



A 250 Years Old Person

*Statements and Expressions of the Great
Leader and Guardian
On the Political Combats and Stuggles of
Infallible Imams (Peace Be Upon Them)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Preface

These important and well-explained contents are presentations of the Supreme Leader in the second World Congress of Imam Reza (A.S) – (**Murdad 1365**) about the component of Jihad and political combat in the life of Imams (A.S) with the title ((**250 years old person**)), thus the continual and conterminous of the imam's (A.S) movement exemplifies the direction that is heading to one destination, therefore, we undertook to gather his presentation about the life of inerrant Imams (A.S) which had delivered around this noble time, the fruition of the collection of presentations of the Supreme Leader which is now in your hand.

Accurately, the title of the book has been drawn from the enlightened words of the Supreme Leader and being an expression of his view towards political life [the effort of Imams (A.S)]. The reason for giving this name to the life of Imams (A.S) as; the **250 years old person**, has been brought at the preamble of the book from his words in detail; therefore, it is important that you should benefit as you go through the introduction before entering inside the units of the book, in order to catch a full view of the **250 years old person** and the subject of the book; Insha'Allah.

This book is composed of 17 units that its compilation method of contents of the biography of Imams (A.S) has been arranged in proper way from the period of the utmost prophet until the time of Imam Jawad, Imam Hadi and Imam Askari (A.S); in such a way that, the expression of Supreme Leader about these three prominent Imams has in this respect put in one section. In the first section, political life of the Holy Prophet of Islam has been briefly scrutinized, which is worthy by considering the events of this period as a mirror that displays the entire life of Imams (A.S) and being a measure and an element for understanding the initial movement of Islam in duration of

250 years. Three sections of this book are an exhibition to socio-political status of Islamic community more especially after the tragic occasion of Imam Hussein's revolt until the era of Imam Sadiq (A.S). Gaining such information respectively, would help clear apprehension about the **250 years old person**.

Broadly speaking, the explanations in this book are speeches and written articles taken from the Supreme Leader. Therefore, some parts of the book have directly encompassed texts as it has also included the oral presentations of the Supreme Leader. In this case, it is pensionable to the reader to be attentive when reading. Likewise, in regarding to the sense that the book has direct manuscripts from the Supreme Leader, owing to this, maintaining the principles of writing and editing has been the duty of the center of Sahba, however, all the different principles in this book are being carefully observed by the reader.

In that total account, it is possible to make different paragraphs and abbreviations as in respect to Imams (A.S) such as; (A.S), (s), (S.A) inside the brackets. Additionally, the contents footnotes which have necessity of mentioning their references at the end assignably have been mentioned. This point, has located to the foremost condition in the books of those loyal rectors and Islamic sentry magazine.

In the essence of preserving the contents, in other bounded occasions, the information which were about special events in contemporaneous period or it had none of any direct scripts, or being eliminated or because of being intermingled with other different regions, or have been transferred to relative areas. These places have been represented by this sign (...).

Throughout the contents, various verses and traditional quotes are beholden, expressed in Arabic accents by Supreme Leader; it appears that after intentionally the leader expresses in Arabic phrases, valuable purpose and that there is more acquaintance on audience familiarity

with Arabic fluency, the more familiar with the language, the greater comprehensibility of verses and traditional narrations it becomes. As the content of the book “a person of 250 years” is after conveying the bumptious connotation from the route and cross-purpose of the zealously life of the Imams, there-upon, prior to go into broad history books and manuscripts its important therefore to start with historical meta-analysis. Which instead of explaining the life events of the Imams, has extendedly presented the life of each of the Imams by considering the appropriate historical era and by also keeping in mind the main goal of which all Imams were after. Therefore, the more the historical knowledge of life of these great people gained by the dear reader, the better and melodious it will therefore be on the understanding of a person of 250 years for him.

Finally, it is worthy of mentioning that the extensive nature and mass of the collection of facts presented by the Supreme Leader which is about different angles of life of the Imams, specifically about the Holy Prophet of Islam, The Believers’ Leader and Chief (*Amir al-Mumineen*), and Imam Hussein (A.S), as well as about individual biography of each of the infallibles, has been quantitatively than this quantity published in the book named “**250 years old person**”. Hence this book could be useful in an attempt to entering the noble knowledge of the infallible Imams in the speeches and presentations by the Supreme Leader.

