented of reason. As we will see these two aspects of reason have been mentioned in the words of Imam ‘Ali.

One of the equivalents for logic and reason is (نهي) nuhyah which in Quran has been used in plural form as (نهي) Nuha (logics, wisdoms).⁶ As far as reason prohibits from bad deeds, it is called Nuhya Aql (forbidding reasoning).⁷

Concerning the expressional meaning of ‘Aql, we should say, in the history of west and east philosophy of thought, different interpretations of ‘Aql has been given.⁸ For example, ‘Aql or Nous to Anaxagoras is as an ordering force, which moved and separated out the original mixture, which was homogeneous, or nearly so. ‘Aql for Plato is a tool which based on dialectic elevates mankind to the world of مثل (Muthul).

Regarding all these things and regardless of all detailed interpretations, we can say in philosophy and Kilam, there are two general expressions for reason: in one of them logic and reason are something which are basically and practically independent, which means unrelated to soul and body. A lot of philosophers due to the rule of الواحد لا يصدر منه الا الواحد and the rule امکان اشرف and other reasons pictured a series of 'Uqul which are causes of receiving God's blessings; from God only one creature which is called first logic will be issued and from that the second logic and from that the third logic until the tenth logic which is called active logic. Nature is issued from this logic. These logics are stood up in vertical line and among them the cause and effect relationship exists. Shaykh Ishraq after proving vertical logics of Mashayeen, regarded that the number is more than ten and besides vertical logics, he believed in latitudinal logics or (ارباب انواع) Arbab Anwa'.⁹ Sadruddin Shirazi also confirmed this concept and interpreted it in a special way.¹⁰

In other expression, reason is one of the powers of carnal desires. In this meaning, logic is in unity with nafs (self), is one of its powers, and is against imagination and senses. 'Aql is able to understand general things and can infer theoretical issues from given preliminaries. This 'Aql is

classified into two groups based on its understanding: theoretical 'Aql and practical 'Aql.

Some classified human beings reason into Ratio or intellectus reason. Ratio is what infers theories from given information; but intellectus is what witnesses truth.

A lot of philosophers, about the relationship between humanistic logic and independent logic believe that generalities of logic is located in active 'Aql and it is this 'Aql which gives these generalities to humanistic logics.

The place of 'Aql in the nature of human beings

One of the discussions which declares the importance of logic is the place of logic in human beings. As we will see, from the view point of imam 'Ali, 'Aql is the most important blessing of God endowed to human beings by God and this blessing is what differs human beings from animals.

Lub (لب) which is the synonym of 'Aql and in Quran is used in plural as اولوالالباب. (the owner of wisdoms)¹¹ Lub in word means origin of something as walnut which is called لب الجوز.¹² 'Aql is the origin of human beings and humanity of a person depends on his reason.

In the introduction of this article, we read that Imam 'Ali knew humanity of a person

to his 'Aql. In another tradition, the difference among mankind, animal, and angel is explained like this,

God endowed angels with a logic without carnal desires, in animals carnal desires without logic, so anyone whose logic is over his carnal desires is superior than angels and any one whose carnal desires overcome his logic is inferior than animals.¹³

According to this, the difference between human being and animal is his logic and the difference between him and angels his carnal desires. And the difference between him and both of them is the combination between 'Aql and carnal desires and their outcomes. In the opposite of animals, there is only one way and that is carnal desire. And in front of angel there is only one way which is logic. But human beings enjoys both, two contrary forces, each one opens a special path in front of mankind and invites him to something. This is when choosing becomes important. 'Aql or carnal desires. When free choice comes to the scene, responsibility comes into existence.

Imam Ali after mentioning the difference among human beings and angels and animals pointed out to two things: one which says human being is superior to animals if his logic overcomes lust. And the second he is inferior than animals if his carnal desires overcome his logic.

The reason of the first point is as angels only have logics and they have no other way in front. Therefore, following logic is not a difficult work for them. But in human beings there is also lust and lust invites human beings to the opposite path. To follow his logic he should calm down his lust which is a very difficult thing to do. Due to this, the value of one who follows his logic against his lust is more than one who follows his logic as his only choice. Of course the value of anyone who chooses carnal desires over his logic is lower than anyone who doesn't know any other way than this.

If we want to give a definition about human being, we can define human being as a being who has 'Aql and carnal desires. But as it has been said, the necessity of these two forces, is free will. Human beings due to this latter force, freely can choose 'Aql or lust. Therefore, free will is at the next step of these two forces not at the same horizontal line. When it puts into practice, it can be divided into logical will and lust-bound will.

Meanwhile, what clarifies the value of a human being and puts him in a position superior than angels is his logical free will. And what brings him perversion and makes him inferior than animals is his lust-bound free will. Due to this imam 'Ali said in the importance of logic,

قيمه كل امرء عقله

*The value of each person is his logic.*¹⁴

اغنى الغنى العقل

*The highest needlessness is wisdom.*¹⁵

‘Aql against carnal desires and ignorance (Jahl)

As we have said imam puts ‘Aql against carnal desires and knew human beings a creature made up of them both. He spoke about this opposition in the other way, among them the followings:

- Whenever ‘Aql is perfect, carnal desires will become less.¹⁶
- Whoever enjoys a perfect logic will belittle carnal desires.¹⁷
- Anyone who overcomes his carnal desires, his logic will become clear.¹⁸
- The companion of lust has sick soul and unsound mind.¹⁹

And in another wise saying,

‘Aql and lust are in the opposite. Knowledge is confirmer of ‘Aql and carnal desire is the embellishment of lust. Nafs (نفس) is wandering between them; each one overcomes the other, nafs will go to his side.²⁰

In this tradition, carnal desires are embellishing lust. In some sayings quoted from him ‘Aql is standing against carnal desires. For example, in the followings:

- Calamity of ‘Aql is carnal desires.²¹
- Carnal desires are calamity of wisdom.²²
- Following carnal desires will contaminate ‘Aql.²³
- Carnal desires is the opponent of ‘Aql.²⁴
- Nothing is as enemy as carnal desires to ‘Aql.²⁵
- ‘Aql is the owner and the commander of the army of blessing and carnal desire is the commander of Satan Army. And each one of them wants to attract nafs to itself. Each one can win, nafs will be in his control.²⁶

From comparing these traditions with each other, we realize that lust and carnal desires are an element or two very close to each other.

