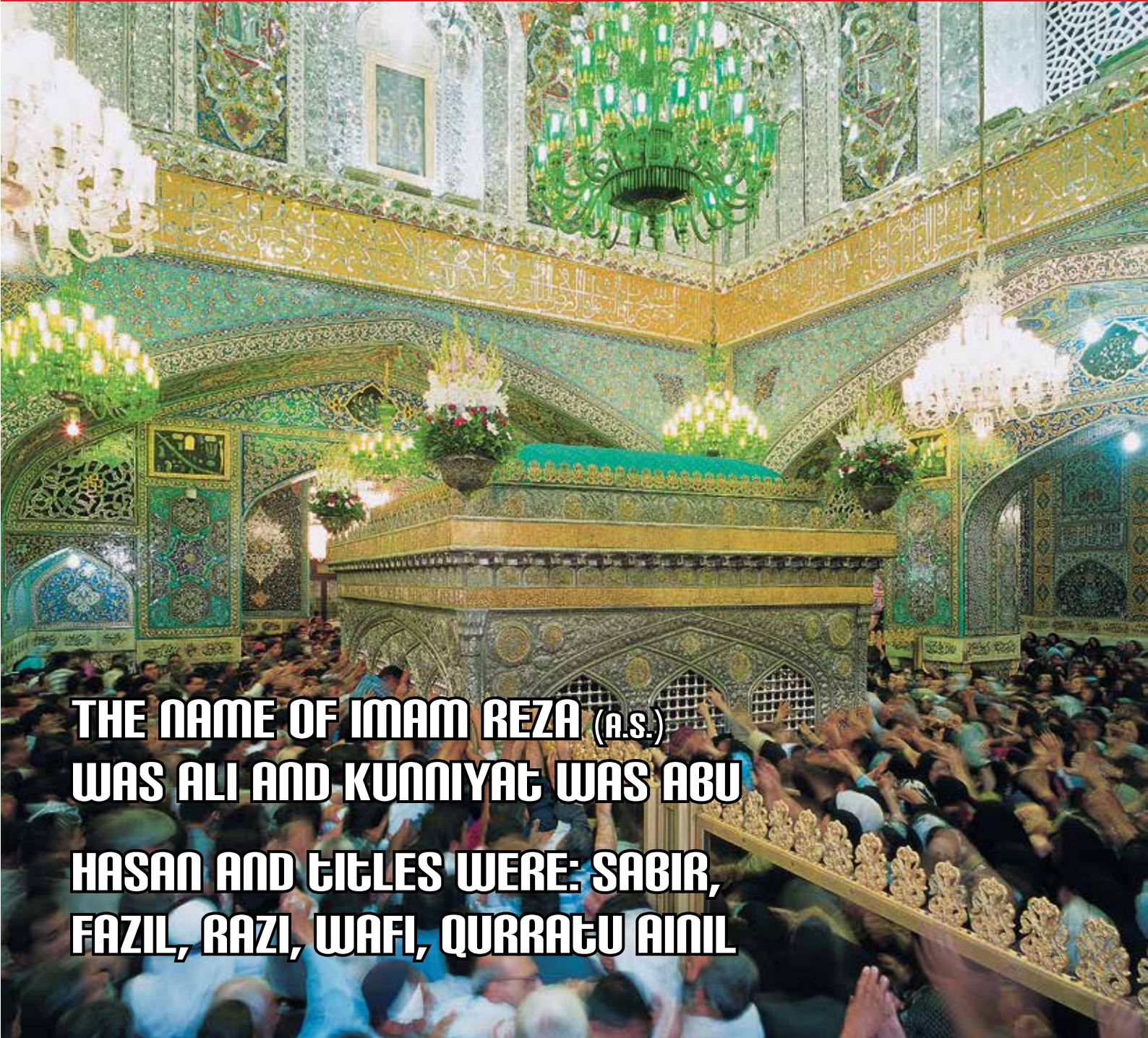


ECHO

of Islam



**THE NAME OF IMAM REZA (A.S.)
WAS ALI AND KUNNIYAT WAS ABU
HASAN AND TITLES WERE: SABIR,
FAZIL, RAZI, WAFI, QURRAU AINIL**



Austria	€ 4.50	Greece	€ 4.50	Lebanon	LL 7000	Qatar	QR 21.00	UAE	DH 21.00
Bahrain	BD 2.10	Iran	RIs 40000	Mexico	DH 36.00	S. Africa	R 26.00	UK	£2.80
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THE 15TH FESTIVAL OF IMAM REZA IS DIFFERENT

Every day, so many cultural and artistic events and festivals are held across this country, but the festival this edition of Echo of Islam intends to deal with is a festival with which a total of 100,000 people in 77 countries are involved. This festival will have 140,000 programs. We are talking about Imam Reza International Cultural and Artistic Festival which will experience its 15th round. However, this year's festival is substantially different from what have been before, which is due to some changes in management of Imam Reza International Foundation, as Dr. Akbar Sheikh has become the new director of both Imam Reza Foundation and Festival.

In a brief interview Dr. Akbar Sheikh told us that he intends to improve programs and plans of Imam Reza foundation both qualitatively and quantitatively. He said, "When I took charge in Imam Reza Foundation, 50 percent of programs have been finalized and we were expected to continue, but it does not mean that we are forbidden to start a new job. There were two important issues for us, first we should cross the advertising level to pay more attention to contents and second we needed to activate foreign and international dimension of the festival more than before."

He also added: "We succeeded to take giant strides in this regard through concluding eight scientific, educational and cultural MOUs with Ayatollah Javadi Amoli's International Asra Foundation, Shahid Muttahari University and Senior School, Astan Quds Razavi's Researches Foundation, etc. on promoting Razavi culture."

Elsewhere in his remarks, he said that we had a 8-volume collection about Imam Reza (AS) Lifestyle which has been prepared already, so we summarized it and we are going to translate and publish it in 14 languages including Arabic, English, Urdu, Turkish, etc. we also followed Research Council very seriously and we strengthened its members and we are going to support eight great doctoral dissertation about Imam Reza (AS) in order to make output of this council more productive.

A 45-Day Opportunity to Find Shortages

Managing Director of Imam Reza International Foundation said, "We intend to prepare a 45-day chance after termination of the 15 festival in order to troubleshoot shortages of activities of Imam Reza Foundation. So, as you can predict, we will have a completely different festival for the coming year. We think that the festival itself needs to reorganize; our main approach is change, while respecting what have been done beforehand. We have negotiated with eight countries in order to hold cultural seminars, to send contents artistic and showcase works through cooperating with their universities."

Dr. Sheikh also pointed to purpose of Imam Reza Foundation to promote Razavi culture across the deprived regions, especially where Sunni Iranian Muslims live. "What I believe in heartily is moving towards promotions of culture of book and book reading based on the Razavi Culture. People who are working in public libraries of our country have started a good cooperation with us. We are following two main objectives in this regard, promoting Razavi Culture and following considerations of Ayatollah Khamenei about studying and promotion of book-reading culture."

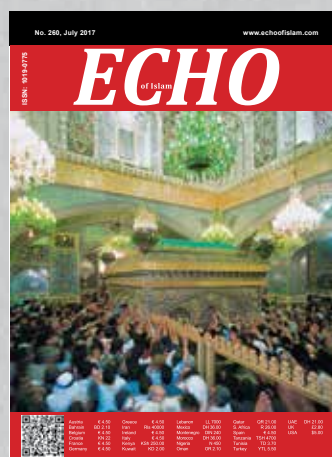
100000 Staff, 140000 Programs

This year the festival will be active in 77 countries and 2400 points. It will focus on the fact that Mashhad is the cultural capital city of the Muslim World in 2017. This year, Iranian universities will play more roles in this festival. Now a total of 100,000 staff are active in this festival and it will have 140,000 programs.

Dr. Sheikh opined, "For the first time in history of this festival we have prepared 40 valuable works including poems, calligraphies, holy Razavi Hadiths, visual arts, etc. in a single CD. We also asked provinces of our country to hold exhibitions to show such great works.

Finally, Dr. Sheikh appreciated activities made by all former directors and managers of Imam Reza Foundation during past years and promised to improve quality and quantity of the festival year after year.

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LIFE SKETCH OF IMAM ALI IBNE MUSA

REZA

Imam Musa Kazim (a.s.) recited Azaan and Iqamat in his ears and made arrangements for Aqiqah as an Imam is born circumcised.

(AS) Names of Lady Najma are recorded differently according to the difference of circumstances and languages. Tuktam, Arda, Sakan, Samana, Ummul Baneen, Khizran, Saqr, Shaqra and after Imam Ali Reza (a.s.) was born, she was called as Tahira.

The name of Imam Reza (a.s.) was Ali and Kunniyat was Abu Hasan and titles were: Sabir, Fazil, Razi, Wafi, Qurratu Ainil Momineen, Ghaizul Mulhideen, but the most famous was Reza, which his holy grandfather, Muhammad Mustafa (s.a.w.s.) had given him. It is another thing that when the world liked his rule, this title became more famous and in this it became clear that the world would inevitably select the chosen servant of God, whether he is in the form of Ali Murtada or Ali Reza.

Approximately fifteen days after his birth, his respected grandfather, Imam Ja'far Sadiq (a.s.) passed away, whose desire was to see this grandson as he said to his son, Imam Musa Kazim (a.s.) that very soon a son was going to be born to him who would be



It was 11th of Zilqad of 148 A.H. when the eighth successor of Prophet and the eighth of the Imams was born in Medina. Although in some traditional reports it is mentioned as 11th Zilhajj 153 A.H.

His respected father was Imam Musa Kazim (a.s.) and honorable mother was Lady Najma Khatun about whom Holy Prophet (s.a.w.s.) had advised Lady Hamida Khatun in dream that

Najma be betrothed to my son, Musa Kazim (a.s.) and she herself says that she used to hear voices of divine glorification and praise in her womb and she did not feel any type of heaviness in her pregnancy. 'And after delivery, my son looked at the sky and uttered some words under his breath, which I could not understand and when I mentioned this to Imam Musa Kazim (a.s.), he said: My son is divine proof.'

the scholar of Aale Muhammad (a.s.); "If only I had been able to live till that his time."

Among the rulers of his time, at the time of his birth it was the reign of Mansur Dawaniqi. From 158 A.H., it was the period of Mahdi Abbasi; in 169 A.H. Hadi came to the throne; from 170 A.H. began the reign of Harun; in 194 A.H., Amin came to the throne and from 198 A.H. began the reign of Mamun. It was this tyrant who had the Imam assassinated through poison in 203 A.H.

Mansur, Mahdi, Hadi and Harun have already been introduced. Amin and Mamun were two sons of Harun. Amin was from an Arab lady and Mamun from a Persian slave girl.

Amin was extremely profligate and wanton man and Mamun was considerably intelligent and skillful, but since his mother was Persian, the Arabs were not prepared to accept him as heir apparent. Harun did not want to appoint Amin as his successor as it posed a great risk to the kingdom; but due to the pressure of tribes, he divided his kingdom into two: Arab territories of Syria, Hijaz and Yemen were given to Amin and Iran, Khorasan and Turkey were given to Mamun. In this way at least one problem was solved, but another arose when both sons took over their kingdoms and the father was abandoned and in spite of being caliph of Muslims he lived at the mercy of his sons and they wanted him to live on simple food and clothes so that power hunger may not overtake him a second



▶ **The name of Imam Reza (a.s.) was Ali and Kunniyat was Abu Hasan and titles were: Sabir, Fazil, Razi, Wafi, Qurratu Ainil Momineen, Ghai-zul Mulhideen, but the most famous was Reza, which his holy grandfather, Muhammad Mustafa (s.a.w.s.) had given him.**

time and the kingdom may not be taken away from them. There was nothing surprising in this as this is the end of usurped kingdom and irreligious style of power and Almighty Allah punishes the tyrant rulers in this world itself so that they may get an idea of the chastisement of the hereafter and also that they may gain lessons from their circumstances.

The tug of war that had begun during the lifetime of the

father became public as soon as he passed away and the two brothers wanted complete authority on Islamic dominions without any partnership. So a power struggle between Arabs and Persians began and at last armed confrontations began between the two parties. It resulted in the victory of Persians and the Arab prince was killed. Once again it became clear that there is neither brotherhood in un-Islamic system nor sympathy; there is neither rule nor law.

Till 183 A.H., Imam Reza (AS) spent the first thirty or thirty-five years of his life under the care of his respected father and continued to survey the circumstances, which included a long period of imprisonment also and severe pressure from the regime. So much so that poison was administered to him while he was bound in chains and the corpse was taken out of the prison in this manner. The bier was placed at Baghdad Bridge and it was announced that he was the Imam of Shia and the ultimate



insult was heaped when coolies were employed to carry the bier.

In such circumstances, at the age of thirty or thirty-five years he took over the responsibility of leading the Ummah and desired to keep alive this character whose example was presented by the respected father so that no one should fall into doubts that seeing the calamities of his father he has changed his style and in some way or the other made peace with the regime. Thus from 183 A.H. for approximately 17 years, he continued this practice as was the life of Imam Musa Kazim (a.s.). It is another thing that the Imam's poisoning in the prison and affront to his corpse had created such a situation for Harun that now he had no more strength left to oppress further and internal factors had also compelled him to divide his kingdom and retire from active role in the regime. As a result, this period was to some extent peaceful for Imam Reza (a.s.) and he did not

▶ **At the age of thirty or thirty-five years he took over the responsibility of leading the Ummah and desired to keep alive this character whose example was presented by the respected father so that no one should fall into doubts that seeing the calamities of his father he has changed his style and in some way or the other made peace with the regime.**

have to face the hardships that his respected father had to. It is a strange phenomenon of history of Aale Muhammad (a.s.) that each of the Imams had to face different, on the contrary, opposite situations and its main reason was that the regime used to try each tactic and when it did not succeed, it used to change it and the next Imam had to face

completely different situations. For example, Muawiyah Ibne Abi Sufyan fought a bloody war against the Imam and after his martyrdom became ready to make peace with Imam Hasan (a.s.). Muawiyah made peace with Imam Hasan (a.s.) and Yazid was ready to fight Imam Husain (a.s.).

The first problem that Imam Ali Reza (a.s.) had to face was that Harun under the pretext of uprising of Muhammad Ibne Ja'far ordered destruction of all the houses of Saadaat and Isa Jaludi refreshed the memory of Yazid's army. During the plunder of Medina, when they came to the house of Imam Ali Reza (a.s.), he declared: Neither can strangers enter the house nor touch the ladies; I will myself hand over all the goods and jewellery. It happened in this way only and he brought all the things leaving only clothes on ones body and the oppressors were pleased with this plunder and considered it to be their victory.