After thrifty reading these manuscripts, you might question yourself, how can it be potentially possible for someone having done such a strong finesse and outstanding research in the life history of the Imams beside involvement in so overcrowded and composite areas in political activities [such as; extensive contentions and struggles before revolution and being in charge of the top responsibilities of his country after]? Perhaps as usual, this can be easily accomplished by a very common man who has been engaging in studies and extended

research in various resources. However, it is almost impossible replying to that wonder by ignoring God's Mightiness and ability on his continuance Wilayat as He is our only everlasting master. What just remains within the Godly power of appointment, is his ordainment as lieutenant of the Imam of the time [May God fasten his interval and arrival]. And, God has in the major absence of the last Imam made him an inheritor of the Prophets and the Saints of his. It was not only by scientific effort in the numerous resources, but also by tireless diligence in practical obedience to the biography and route of one's infallible primogenitor in entire life affairs. The end result of this nice tree [Godly Wilayat], is not only that he became puissant and pundit professor in the faculty of history, but also he was made fountain of wisdom which some of its works is the book named: "**250 years old person**" May beatitude be to whoever fills fully his soul with Godly Wilayat.

Publisher's Preface

In the Name of Allah, the All-beneficent, the All-merciful

The unfamiliarity of infallible Imams (A.S) is not limited to their living period, but rather their life's important dimensions and conduct [Sirah] were not known during the later years continuously as should. We can say without any doubt that the books written during these centuries have prominent values, because they could transfer a bundle of narrations according to the life of these Islamic leaders for the coming and current generation.

We should choose the lives of Infallibles as the role model and lessons not only as the valuable and prominent memories. This purpose is not impossible without paying attention to their political attitude and method. Despite of what is apparently seen, the life of Shias' Imams is a continuous and long movement in overall which starts from 11th Hijrah and had continued for 250 years.

These Holy Figures are one light and their goal and purpose one also. As narrated:

كلهم نور واحد

All of them are one light!

All what done by Imams during the 250 years is an action of a Perfect Man with one goal, but in different tactics.

The book which is on your forward, named by "250 Years Old Person" and taken from the detailed statements and expressions of the Great Leader and Guardian shows a survey on the every one of the Infallibles' political life with paying attention toward the related historical context and one purpose and goal which is chased by these Holies.

We should mention this point here that measures of expressions stated by Ayatullah al-Uzma Imam Khamenie about the different dimensions of Imams (A) specially The Holy Prophet (P.B.U.H), The Believers' Leader and Chief (*Amir al-Mumineen*) (A.S) and Imam Hussein (A.S) and same like about the individual conducts [Sirah] of every one of the Infallibles (A.S) are so more than what published in the the book "250 Years Old Person". Hence, this collection is

presented about every one of the Infallibles (A.S) separately, may it would be a useful starting for entrance in the pure knowledge of our Holy Imams in the expressions of Great Leader.

We expect that Al-Mighty God will bestow us to follow and obey the conduct [*Sirah*] of these Holies.

With the Best of Wishes

Muhammad Salar
The Incharge of International Affairs
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Introduction

Estrangement of Imams have never been reached to an end all over their period, rather all centuries long, and it is possible disregarding other profound dimensions to say that the historical alienation of these magnanimous people continued to a certain extent. Undoubtedly, any written materials and scripts which were being recorded in these centuries, they have valued uniquely for the reason that they managed to keep the collections of narrations which were about the biography of these estimable to be the remembrance of future generation. However, an element (Hot political combat) which is making up the outspread-life of guidance of Imams (A.S) during 250 years long, in the midst of Qu'ranic verses and traditional narrations and biographies in consideration of knowledge and spiritual aspects are missing.

The Imam's life-style for us should be our role model and effective lesson not only valuable and magnificent memoirs, but, without considering their political-strategy and the features we cannot gain anything from them: meaning that it is important to look into their way of living. Personally, I'm interested in this post and I have found that their way of living arouses and holds my attention. And it is not bad to say that this notion for me developed during the year 1350, the period of baleful and affliction and affection to difficulties. Though, being that this great combats were done in position of sacrifice the propagation of the oneness of God and his kingdom, I became concerned but one point which just came abruptly into my realization was the life of these infallibles in addition to its wide disparities –in such a way that others in some areas of this biography have felt inconsistence- has continual progression and it is all the way starting from the year of tenth and eleventh hijr to 250 and having a continuance reaching to 260 - which is where the first minor absence

began (Hidden from public view) - where the time of Imams (A.S) finalizes.