In some traditions, ignorance (Jahl) stood up against ‘Aql. Even some great traditionalists like Kulayni titled a chapter of his book as “ ‘Aql and Jahl”, not for example “ knowledge (‘Ilm) and Jahl”, of course, in traditions, we sometimes confront the opposition of ‘Ilm and Jahl; for example, imam ‘Ali said, ignorance of a wealthy person will humiliate him and knowledge of poor person will elevate him.²⁷ But usually ‘Aql is opposite of jahl. As he said,

- No needless ness is similar to Aql and no poverty is similar to jahl.²⁸

• 'Aql will rescue and guide but jahl will mislead and destroy.²⁹

• Wise person depends on his 'Aql and ignorant person on his wish and dreams.³⁰

From these traditions, related to 'Aql and jahl and their outcomes, it is understood that these two are exactly against each other or even two opposite forces in human beings. But confrontation of 'Aql with lust shows that jahl in these traditions means lust as well.

It seems that in the sayings of 'Ali and other infallibles jahl has no common meaning. Sometimes it means ignorance and lack of knowledge so it stands opposite of 'ilm. But sometimes jahl means lust. In this meaning it is against 'Aql, and these two, i.e. 'Aql and Jahl are two opposite forces which human being is always witnessing their conflict.

It is worth saying that in a famous tradition "جنود عقل و جهل" (the army of 'Aql and jahl) from imam Sadiq it is narrated that 'ilm is from the army of 'Aql and jahl is from the army of jahl and these two are against each other. Likewise, their commanders ('Aql and jahl) are standing against each other.³¹ It is obvious that the meaning of Jahl as a commander of that army is different from jahl which is a soldier: jahl as a commander is that same lust force which stands up against aql and naturally has lot of soldiers.

Among outcomes of 'Aql and its army is 'ilm; because the prerequisite of following 'Aql is acquiring knowledge. On the other hand, jahl which means ignorance and lack of knowledge, is from the army of jahl force and lust force; because the necessity of jahl and lust is quitting knowledge.

These two meanings of jahl are rooted in Arab language. Ibn Faris said,

Jahl has two origins and two original meanings: one of them is lack of 'ilm and the other one a sense which is interpreted as feebleness and is against peacefulness and equilibrium.

Izutsu, the famous linguist and a scholar of Islam, after studying the poems belonged to the ignorance era before advent of Islam and also studying about Quran, introduced three meanings for jahl: the first meaning of jahl is a kind of brevity which causes losing your control, so without thinking you may do something which is harmful at the end.

The result of the first meaning of Jahl leads to its second meaning which is feebleness and uselessness. The third meaning of jahl is lack of 'ilm.³²

Which rationality?

As we have studied, from imam 'Ali's point of view, 'Aql is against lust and carnal desires, principles and prerequisites of these two are against each other. And

human being enjoys both of them and by his free will can choose one over the other one.

In another interpretation from ‘Aql, ‘Aql is not in line with lust but it is in the same vertical order and at the service of it. This interpretation is the interpretation of David Hume from ‘Aql. This idea has impact on lots of western philosophical and ethical schools.

Hume denies the noetic application of ‘Aql. He also deletes the ethical and practical application of ‘Aql, it means good, bad, does and dents and setting the goals of life. He said these are not the duties of ‘Aql. He emphasized on the sense-bound experiences of ‘Aql instead of its noetic role and instead of its practical role, he pointed to feelings like lust, carnal desires, love, and anger.³³ In this way, ‘Aql has not the ability to find out truth in theoretical aspect or the ability to realize good from bad or setting the goals of ethical life in practical sense.

In this way the very lust that imam ‘Ali knew to be against ‘Aql, so he humiliated it, is recognized by Hume as a power to set goals and good or bad. then ‘Aql is demoted and became at the service of lust. While from the point of view of Imam, salvation of human being is in following those goals which are set by ‘Aql and misfortune is in the following of lust and carnal desires.

In a tradition from imam ‘Ali, we read,

*Get advice from ‘Aql and oppose your carnal desires to find victory and salvation.*³⁴

Also he said,

*A wise person is the enemy of his pleasure (lustfulness) and ignorant person servant of his lust.*³⁵

But according to Hume, basically ‘Aql does not have the role of setting goals and differing bad from good, and only feelings and carnal desires can set the goals of life. Accordingly, human beings has no way unless following lust and his will is the outcome of feeling pleasure or pain. According to Hume, an action, feeling or behavior is praiseworthy or blameworthy which its visiting can make pleasure or sadness.³⁶ Therefore, pleasure equals good and pain equals bad.³⁷

Hume after denying theatrical and practical usages of ‘Aql and putting experiences and feelings instead of it, offered another role for it:

“Reason is, and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them.”³⁸ In other words, in his opinion, Aql is only a tool to enjoy. So it helps mankind to reach pleasure or meet his carnal desires.

His interpretation from ‘Aql is ‘Aql as a tool. In the part about usages of ‘Aql, we

will see imam ‘Ali accepts this meaning for ‘Aql but his interpretation is completely different from Hume’s.