IMAM REZA'S

ACHIEVEMENTS FROM ACCEPTING CROWN PRINCE TO THE MAMUN GOVERNMENT

Having accepted the Crown Prince position (after Ma'mun's threat), Imam Reza (A.S) had a major goal in mind. Showing such flexibility towards the dictator regime, he eventually achieved the major goals towards the right path, which other Imams (A.S) also followed.

Ma'mun's Motives behind Suggesting Crown Prince position to Imam Reza (A.S)

After 5 years of bloody collisions between Ma'mun and his brother, Amin, in 198 Hijri, Ha-

run's other son took the post and became the next Caliph.

Amin's disciples started protesting and rebelling against the government. On the other hand, Alawids and Shias who also regarded Ma'mun's regime as an illegitimate monarchy, fought against it all over the vast Islamic territory of the day.

In addition to the internal chaos, external wars and challenges were another threat for Abbassids and Ma'mun's reign. Non-Muslim governments were

always searching for opportunities to eliminate the apparently Muslim government and Islam.

To disseminate Ahlul-Bayt's thoughts and opinions, Imam Reza (A.S) made extensive use of the 5-year collision between Amin and Ma'mun. Such activities made Ma'mun look for solutions. Like the other caliphs, he could fiercely encounter the situation, but the bitter experiences of Harun's encounters with Imam Musa Kazim (A.S) and his Shias prevented him from doing so.

Although Harun imprisoned and poisoned Imam Kazim (A.S), he could not stop Shias' activities:" perhaps Ma'mun was realistic while evaluating Shias' threats to his reign. It is widely assumed that the 15-year gap between the martyrdom of the seventh Imam and that day, and particularly the 5-year internal wars had helped Shias prepare for raising the flag of Alawid reign."

Ma'mun's solution to this problem was of a different kind; he drew Imam Reza (A.S) to Kho-





rasan, forcing him accept the Crown Prince position. Certainly, Ma'mun's decision to make Imam Reza (A.S) be his heir to the throne was not due to his love and affection toward Al al-Bayt (A.S); his love and friendship could be proved only when he abdicated, and passed the throne to Imam Reza (A.S).

His 5-year collision with his brother is also another proof of his attachment to the power, which rejects the hypothesis of

riors, and move Imam (A.S) from revolutionary battles to politics arena, hence reducing the efficiency of Shiites which was increasing day by day due to its camouflage."

2. Legitimizing the government
Another motive was to "reject the Shiites' claim about the oppression and aggression by Umayyad and Abbasid Caliphs, and legitimizing them."

"Imam (A.S) was popular among people, and many people asked their questions from him. Ma'mun could surround him with his soldiers and create a distance between him and the people and between him and people's affection"

5. Building a reputation for himself

"The 5th aim was to build a spiritual reputation for himself. It was natural during that peri-



his friendship with Ahlul-Bayt (A.S).

We can summarize Ma'mun's motives behind suggesting Crown Prince position to Imam Reza (A.S) as follows:

1. Silencing the revolts

"The first and foremost was to convert the Shias' revolutionary struggles into peaceful political activities."

"Ma'mun intended to take away the camouflage from these war-

3. Controlling Imam Reza (A.S)

"Ma'mun could control Imam Reza (A.S) who had always been in center of resistance and struggle, and moreover he could also put all other Alawid leaders and warriors under his dominance."

4. Separating Imam Reza (A.S) from people

od that everybody admired him since had selected a holy and spiritual figure and one of the Prophet's sons as his heir to the throne, and had deprived his sons and brothers of such a privilege. Materialists' friendship with religious people always ruins the religious people's reputation and grows that of materialistic."

Representing Imam (A.S) as



the justifier of the government's activities "Ma'mun thought this would make use of Imam's status to justify his reign."

Imam's Flexibility in Accepting the Crown Prince position

Due to all factors mentioned above, Ma'mun invited Imam Reza (A.S) to Khorasan, and offered him the Crown Prince position. But Imam (A.S) was aware of Ma'mun's intention, so he rejected the offer. However,

► **When Ma'mun invited Imam (A.S) from Medina to Khorasan, Imam Reza (A.S) showed his reluctance, so that everybody around him made sure that Ma'mun is separating Imam (A.S) from his home having ill will.**



Ma'mun threatened to murder him, therefore Imam Reza (A.S) reluctantly accepted the post. It is worth mentioning that Imam (A.S) did not surrender to protect himself, but he did so because he was aware that his murder would bring about chaos, including:

There would be revolts and chaos in all sites belonging to Imam's disciples, and it would be

a start for extensive killing of his family and friends.

Armed uprising would spark off without any thought, logical process and discipline.

Those were the reasons which made Imam Reza (A.S) accept Ma'mun's offer. So Imam (A.S) made a great use of the opportunity by showing flexibility to revive the forgotten traditions, eliminate the innovations in Islam, unify the talent, neutralize Ma'mun's plans for future, and correct the incorrect political thoughts and concepts.

Besides accepting the Crown Prince position, he adopted measures to further his goals and prevent Ma'mun from achieving his goals. We will discuss a few:

When Ma'mun invited Imam (A.S) from Medina to Khorasan, Imam Reza (A.S) showed his reluctance, so that everybody around him made sure that Ma'mun is separating Imam (A.S) from his home having ill will.

When in Marv, he was offered the Crown Prince position, he rejected until Ma'mun threatened to kill him. The news that Imam Reza (A.S) had not accepted to be the caliph and also rejected the Crown Prince position spread all over. [...] Imam Reza (A.S) himself, in any chance he had, informed everyone of the obligation, and always said that he had been threatened to murder, so he accepted the offer."

Nonetheless, Ali Ibn Musa

al-Reza (A.S) accepted the Crown Prince position on the conditions that he would not interfere in any aspects of government, and he would not involve in war and peace, and removals and installations. [...] although Imam (A.S) was officially the regent and could enjoy the facilities of the Caliphate, he behaved as if he was against it; he gave no orders, he did not prohibit anything, he did not take any posts or responsibilities, he did not defend the government, and naturally he did not justify its activities."

Imam's Achievements from the Opportunity

Imam Reza (A.S) took advantage of the opportunity which brought about some freedom for him. Following his major goals, he worked in several fields:

Implementing religion and reviving tradition:

The opportunity enabled Imam Reza (A.S) and his family and friends to clarify religious concepts for people, revive the prophet's tradition, and disseminate Ahlul-Bayt's lifestyle in political and social fields. While Imam (A.S) was in court and could actively involve in activities with Ma'mun's ministers, leaders and friends, each of Imam's brothers were leaders of the movements in their own towns, and his friends also pursued revolutionary activities wherever they were.

2. Unifying the talents:

After the failure of the Alawid's uprising and their military defeat,

they were not pursued by the government. So the revolutionaries started unifying the forces and talents, so that, after a period of peace, they would prepare for another revolt in the proper time.

3. Unveiling the claim for Shiites' Imamate

"But Imam's main achievements from this event were far more important than the above mentioned issues."

Having accepted the Crown Prince position, Imam Reza (A.S) did something that was unequal in the history of the noble Imams' lives after the ending of the Caliphate in 40th Hijri to that day and to the end of the Caliphate period, and that was unveiling the claim to Shiites' Imamate, tearing the curtain of Taqiyah, and delivering the message of Shia to all Muslims. The great tribune of Caliphate was given to Imam Reza (A.S), and Imam (A.S) could loudly express the words which were uttered in hidings and only to the friends for 150 years. Using the equipment of the time- which was only given to the Caliphs- Imam (A.S) could deliver his words to all people.

4. Ma'mun's admitting to Imam's truthfulness:

The Umayyad and Abbasid tried to underestimate Ahlul-Bayt's virtues, but after Imam Reza (A.S) took the post, everything changed; Ma'mun talked about Ahlul-Bayt's virtues, their innocence and their oppression by the formerrulers'.

5. Imam's free debates with the

▶ **Accepting the Crown Prince position, Imam Reza (A.S) unveils the Shiites' claim to Imamate and tears the curtain of Taqiyah and delivering his message to all Muslims.**

followers of other religions:

To represent Imam Reza (A.S) as an unscientific figure, Ma'mun invited the scientists of other religions to hold debates with Imam (A.S).

He had assigned Fazl Ibn Sahl to recruit scholars of different ideas and thoughts. Imam Reza (A.S) took advantage of this opportunity and discussed matters with other scholars based on his reliable books, and rejected their words. Eventually, they could not oppose the logic of Imam's words and admitted to his truthfulness.

Of course Ahlul-Bayt's lifestyle (A.S) in different periods can be a lesson for believers in the various fields.

When Imam Reza (A.S) started fighting, he was asked as to how to resist against Harun's silencing of others' words. However, with Imam's sagacity, after

a time, Ahlul-Bayt's ideas spread all over and the Umayyad was unable to encounter it. Imam Reza's acceptance to be Ma'mun's heir to the throne teaches us to follow our major goals, constant pursuit to achieve them, and preserving our principles while showing flexibility.

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The main points

Imam Reza (A.S) made use of the 5-year collision between Amin and Ma'mun to disseminate Ahlul-Bayt's thoughts around Islamic territories

Accepting the Crown Prince position, Imam Reza (A.S) unveils the Shiites' claim to Imamate and tears the curtain of Taqiyah and delivering his message to all Muslims.

After the failure of Alawid's revolt and their military defeat, they were not pursued by the government anymore, and therefore they could unify the forces and talents.

This opportunity enabled Imam Reza (A.S) and his family and friends to clarify the religious concepts, revive the Prophet's tradition, and disseminate Ahlul-Bayt's lifestyle in political and social area.

IMAM REZA (AS)

AND THE TRANSLATION MOVEMENT



Introduction

Acquisition of knowledge in different areas was emphasized and encouraged by Islam, and not only by the Book and tradition, but as an undeniable necessity which has been stressed in the manner and method of scientific and practical lives of the Infallible Imams. According to Islam and the infallible leaders of it, knowledge and science is a light that God shines to the heart of whom He wills. That is why the Prophet (PBUH) and Imams (AS) always encouraged Muslims to learning with their wise phrases and words. Each of Shiite infallible leaders were a source of knowledge

and science, human virtues, and excellent qualities. Not only Shiites, but also many individuals and groups that have had a relation with those great men acknowledge that during the lifetime of the Imams, particularly since the time of Imam Sadiq (AS) that the knowledge and gaining knowledge were of the boom, they encouraged their companions to seek knowledge and also educated prominent individuals.

One of the Imams that has had a unique impact in the burgeoning science and Islamic civilization was Imam Reza (AS). The era of Imam Reza (AS) is among the golden eras of ex-

tension of Islamic culture. The presence of Imam Reza (AS) in the capital of Islam led to the entrance of cultural delegations of other religions and the enthusiastic scientists around the world who welcomed the scientific meetings of Ma'mun with the presence of Imam Reza (AS). Scientific and Cultural activities of Muslims also peaked. In this regard, the translation movement gained momentum and many non-Muslims scientific books were translated into Arabic. In this article we try to explain the translation movement and the activities and the role of Imam Reza (AS) in this area, as well as responding to

the pertinent questions.

How was the condition of science and its transmission in Islam?

How the translation movement was formed?

What were the consequences of the translation movement?

How was the status of the translation and science at the time of Imam Reza (AS)?

What actions did Imam Reza (AS) do in promoting the development of science and scientific movements? Hypotheses

Islam's vicinity with civilizations such as Iran, Rome, and Egypt led some sciences to be translated from Syriac and Latin languages, derived from Greek, and reach to the hands of Muslims.

Although this movement began in the era of the Umayyad, its main influence was at Abbasid era.

The translation movement caused development of the Islamic civilization, but also brought negative consequences. The period of Imam Reza (AS) was the flourishing era of science, and science of many nations were transferred and cultural interaction was established among people.

The activities of the Imam Reza (AS) were both scientific and practical.

The method of study in this article is analytical - descriptive and data collection has been done using library documents.

Background

From around the year 610 AD, Islam religion emerged at the

invitation of the Holy Prophet of Islam (PBUH) in Mecca. After the formation of an Islamic state, Islam spread began. Proximity to civilizations such as Iran, Rome, and Egypt, provided the ground for establishment of the relationship between Islam and these civilizations. After Hudaibiyah peace, which established the rule of Islam in the Arabian Peninsula, the Prophet sent a letter to the leaders of neighboring countries, to enable Muslims to communicate with them. This continued after the Prophet, at the time of Rashedin caliphates, the Umayyad period, and the Abbasid era. During this period, Islam found a huge geographical spread. With the spread of Islam at this range that included many peoples and languages, solidarity and unity prevailed among the people whose life was equipped with pointless battle before the advent of Islam (Shahidi, 2009, pp. 4-15). Islam provided the ground for the exchange of views and ideas between Islamic civilization and culture with the former civilizations.

Islamic civilization thereby was created as a result of Islam's advice to gain knowledge and taking advantage of the knowledge of past civilizations. In less than a century, Islam expanded throughout the Middle East, North Africa and Spain and the Middle-earth became the territory of the Muslim world. In this vast region that was the birthplace of several brilliant civilizations, Muslims accepted

the achievements of earlier civilizations and developed them to create a splendid civilization. Iranians had a great contribution in the creation of Islamic civilization and this civilization was a precursor to the Renaissance in Europe.

When Islam was spreading outside the borders of the Arabian Peninsula, many educational institutes in the surrounding lands and regions of peninsula existed that had gathered huge scientific heritage during many years. But the condition of Arabs before Islam was contrary. It is said that in the early days of Islam, the number of literate people in the whole peninsula was not exceeding the number of fingers of a hand and the oral culture was preferred among the Arabs. Muslims familiarity with the neighbor civilizations led them to get familiar with writing equipment. In the conquests, they found the papyrus and paper and the paper industry was launched in the second century Hijri (Mosaheb, 1995, p. 2144).

The main source of intellectual knowledge that found its way to the Muslim world was Greece and its scientific circles, although most of them were indirect and translated to Syriac and Latin languages, derived from Greek, for the Muslims. The other part of Greek science was transferred to the Muslims from Alexandria (Egypt) and Scientific Center of Alexandria. Alexandria School had a significant impact in organizing the translation movement in the Umayyad era. Alexandria

was the heir of Greek sciences and the gateway between East and West during the pre/post Islamic periods; hence, Muslims adopted most of the Greek education through Alexandria. Greek sciences that Muslims learned include: mathematics, astronomy, medicine and natural sciences (Taghizadeh, 2000, pp. 30-31).

Another scientific center thorough which a variety of sciences entered into the realm of Islamic civilization, was Iran and particularly Jundishapur.

Jundishapur School was a place for combination of Greek, Hindi, and Persian thought that contributed a lot to the Iran's scientific boom at the time of Anushirwan; it's scientific activity continued after Islam and became one of the scientific centers of the Muslim world (Safa, 2005, 32-38; Ibn Nadim, 1964, 333-334).