These infallibles are one, with one similar characteristic and personality. And none can dare to doubt that they are in sighting to one destination and target. Therefore, for us instead of working out separately or one by one on Imams biography as such; Imam Hasan Mujtaba (A.S) on his side, Imam Hussein (A.S), and finally Imam Sajaad (A.S) on his side as well – so that on certain occasions or in certain cases soaked into great dangerous due to the presence of apparent differences and disagreement in the biography of these three Imams – importantly, let us assume that someone has existed to 250 years, and in the year of eleventh of Hijrat, Steps has laid out in a way and traversed up to the year of 260 Hijir, which will consequently, allowing a reader to understand the movements of this great and inerrant man. Every man who luxuriates his intellect and wisdom in within a long-term movement, he will finally gain tactics and options in his movement. In some occasions the movement can be postulate, hasty and slowly and sometime it might be plaudit and wise to retreat, but the same retreat, in terms of the people who are familiar of his knowledge and intellectual and also his ambitiousness, this state is regarded as a foreside step. In this view, the life of these Imams; The Believers' Leader and Chief (*Amir al-Mumineen*), Imam Mujtaba, Hazarat Abi-Abdillah with the eighth Imam (A.S) –reaching to 260 years- it is a continuance movement. This is what I came to realize that year and I entered in their biography research, I took another look once more, and the more I proceeded, the more the idea was confirmed. By considering the point that the continuance life of these holy and inerrant Imams (A.S) aside has political aspect, it is important to take an independent special topic into a consideration, Insha'Allah, in the incoming sessions I will plunge into these matters perfectly.

To begin with, what are the political-combat and the acute political battle which are being proportioned to Imams (A.S)? The intent is that; the struggle of infallible Imams (A.S) were not just based on theological knowledge and rational dialects such as; rational dialects that you see during this era of Islamic history like Mu'tazilites and Ash'arites and the forth. The aim of Imams (A.S) from these informative meetings, lesson and expression on discourses, quoting education to people and Islamic laws exposition, was not because that the school of Jurisprudence and Theology was depending on them; to a way that they could a hundred per cent prove their idea to their opponents, but the matter was more than this. The same thing applies to the armed fights such as; in the period of the Zaid and his colleagues, so as Banil-Hasan and the other from the family of Ja'far(A.S) and the likes, in the life history of Imams hadn't have such what is seen. As might be expected, in general again they were not committing mistake, far more, they could fall onto mistake in terms of the absence of penchant to armed combat. Some of them they were putting integral furtherance, and also participating on deploy [I wish someone from the family of prophet (s) came out for justice, I would take care of his family well being]¹. Giving honor and financial assistance, giving accommodation and even in the hiding state and the like. But from their chain as we know, none of them could go for armed combat with the view of Imam and respected man. The political-combat, not the first one nor the second, is refers as the struggling with only one political goal. And what is that political goal? It is the establishment of Islamic State and in our term is the; Alawite regime. Imams (A.S) from the moment when the Prophet (S.A) deceased up to 260 year, they were figuring of laying down and

1. Bihar al-Anwar, V.46,P. 182.

establishment of the kingdom of God among the Islamic societies, this is part of initial claims. But we cannot say that they wanted only to establish the Islamic State on their period –meaning each and every Imam laying down in his own time- ; there were differences in accordance to terms or time like the medium and long-term portrayal as well as short-term period of time. For instance in the period of Imam Mujtaba (A.S), according to my point of view questing in the constructing Islamic State there was a limited time. Imam Mujtaba in response to the question of the man –Musayyab bin Najaba and others- whom were saying to Imam that; why you are silent? he was saying: [*I do not know –maybe it is a trial for you and an enjoyment for a while*]¹ and during the time of Imam Sajad (A.S) in my regard, there was a medium term, when it comes to this turn, all available references and contents related to this I will explain them thoroughly. In the time of Imam Baqir (A.S) there is much probability that this regime had short-term. From there, after the martyrdom of eighth Imam, there are a lot of suggestions about long-term, for when? There were different occasions, but, it was always there. This is what it called Political-engagement.

All the works of Imams (A.S), except the spiritual obligations that has inter-connection to the personal matters towards God –between God and him- which is lesson, discourse, knowledge, theology, educational arguments, political arguments, proscription, advocating other group and rebound the other. So that, they consequently establishing the Islamic State, these are part of allegations. **1365/4/28**

Were Imams (A.S) fundamentally had typical political living or not? or were they just been a group of educatees or just people who believe and help to spread the doctrine of another (adherent), or