Meanings and ‘Aql’s applications

In the introduction and also in the discussion about literal and expressional meaning of ‘Aql, we said there are different interpretations for ‘Aql. Some of these interpretations specify a special application for ‘Aql and deny other applications. Hume’s opinion which was explained before is a good example. Now we are going to review different applications which are said by imam ‘Ali in this regard.

1.Theoretical applications of ‘Aql

Regarding the theoretical applications of rationality, we can refer to two types of imam ‘Ali’s traditions: a part of them specifically and merely recognize ‘ilm, knowledge and hikmah to be the results of ‘Aql and reason. These traditions can include ‘ilm and theoretical hikmah as well. But a part of these traditions recognize self-recognition, knowing God, and knowing religion as the results of ‘Aql. These traditions declare the theoretical applications of ‘Aql. Here, we cite several traditions from both groups:

- ‘Aql is the base and origin of ‘ilm and inviter to understanding.³⁹
- Whoever thinks will find knowledge.⁴⁰

- With ‘Aql depth of hikmah can be reached.⁴¹

- The highest ‘Aql is knowing oneself.⁴²

- The highest ‘Aql is recognizing haq (truth) with haq.⁴³

- With ‘Aqls knowing God will be stable.⁴⁴

- God clears Himself to wisdom through its signs of true prudence.⁴⁵

- A faithful person will not believe in God unless after thinking.⁴⁶

- Faith and politeness are the fruits of ‘Aql.⁴⁷

Imam ‘Ali knew the way to get to ‘ilm, hikmah, ... through the passage of ‘Aql which has a theoretical application. Of course, as we will say in the part of “‘Aql and din” (reason and religion) are complementary of ‘Aql and there is a special relationship between them.

2. Practical application of ‘Aql

The number of traditions regarding the practical and ethical role of ‘Aql from imam ‘Ali is more than traditions about other applications of ‘Aql. Here there are some examples:

- The perfect soul is attainable by ‘Aql.⁴⁸

- Politeness in human being is like a tree which its root is ‘Aql.⁴⁹

- Good temper is a fruit of ‘Aql.⁵⁰

- ‘Aql is a tree which its fruits are generosity and modesty.⁵¹
- The fruit of ‘Aql is getting along with people.⁵²
- A person is as gentle as the extent of his ‘Aql.⁵³
- ‘Aql is to seek avoidance from sins.⁵⁴
- By ‘Aql increase, patience and prudence will increase.⁵⁵
- The fruit of ‘Aql is to be honest.⁵⁶
- Obedience of God is to the extent of someone's ‘Aql.⁵⁷
- Anyone whose ‘Aql is perfect his behavior is good.⁵⁸
- Of signs of ‘Aql is to act based on justice.⁵⁹

Therefore, ‘Aql can show us good deeds and bad deeds and perfection of people can be understood by ‘Aql.

3. ‘Aql as a tool

Whatever which is mentioned as ‘Aql as a tool in traditions from imam ‘Ali, is different from what Hume or others said. The one that is claimed by others see ‘Aql completely avoid of any power or prudence which takes care of their everyday life to lead them to enjoyable life of this world. This ‘Aql, as it has the ability to rationalize, can empower human beings to predict future events.

The following traditions are from imam ‘Ali which assert application of ‘Aql to take care of everyday life.

- The best of people in ‘Aql is the best one of them in planning for his very day life.⁶⁰
- The best reason for having ‘Aql is how good a person can plan.⁶¹
- ‘Aql orders you to the most beneficial.⁶²
- The limitation of ‘Aql is prudence.⁶³
- If someone has sound mind, he will take advantage of his opportunities.⁶⁴
- ‘Aql is true prediction and knowing future based on past.⁶⁵

As we have seen, ‘Aql as a means for Hume and other modernists is a kind of ‘Aql which is a tool to pave the way for more pleasure. This logic is at the service of carnal desires not against it. Besides that, it is bound to the life of this world and it has nothing to do with the other world. Due to this, not only isn't it at the service of theoretical ‘Aql which proves God and religion, but also it is not the service of practical ‘Aql which clarifies good and bad deeds. In contrast, in the opinion of imam ‘Ali, this means is a tool to reach goals of theoretical and practical ‘Aql and as theoretical ‘Aql proves God, religion and hereafter and practical ‘Aql, leads human beings to observe religion and hereafter, this ‘Aql will be at the service of spirituality and hereafter and

against lust. Imam declared this trade between this definition of 'Aql and hereafter, in some of his sayings, knew them their counterparts and said, *The best people in terms of 'Aql are those who are better in planning for their daily life and try for their hereafter.*⁶⁶

In some traditions we read Muawiyah's scam as his mean personality and not 'Aql⁶⁷ due to this reason. It means 'Aql should be at the service of theatrical and practical 'Aql which means in the path of God.

Imam 'Ali knew the results of 'Aql and worship of God as being pious in the world and think about hereafter. Look at these words,

- God does not worshipped by something better than 'Aql.⁶⁸
- The wisest person is the most obedient one in front of God and the closest to God.⁶⁹
- A wise person is whom is pious in this mundane world and is eager for the awesome and elevated heaven.⁷⁰
- A wise person is he who avoids carnal desires and sells this world for hereafter.⁷¹

These sayings can depict the direction of this kind of 'Aql in the teachings of imam.

4. realization of practical 'Aql

In the works of Muslim philosophers practical 'Aql has several meanings: the most well known meaning of practical 'Aql is an ability which helps human beings to quit or continue an action.

According to this, practical 'Aql similar to theatrical 'Aql is an ability to realize. These two 'Aql are different in the process of recognition. The other meaning from practical 'Aql is the ability which provokes human beings to his actions. 'Aql in this meaning, is the same as will power. According to this, practical 'Aql, is the power to act. They knew practical 'Aql as it is famous of the applications of theatrical 'Aql.