Scientific Center of Antioch in Syria also had a significant role in the transmission of sciences and was a suitable place for the exchange and transfer of Greek books to Muslim lands (Safa, 2005, 28-29).

The status of science and knowledge in the time of Imam Reza (AS)

In the era of Imam Reza (AS), culture and education among Shiites have become widespread in a perfect shape; and

minor deviations had no effect on the Shia. Since Imam Baqir (AS) and later by Imam Sadiq (AS) and Imam Kadhim (AS) many of the Shiites were raised in a way that each of them became a great character in Shiite jurisprudence and theology. On the other hand, most of the deviators were of weak people who had no growth except in certain circumstances (Jafarian, 2004, p. 430); hence, the



era of Imam Reza (AS) became known as the Golden Age due to certain characteristics (Gharashi, 2001, 181). The Islamic community at that time, due to the availability of cultural and scientific context, found a special situation. The essence of Islam that encouraged knowledge resulted in transference of science and knowledge of other countries beside the developments in the theological

and political fields; hence, the books of other nations including Greece, Egypt, India, Iran, and Rome were translated into Arabic language; as mentioned in previous parts above.

The time when Imam Reza (AS) lived became the era of development of science as well as the transference of other nations' science to the Islamic lands, paving the way for cultural interaction. At this time, the progress of science caused deviant ideas and various theological and philosophical thoughts to emerge that

was a serious challenge against the pure doctrines of Islam and Shiite. At this time, specific scientific issues were prevalent and intertwined with the political and social context. Imam (AS) was quite limited politically; social rebellion against the Abbasid rulers were on increase, and intellectual and political crises dominated the society. Imam Reza (AS) understood the risks and threats and tried to exploit this opportunity to clarify many Islamic beliefs by explaining and demonstrating the straight path toward God.

Attention to the scientific and cultural manifestations developed in this era can help us in understanding the situation of Muslims at that time, including:

Scientific meetings: the formation of scientific circles in different areas, discussing various topics and scientific subjects



The translation movement: this phenomenon had an important role in the promotion of Islamic society

The creation of a global observatory and mapping global maps: One of the manifestations of that period, was mapping and creation of observatories ordered by Mamun. Mamun ordered a geographical map of the world is drawn. And the map was named "Mamun map" (Sovar al-Mamouniyeh) which was the first world map, drawn at the time of the

Abbasids. Similarly, he ordered the construction of an observatory called "Shamsaeyah".

The science used in the era of Imam Reza (AS), including: science of interpretation, hadith, theology, Principles, medicine, chemistry, architecture and engineering research and promotion of astronomy. (See Qureshi, 2001, pp.283-290).

The Formation of Translation Movement

Once the territory of the Islamic regime found stability and

the Islamic conquests subsided and Muslims were at the relative leisure of developing and legislation of Islamic laws; in the light of efforts and encouraging of some of the Abbasid caliphs, and using public funds, the attention of Muslim community was attracted towards science and technology that were mainly at the disposal of non-Muslim civilizations. The main source of this attention was Quran and Hadith that encouraged believers to learn science and technology.

The Islamic ideology and teachings that Muslims learned led them to think and reflect and become aware of others' knowledge. While familiarity with other countries and civilizations raised the need to management and intellectual and cultural growth and development of Islamic civilization, a need was felt to get familiar with the development of education and science of those lands, leading Muslims to do more serious action for translation of foreign books. In a short time, enthusiasm and activity of leaders, intellectuals and lovers of knowledge in the Islamic world grew so far that later this period was called "the age of translation movement". Many Islamic sciences originated in this period and "Dakhilah" sciences were translated to Arabic at this time. Although this movement began in the era of the Umayyad, its considerable impact belongs to the Abbasid era. Some of the background causes of formation of Translation Movement:

The Islamic worldview and lifestyle of religious leaders favored the intellectual knowledge and experiences of other cultures.

The Abbasid caliphs' efforts to strengthen the translation movement

The attention of state figures and big families to the translation movement

The increasing need felt in Muslims to science and education of other civilizations

The demise of Arab pure politics during the Umayyad, and the widespread presence of Iranians in the Abbasids government.

The Status of Translation in the Umayyad Period

Khalid Ibn Yazid was the first Arab who translated sciences such as medicine and chemistry into Arabic (d. 85 H.). During the Umayyad rule, due to pure Arabian politics and subsequently due to the inability of the Arabs in the scientific fields, cultural history, and high concentration of the caliphs and the government to continue conquests and internal conflicts, a proper atmosphere for translation of sciences was not created. Apart from Khalid bin Yazid, Omar bin Abdul-Aziz, the Umayyad caliph was also interested in quoting and translation of foreign books (Ibn Khaladun, 1970, 505; Ibrahim Hassan, 1997, 296-299).

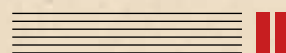
Most of the translated texts at the Umayyad era include official, economic, political, and judicial documents, which were translated due to the necessity

of political and commercial relationship between the new authorities and non-Arab citizens; and even cultural texts were translated due to military or official considerations. But in general, due to the lack of attention by caliphs and men of state to the translation, it had not developed in Umayyad rule. (Ibn Khaladun, 1970, 505; Ibn al-Nadim, 1970, pp. 422-430; Jamili 2006, pp. 40- 41)

The Status of Translation and Quoting Science in the Abbasid Period

Mansour, Aaron, Mamun and al-Mutawakkil, were the Abbasid caliphs who played a crucial role in strengthening and prosperity of the translation movement, among them Mamun had the more prominent role. Abbasid government traded to buy books, and a lot of money spent in this way. These

► **The Abbasid came to power with the support of Iran and subsequently Iranians increasingly participated in the Caliphate government; and soon Arab pure policy which was based on priority of Arab people on the other Muslims, collapsed.**



cultural transactions started at the time of Mansour, but its complete configuration and implementation took place at the time of Mamun.

The Abbasid came to power with the support of Iran and subsequently Iranians increasingly participated in the Caliphate government; and soon Arab pure policy which was based on priority of Arab people on the other Muslims, collapsed. Iranians had a special ability in science and statecraft and bureaucratic issues because of familiarity with the science and a long history of dealing with different religions and discussions, and the record of Persian empires, especially the Sassanid empire. And this has led to the strengthening and development of translation movement at the time of Abbasid caliphs. (Oleary, 1995: p. 234)

A brief overview of the status of translation in the Abbasid era is provided in the below:

- *The status of translation at the time of Mansour*

Among the Abbasid caliphs, Mansur Davaniqi was the first person who paid attention to the world of science. He was more interested in medicine and astronomy. (Safa, 2005, p. 9). At the time of Mansour Aristotle books on logic were translated into Arabic. Translation of several literary books such as the *Kelileh* and *Demneh* was done by Abdullah bin Muqaffa—the Iranian writer—during this period. (Jamili, 2006, 47).

Among the other measures in



this period was maintaining and expanding the “House of Wisdom” as a legacy of the Sassanid period. In the Sassanid era, “House of Wisdom”, was center of archived documents and resources. This center was established in Baghdad, according to the Sassanid example. Its duty was translation of history and culture of the Sassanid from Pahlavi to Arabic and maintenance of such documents (Masoudi, 1958, 241-242).

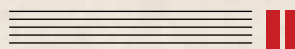
● *The status of translation at the time of Aron*

During this period, the main focus was on the translation of science and Yahya bin Khalid Barmaki – Minister of Aaron – attempted to obtain skillful interpreters.

The first works of Greek science, including the books of “Euclidean principles,” “Almagest of Ptolemy” and also works in medicine were translated from Hindi into Arabic during this period. Aaron efforts helped to foster growth and develop-

ment of the translation movement at the time of Ma’mun. (Jamili, 2006, 50-55; al-Douri, 1945, 112). In an era of Aaron, Fazl ibn Nobakht translated many works in the field of astronomy from Pahlavi to Arabic. That is why, Aaron appointed

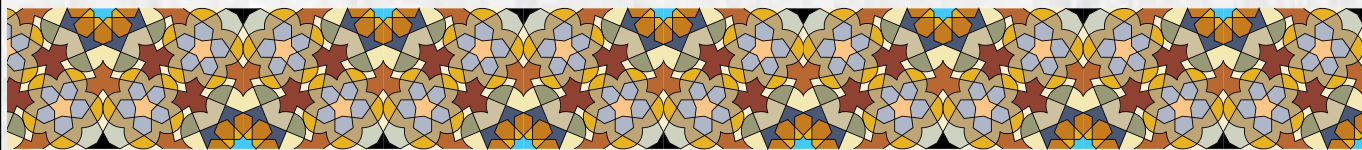
► **Imam Reza’s time is the age of development of Islamic sciences, the golden age of the translation movement, entry of foreign thoughts to the Muslim society, and the formation of various schools of thought. During this period, the prevalence of translation of foreign books resulted in formation of scientific circles which were formed to check the translated books.**



him as the head of the Library of Baghdad i.e. House of Wisdom (Safa, 2005, 67; Oliry, 1995, 236).

Among the Abbasid caliphs, Ma’mun is the most renowned in terms of attention to the translation movement. He truly believed in Mu’tazila faith and with the aim of spreading Itezaliyah religion attempted to translate logic and philosophy books, and then the other sciences. After philosophy, medicine was highly noted by Mamoun and Honain ibn Isaac translated many books of Hippocrates in Arabic and Syriac (Jamili, 2006, 66-67; Oliry, 1995, 253).

During this period, the House of Wisdom, became more prosperous; because Ma’mun attempted to collect, interpret, and develop science, particularly philosophy. Moreover, the legacy of the Greeks, Indians, Persians and Arabs were gathered at the House of Wisdom. Transference of the contents of collected books and their translation into Arabic was the most



basic activities of the House of Wisdom (Jamili, 2006, 71; Raffae, 1975, 375-376; ibn Nadim, 1970, 339).

• *The status of translation after Ma'mun*

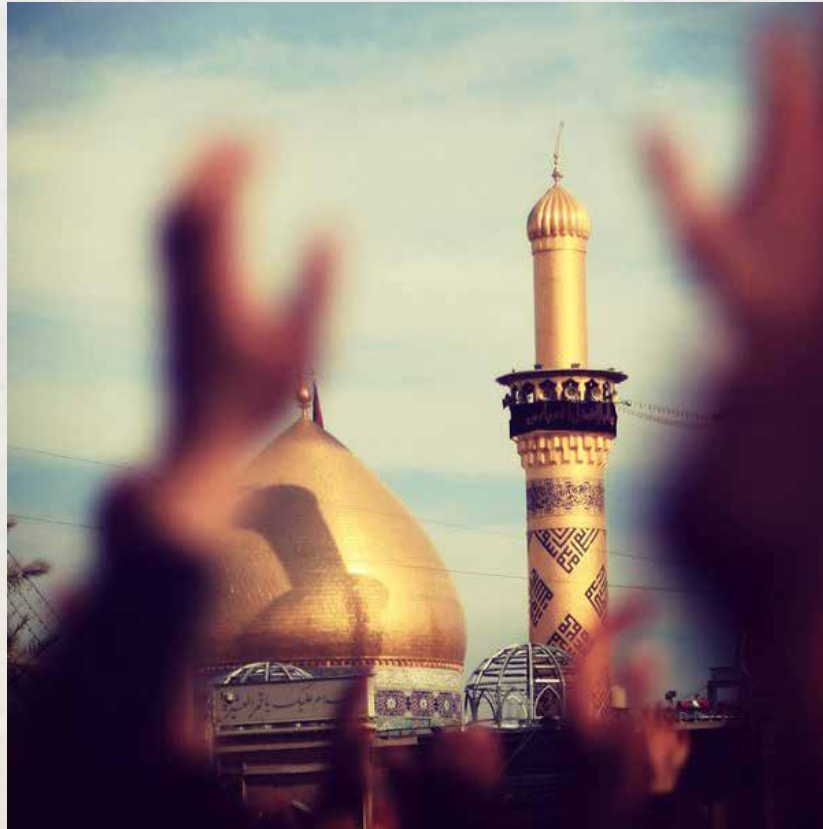
After Ma'mun, the growth of the translation movement reduced. In the era of Mutasem, despite the presence of many top translators, the House of Wisdom had not the boom of Mamun's era. Mutasem's imprudence and his unwillingness to science on the one hand, and the transfer of the Caliphate capital to Samarra on the other hand, reduced the glory of the House of Knowledge in Baghdad to a large extent. From this period until the Mutawakkil's time that the shining light of scientific movement faded, many scientists migrated. Things turned to such an extent that in the fourth century the translation movement gave way to "the formulation and writing movement" and Muslim scholars who were engaged in translation and transfer of knowledge in the second and third centuries moved toward developing and producing their own works in the fourth century onwards (Jamili, 2006: 73).

• *The outcomes of translation movement*

The consequences of the translation movement are many. In this article we will refer to some of these results:

Positive outcomes

The development of Islamic civilization through encounter



and mixing with the concepts of Syriac, Persian, Greek, Indian and Egyptian civilizations

The emergence of creative scientific talents and great scientific achievements, including discoveries, inventions, innovations and scientific initiatives, the tools, observatory equipment The dramatic evolution in the science of interpretation

Growth of theology under the influence of Greek philosophy

The development of the Arabic language

Translation of Iranian, Greek, Syriac and Indian works in order to revive the ancient sources

The establishment of scientific schools, home schools, libraries, House of Wisdom (See.

Najib Hekmat, 1977, 28- 29; Ghazali, 1990, 8; ibn Nadim, 1970, 66-71).

Negative outcomes

Efforts to translate ethnic documents and works into Arabic causing a biased competition

Exclusivity of the skills of interpretation and translation in the hands of famous families, especially in medicine.

Hard reaction of Sunnis against foreigners' science, especially the arrival of Greek science in the Islamic world

The fusion of Arabic and Tazi, as well as the entrance of many new words from Persian, English, Nabataean, Greek, Syriac and Indian to Arabic

The presence of some transla-



tors who were radical followers of other religions such as Zoroastrianism, Sabians, Nestorians, Roman, and Brahmans of India and the translation of foreign works of Greek, Persian, Syriac, Hindi, Latin by such people into Arabic.

The lack of pious and compassionate strong scientific staff, especially in the Abbasid court to examine and evaluate scientific literature of foreigners.