1. Surat Al-Anbiya: 111

putting away their own enthusiastic or, only teaching the regulation of prayer, Zakat, Hajj, Islamic ethics and morals, gnosis, fundamental religion principles and lecturing lessons? Or no, except what have been explained and became widely known and passed on, it is one of the targets in the life of Imams (A.S) and precisely that is a very political life we are talking about - this is the foremost point which needs to be taken into highly consideration. This issue would have been better to be elaborated reasonably and widely if there were enough time. I am going to point out the fundamental objections so that those who have fervency of tracing the matter, they will go for further reading in historical books and going through into tradition quotes, from there it is going to be understood how reality was the life of Imam Mussa bin Ja'far(A.S) or our other Imams which is up to now unknown, unsaid and incognito. Imams (A.S) after felt that, they were within the perimeter of Imamate and so Ahlul-bayt, and that the target of the prophet has not been fulfilled [*..and to purify them, and to teach them the book and wisdom*]¹. and from the time they came to understand that the establishment of Islamic System, is the same as to institute the Islamic World Regime which is relevant to what the prophets wanted to do in the emergence of their mission that was totally forgotten, and that the fields for Imamate and prophecy were monopolized by; kingships, Leverages, dictatorial regimes, Caesars, Alexanders kingships, the ranking of tyrants and other Ruffians of the time in the name of succession in the family chain of Bani Umayyah and Abbasi came in charge in such a way that, they made an effort to bring their own exegesis and commentary, and hypnotizing people under insidious activities so that they could achieve their agendas, just in aftermath of their realization to the Imams (A.S) plot.

1. Surat Al-Imran: 164

When I am saying Imams (A.S), I mean the whole chain of them from The Believers' Leader and Chief (*Amir al-Mumineen*) to Imam Askari (A.S), I have repeatedly said that the life of Imams (A.S) have lasted 250 years and it is being assumed to be one's life expectancy- 250 years old person- and they are not segregated ((All of them are one light))¹. Anything which was said or an action Pursued by each and every one of these Imams (A.S), actually the same implementation also have presented by the rest of Imams (A.S). A person who has existed such 250 years, the entire work accomplished in the 250 years long, it is a duty of one an intended goal, done with different tactics.

The Imams (A.S) when they realized that the religion had stricken into alienation and that the Islamic community had not taken an effect. They eventually put the most basic aggressive measurements, as such, introducing Islamic as well as it's teachings with total accuracy. Islam on the glance of those who were in comfort of the power throughout this extended time, it could be something bothersome. The same Islam of prophet Muhammad (s.a.w), the Islam of Qur'an, the very Islam gained from great battles like; Badr and Hunain, the Islam against idol worshippers, against discrimination, backing up the helplessness, the Islam which was not suitable for those who had excessive pride feelings, people who wanted to live as Pharaoh who was leading luxurious life such as Namrud, it was totally impossible for them to have a reassembling life to that of prophet Ibrahim and Moses (A.S). Therefore, they were enforced to misrepresent Islamic doctrines, it was impossible at once to keep Islam away from the mind of people

1. Uyun Akhbar il-Reza (A.S) /translation of Ghaffariy and Mustafid, V.2, P.417

since people had believed in Islam; they were obliged to change the initial core of Islam and empty it's real teachings.

This is similar as you know to what you have experienced during previous regime; in accordance with the Islamic manifestations were taking place. This previous regime were not against the Islamic parades, rather, the core and meaning of Islam, crusade of Islam with the commanding of good and forbidding of evil as well as with articulation of real teaching of Islam, for what reason?. But, they were corresponding to what was not against their interest. This state or condition had taken a shape also in the successorship of Umawiyy and Abassi, so in order to allocate Islamic destination improperly, had to hire authors and rhetoricians to play their pivotal role in misinforming and diverting people from the right path. They were offering money for writing and composing narrations which could bring their glorification. It is said that, when Sulaiman bin Abdul-Malik was dead we saw books of a great scholar – whom I am not going to mention his name- being carried away by carriers away from the book shelf of Sulaiman bin Abdul-Malik. Thus, this author and the great traditional narrator who has outstretched fame in Islamic scripts had been writing about Sulaiman bin Abdul-Malik. Alright, do you expect any sort of written underestimation about Sulaiman bin Abdul-Malik? Sulaiman bin Abdul-Malik who oppresses, who drinks beer, putting Muslims and poor people under pressure, who promotes discrimination amongst the people, taking people's properties, which Islam accepts such bad activities and actions? This great Islamic community's inconvenience was there during the first centuries. The Imams (A.S) were experiencing that the valuable heritage of the Prophet (s.a.w) was misleadingly articulated such as Islamic laws that were supposed to be remained all over the time for the guidance of the people. One of the foremost targets of the Imams (A.S), was to lay down the Islamic

teachings accordingly and interpreting Qur'anic exegesis genuinely also puzzling out against distortion and misrepresentation of facts.