Another meaning of practical 'Aql, is the ability which gives birth to some specific actions specified to human beings, like shame, laugh, cry. And also a comprehending power of Ahkam related to human actions.

Imam 'Ali has various hints to practical 'Aql which we are putting forth here:

1.4. He in most of his speeches counted good deeds and morality as the results of 'Aql and said human beings by their 'Aql can reach perfection, politeness, modesty, generosity, and justice. The content of most of traditions mentioned in the part of practical applications of 'Aql is similar to this. These traditions are true both for practical 'Aql which means recognition and noetic and practical 'Aql

meaning ‘Aql as a tool to pass life with. Because recognition and will power are both the prerequisite of action.

2.4. In a part of imam’s speech, ‘Aql is the ability to comprehend. For example, in a tradition narrated from Prophet, it is said, *after the coming of age and puberty, a light will appear in his heart and after that he can understand good and bad, obligatory and advised religious practices. Truly, ‘Aql in heart is like a light inside home.*⁷² Also, he said explaining about ‘Aql, *a wise person is the one who realize better one between two evils.*⁷³

Therefore, ‘Aql’s duty is to realize the least harmful evils. Also he said, *‘Aqls are leaders of thoughts, and thoughts are leaders of hearts, and hearts are leaders of senses, and senses are leaders of members of body.*⁷⁴

According to this, from ‘Aql, though is produced, and thought will end up in action. Therefore, ‘Aql has a noetic role in comparison with action. Imam Sadiq said, *servants of God realize good deeds from bad deeds by aql.*⁷⁵

3.4 according to some traditions from imam ‘Ali, ‘Aql is the ability to prohibit or command and stop human beings from bad deeds. For example,

- ‘Aql orders you to what is more beneficial.⁷⁶

- Hearts have some evil thoughts which ‘Aqls fade them.⁷⁷

- Spirits are free but ‘Aqls’ hands prohibit spirits from evils.⁷⁸

From these traditions, it is clear that ‘Aql not only shows bad and good deeds to human beings but also orders or prohibits them.

It should be said that this meaning is different from practical mind (the ability to encourage or prohibit) with its not famous expressional meaning of practical ‘Aql which means the ability to move. It is feasible that ‘Aql orders to do an action or stop doing it, but human beings do not take this order. While if will-power tends to get an action done, it will happen.

Accordingly, the previously mentioned traditions shouldn’t be applied to the non-famous expression of practical ‘Aql.

4.4. From imam ‘Ali has been narrated that ‘Aql means good deeds or avoiding bad deeds. The followings are from him:

- Truly ‘Aql is avoiding sins, prudence, and being wise.⁷⁹

- ‘Aql is to say what you know and put what you say in practice.⁸⁰

- ‘Aql is getting experienced. And the best experience of you is what advises you.⁸¹

- ‘Aql is to act moderately, do not be extravagant, keep your promises, and do

not break them, and when you get angry, be patient.⁸²

The other traditions which are narrated from imam 'Ali in describing 'Aql are similar to this application (the forth application). In these traditions, a wise person is the one who does good deeds and avoids bad deeds. Besides that, in a lot of traditions from him, we read that an ignorant person is one who does evil deeds and leaves good deeds. It is clear that a person who does bad deeds, has 'Aql otherwise it is not his fault. Because you are responsible when you have 'Aql. Therefore, the meaning of the mentioned traditions of a wise person is the one who has 'Aql and acts accordingly and an ignorant person is the one who does against his 'Aql following jahl and lust. Therefore, in the traditions from 'Ali, we see four types of practical 'Aql. The latter application is a virtual application and in fact it is a return to the first application. The first application is general and is collective with the other applications. Among these second and third applications are the applications of practical 'Aql. According to these two applications, 'Aql, can show good and bad, and orders doing good deeds and prohibits bad deeds.

'Aql and Morality

The relationship between 'Aql and morality is of the important discussions in

the study of logic and also in the science of ethics. The discussions of "practical application of 'Aql" and "realization of practical mind" are related to the relationship between 'Aql and ethics and we see that imam 'Ali argued that 'Aql can differ between good and bad deeds and invites human beings to do something and to stop something else. Based on this, we are pointing out to some important tips regarding the relationship between 'Aql and ethics.

One. One of the important issues regarding relationship between 'Aql and ethics is their mutual impacts on each other. The impact of 'Aql on ethics was reviewed. We learned that human beings understand ethical and good or bad things according to their 'Aql and prohibit or enjoin them, but about the impact of ethics on logic, imam 'Ali said in various traditions, morality and good deeds are counted as tools in empowering 'Aql and in the opposite bad deeds and sins are the tools of weakening 'Aql. For example,

- Fight with your carnal desires, and overcome your anger, and break your bad habits to grow your soul and perfect your logic.⁸³
- The one who makes himself needless of facilities of the world, makes his mind perfect.⁸⁴
- Following carnal desires, will ruin 'Aql.⁸⁵

- The worst calamity of ‘Aql is arrogance.⁸⁶
- Anger will ruin ‘Aql.⁸⁷
- The calamity of ‘Aql is egotism.⁸⁸
- The one whose pleasure is a lot his ‘Aql is little.⁸⁹
- Losing ‘Aql is in being extravagant.⁹⁰

These traditions know ‘Aql as a means to understand ethics and ethics can increase ‘Aql. From these words, we understand that ‘Aql and ethics have a mutual relationship which can not be interrupted. ‘Aql and ethics in this trade can move to perfection. Human beings with their ‘Aql can realize goodness of good deeds and badness of bad deeds. After this understanding, if they practice based on their ‘Aql, it means do good deeds more and skip bad deeds, their ‘Aql will increase and in fact they can understand good and bad more.