Scientific and cultural turbulent situation due to the emergence

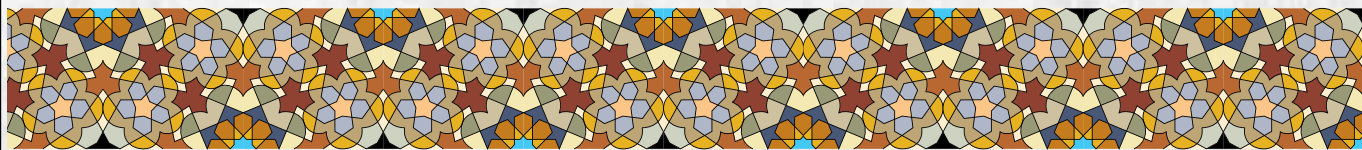
of deviant sects and free thinkers (See. Taha Hossein, 1960, 266; Pishvaiee, 2014, 509; Gorgi Zeidan, 1396 H., 216; Ghazali, 1990, 38-39). Activities of Imam Reza (AS) in the era of the translation movement.

Imam Reza's time is the age of development of Islamic sciences, the golden age of the translation movement, entry of foreign thoughts to the Muslim society, and the formation of various schools of thought. During this period, the preva-

lence of translation of foreign books resulted in formation of scientific circles which were formed to check the translated books. In this context, the vital task of Imam (AS) was felt more than ever and, to protect society from corruption in these circumstances, he started to explain and refine the teachings of religion and defended the faith and culture of the Muslim community. Through religious education and his wise leadership, he tried to teach the ways and customs of research and acquisition of knowledge to the community and aware scientists and society from the danger of eclecticism and deviation. (Sheikh Saduq, 1993, 152). In this regard, some of the activities of the Imam is mentioned:

Imam and intellectual and scientific guidance of Muslims

The era of Imam Reza (AS) enjoyed a kind of momentum in the exploration and investigation in the field of theoretical and scientific research. The arrival of interdisciplinary scientists from other countries to the Islamic community and formation of scientific circles by these scientists encouraged people to science and scientific innovation. And on the other hand, the performance of Mamun's despite his personal goals were also effective in this regard. Mamun invited scientists from different countries to come to Khorasan. He was happy with their association, formed academic circles and debates and welcomed matters related to science. And on the translation of books, he spent a lot of money,



which was influential in shaping the scientific status of the society. Here, the presence of Imam (AS) as the leader of the community was felt. Providing practical solutions for scientific and theoretical issues that until then had not been proposed by anyone, promotion and welcoming of scientific circles are among the most important indications of his serious attention to the science and the production of knowledge. Hence, numerous factors were influential in shaping and guiding Muslims intellectually. Here, some of these factors are mentioned:

Travel: the era of Imam Reza (AS) was a delicate time, because in this era, many deviant sects were active. These cults insisted on their ideas and followed their own lines of thought, which had led to confusion of thought and beliefs of people... The most efficient action in this situation, which could guide the intellectual community, was to teach the original Islamic culture and religious beliefs through identification methods of right from wrong; that Imam (AS) did this important by travelling to the distribution centers of such opinions, such as Basra, Kufa, as well as conducting scientific debates with their leaders. These actions had a significant impact on directing Muslims thought. (Sheikh Saduq, 1993, 249).

The creation of a suitable environment for posing the opposing ideas and views:

Due to the fact that the Muslim society of that time was filled with many true and false opin-

ions, and scholars were involved with this issue, it was necessary to get rid of such a situation through hearing the opposing ideas to be reviewed and criticized in a logical and scientific way. This required the creation of appropriate atmosphere in light of the freedom of expression and thought. With this method and conducting criticism against the opposing views, Imam Reza (AS) had a significant impact

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The arrival of interdisciplinary scientists from other countries to the Islamic community and formation of scientific circles by these scientists encouraged people to science and scientific innovation.

in formation of the correct and logical propositions in the religious and scientific research, and even opinions of Muslims (Shari'atmadari, 1987, 117-119; Fazlollah, 1993, 161).

Conclusion

The era of Imam Reza (AS) should be called the age of "Muslim intellectual develop-

ment and acquaintance with foreign knowledge". Although the "translation movement" started during the Umayyad, and in Abbasid era was in full swing, but before the Caliphate Ma'mun, the translations were mainly related to other areas of non-philosophical texts.

During Mamun's time, scientists from around the world came to Khorasan and discussion sessions were held, various books on numerous topics including physics, mathematics, and medicine were translated and discussed.

Thus, for the public enlightenment and awareness of Muslims and Shia, Imam (AS) explained the religious teachings and held scientific meetings ... and taught the way of debate and education to the public and scholars to save them from the risk of diversion. The unique role of Imam Reza (AS) in the process of the Shiite movement, that was founded by the infallible Imams (as) was the scientific and practical rationality to explain the position of the Shiite Islamic thought. Addressing this need can be one of the main reasons for his reception of nomination for the caliphate. Debate and dialogue with the owners of thoughts and religions, was a manner which Imam (AS) had started before entering the court of Mamun and by a clear vision and broadmindedness without intolerance welcomed any criticism and suspicion and responded to them.



THEOLOGY IN IMAM REZA'S NARRATIONS

Introduction

God Almighty has said in His precise Book: "And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything..." (Surat Al-'An`ām (The Cattle), 91)

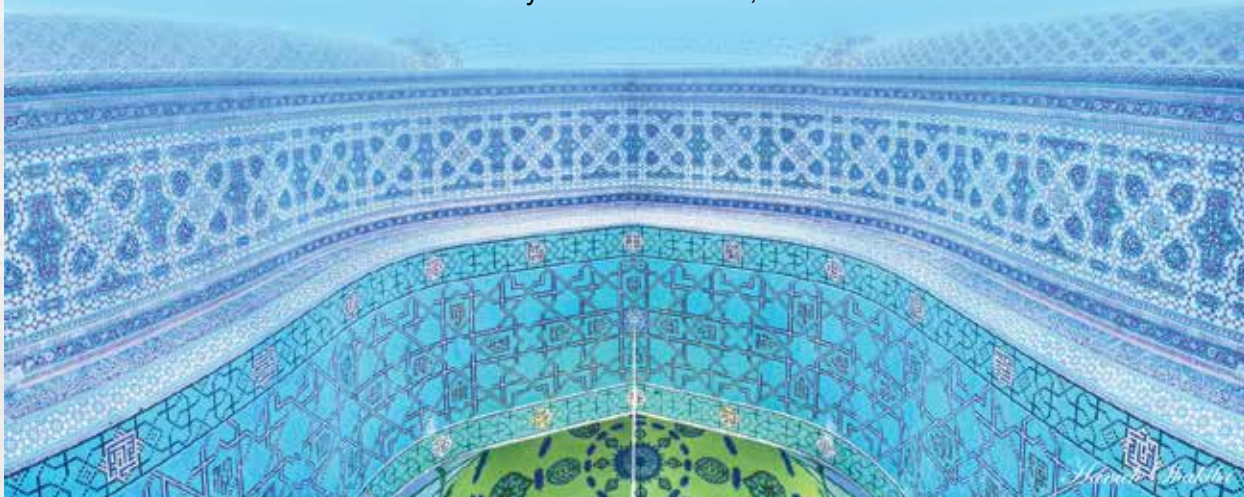
That is to say, the denial of Prophethood (Nubuwwah) has roots in not knowing God Almighty (See: Surat Al-Haj (The Pilgrimage), 74-75), with the description that in discussions of theology it has been proved

that some attributes of God Almighty such as His mercy (Rahmat), wisdom (Hikmat) and kindness (Lutf) require the sending of divine prophets. Now, if someone fails to heed these attributes, they will not come to know the necessity of the Prophetic Mission (Be'that) of the prophets and the fact that Allah has not left humans without guide.

Quran also says: "They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and

the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him." (Surat Az-Zumar (The Troops), 67)

That is to say, the denial of Resurrection (Ma'ad) also has roots in not knowing God Almighty and His attributes. Based on Islamic science of discourse, a proof on the necessity of Ma'ad is his attribute of general and universal justice. The other proof is Allah's mercy and the third is His power to





do so; namely, bringing back the dead to life and restoring life for everyone in another form. Now, those who deny Ma'ad are people who either deny or neglect these attributes or are unable to relate these attributes to the possibility of Ma'ad.

Based on these verses, denying the true beliefs of divine religions can stem from not knowing God Almighty and His attributes. The same reason can also be seen in the realm of practice. In other words, those that have come to believe in the existence and presence of Allah and His attributes, such as: All-Hearing [Sami'], All-Seeing [Basir], All-Powerful [Qadir], All-Knowing [Al-'Alim], All-Clement [Al-Halim], All-Wise [Al-Hakim] and other features of that pure essence and heed this issue in the realm of practice and life, have adopted a quite different approach in life from that of those denying or neglecting Ma'ad. In various verses of the Qur'an, after enumerating all kinds of disobedience and rebellion of humans, God Almighty reminds them of His presence, power, knowledge and other attributes so that they may change their methods and manners: "Have you seen if he denies and turns away? * Does

▶ **Hadith documentations included letters, instructions and messages of Imam and his answers to the representatives of Shiites living in other areas. Imam (AS) in these letters, made clear their duty toward the political and social events.**

he not know that Allah sees?" (- Surat Al-'Alaq (The Clot), 13-14).

That is to say denying Allah and turning away from divine orders result from negligence in the presence of God Almighty.

Quran also says: "Does he think that no one has seen him?" (and knows his wrong thoughts and deeds and his hypocrisy) (Surat Al-Balad (The City), 7)

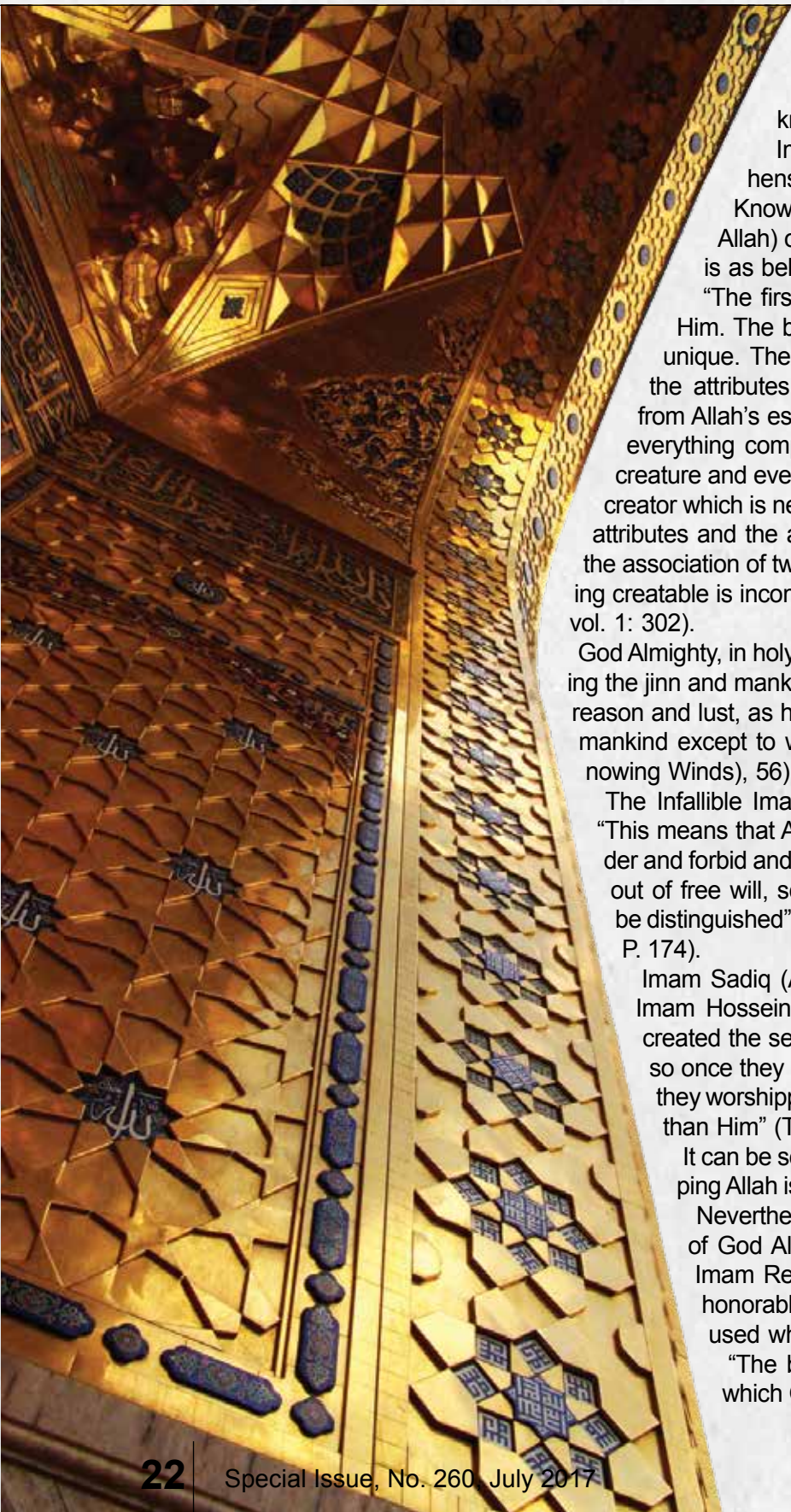
As can be seen, the root of all malice and evil-doing can be traced in humans' denial of or negligence in the presence of God Almighty, His knowledge and His other attributes. And inattention to or ignorance of the closeness of Allah is to be inattentive to or ignorant of the con-

tents of the following holy verse: "and We are closer to him than [his] jugular vein" (Surat Qāf (The Letter "Qaf"), 16).

Knowing Allah is so important and effective that even Imam Reza (A.S.) starts the his Crown Prince Document, which is deemed as one of the plots of the Abbasid Caliph, Al Ma'mun, against the Imam (A.S.), with statements which at once remind everyone of Allah and also refer to the betrayal of Al Ma'mun: Praise is to Allah who does what He wills to do; nothing can be added to his commandment and the enforcement of his decrees can't be refused. He is aware of the betrayal of the eyes and what lies hidden in the chests (Jafar Morteza, 1986: 178).

What has been mentioned above was an introduction to the necessity of attention to theoretical and practical Tawhid (doctrine of "the Oneness" of Allah).

In what follows, a collection of narrations attributed to Imam Reza (A.S.) and through them the diversion of some Muslim and non-Muslim sects with regard to knowing Allah and the efforts of the Infallible Imams (A.S.) to remedy this shortcoming which is the root of the other shortcomings in theory, thought,



practice and behavior, will be further explored.

The first step towards worshipping Allah is knowing Allah

Imam Reza (A.S.), in a detailed and comprehensive sermon, raised the issue of Ma'rifat (the Knowledge about Allah) and Tawhid (Oneness of Allah) of the essence of God Almighty, part of which is as below:

“The first step towards worshipping Allah is to know Him. The basis of knowing Allah is considering Him as unique. The strength and basis of Tawhid requires that the attributes (other than the essence) be distinguished from Allah's essence since human reason itself proves that everything composed of an attribute and an attributed is a creature and every creature itself also proves that they have a creator which is neither an attribute nor an attributed and all the attributes and the attributed must always go hand in hand and the association of two things indicates they are creatable and being creatable is incompatible with being eternal...”(Sadouq, 1994, vol. 1: 302).