Just look at words of Imams (A.S), you will see that what is said in different places are a viewer of things that in the name of Islam, were said by scholars and tradition narrators who were belonging to systems of regime and government, were rejected by the imams and they were instead explaining the realities and Islamic laws in details as this was their great basic goal. This duty itself has political nature. This is to say that, when we know that distortion and misrepresentation of facts, is done by instigation by the kingship and caliphate and, hiring of people to write only by looking at the scholar's manifest for wage, it is obvious that if someone acts against such misrepresentation of facts, in frankly speaking that person has made a ploy against the politics of the rulers and the kings. Nowadays, there are some hired scholars and authors by administrations in some Islamic countries writing books so that they evoke disunity among the Muslims, or, for other Islamic brethren's faces should appear bad and ugly, and if an author in those countries comes out and writes a book about Islamic unity and brotherhood among Islamic communities, his move is regarded as a political one; but in other sense it is against the administration's policies and agendas. One of the styles of Imams (A.S) inside their activities was, whenever they were educating the Islamic laws it doesn't mean that by that time among the Islamic communities were not circulating. Why? It is because every corner had people who were aware of Qur'an, traditional quotes which were been narrated from the prophet (s.a.w), other narrators had thousands of Hadiths, disregarding geographical regions such as those from Mecca, Medina, Kufa and Baghdad but, entire Islamic regions –look into History- in Khurasan, where a young scholar compiled one thousand narrations. In Taberestan a great scholar had narrated thousands of Hadiths from the prophet and his companions. There

were activities; Islamic laws were also being presented. The only thing which was not done was: the fully explanation about Islam in every areas and affairs within Islamic societies, this was an area which Imams (A.S) wanted to step on, this was one of the fundamental responsibilities for Imams (A.S).

Another important issue was to indicating people about Imamate. Thus, Imamate is statesmanship for Islamic society. Because major and significant issues which were not ready understood amidst the Muslims were that of Imamate, and practically according to the speculation were also twisted. Who is Imam of the Islamic Society? Things reached to an extent that those who were acting irrelevant to Islamic laws publicly, shamelessly began the allegation that they were eligible to prophet successorship. There was no need to obscure things, because people were seeing on their own a drunken and an imprudent caliph standing on their front for Friday leading a prayer and praying after him. People knew that Yazid bin Muawiyah had psychological affections and a person who was practicing big sins. Concurrently, when it was said to people let us stand against this tyrant, they were saying "We have already swear allegiance to him, so there is no need to stand against him" Instantly, people were not clearly understanding the virtues and attributes of Imamate. They were thinking that it is possible for the person who has no morals and spiritual values to hold Imamate or leading Islamic society, a person of sins, misdeed, and an oppressor, who is acting contrary to the teachings of Islam and Qur'an, people were not considering this.

This was overwhelming challenge more specifically by considering the substantial polices of the system and its influence to the community, it was a very great danger in the Islamic world. From this case, Imams (A.S) knew that it is important to ponder into these two things for people.

One of these two is by saying; Imam (A.S) has such this specifications and necessities whereby Islamic leader also has its specifications too. Being inerrant, being righteous, and possessing knowledge, being with spiritual life, good conducts upon other people and good deeds towards God. Among Imams (A.S) specifications is to demonstrate the Islamic leadership to the people. Secondly, to ascertain who has such qualifications today? They were averment and introduce themselves to people; this is one of the most crucial work and political education.

If Imams (A.S) had only these mentioned works, it was enough to say that their life from the beginning to the end was political movement. Every occasion of their interpretation, and Islamic education, they could perform a political action as well. And in time when they were clarifying about Imams (A.S), again political action was in the play. This means that, Imams (A.S) their education to the people it constitutes these two specifications, titles, and two thematic which I have explained again their life was a political life, but they did not suffice into these matters. In addition to all what explicated, Imams (A.S) at least from the period of Hassan Mujtabah onward they carried out an underground movement of political and revolutionary with the intent of sweeping and pre-empting the tyrant government. No doubts that Imams (A.S) had this movement. Unfortunately, what I am explaining is an issue which is unclear, and has not been brought into the biography books of Imams (A.S) such as; the life of Imam Sadiq (A.S), Mussa bin Ja'far and in other biography of Imams (A.S).