Likewise, if they can not act according to that ‘Aql, it means committing sins, his primary ‘Aql will weaken and eventually destroyed.

صَمُّكُمْ عَمِّي فَهُمْ لَا يُعْقِلُونَ

Deaf, dumb, and blind, they do not understand.(2:171)

In summary, human beings can invoke ‘Aql and ethics to help each other or to destroy both.

Second. The school of teleological and deontological theory are the most important schools in philosophy of ethics and ethics normatives. A lot of ethics philosophers can be classified in one of these schools. According to the school of teleological theory, the criterion of an act being correct or being obligatory regarding ethics, is the non-ethical value that it causes. In another world, the action per se is not good and obligatory, but to judge about good and obligatory actions we should pay attention to the results of them.

The supporters of this school, in determining the end have different ideas, this end is pleasure for most of them and others know other things like power, noetic and perfection as the end.

Against this school is the deontological theory which some of his fans deny the criterion of end in an action being good or obligatory and some others do not know it alone. They say, the action per se regardless of its end can be good or bad or haram or wajib. Therefore, the end here, knows the end of an action the only criterion to judge; but duty here does not equal neglecting attention to the end in judgment but by accepting this meaning the act per se and its features are involved in judgment. Apparently, the content of this school is closer to the traditions of applications of practical ‘Aql in second and third applications.

According to the content of these traditions, ‘Aql can understand good or bad and do good and avoid bad deeds. Of course, in some of these traditions, ‘Aql according to benefit order to do an action or avoid an action. But it is not always like this; and in most traditions ‘Aql can directly understand good and bad to stop human beings from bad. Therefore, specifying criterion to judge benefits or end is not true. Some actions are good or bad in their nature. ‘Aql also can at least in some cases understand these good or bad, order to them or stop them.

Third. In the interpretation of husn (goodness) or qubh (bad) of actions, there are various ideas among Islamic or non islamic elites . Muslim philosophers in this case have a famous opinion which some of Usulin agree with them. They say husn and qubh are from well-known issues among public and elites use them to run their social life. As we know well-known issues (mashhurat) are prerequisites of Qiyas Jadali. And are not regarded among intellectual issues. Ave Sina said, these are confirmed by all people, for example justice is good; as most of people agree on these kinds of things. These things have some reasons: like getting used to them since childhood, prudence, some humanistic characteristics like modesty, some ancient practices, ... According to this theory, actions in themselves have no goodness or badness. So, ‘Aql could not

understand goodness or badness of actions.

In traditions from ‘Ali (p.b.u.h.) we read that according to him, ‘Aql judge about good and bad deeds, it means goodness and badness of actions is a logical affair which human beings can understand them by contemplating over the actions.

For example, his holiness said,

من علامات العقل: العمل بسنة العدل

Of the signs of ‘Aql is act justly.

The base of this saying is goodness of justice which ‘Aql realizes it completely and invites human beings to it. Therefore, anyone who act justly, has ‘Aql and is his follower.

He said, ‘*Aql stops spirits from filth.*⁹¹

The base of this word is ugliness of evils which ‘Aql understands it.

‘Aql and religion

The relationship between ‘Aql and religion is similar to the relationship of ‘Aql and ethics. According to imam ‘Ali, ‘Aql is the way to get human beings to God and religion:

- With ‘Aql, the gnosis of God becomes stronger.⁹²

- A faithful person will not believe in God unless when he comprehends by his ‘Aql.⁹³
- Religion and politeness are the results of ‘Aql.⁹⁴
- Someone’s faith is as much as his ‘Aql.⁹⁵
- The first foundation of Islam is ‘Aql.⁹⁶

‘Aql can find God through verses. After that goodness and essentiality of being surrounded to God and believing in Him are reminded to human beings. Human beings with their ‘Aql is the addressee of religion and shariah. Therefore, the basic condition for being responsible in front of religion and its Ahkam is having ‘Aql. Due to this, ‘Ali knew the amount of rewards and punishment in hereafter based on his ‘Aql:

God punishes or rewards servants of Him based on the extent of ‘Aql they are given in this world.

‘Aql draws human beings to religion and its judgment is confirmed by religion; because according to the saying of Imam ‘Ali, ‘Aql is the messenger of God. Or “‘Aql is inside shariah and shariah is outside ‘Aql.”

In some traditions, ‘Aql is as an inside proof and prophets and infallible imams are as outside proof.

From the other hand, religion also is influential in reasoning of human being and his growth and perfecting his ‘Aql. Imam ‘Ali in his first sermon of Nahj al-Balaghah said about Hikmah of messengers of God:

God appointed His messengers among His people and sent his prophets to people one after the other to revive the treaty made before, to remind them of forgotten blessing, to reason by advertising, and declare the assets of ‘uqul (pl. ‘Aql).

His holiness in this sermon made an allegory and resembled findings of ‘Aql to hidden assets and knew one of the responsibilities of prophets revealing these assets. From this we can understand,

First: ‘Aql includes nature-bound knowledge, And in itself has a kind of knowledge which are not acquired from outside experiences.

Second, without reminding and choosing prophets human beings are ignorant from this knowledge. Prophets draw people attentions to this knowledge. Therefore, one of religion works is to put ‘Aql and nature-bound knowledge in practice. Imam said in this regard, God explained Islam... and set it as a means of belief for those who are wise. According to this tradition, religion will help wise people to reach sure belief. .

Therefore Quran always after mentioning things invites human beings to contemplate over them. This means guiding mind to a way which ends up in benefits.