God Almighty, in holy Qur'an, introduces the ultimate end in creating the jinn and mankind, two autonomous creatures composed of reason and lust, as his worship: “And I did not create the jinn and mankind except to worship Me.” (Surat Adh-Dhāriyāt (The Winning Winds), 56)

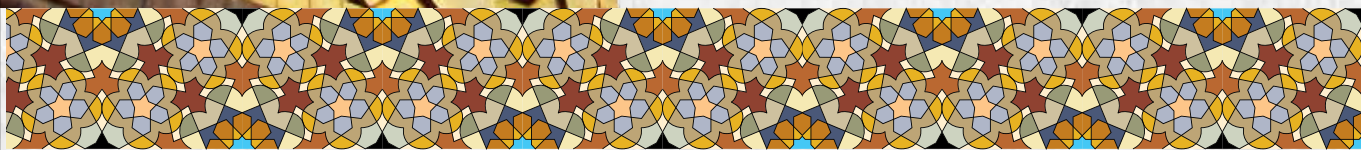
The Infallible Imams (A.S.) have said concerning this verse: “This means that Allah has created the jinn and mankind to order and forbid and assign; yet not out of determinism, but rather out of free will, so that the obedient and the disobedient can be distinguished” (Bohrani, 1417 AH (1996 A.D.), Vol. 5: P. 174).

Imam Sadiq (A.S.) has been quoted to have said that Imam Hossein (A.S.) addressed his disciples thus: “Allah created the servants of Allah so that they would know him; so once they knew him, they would worship him and once they worshipped him, they would not need to worship other than Him” (Tabatabaei, 1983, Vol. 18: 423).

It can be seen that based on this holy tradition, worshipping Allah is greatly indebted to knowing God Almighty.

Nevertheless, regarding the negation of the attributes of God Almighty and the explanation of the words of Imam Reza (A.S.) in this regard, the sermon of their honorable precursor, Imam Amir al-Momenin (A.S.), is used who said:

“The basis of religion (namely, that as a result of which God Almighty is worshipped) is knowing Him;



full knowledge is confirming and joining Him; confirmation and completion of Tawhid means considering Him as one and unique, the ultimate Tawhid is the purification of deeds for Him and the ultimate purification is when an attribute other than the essence is not conceived for Him, since every attribute testifies that it is other than the attributed and every attributed testifies that it is other than the attribute" (Seyyed Razi, 1972, First Sermon).

By purification for Allah, the Imam means negation of substantiality and accidentality in this statement since the body is a compound and a compound is contingent and a necessary being is not contingent. Also, every accidental being is wanting and a necessary being is not wanting. So, a necessary being will not be accidental. Also, every mass is creatable and a necessary being is not creatable. So, a necessary being is not a mass either (Ibn Abi al-Hadid, 2006, Vol. 1: 74).

Imam Reza (A.S.), in his discussion with Omran Saebi, elaborates on the truth of Tawhid and monotheism. In the answer to Omran's question of "pray tell me, do we perceive Allah's Oneness through the facts or His attributes?"; he says: "Truly, that unique creator light is the very existence that has always existed, is unique and needless, without having associates, is single and has no second, ... is a light without needs and needless of all things; neither was it created at a time and nor does it live for a certain time and nor is it based



on anything; neither is it hidden within something nor has it relied on anything... (Ibn Shaba Harani, 1998, Vol. 2: 274).

In short, it is necessary that in classes, books, sermons and pulpits, part of the time and writings be allocated to the proper introduction to God Almighty. The best introducers in this respect are the Infallible Imams (A.S.) since those holy essences had known Allah better than others.

God Almighty has no parallels among His creatures: "There is nothing like unto Him" (Surat Ash-Shūraá (The Consultation), 11).

Imam Abul-Hassan al-Reza (A.S.) has been quoted to have said: "Anyone who compares God Almighty to His creatures is a Mushrik and anyone who attributes to Allah what Allah Himself has forbidden is a Kafir" (Sadouq, 1994, Vol. 1: 229); namely, Allah has forbidden oppression and if someone deems Allah as an oppressor they are Kafirs.

One of the holy verses of Qur'an, because of the appear-

ance of which and inconsideration of whose content, some have engaged in Shirk, is the holy verse: "[Some] faces, that Day, will be radiant,/ Looking at their Lord." (Surat Al-Qiyāmah (The Resurrection), 22-23). Improper understanding of the statement "Looking at their Lord" has caused some people to substantiate God Almighty, compare him to his created servants and engage in Shirk, as stated by Imam Reza (A.S.).

Imam Fakhr al-Razi who is a scholar of the Mu'tazilah and whose view in this regard is compatible with the Shi'a belief, quotes the Sunni majority: "Know that the Sunni majority have appealed to this verse and say that the believers see Allah on the Last Day" (No Date, Vol. 30: 226).

But due to the blessings of the knowledge of Ahlul-Bayt (P.B.U.T.), the Shi'a did not assume a body and comparison for God Almighty and the narrations of Ahlul-Bayt (P.B.U.T.) and their interpreters have elucidated this verse in elegant and



reasonable ways. Imam Reza (A.S.) said in this respect: "The Faces are radiant and joyous, waiting upon the rewards of their Lord" (Sadouq, 1994, Vol. 1: 229). Defining the word "looking" as "waiting" has been confirmed by Shi'a and Sunni lexicons and interpreters.

It can be seen that in the meaning of the holy verse cited, in his statement according to which Allah orders the creditors to wait and be tolerant so that the debtors can overcome poverty and distress, it also proposes the reading of "looking" while both states refer to waiting; therefore, the remarks of those that have not considered "looking" and "at" as waiting, is rejected.

So, the first aspect of the interpretation of the verse was defining "looking" as "waiting", which was presented in the illuminating narration of the Imam and in Shi'a interpretations such as Majma' al-Bayan, al-Mizan, etc. and Sunni interpretations such as Mafatih al-Ghayby Fakhr al-Razi this meaning has also been applied.

The third point that is inferred from Imam Reza (A.S.)'s statement is that if someone does not use the word "rewards" in the meaning of the verse as Ellip-

sis, they can say that "Ela" (in Arabic meaning 'to' as mentioned) here does not mean a preposition; rather, it means "blessings" and its plural form is "Aalae" (in Arabic) and this meaning has also been used in Arab lexicons, interpretations and even poetry and has a long history.

But the great interpreter of Qur'an, the Zoriat of Ahlul-Bayt (P.B.U.T.), late Allameh Tabatabaei, proposes yet another meaning and writes: "Looking at Allah does not refer to a sensory vision that is done by the physical eye since clear reasons have been rendered implying the impossibility of Allah's substantiality; instead, it refers to an intuitive and mental vision" (1983, Vol. 20: P. 198).

The author says that there are also proofs on the illuminating words of the Infallible Imams (A.S.) in confirmation and promotion of this possibility and interpreted aspect; namely, the Prophet (A.S.)'s well-known recommendation to Abuzar Qafari, which says: "O, Abuzar! Worship Allah as if you see Him." (Varam Maleki, No Date, Vol. 2: P. 51).

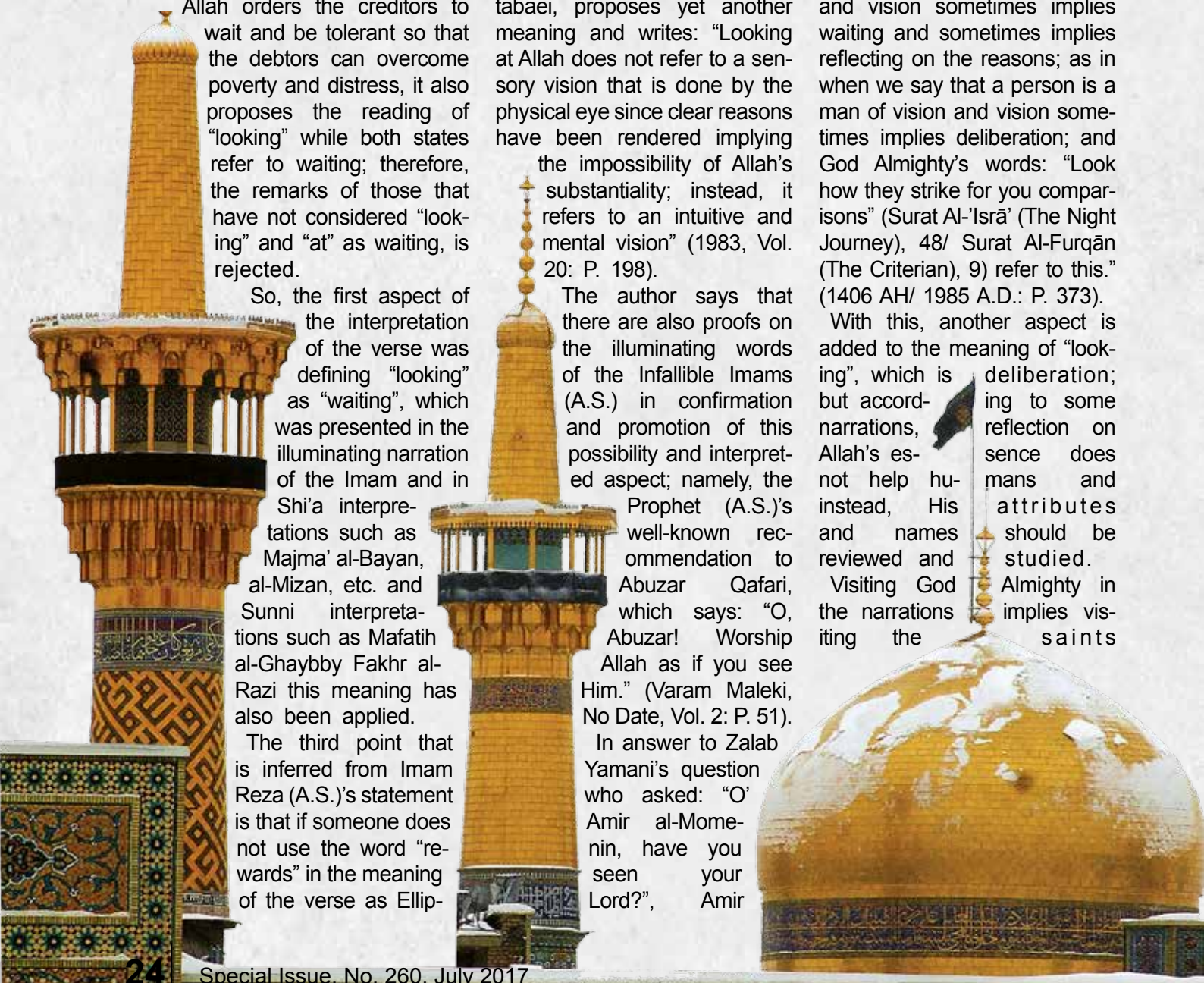
In answer to Zalab Yamani's question who asked: "O' Amir al-Momenin, have you seen your Lord?", Amir

al-Momenin Ali (A.S.) retorted: "Can I worship He whom I have not seen?"; he asked: "How have you seen Him?". The Imam professed: "The eyes do not see Allah with physical observation; yet the hearts perceive His faith through the Truth" (Tabuyeb Sabhi al-Salih, 1395 AH, Vol. 1: P. 179).

Also, Seyed Sharif Razi writes: "Vision is different from eyesight and vision sometimes implies waiting and sometimes implies reflecting on the reasons; as in when we say that a person is a man of vision and vision sometimes implies deliberation; and God Almighty's words: "Look how they strike for you comparisons" (Surat Al-'Isra' (The Night Journey), 48/ Surat Al-Furqan (The Criterion), 9) refer to this." (1406 AH/ 1985 A.D.: P. 373).

With this, another aspect is added to the meaning of "looking", which is deliberation; but according to some narrations, Allah's essence does not help humans and instead, His attributes and names should be reviewed and studied.

Visiting God Almighty in the narrations implies visiting the saints



or friends of Allah (Awliya' Allah), who are the prophets, imams and the righteous.

The narrator asked Imam Ali ibn Musa al-Reza (A.S.) about the Tradition narrated by Experts of Hadith, according to which the believers visit their Lord in their heavenly abodes. The Imam (A.S.) said: "O' Aba-Selat, visiting God Almighty means visiting the Prophet of Allah (A.S.); so anyone who visits the Prophet of Allah (A.S.) in heaven has indeed visited God Almighty".

It has been said following the tradition: the meaning of the statement which says the rewards of "there is no God but Allah" is looking at the Face of God, is that the Face of God Almighty is His prophets, messengers and proofs of His presence. Through them paying attention to Allah and His religion and knowing Him are achieved (Sadouq, 1994, Vol. 1: 231).

The author says that Face is that with which humans face those other than themselves. God Almighty also faces people through His proofs, that is, His prophets, messengers and Imams (A.S.), in order to speak to them; so they are the Face of God.

It has been said following the narration that Allah has said: "Everything will be destroyed except His Face" (Surat Al-Qaşaş (The Stories), 88) or: "Everyone upon the earth will perish, / And there will remain the Face of your Lord, Owner of Majesty and Honor." (Surat Ar-Raĥmān



(The Beneficent), 26-27). Face refers to His divine prophets and proofs, with the description that the prophets and divine proofs whose teachings revive the society, have imperishable souls and bodies due to divine miracle; thus, it can be said that God Almighty is imperishable and his Face, which is divine prophets, is also imperishable. Nevertheless, another meaning has also been provided in interpretations

► **Denying the true beliefs of divine religions can stem from not knowing God Almighty and His attributes. The same reason can also be seen in the realm of practice.**

which have deemed the Face as Allah's essence:

“إلا وجهه معناه إلا ذاته و قيل معناه كل”
“ثىء هالك إلا ما ارید به وجهه”
(Tousi, No Date, Vol. 8: 184)

And the second meaning is closer to the contents of the quoted narration.

Following the narration, Imam Reza (A.S.) gave expression to a narration quoted from the Prophet of Islam (A.S.) according to which: "Anyone who is an enemy to my Ahlul-Bayt, shall never see me on the Last Day and I don't want to see them either. From among you, there are people who shall never set eyes on me after my death." (Sadouq, 1994, Vol. 1: 231)

God Almighty does not have a special quality (essence) and place.

In the discussions on Islamic philosophy, it has been proved that quality, which is essence, is flawed for creatures and as essence is considered as the limit of existence and God Almighty does not have a limit and is rather a true and infinite existence, God Almighty does not have essence, which is quality (see: Sabzevari, No Date: 51, غرر فى أنّ
"الحق تعالى أنية صرفه")

Also, having a place (spatiality), as occupying a physical space, is inconceivable for Allah since the physical space is occupied only by a material object; furthermore, conceiving a special place for Allah implies that another place is lacking in His existence; whereas, God Almighty is present everywhere (See: Tabatabaei, No Date: 105,

129, ...).