Although there are many evidences that prove that the Imams (A.S) were struggling to establish extensive political movement, it is still untold and unmentioned and it is a major shortcoming when trying to understand the life of the Imams (A.S). But, the reality is that the Imams had begun this movement. Therefore, ladies and gentlemen should know from this summary that Imams (A.S) since the time they

were becoming successors, one of the priorities was political combat, which was a political effort of overcoming the system. This political endeavor is similar to all other endeavors which are also used by those who want to establish a system, this was also being done by Imams (A.S).1364/1/23

All these conflicts you see, which are found between Imams (A.S) and the autocrat systems were all along the period of the Imams (A.S) deriving from the same political endeavor. Those who were disagreeing with our Imams (A.S), were poisoning Imams, killing them, detaining them, blockading them, their quarrels were rotating around the government arrogations of imams (A.S). However, you see that between the invitation and propagation of Imams (A.S) the word Imam and its related issues are so wide and sensitive, thus, when Imam Sadiq wants to make assertion of Islamic sovereignty and political power he says: ((Dear people! the Messenger of Allah was the Imam)) he was standing in the midst of the people and saying; dear people! –In the crowd of people at Arafat-: ((The Messenger of Allah was the Imam)), Imam of the Community, he was the community rector, ((next was Imam Ali (A.S) bin Abi-Talib, then Al-Hasan and then Al-Husain))¹ up to his own. That means; entire moots with their opponents and issues about their companions and their engagements, this was the same system and autonomy and vilayat in general and Political strength on people, regardless the spiritual status.

Sometimes there were some people in a community during the time of the caliphs, who were practicing temperance, who were people of knowledge and were also well known in exegesis grounds and many others. Caliphs, not only did they respect them but also they were sincere to them. They were showing regards to them, they were

1. Al-kafi, V. 4, P. 466.

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approaching them and requesting some advice from them. Why? It is because these people had no any political idea, some of them were Hassan Basariy, Ibun Shubrumah and Amru bin Ubaid.

The First Chapter: The Great and Holy Prophet

The paramount duty of the prophet of Islam was invitation and call of people to truth and reality and crusade in this invitation mission. He never became a stricken and a victim of disruption of tenebrific world of his time. Despite being alone or having small figure of Muslims by that time, he was never alarmed by the haughty Arabic leaders, immoral energetic people, and, even though people by then had hardly tasted the taste of knowledge and wisdom, he repeatedly and patiently conveyed message of truth and reality till when he managed to get a larger number of people whom he converted to Islam and established Islamic government of which he himself became its president. This government too had numerous enemies; Arabic indigenous enemies who were well equipped in terms of weapons -terrible situation found in deserts of Saud Arabia and Yamamah¹- were scattered everywhere and Islamic call had to reform and correct these resistant people. And what about those two great kingdoms of that time; Iran and empire of Rome to which the Holy prophet sent many letters, argued with, declared war against and his Islamic government was economically sanctioned whereby people of Madinah did not even for several days managed to get bread to eat. Many different blackmails and threats enveloped the prophet from every direction. Some Muslims were becoming anguished, some shaky and some were even encouraging the prophet to have harmony and unite with the enemies to someway. Nevertheless, the prophet did not feel any kind of lassitude at that juncture. Instead, led the Islamic community to progress till where they attained sovereignty and authority; it was the same community which by the blessings of resistance by the prophet in distinct fields of

1. Wide area in Saud Arabia- between Najd and Bahrain-with many villages and fountains.

invitation and wars, became the first authority and sovereignty after numbered years.5/7/1370

The Ordainment of the Prophet the Preamble of Awakening

The prophet himself according to frequent tradition said; “*I was prophetically ordained for the completion of good ethical standards and degrees*”¹. Ordainment for this target and goal came for an ethical betterment of the human soul, and that, it should attain generality and total perfection. Unless someone’s ethical standards are perfect, the Almighty God cannot give him this serious great mission; that is why God at the first of prophetic ordainment of the last prophet said to him that; “*and indeed you possess a great character.*”² The moral being of the prophet, was such a perfect one that the Almighty God saw it to be beneficial for His revelation. And this is related to his life before his ordainment; it is reported that the Holy prophet had during his infancy traded by which he got enormous income and that he gave all that income to poor people. This was time before revelation and at the end of his gaining soul perfection. The Holy prophet was climbing up of mount Hara and was looking at Godly signs; at the sky, at stars, at the land and at those creatures on earth that have different emotions and ways of living. He was seeing divine signs in all these creatures and his humility was increasing day by day, therefore, recognizing and respecting the truth, Godly prohibition, divine will and his buds of good ethics was greatly growing every day. It has been narrated that; {The Prophet (s.a.w) was the most intellectual and the most generous among the people}, before being prophetically ordained, the soul of the Prophet (s.a.w) was day by day getting weightier, till when he became forty years old. {when he reached forty years, God looked at