As God is creator of ‘Aql knows better than anyone ‘Aql in what way can reach desired goal and which ways will not lead to goals. For example, Quran invites human beings to contemplating on Quran, verses about universe and its order, ethical Ahkam, biography of ancient people; because the result of this thinking is recognizing God. From the other hand, in various traditions, human beings are forbidden from thinking about nature of God. Because ‘Aql is not capable of understanding nature and quality of Him. Basically, therefore, thinking in nature of God will ends up in astray. ‘Ali said in this regard,

*God is greater than what ‘Aql of human beings through thinking or reasoning can understand ... do not decrease the greatness of God to the size of your mind that you will be among destroyed ones.*⁹⁷

Besides this, religion can add to ‘Aql, as imam ‘Ali said,

- Zikr and remembrance of God is the light of ‘Aql.⁹⁸

- Anyone who remembers God, God will revive his heart and illuminate his ‘Aql and wisdom.⁹⁹

- Remembrance of God guides ‘Aqls.¹⁰⁰

Generally, ethical actions are regarded as religious affairs and can strengthen ‘Aql, as sins weaken ‘Aql.

‘Aql and ‘ilm

The relationship between ‘Aql and ‘ilm is similar to the relationship between religion and ethics, a mutual relationship. Imam ‘Ali knew ‘Aql as the most important start in knowing human beings; i.e. the same ability which leads human being to Hikmah. They knew ‘Aql as being unmistakable and sense as possible to err and ‘Aql is sometimes introduced as leader of sense. Look at the following traditions:

- ‘Aql is the root of ‘ilm and inviter to understanding.¹⁰¹

- With ‘Aql you can reach highness of ‘ilm.¹⁰²

- With ‘Aql, the depth of Hikmah and with Hikmah the depth of ‘Aql can be explored.¹⁰³

- Thinking is not similar to seeing with eyes. Because sometimes eyes tell lies to their owners but ‘Aql does not fool anyone who wants advice.¹⁰⁴

- ‘Aql are leaders of thoughts, and thoughts are leaders of hearts, and hearts

are leaders of senses and senses are leaders of members of body.¹⁰⁵

So ‘Aql is the root of ‘ilm. From the other hand, Imam ‘Ali knew ‘ilm and experience as the means and supporting factors of ‘Aql, because:

- ‘Aql is the truth which increases by ‘ilm and experience.¹⁰⁶
- ‘Ilm and knowledge increase the wisdom of its holder.¹⁰⁷
- You are evaluated based on your ‘Aql; so improve it by knowledge.¹⁰⁸
- ‘Aql is truth which is increased by experience.¹⁰⁹
- Experiences are endless and wise people grow up with them.¹¹⁰

Therefore, ‘Aql can increase ‘ilm and ‘ilm can increase ‘Aql. Human beings if use their ‘Aql more will reach more ‘ilm. Then with it can reach more ‘Aql. This is an endless way. ‘Ilm and ‘Aql are in mutual relationship helping each other’s perfection. As imam said, *‘Aql and ‘ilm will not separate.*¹¹¹

By paying attention to some sayings of him, we realize that need of ‘ilm to ‘Aql is more than need of ‘Aql to ‘ilm; imam said,

كل علم لا يويده عقل مضله

Any ‘ilm which is confirmed by ‘Aql is going astray.

Or

*Anyone whose ‘ilm overcomes his Aql, ilm will be burden.*¹¹²

The point is ‘ilm can be useful or useless, negative or positive. Not all kinds of them can lead to the perfection of ‘Aql.

For us who are living in modernism era, this is not something strange. That ‘ilm which its result is a weapon killing millions of people is an ‘ilm does not accompany ‘Aql. The factor which pushes ‘ilm in its true way is ‘Aql.

If we put aside this application of ‘Aql, like Hume or liberalists, we should put carnal desires instead. Imam ‘Ali said,

*‘Aql never disturbs its owner; but ‘ilm without ‘Aql is a big calamity*¹¹³.

In the words of ‘Ali we see a classification for ‘Aql which needs some clarification:

He said,

العقل عقلاان: عقل الطبع و عقل التجربه،

و كلاهما يودي المنفعه

*‘Aql is of two types: ‘Aql of Tab’ and ‘Aql of experience; and both are useful*¹¹⁴.

It seems ‘Aql of Tab’ is that God given reason which is inborn and the other one which is acquired by experience.

Imam ‘Ali in some traditions said that ‘Aql is something which is given by God, “‘Aqls are donated” or “‘Aql is inborn”

Human being has no rule in getting this ‘Aql but the other part is reachable by the will of each person. From words of imam ‘Ali, 28 years old or 35 years old is the due time for aql’s growth. But that ‘Aql which gained by experience can grow endlessly. Human being can grow his ‘Aql as long as he is alive through experiencing.

The levels of ‘Aql and its relation with will power

In previous discussions, we pointed out to the levels of ‘Aql and its relationship with ‘Aql and will power. As we have seen human being has ‘Aql and lust. But he can choose one of them. And we have seen human beings by following religion or ethics and by ‘ilm and experience can grow his ‘Aql. Therefore, ‘Aql has different levels which some actions or sciences can increase it.

In the division of ‘Aql also we talked about inborn and acquired one. All these discussions are based on this that from one hand ‘Aql has several levels and from the

other hand his will power in getting this different levels of ‘Aql is important.

If we would like to list some of the most important factors in increasing ‘Aql we can put these factors in the list: will power, religion, ethics, ‘ilm, experience, and age. This last factor will be discussed in the following.

Age and ‘Aql growth

Age has a role in the growth of ‘Aql. According to some traditions, human beings since his puberty, is endowed by the light of ‘Aql and realizes bad and good. The traditions which know ‘Aql a truth from God and the criterion for giving rewards or punishment and traditions which introduce age of puberty assert this.