What has been elaborated above can be inferred from a narration:

Some people from Mawaran-nahr (Transoxiana) visited Imam Reza (A.S.) and said: "We have come to you to ask about three issues and if you answer us on these three issues, we shall know you are a true scholar". The Imam said: "Ask then." They asked: "Where is Allah? How is He and what does He rely upon?" The Imam retorted: "Allah has created all quality and attribute (and is beyond all quality and attribute); so Allah's existence has no limit and size and quality as He has created place and is beyond place, so He is not in need of place and has always relied on His power." They said: "We testify that you are indeed a true scholar." (Sheikh Sadouq, 1994, Vol. 1: 235)

Late Sheikh Sadouq says that by the words: "has always relied on His power", the Imam means that He has always relied on His own essence, since power is one of the attributes of essence.

Late Allameh Tabatabaei, regarding verse 54 of Surat Al-'A'rāf ("Then established Him-

self above the Throne" (Surat Al-'A'rāf (The Heights), 54) and verse 5 of Surat Ṭāhā "The Most Merciful [who is] above the Throne established." (Surat Ṭāhā, 5), has pronounced valuable intellectual and theological issues in detail concerning the meanings of the Throne and establishment of Allah above the Throne. We hence recommend that the readers refer to the interpretation of "Sharif al-Mizan" and only quote some statements in this respect: "Establishment above the Throne refers to assuming the commandments and measures of the world; that is,

► **The Imam (A.S.) said: "O' Aba-Salat, visiting God Almighty means visiting the Prophet of Allah (A.S.); so anyone who visits the Prophet of Allah (A.S.) in heaven has indeed visited God Almighty".**

God Almighty, after the primary creation, assumed the design and divinity of the world as well" (1983, on the mentioned verses). In his narrative discussion, he also quotes a tradition which sheds new light on this discussion.

Sheikh Sadouq in his book "Al-Tawhid" quotes Mafzal ibn Omar quoting Imam Sadiq (A.S.):

"Anyone assuming that Allah is made of something, has considered Him as Creatable and anyone assuming that Allah is within something has considered him as Limited and anyone assuming that Allah relies on something has considered him as Dependent. Imam Sadiq (A.S.) said in answer to the person who had asked: "what is the meaning of "The Most Merciful [who is] above the Throne established."": Allah has described Himself through this verse, He is above the Throne (which is, the world of existence), without the Throne carrying or containing (including) Him and without the Throne being separate from Him; rather, Allah is the carrier and container of the Throne and Has said that his Seat or Throne (His Kingdom) has subsumed



the heavens and the earth. So we deem fixed for the Throne what Allah has deemed fixed for Himself and we negate what Allah has negated for Himself. So neither does the Throne contain Him, nor is He lacking in a place or thing He Himself has created; rather, the created servants of Allah are lacking and in need of Him" (1983, Vol. 14: 139-140).

Allah Does Not Have a Physical Face and Body.

Following the proof on this fact in divine philosophy that Allah has created the possible world and namely the body and substantiality, we realize that God Almighty has no parallel among His creatures: "There is nothing like unto Him, and He is the Hearing, the Seeing." (Surat Ash-Shūraá (The Consultation), 11). Thus, if there is talk of His being All-Hearing [Sami'] and All-Seeing [Basir], these are not achieved through physical organs such as human ears and eyes, and if there is talk of His being All-Powerful [Qadir], this power is not achieved through physical hands and arms.

Several accounts shedding light on such misinterpretations

have been provided as follows:

Hossein ibn Khalid says: "I told Imam Reza (A.S.): "People give an account of the Prophet of God (P.B.U.H.) in which he has said: "Allah created Adam in His image". The Imam (A.S.) retorted: "May Allah destroy them, they have omitted the first part of the Hadith; the original Hadith is thus: One day, the Prophet (P.B.U.H.) passed by two men who were swearing at each other. One man told the other: "May Allah defile your face and the face of anyone resembling you". The Prophet (P.B.U.H.) told him: "O, servant of Allah! Do not speak so of your brother, for Allah created Adam in his image." (Sadouq, 1994, Vol. 1: 241).

In another account, concerning the meaning of "hands" in this holy verse: "[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands?" (Surat Šād (The Letter «Saad»), 75), Imam Reza (A.S.) said that "hands" betokens might and power (Ibid).

The late Sheikh Sadouq, the author of the book "Uyun Akhbar Al-Reza", writes: "I have heard of some Shi'a leaders that the Holy Imams (A.S.) would hesi-

tate over the word "created" and would start with the word "with My hands" in this verse. The rest of the verse reads: "Were you arrogant [then], or were you [already] among the haughty?" meaning that were you arrogant by the gift I gave you?

Here, "hands" implies blessing and grace, and such interpretations (commentary on the Qur'an) can be seen in people's colloquial language as well. For instance, someone tells another person: "Do you fight me with my own sword?" "Do you strike me with my own spear?" As God Almighty says: "with My blessing, grace and goodness, you have become arrogant and haughty." (Ibid: 242).

What was stated is also confirmed and endorsed by a detailed account given by Imam Sadiq (A.S.):

Younes ibn Zabian says: I approached Imam Sadiq (A.S.) and said: "O' son of the Prophet of God (P.B.U.H.), I met Malik and his companions and heard some of them say: "Allah has a Face like the faces" and some others say: "He has two hands" and they would argue over the verse "with My hands?"





Were you arrogant [then]...” and some would also say: “Allah is young, like a young man in his thirties”. Now, what do you think of this?” Having been reclining, Imam Sadiq (A.S.) sat upright and sighed: “O’ Allah pray forgive me. O’ Allah pray forgive me”. Then, he said: “O’ Younes, someone who thinks Allah has a Face like the faces, is indeed a Mushrik and someone who thinks Allah has hands and feet like the hands and feet of His creatures, is indeed a Kafir. So, do not accept their martyrdom and do not eat of their Zabiha (sacrificed animal). The Face of Allah is His prophets and Imams and “hands” in this verse refers to Allah’s might, as He says: “[He] supported you [lent you a hand] with His victory” (Surat Al-Anfāl (The Spoils of War), 26). Someone who thinks that Allah is placed in something or on something or is carried over from something to another thing or some place is empty of Him, has described Allah with the attributes of His creatures whereas He is the creator of all creatures. Allah does not resemble humans; no place is empty of Him and He has not occupied a place; He is near when far and far when near...Someone who knows Allah with these attributes

is among the Muwahhidun (believers in the Unity or Oneness of Allah)” (Bohrani, 1417 AH, Vol. 4: 684).

The holy verse: “The Day the shin will be uncovered and they are invited to prostration” (Surat Al-Qalam (The Pen), 42) has been open to various interpretations. Fakhr al-Razi, in his interpretation, offers different statements, an outline of which includes:

These words imply the severity of the Last Day and have also been metaphorically alluded to in Arab poetry;

The day in which the truth behind the objects will be uncovered;

► **Late Sheikh Sadoq says that by the words: “has always relied on His power”, the Imam means that He has always relied on His own essence, since power is one of the attributes of essence.**



The day in which the shin of hell, which is hell, will be uncovered and humans see hell;

And he finally gives a Moshabah statement (similarity statement) according to which it has been said that the shin is Allah’s and it has been quoted of Abi Masoud that on the Last Day, Allah becomes an example for people... It should not be left unsaid that the late Fakhr al-Razi strongly rejects this statement since Allah is free from the defects of the body and substantiality (No Date, Vol. 30: 95).

The late Allameh Tabatabaei, in the interpretation of this holy verse, proposes the first meaning quoting from Al-Zamakhsari’s “Al-Kashshaaf”, with the description that at the time of difficulty, people gird up their loins to face the problems; nevertheless, this interpretation is metaphorical (not literal) like when it is said that someone is tight-fisted, which means that the person is stingy, etc. In narrative discussion, he has offered several accounts of Al-Suyuti’s “Al-Durr Al-Manthur” and regards them as against rational arguments and the Book.

In one of these accounts, it has been said that: Bokhari, Ibn Manzar and Ibn Mardudieh have quoted ibn Saeid to have



said that Na'uzhu-bi-Allah -we seek refuge in Allah- the Prophet (P.B.U.H.) has said: "Our Lord discovers through His shin and then every believer, whether female or male, lies in prostration..." (Tabatabaei, 1983, Vol. 20: 51)

At the end of this part and in the interpretation of the holy verse proposed, the account that Hasan ibn Saeid has quoted of Imam Reza (A.S.) is presented.

The Imam (A.S.) said: "The Last Day is a day when a light is uncovered and the believers lie in prostration; but the backs of the hypocrites get hardened and they won't be able to prostrate." (Sadouq, 1994, Vol. 1: 242)

Disclosure of a light can help discover the inner truth of the objects or the deeds of humans or the nature of hell and heaven, and so forth; however, the interpretation quoted of Imam Reza (A.S.) can be associated with the three meanings offered by the interpreters and it is certainly opposed to the meaning of materialization and comparison and strongly denies it, since God Almighty is excellence in such case and the verses whose meaning seems to somehow support the conception of such a meaning are deliberated and explicated by the Holy Imams

(A.S.), an example of which is the following verse.

Ibrahim ibn Abi Mahmud says: I asked Imam Reza (A.S.) about this verse: "and left them in darkness [so] they could not see." (Surat Al-Baqarah (The Cow), 17) He said: "Unlike the creatures for whom the terms "leaving" and "abandoning" can be used, Allah can't be described using these terms (and it is not right to say that Allah left this or that person); rather, (the point is that) when He knows that they do not turn from disbelief and darkness, He deprives them of His mercy and assistance and leaves them alone to indulge in want they crave for." (Sadouq,

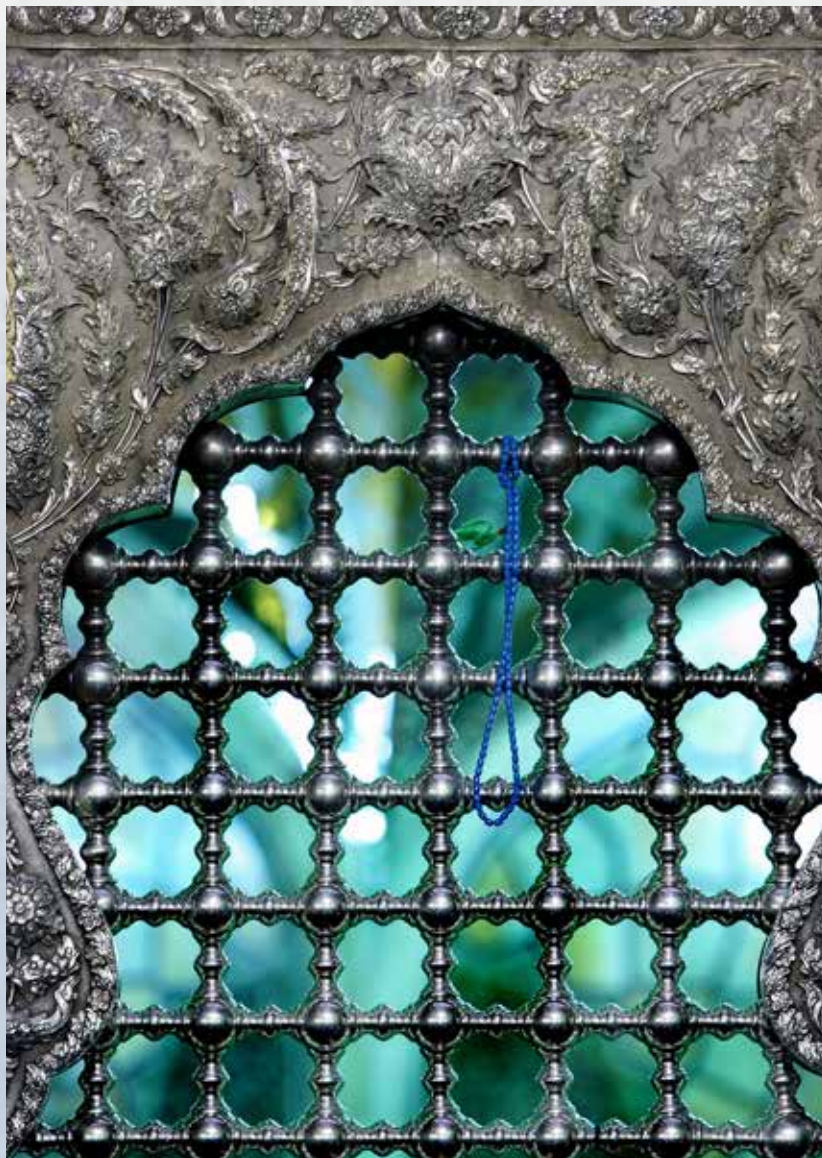
1994, Vol. 1: 248)

So, "leaving" does not refer to material and physical leaving and abandoning; rather, it implies depriving someone of kindness, guidance and mercy.

Negation of Manifest Meanings of Quran Verses and Proof of the Latent Meaning in Razavi (Imam Reza's) Hadiths

In Holy Qur'an, we witness some verses and if we take into account its apparent, or practical meaning among humans, then it is not compatible with the high and supreme status of Allah. One of these verses was expressed at the end of the previous paragraph and some other verses are also as follow:





Abd al-Aziz ibn Moslem says: "I asked the Eighth Imam (A.S.) about this verse: "They have forgotten Allah, so He has forgotten them [accordingly]" (Surat At-Tawbah (The Repentance), 67). The Imam said: "Allah does not err or forget; rather, to err and to be forgetful are associated with creatures which didn't exist at first and were later created. Haven't you heard this verse

that: "And never is your Lord forgetful" (Surat Maryam (Mary), 64); this verse means that: Allah punishes those that have forgotten Him and Qiyamah (the Last Day) in such a way that He makes them forget themselves, as He also says elsewhere: "And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient." (Surat Al-

Hashr (The Exile), 19) (Sadouq, 1994, Vol. 1: 251)

Some other accounts of the Holy Imams (A.S.) show another aspect of the meaning of forgetfulness:

Amir al-Momenin Ali (A.S.) said with regard to "[who]forgot Allah , so He made them forget": "They forgot Allah and did not act in obedience to Him, so Allah forgot them in the Hereafter; that is to say, He did not appoint rewards of paradise for them; so they were apparently forgotten their share of paradise."

In an account, Imam Baqer (A.S.) said: "They left obedience to Allah, so He left them." (Bohrani, 1417 AH, Vol. 2: 813)

In short, forgetfulness concerning the essence of God Almighty is not the same as forgetfulness and wrong among humans and it ultimately means inattention and deprivation of mercy, forgiveness and rewards, which God Almighty, with awareness and knowledge, implements on hypocrites and the like.