1. Explanation of Usulul-Kafiy, by Mulla Sadra, V.1, P. 420.

2. Surat Al- Qalam/ verse 4; “and indeed you possess a great character ”.

his heart and found it the best, the most splendid, obedient, fearful, and submissive of all}; in this age forty years, his heart became the brightest, the most fearful and capacious of all hearts for obtaining Godly message. {God allowed doors of the heavens to open and they became opened while the Holy Prophet (s.a.w) was looking at them}. When the Prophet (s.a.w) reached this light spiritual stage and climax stage of perfection, it was when God opened the heaven doors and of spiritual world for the prophet. His eyes found a way to the spiritual worlds and metaphysical one. {And God commanded the angels to descend from the heaven and they came down while the Prophet (s.a.w) was looking at them}¹ The Prophet (s.a.w) was seeing the angels and they were holding conversation with him, he was hearing their words, till when the angel Gabriel the honest, descended and said to him {Read!},² this was the preamble of his prophetic ordainment.

This incomparable divine creature, the person who before revelation reached this stage of perfection, from the very day of prophetic ordainment, he started a tough jihad, and he brought the hardness of this jihad to an end of twenty three years. His jihad within inside him, Jihad which was engaged in order to educate the people and the one that was targeted to the oppressive environments, in which The Believers' Leader and Chief (*Amir al-Mumineen*) says in Nahjul balaghah: {The ethical deterioration and devilry destroyed the people and by its strong poison demolished them and it sustained its position}³ The act of riot has pressurized people such as; worldly lust, being driven into bad desire, oppression and abuse, strength people who were stretching their hands to weak people without any barrier.

1. Bihar al-Anwar ,V.17, P. 309

2. Surah ' Alaq : 1

3. Nahjul Balaghah, Sermon: 2

This challenges and oppression was not only found in city of Mecca and Arabic peninsula, but it was also in the most civilizations of those days; in the Roman Empire of and imperial regime of Iran in that time. Look in the dark pages of history. They have engulfed all around the life of people. Struggling to defeat this great authority and continuous effort and forbearing the weight of the Godly revelation started from the first day of ordainment. The divine revelation was continuously like limpid water which flow to several lands, descending to the Holy Prophet (s.a.w) and was empowering him; he utilized all his effort to put the world under a great transformation and he successfully managed.

The first cell of statue of the Islamic nation was during the first days structured by the Holy prophet; it was as strong pillars and foundation upon which the Islamic nation had to be built, the first believers, peoples who had knowledge, brevity, brightness by which were capable to understand the message of the Prophet (s.a.w) and depend on. {Therefore God prepares the heart of whoever wants to guide for accepting Islam}.¹ The prepared and opened hearts to welcome the divine education and divine instruction were made by capable hands of the Holy prophet. These brains became bright, their will of welcoming the reality were increasing daily, an event which you and I cannot imagine. This seedling germinated between strong uninfluenced stones in an environment where things were ignorantly valued, prejudice and bias, exercise of deep hostility, brutality, oppression and unregulated mixed carnality which was forcing people and was stable. {Desert trees, their furniture are hard and when burnt, their flames go higher}² the trees which The Believers' Leader and

1. Surah al-An'am:125

2. Nahjul Balaghah, Sermon: 45

Chief (*Amir al-Mumineen*) says are of this kind of seedling. There is no any storm that could shake these green areas and trees where their roots were penetrated into the stones. Thirteen years passed after the Islamic community, and the civic community and the prophecy was built on such concrete floor.

The Underframe of the Islamic Authority

This construction of a nation was not only based on the politic; one of its parts was politics. Paramount part of it was upbringing of each and every person individually; [*it is he who has sent amongst the unlettered a messenger from among themselves, to rehearse to them his signs, to sanctify them, and to instruct them in scripture and wisdom*].¹ {*to sanctify them*}; each and every person individually was getting under the upbringing of the prophet. The Prophet (s.a.w) was teaching the people individually. {And he was teaching them the book, wisdom and philosophy}. Wisdom is a bit one step higher. It was not only a matter of teaching them regulations, principles and laws, but he was also teaching them wisdom and philosophy. He was opening their eyes so that they could see the facts of the world. The Prophet (s.a.w) was continuously carrying out this duty during the last ten years of his life. On the other hand, politics, managing the government, defending the epicenter of Islamic community, extending the verandah of Islam, paving ways for the people outside Medina to gradually one by one enter the bright arena of Islam and its knowledge. On the other hand upbringing of people one after another. These two duties cannot be disjoined from each other. A group of people have just picked up only Islamic issues and ignoring politics from it and yet they know that the Prophet (s.a.w) himself just after he managed to rescue himself from the hardships of Mecca and migrating