According to the traditions of imam ‘Ali benefiting from ‘Aql after puberty continues until getting to 28 or 35. After that ‘Aql growth is only possible to increase by experience.

His traditions regarding this issue are as follows:

- When a wise person grows old, his ‘Aql becomes young (i.e.stronger).¹¹⁵
- ‘Aql grows until 28 years old but experiences (continue to grow after that)¹¹⁶

- ‘Aql in 28 years old will reach its perfection. Whatever after that is the result of experiences.¹¹⁷
- The deadline of ‘Aql growth is 35 years of age. After that (whatever adds to ‘Aql) is out of experiences.¹¹⁸

According to this, age is important in the growth of ‘Aql. It continues until 28 or 35 years of age and after that experiences can help the growth of ‘Aql.

End notes:

- ¹ ‘Amīdj, Ghurarul Hikam, Sharh Khansari, vol.1, p.61, tradition, 230
- ² Fital Nisaburi, Rudah al-Wa’idhjin, p.8; Saduq, Amali, p.312; Majlisi, Bihar al-Anwar, vol.1, p.82
- ³ Ibn Faras, Mu’jam Maqajis al-Lughah, vol.4, p.69
- ⁴ ibid
- ⁵ Jurjani, al-Ta’rifat, p.65
- ⁶ Refer to: the holy Quran, Taha, 54, 128
- ⁷ Fiyumi, al-Misbah al-Munir, p.629
- ⁸ Refer to: Majlisi, Mirat al-Uqul, vol.1, p.27; Sadra, Sharh ‘Usul al-Kafi, vol.1, pp.22-229; Fulkiyah, general philosophy, pp.79-82
- ⁹ Refer to Suhrawardi, Majmo’ Musannafat Shaykh Ishraq, vol.2, p.139,154
- ¹⁰ Sadra, al-Hikmah al-Muta’aliyah, vol.1, p.307; vol.2, p.346 till end; vol.8, p.332
- ¹¹ Refer to Ale Imran, 190
- ¹² Refer to Fiyumi, al-Misbah al-Munir, p.547
- ¹³ Saduq, Ilal al-Sahrayeh, p.4; Tabarsi, Mishkat al-Anwar, p.251; Majlisi, Bihar al-Anwar, vol.60, p.299
- ¹⁴ ‘Amīdj, Ghurarul Hikam, vol.4, p.504, tradition 6763

- ¹⁵ Sharif razi, Nahjul Balaghah, Hikmat 38; Muttaghi, KAnzul Umaal, vol.16, p.266.
- ¹⁶ ‘Amīdj, Ghurarul Hikam, vol.3, p.135, tradition 4054
- ¹⁷ Ibid, vol.5, p.255, tradition, 8226
- ¹⁸ Ibid, vol.5, p.195, tradition 7953
- ¹⁹ Ibid, vol.4, p.510, tradition 6790
- ²⁰ Ibid, vol.2, p.137, tradition 2100
- ²¹ Ibid, vol.3, p.101, tradition 3925
- ²² Id, vol.1, p.83, tradition 314
- ²³ Ibid, vol.4, p.242, tradition 5958, vol.6, p.456, tradition 10985
- ²⁴ Ibid, vol.1, p.68, tradition 266
- ²⁵ Ibid, vol.6, p.54, tradition 9475
- ²⁶ Ibid, vol.2, p.137, tradition 2099
- ²⁷ Ibid, vol.3, p.367, tradition 4765
- ²⁸ Sharif Razi, Nahaj al –Balaghah, Hikmat 54
- ²⁹ ‘Amīdj, Ghurarul Hikam, vol.2, p.152, tradition 2151
- ³⁰ Ibid, vol.1, p.324, tradition 1240
- ³¹ Kulayni, al-Kafi, vol.1, p.21
- ³² Refer to : ibid, pp.264-278
- ³³ Copleston, English philosophers, p.234-337
- ³⁴ ‘Amīdj, Ghurarul Hikam, vol.2, p.184, tradition, 2310
- ³⁵ Ibid, vol.1, p.123, traditions 448, 449
- ³⁶ Refer to Copleston, p.346
- ³⁷ Ibid, pp.347, 346
- ³⁸ Ibid, p.343
- ³⁹ ‘Amīdj, vol.2, p.91, tradition 1959
- ⁴⁰ Ibid, vol.5, p.135, tradition 7644
- ⁴¹ Kulayni, al-Kafi, vol.1, p.28
- ⁴² MIDI, .. , VOL.2, P.442, TRADITION 3220
- ⁴³ Ibn Talhah Shafi’i, Matalib al-Sul, p.50
- ⁴⁴ Ibn Shubah, Tuhaf al –‘Ughul, p.62; Mufid, al-Amali, p.254; Saduq, *Al-Tawhid*, p.35
- ⁴⁵ Al-Kafi, vol.1, p.141
- ⁴⁶ ‘Amīdj, Ghurarul Hikam vol.6, p.70, tradition 9553
- ⁴⁷ Ibn Razi, jami’ al-Ahadith, p.136
- ⁴⁸ ‘Amīdj, Ghurarul Hikam, vol.3, p.234, tradition 4318
- ⁴⁹ Ibid, vol.2, p.109, tradition 2004