Ali ibn Hasan Fazzal has quoted his father to have said that: "I asked the Eighth Imam (A.S.) about this verse: "No! Indeed, from their Lord, that Day, they will be partitioned." (Surat Al-Muṭaffifin (The Defrauding), 15). The Imam said: "Allah can't and ought not be described thus; that Allah is placed somewhere and the servants of Allah are partitioned from Him and can't see Him; rather, the verse means that they are deprived of the rewards of their Lord." (Sadouq, 1994, Vol. 1: 252).

It can be seen that the Imam

(A.S.) has considered the word “rewards” before “their Lord” as Ellipsis and other similar meanings, i.e. the use of the technique of Ellipsis, also abound in other verses, namely in: “And ask the city in which we were” (Surat Yūsuf (Joseph), 82), which means:

وَ اسْئَلِ اهلَ الْقَرْيَةِ الَّتِي كُنَّا فِيهَا

Furthermore, the same technique has been used in the following verses:

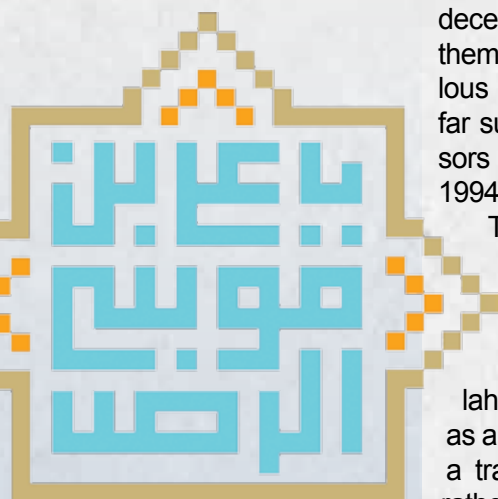
“And your Lord has come and the angels, rank upon rank,” (Surat Al-Fajr (The Dawn), 22); which means: The order of your Lord has come...as God Almighty is not described by coming and going and being carried over, the verse implies that the order of the Lord came and the angels were standing in a rank.

And the verse “Do they await but that Allah should come to them in covers of clouds and the angels [as well]” (Surat Al-Baqarah (The Cow), 210), “or bestow on them His order and chastisement?”

It can be seen in this verse that in Arabic “Vav” means “Bae” and the verse “Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord?” (Surat An-Naḥl (The Bee), 33) is a further proof on what has been mentioned (Shabber, 1412 AH: 70, 248 & 557).

Does Allah beguile and deceive? Does Allah ridicule and mock?

The narrator says: “I asked Imam Reza (A.S.) concerning the verses 79 of Surat At-Taw-



▶ **Someone who thinks that Allah is placed in something or on something or is carried over from something to another thing or some place is empty of Him, has described Allah with the attributes of His creatures whereas He is the creator of all creatures. Allah does not resemble humans**

bah (The Repentance), 15 of Surat Al-Baqarah (The Cow), 54 of Surat ‘Āli ‘Imrān (Family of Imran) and 142 of Surat An-Nisā’ (The Women) (the proof on the verses is: Allah will ridicule them, [But] Allah mocks them, planned but Allah planned, [think to] deceive Allah but He is deceiving them).The Imam said: “Allah neither mocks, nor ridicules or

deceives; rather, He punishes them according to their ridiculous or deceiving acts. Allah is far superior to what the oppressors say and think.” (Sadouq, 1994, Vol. 1: 254)

The author believes that this statement abounds in other verses as well; that is, punishment and retaliation; disobedience to Allah’s words has been deemed as a transgression while it is not a transgression per se and is rather retaliation and compensation; as in the holy verses: “then there is to be no aggression except against the oppressors.”, and “So whoever has assaulted you, then assault him in the same way that he has assaulted you.” (Surat Al-Baqarah (The Cow), 193-194).

As in other verses Allah has ordered against transgression, as in the verse: “Fight in the way of Allah those who fight you but do not transgress” (Surat Al-Baqarah (The Cow), 190), the verses ordering assault or aggression (or at least allowing assault) must be therefore defined as retaliation and compensation.

Late Allameh Tabatabaei writes in this regard: “The order of God Almighty to assault, although Allah does not like the assaulters (transgressors), means fighting against transgression. If it is fighting against others’ transgression, it is in fact avoiding others’ oppression, slavery and tyranny and it is like the arrogance against the arrogant and speaking cruel words against the cruel.” (Tabatabaei, 1983, Vol. 2: 64)

THE QUALITIES OF THE SHIA IN

The Shia are those who submit to the Imams

My father, Allah have mercy upon him, related to us from Ali bin Ibrahim from his father from Ali bin Mabad from al-Hussein bin Khalid that Abu al-Hasan ar-Reza (AS) said: Our (true) Shia are those who submit to our orders, carry out our directives, and dissent from our enemies. He who does not enjoy such characteristics is not one of us.

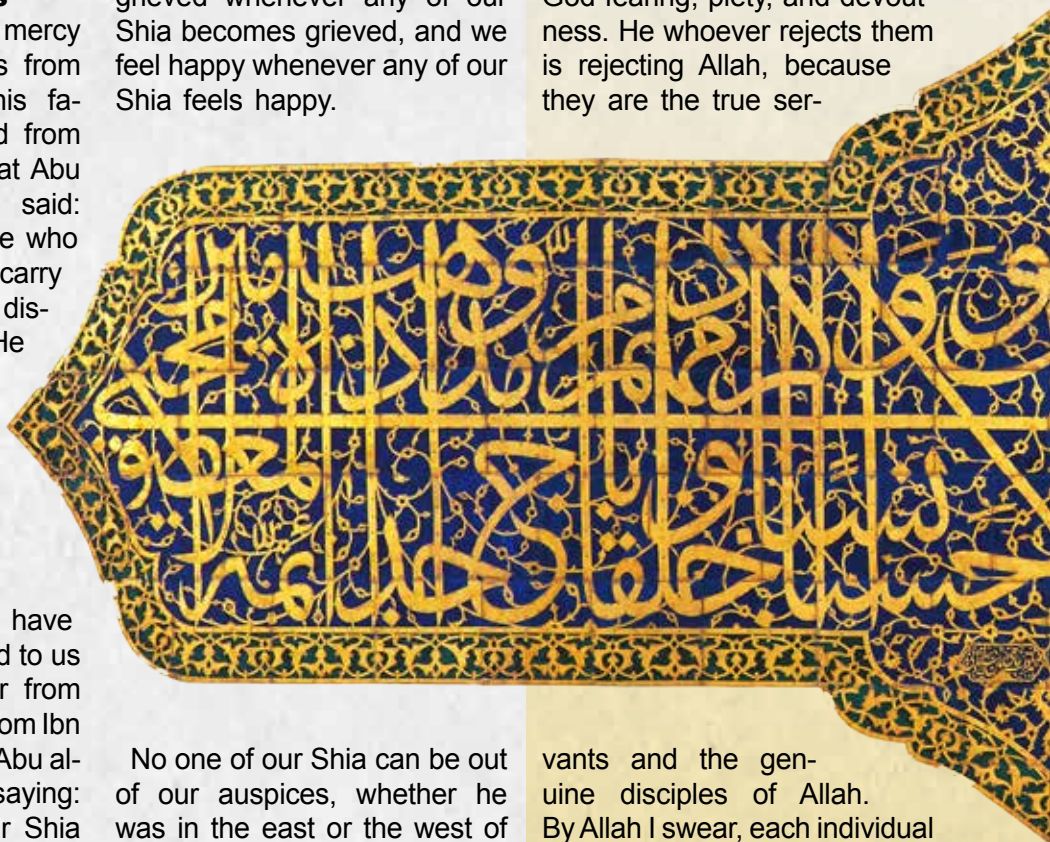
The Shia were created from the same clay of the Imams

My father, Allah may have mercy upon him, narrated to us from Abdullah bin Ja'far from Ahmed bin Muhammad from Ibn Abi Nejran that he heard Abu al-Hasan (Imam ar-Reza) saying: He who antagonizes our Shia is antagonizing us and whoever follows them is following us, because they are part of us. They were created from the same clay from which we were created. He who loves them is one of us, and whoever hates them is not with us.

Our Shia see through the light of Allah, move about in the mercy of Allah, and will win the dignity of Allah. We feel the same pains that any of our Shia feels

during ailment, we become grieved whenever any of our Shia becomes grieved, and we feel happy whenever any of our Shia feels happy.

Those are the people of faith, God-fearing, piety, and devoutness. He whoever rejects them is rejecting Allah, because they are the true ser-



No one of our Shia can be out of our auspices, whether he was in the east or the west of the earth. The debt that is left by any of our Shia is in our responsibility while the estate is his heirs'.

Our Shia are those who offer the prayers, defray the zakat, perform the hajj to the Holy House of Allah, fast during the month of Ramadan, declare their loyalty to the Prophet's household, and declare their disavowal of the enemies of the Prophet's household.

vants and the genuine disciples of Allah. By Allah I swear, each individual of them will be granted (on the Day of Resurrection) the right to intercede for people as many as the individuals of the tribes of Rabeea and Madhar, out of Allah's honor to them.

He who honors a dissident is not Shiite

Muhammad bin al-Hasan bin al-Waleed related to us from Muhammad bin al-Hasan as-Safar from Muhammad bin Easa

THE VIEW OF IMAM REZA (AS)

bin Ubaid from Ibn Faddhal that Imam ar-Reza (AS) said: As for anyone who builds relations with somebody who disregards us, dis-

(AS) said: He who follows the enemies of Allah will certainly antagonize the disciples of Allah, and whoever antagonizes the disciples of Allah will antag-

I asked: How do such people become dangerous?

The Imam (AS) answered: They support our enemies and antagonize our followers. When this occurs, the right will be confused with the wrong and the whole matter will be perplexed. Then, there will be no distinction between the believers and the hypocrites.

The believer has characters from his Lord, Prophet, and Imam

My father, Allah may have mercy upon him, narrated to us from Ahmed bin Idris from Muhammad bin Ahmed bin Yahya bin Imran al-Ash'ari from Sahl bin Ziyad from al-Harith bin ad-Delhath (the servant of Imam ar-Reza) that Abu al-Hasan Reza (AS) said:

A servant will not be a faithful believer before he learns three characters: one from the Lord, one from His Messenger, and one from the Imam. The character that he should learn from Allah is the concealment of secrets. Allah the Glorified says: He knows the unseen and He does not allow anyone to know His secrets... (72:28)

The character that he should learn from the Prophet (s) is that he should treat people courte-

regards somebody who builds good relations with us, praises somebody who reviles at us, or honors somebody who dissents from us, he is surely not one of us and we are surely not from him.

The loyalty to the enemies of Allah

Muhammad bin Musa bin al-Mutawakkil narrated to us from Ali bin al-Hussein as-Sa'dabadi from Ahmed bin Muhammad bin Khalid from Ibn Faddhal that Imam ar-Reza

will certainly put him in the fire of Hell.

The affection for the Prophet's household

Muhammad bin Musa bin al-Mutawakkil, Allah may have mercy upon him, narrated to us from Muhammad bin Yahya from Ahmed bin Muhammad al-Khezzaz that Imam ar-Reza (AS) said: Some of those who claim the affection for us –the Prophet's household- are more dangerous for our Shia than the ordeal of the Dajjal.



ously. Allah says: Take the surplus, preach the truth, and keep away from the ignorant ones. (7:199)

The character that he should learn from the Imam (AS) is to be steadfast against situations of misfortune and crises. Allah says: ... and those who exercise patience in poverty and in distress. (2:177)

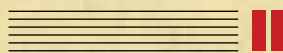
To deny the Ascension is to deny the Prophet

Muhammad bin Ibrahim bin Ishaq at-Taliqani, Allah may have mercy upon him, narrated to us from Ahmed bin Muhammad bin Saeed al-Hamadani from Ali bin al-Hasan bin Ali bin Faddhal from his father that Abu al-Hasan Ali bin Musa ar-Reza (AS) said:

He who denies the Prophet's Midnight Ascension is belying the Prophet.

Abdul-Wahid bin Muhammad bin Abdous al-Attar an-Nisapuri, Allah may please him narrat-

► **Muhammad bin Ibrahim bin Ishaq at-Taliqani, Allah may have mercy upon him, narrated to us from Ahmed bin Muhammad bin Saeed al-Hamadani from Ali bin al-Hasan bin Ali bin Faddhal from his father that Abu al-Hasan Ali bin Musa ar-Reza (AS) said: He who denies the Prophet's Midnight Ascension is belying the Prophet.**

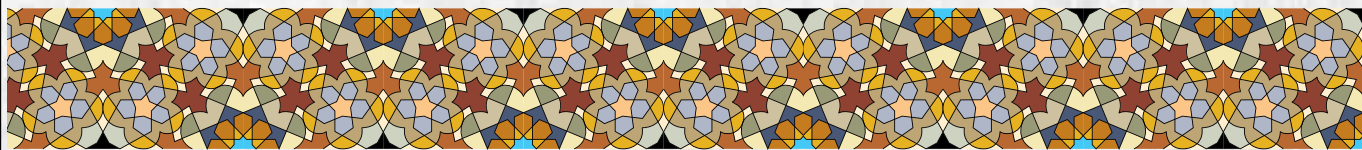


ed to us from Ali bin Muhammad bin Qutaiba from al-Fadhli bin Shathan that Ali bin Musa ar-Reza (AS) said:

For anyone who declares the oneness of Allah, denies His being anthropomorphized, deems Him far above that whichever

does not fit Him, declares that might, power, will, volition, creation, authority, and acts—all are in the possession of Allah, believes that the acts of the servants (the planning for the acts, not their bringing into being) are created, declares that Muhammad (s) is the messenger of Allah and Ali (AS) and the Imams who follow him are the arguments of Allah (against the creatures), supports their disciples, antagonizes their enemies, avoids committing the grand sins, believes in rajaa and the two mut'as, and has faith in the Prophet's Midnight Ascension, the tomb interrogation, the Divine Pool, the right of intercession, the creation of Paradise and Hell, the Path, the Balance, the raising from the death, and the Resurrection, he is surely believer and one of our Shia—the Shia of the Prophet's household.

Source:
Sifat ush-Shia By Shaikh Saduq



MEDICAL WISDOM OF (AS) IMAM REZA



In addition to other sciences and miracles, his knowledge of the human body is the best prescription for health in all times and on the basis of this some of his medical advices are mentioned below.

- There is no better food for the child than breast milk.
- Vinegar is the best of the

foods. A house where vinegar is present the inmates of this house will never become needy.

- There is one seed of Paradise in a pomegranate.
- Dried resin cures yellow bile and phlegm; strengthens the muscles and purifies the self.
- There is cure in honey and the gift of honey must never be

returned.