- ⁵⁰ *ibid*, vol.1, p.339, tradition 1280
- ⁵¹ *Ibid*, vol.1,p.329, tradition 1254
- ⁵² *Ibid*, vol.3, p.329, tradition 4629
- ⁵³ *Ibid*, vol.6,p.128,tradition 9777
- ⁵⁴ *Ibid*, vol.3, p.84,tradition 3887
- ⁵⁵ *Ibid*, vol.3, p.221, tradition 4274
- ⁵⁶ *Ibid*, vol.3, p.333, tradition 4643
- ⁵⁷ *Ibid*, vol.4, p.312, tradition 6178
- ⁵⁸ *Ṣaduq*, al-*Khisal*, p.633
- ⁵⁹ 'Amīdj, Ghurarul *Hikam*, vol.6, p.44, tradition 9430
- ⁶⁰ *Ibid*, vol.2, p.472, tradition 3340
- ⁶¹ *Ibid*, vol.2, p.429, tradition 3151
- ⁶² *Abj*, *Nathr al-dur*, vol.1, p.285
- ⁶³ 'Amīdj, Ghurarul *Hikam*, vol.3, p.404, tradition 4901
- ⁶⁴ *Ibid*, vol.5, p.112, tradition 7579
- ⁶⁵ Ibn Abi al-*Ḥadīd*, *sharh Nahaj al – Balaghah*, vol.20, p.331
- ⁶⁶ Ghurarul *Hikam*, vol.2, p.472, tradition 3340
- ⁶⁷ Al-*kafj*, vol.1, p.11
- ⁶⁸ *Ibid*, p.18
- ⁶⁹ Ghurarul *Hikam*, vol.2, pp.428, 443, traditions, 3228, 3147
- ⁷⁰ *Ibid*, vol.2, p.68, tradition 1868
- ⁷¹ *Ibid*, vol.2, p.34, tradition 1727
- ⁷² *Saduq*, *ilal*, p.98; *Majlisi, Bihar al-Anwar*, vol.1, p.99
- ⁷³ Ibn *Talḥa* shafi'l, *Matalib al-Su'l*, p.49
- ⁷⁴ *Karaji*, *kanzul fuad*, vol.1,p.200; *Majlisi, Bihar al-Anwar*, vol.1, p.96
- ⁷⁵ Al-*kafi*, vol.1, p.29
- ⁷⁶ *Abj*, *Nathr al-dur*, vol.1, p.258
- ⁷⁷ Ghurarul *Hikam*, vol.5, p.31, tradition 7340
- ⁷⁸ *Ibid*, vol.2, p.119, tradition. 2048
- ⁷⁹ *Ibid*, vol.3, p.84, tradition 3887
- ⁸⁰ *Ibid*, vol.2, p.150, tradition 2141
- ⁸¹
- ⁸² Ghurarul *Hikam*, vol.2, p.145, tradition 2130
- ⁸³ Ghurarul *Hikam*, vol.3, p.365, tradition 4760
- ⁸⁴*Ibid*, vol.5, p.394, tradition 8904
- ⁸⁵ *Karaji*, *kanz*, vol.1,p.199
- ⁸⁶ Ghurarul *Hikam*, vol.4,p.125,tradition 5543
- ⁸⁷*Ibid*, vol.4,p.178,tradition 5752
- ⁸⁸ *Ibid*, vol.1,p.357,tradition 1356
- ⁸⁹ *Ibid*, vol.3,p.109,tradition 3956
- ⁹⁰ *Ibid*, vol.5, p.292,tradition 8426
- ⁹¹ *Ibid*, vol.2,p.119, tradition 2048
- ⁹² Ibn *Shu'ba*, *Tuḥaf 'Ughul*, p.62,*Mufīd*, *Amālij*, p.254; *Saduq*, al-*tuhid*, p.35
- ⁹³ *Karaji*, *kanzul fuad*, vol.1, p.56
- ⁹⁴ Ibn *Razi*, *Jame' al-Ahadith*, p.136
- ⁹⁵ Ghurarul *Hikam*, vol.4,p.313, no.6183
- ⁹⁶ Ibn *Shu'ba*, *Tuḥaf*, p.196
- ⁹⁷ *Ṣaduq*, al- *Al-Tawḥid*, pp.51-54
- ⁹⁸ Ghurarul *Hikam*, vol.2,p.108,no.1999
- ⁹⁹ *Ibid*, vol.5,p.387,no.8876
- ¹⁰⁰ *Ibid*, vol.1,p.369,no.1403
- ¹⁰¹ *Ibid*, vol.2,p.91,no.1959
- ¹⁰² Ibn *Talḥa*, *Matalib al-Su'l*, p.49
- ¹⁰³ Ghurarul *Hikam*, vol.3,p.204,no.4208
- ¹⁰⁴ *Ibid*, vol.5,p.82,no.7493
- ¹⁰⁵ Ibn *Shu'ba*, *Tuḥaf*, p.323
- ¹⁰⁶ Ghurarul *Hikam*, vol.2,p.32,no.1717
- ¹⁰⁷ *Majlisi*, *Bihar al-Anwar*, vol.78.p.6
- ¹⁰⁸ Ghurarul *Hikam*, vol.3,p57,no.3812
- ¹⁰⁹ Ibn *abil Ḥadīd*, *sharh Nahaj al –Balaghah*, vol.20, p.341
- ¹¹⁰ Ghurarul *Hikam*, vol.1, p.397, no.1543
- ¹¹¹ *Ibid*, vol.2,p.46,no.1783
- ¹¹² *Ibid*, vol.5,p.329,no.8601
- ¹¹³ Ibn *Abi Ḥadīd*, *sharh Nahaj al –Balaghah*, vol.20, p.323
- ¹¹⁴ Ibn *Talḥa*, *Matalib al-Su'l*, p.49
- ¹¹⁵ Ghurarul *Hikam*, vol.3,p.192, no.4169
- ¹¹⁶ Al-*kafj*, vol.7,p.67
- ¹¹⁷ Ibn *Ash'ath*, al-*Jafariyat*,p.213
- ¹¹⁸ *Ṣaduq*, *Kitab man la yahdhuruhul faqih*, vol.3,p.493