- Rose is the chief of the flowers of Paradise.
- If violet oil is applied to the hair it gives coolness during summer and warmth in winter.
- One who uses olive oil remains safe from mischief of Satan for forty days.
- Reading Quran, consuming honey and milk strengthens memory.

Mutton cures diseases. One who does not have meat for forty days would become bad mannered.

- One should begin eating with salt; it cures seventy illnesses, including leprosy.
- Masur was a part of the diet of seventy prophets; it softens the heart and creates tears.
- Food should be eaten after cooling and from the edge of the bowl.

• Eating well, wearing good shoes, keeping away from debts and refraining from excessive sex is beneficial for man.

- Seek your sustenance by giving Sadaqah.

• Whiteness of hair from the front is sign of success; if it begins from the cheeks, it is a sign of generosity and if they begin from the hair it implies bravery; if they begin from the back of the head it is a bad omen.

Miracles

- Harun was heading towards another gate when he saw the Imam during Hajj; Imam said: No matter how much he may flee, our graves shall be in the same place and this proved true at last.³

- A person set out to go to Khorasan; his daughter gave him a robe to sell it and buy a turquoise. A follower of the Imam passed away on way to Merv and Imam (a.s.) asked for a cloth for shrouding the body and he refused. He said: Your daughter gave you a robe. He agreed and gave the robe. Then the man thought that he was a saintly personality and hence he should be asked to solve some religious problems. When he came near, he was surrounded by a crowd and he waited to get a chance to speak to him. The Imam gave him an envelope saying: Replies to your queries are in this envelope.

- Rayyan Ibne Sult came to the Imam and asked him for a garment and some coins inscribed with the name of the Imam. He gave two garments and thirty coins before he asked.²

- Abu Ismail complained that he did not know Arabic; Imam Ali Reza (a.s.) passed his hand over his lips and made him a speaker of Arabic.³

He told Ja'far Ibne Salih: Twins would be born to you; name the son as Ali and the daughter as Umme Umar. When twins were born to him he told his mother that although the Imam has chosen these names the name of Umme Umar is strange. She said: It is the name of your paternal grandmother and the Imam has named in accordance to that.⁴

- After seeing Amin and Mamun, the Imam said: Very soon Mamun would have Amin killed and this proved true.

- A man posed many questions to him about Hajj; after replying to all of them, he said: Ihram is allowed in the clothes that you forgot to ask me about.

- When a covey of birds created a din, he ordered a companion to kill the snake, which was troubling them and he went and did that.

- He ordered some companions going on a journey to take things needed in rains; people said it was summer. Imam said: Do what I say. Thus people acted on it and as soon as they reached there, it started to rain.²

- Muhammad Ibne Isa saw in dream that Holy Prophet (s.a.w.s.) is seated in the mosque of his locality and he attended him. A tray of dates was placed before him; when he asked for dates he gave me a handful; which numbered eighteen. I understood that eighteen years remained in my life. After some days I heard that Imam Reza (a.s.) has arrived. I went to meet in the mosque and found him in the same manner; I asked from dates and he gave me a handful and they were eighteen in all. I was extremely astonished. I said: O son of Messenger, give me some more. He said: If the Messenger of Allah (s.a.w.s.) had given you more I would have also given you. Ibne Isa was further amazed and the integration of prophethood and Imamate became clear to all.

THE LOGIC



A government organization established in a country to handle public affairs cannot operate by itself. Unless a group of competent and experienced individuals endeavour to maintain and run it, it will not survive and will not provide the people with its services. The same applies to any other organization established in human societies such as cultural and various economic organizations. These organizations will always be dependent upon competent and honest managers; otherwise, they will be liquidated and wound up in a short period. This is a clear fact that can be perceived by a simple deliberation. Many experiences and experiments also substantiate its veracity. Surely, the organization of the religion of Islam, which could be called the world's largest orga-

FOR IMAMAH



nization, follows the same principle. It depends upon guardians and directors for its survival and continuity. It always looks for competent individuals to provide the people with Islamic teachings and laws, to carry out its exact provisions in the Islamic society, and to allow no negligence and procrastination in the observance and safeguarding of Islam. The guardianship of religious matters and the Islamic society is called "Imamah". The guardian and leader is known as the "Imam". Shi'ahs believe that, after the demise of the Holy Prophet (SA), the Imam must be appointed by the Almighty Allah to act as a custodian and guardian of the sciences and commandments of Islam and to lead the people onto the right path. Whoever truly investigates and conducts a thorough study and research on Islamic teachings and fairly uses his judgement will find out that Imamah is one of the unquestionable principles of the holy religion of Islam

and that the Almighty Allah stipulates this matter in Qur'anic Ayat introducing the organization of His religion. As clarified in the discussion of Nubuwwah, the kindness, favour and care of the Creator of the world which He has towards the world of existence calls for His leading every creature towards a specific goal (which is the attainment of ideal perfection). For instance, a fruit-bearing tree is led towards development, blossom, and bearing fruit. Its course of life differs from that of a bird. Similarly, every bird lives in its own special way and pursues its own specific goal. In this manner, every creature is led only towards reaching its specified goal and pursuing the right path and nothing else. Obviously, man is also one of the creatures of Allah and is bound by the same principle of guidance. It also became clear that since the ideal perfection and prosperity of man is gained through his own choice and free will, the Divine guidance of man, in particular, should be achieved by way of invitation, propagation, and communication of religion and its rules and regulations through the prophets, so that men could not have any plea against this system of the Almighty Allah. "(We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers...(4:165)." This holy Ayah leads to the same logic that necessitated the appointment of prophets and the establishment of the system of religious invita-

tion. After the demise of the Holy Prophet (SA), who guarded the religion and led the people with his 'Ismah, it is necessary for the Almighty Allah to assign someone similar to him in 'Ismah and ideal attributes (except wayh and Nubuwwah) as a substitute to preserve the Islamic sciences and commandments without any deviation and lead the people. Otherwise, the programme of general guidance will be disrupted and people would have a plea against the system of guidance of Allah.

THE IMAM IS INDISPENSABLE

Due to its error and mistake, men's wisdom cannot enable them to do without the anbiya' of Allah. In like manner, the existence of Islamic 'ulama' among the Ummah and their religious propagation are not sufficient to make people independent of Imams. As clarified earlier, the question is not whether people follow the religion or not, rather the point under discussion is that the religion of Allah must reach the people untouched and without any change, alteration, or mutilation.

It is certain that the 'ulama' of Ummah are not infallible and immune from error and sin, no matter how virtuous and pious they are. It is not impossible that Islamic sciences and laws be ruined and changed by them although it might be unintentionally. The best evidence for this matter is the existence of various sects and discrepancies which have crept into Islam.

Therefore, in any case, the existence of the Imam is necessary to safeguard the real Islamic sciences and laws of the religion of Allah, so that people could benefit from his guidance whenever they find the ability to receive it.

THE HOLY PROPHET'S (SA) STATEMENT ABOUT WILAYAH

Describing the Holy Prophet (SA), the Almighty Allah states: "Certainly a Messenger has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you, to the mu'minin (he is) compassionate, merciful (9:128)."

It can never be believed that the Holy Prophet (SA), who, according to the explicit wording of the Holy Book, Qur'an was the most compassionate and merciful of all to his ummah, would remain silent all his life and overlook about mentioning one of the divine orders which is undoubtedly of highest importance and topmost priority for the Islamic society and which is demanded by wisdom and commonsense.

The Holy Prophet (SA) knew better than anyone else that the organized and enormous institution of Islam was not a matter of ten or twenty years to be supervised by himself. He was aware that Islam is a universal and eternal organization that must direct the human world forever. Thus, the Holy Prophet (SA) predicting the situation of thousands of years after his demise and issued the necessary orders accordingly. The Holy Prophet (SA)

► It can be seen in this verse that in Arabic "Vav" means "Bae" and the verse "Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord?" (Surat An-Nahl (The Bee), 33) is a further proof on what has been mentioned (Shabber, 1412 AH: 70, 248 & 557).

was fully aware that Islam is a social organization and that no social organization can exist and survive even for an hour without a guardian and ruler. Therefore, the presence of a guardian is necessary to preserve the Islamic sciences and laws of religion, to manage the affairs of the society, and to lead and guide the people towards happiness in this world and the Hereafter. Thus, how could it be conceived that the Holy Prophet (SA) would overlook the situation after his departure and would show no interest towards it?

As a habit, the Holy Prophet (SA) used to appoint someone to manage the affairs of people in his absence whenever he left Madinah even for a few days to take part in battles or to perform Hajj. Similarly, he also used to appoint governors for cities conquered by the Muslims and used

to assign commanders for every division and group that he despatched to the battlefield. Sometimes, the Holy Prophet (SA) even said: "Your commander is such and such a person. If he is killed, then such and such will be his successor and if he is also killed, so and so will act as the commander."

With this policy that the Prophet (SA) followed, how can it be believed that the Holy Prophet (SA) might not have designated anyone as his successor at the time of his death?

In short, by looking deeply into the sublime aims of Islam and the holy objective of its dignified bearer, one will undoubtedly acknowledge that the matter of Imamah and wilayah has been resolved and made clear for the Muslims.

APPOINTMENT OF A SUCCESSOR BY THE HOLY PROPHET (SA)

The Holy Prophet (SA) did not content himself with only general remarks concerning Imamah and wilayah of the affairs of Muslims after his demise, rather he explicitly explained the subject of Imamah, along with Tawhid and Nubuwwah, from the very beginning of his call and announced the wilayah and Imamah of 'Ali (AS) for the affairs of the religion and the world as well as for all the affairs of the Muslims.

According to a hadith narrated by Sunni and Shiah on the first day of his call to the people to Islam 'ulama', the Holy Prophet (SA) invited his relatives to gather publicly for a meeting. At this meeting, he explicitly substantiated and established the ministry, wilayah, and succession of the Leader of the Faithful, 'Ali (AS).

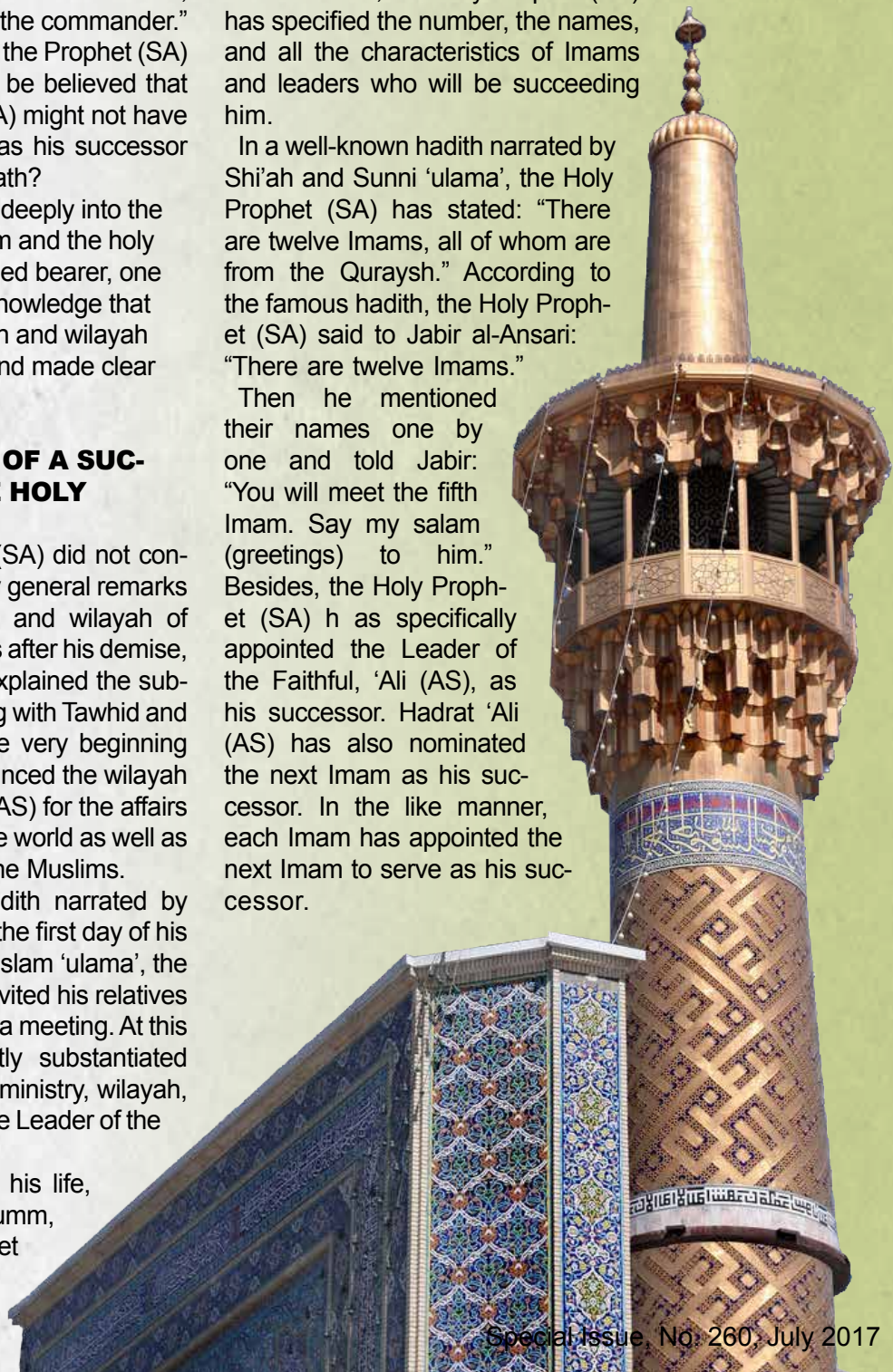
In the last days of his life, too, in Ghadir Khumm, the Holy Prophet

(SA) lifted 'Ali (AS), holding his hand, among the gathering of one hundred and twenty thousand Muslims and stated: "Anyone for whom I am the guardian and leader, this 'Ali (AS) is his guardian and leader as well."

Furthermore, the Holy Prophet (SA) has specified the number, the names, and all the characteristics of Imams and leaders who will be succeeding him.

In a well-known hadith narrated by Shi'ah and Sunni 'ulama', the Holy Prophet (SA) has stated: "There are twelve Imams, all of whom are from the Quraysh." According to the famous hadith, the Holy Prophet (SA) said to Jabir al-Ansari: "There are twelve Imams."

Then he mentioned their names one by one and told Jabir: "You will meet the fifth Imam. Say my salam (greetings) to him." Besides, the Holy Prophet (SA) has specifically appointed the Leader of the Faithful, 'Ali (AS), as his successor. Hadrat 'Ali (AS) has also nominated the next Imam as his successor. In the like manner, each Imam has appointed the next Imam to serve as his successor.





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