1. Surah Al-Jumua: 2

from Mecca to Medina, the first thing he did was the political step. Establishing Islamic community, Islamic system, Islamic army, jotting letters to great politicians of the world, entering in great personal political arena of those days was certainly a political move. Therefore, how can it be possible to distinguish Islam from politics? How can politics be interpreted and take a shape without Islamic guidance? *[(so also on such) as have made Qur'an into shreds (as they please)]*¹ Some people have divided the Qur'an into two parts. {They believe in some verses of the Qur'an and disbelieve in the others}², they believe in worship of the Qur'an, but they discredit in politics of the Qur'an. *[we sent aforesaid our messengers with clear signs and sent down with them the book and the balance (of right and wrong), that men may stand forth in justice]*³ What is meant by the word "the balance" in this verse? It means the sustainability of social justice in the society. Who can successfully accomplish this work? Establishing a community while justice is with it, it is a political work; it is a work of administrators of the country. This was the target of the prophets. Not only our Holy Prophet, but Jesus, Moses, Abraham and all Godly prophets were after establishing Islamic authority and system. **31/ 5/ 1385**

Biography of the Holy Prophet (s.a.w) in the period of ten years of Islamic governance in Medina is one of the luminous eras of administration in human history. Considerably, it is very important to recognize this influential short period, which was replete by extraordinary responsibilities. The second term of his prophecy, it is in Medina where this period extended up to 23 years. Thirteen years in

1. Surah Al-Hijr: 91
2. Tuhful Uqul, P. 485
3.

Mecca was the first season-which is considered as the preface of the second term-and nearly ten years in the city of the prophet, which is a period of laying down the framework of Islamic system and constructing the model for Islamic reign and an exemplar for forevermore and for anywhere. Of course, this is the only absolute model and there is no analogous apart from this perfect sample all ages through, and by looking at this perfect sample, we can discover the indexes and the indicant. These indicators are for the people and the Muslims which can be used to judge the systems and the people.

The migration of the Prophet (s.a.w) to Medina was purposely for fighting against and abolishing the oppressive environment, the roughneck and political immorality, bad economic and social matters which were dominant by then. It was not only a matter of clashing against disbelievers; the matter was not a regional, but was a global one. The Prophet (s.a.w) was after this aim that wherever he lucks into a favorable environment, would plant a seed of his divine theological thoughts; willing that by the support of this good weather the seed would germinate; the target was of bringing the responsible and freedom message, vigilance and providence to all human beings. This was possible to be done only by establishing an authority and a model. Hence, prophet's migration to Medina was aiming at establishing that sample of system and that model. The capacity of continuing and keeping themselves closer to that system was fundamentally based on their ambition. The Holy Prophet (s.a.w) makes the sample and displays it to the entire people. The system that Prophet (s.a.w) made has many indexes from which seven of them are more professional than the rest.

The first index is faith and otherworldliness. The motive and the real engine of the prophetic authority is the faith which emanates from brains and hearts of the people which brings and lets arms, legs and their entire parts to locomote towards a correct direction. Therefore

the first index is blowing and empowering the noble-mindedness of the soul, spirituality and offering rightful beliefs and faiths to people. The Prophet (s.a.w) begun this while in Mecca and he firmly hanged its flag in Medina.

The second index is justice. Cornerstone of any work is justice and giving dues to the owner -without any heed and regard-.

The third index is knowledge and education. The foundation of everything in the prophetic authority is knowledge and vigilance. Knowledge never blindly lets someone to move; by awareness, education and the capability of distinguishing, it changes people from being told what to do, to a level of knowing what to do.

The fourth index is purity and brotherhood. In the prophetic authority, quarrels that come from superstitious motives, personal, bad seeking of profits is abhorrent and it is battled against. Islamic arena is an arena of sincerity, brotherhood, togetherness and communion.

The fifth index is ethical transformation. Islam by this index makes sure to internally clean the people from rotten ethics; it makes a person to be of ethical and cleaned one; *[it is he who has sent amongst the unlettered a messenger from among themselves, to rehearse to them his signs, to sanctify them, and to instruct them in scripture and wisdom...]*¹ Refinement is one of the important basic rudiments; the Holy Prophet (s.a.w) was doing upbringing of the people one after another.

The sixth index is gifting power to people and advocacy of honor. The prophetic community and administration, is not underdog, dependent, waiting to be helped and a beggar, it is a dear one, authoritative and decisive; it struggles to secure its recognition and it develops its service and job.

1. Surah Al-Imran: 164

The seventh one is working and sustainable development. There is no pause in prophetic administration; only orderly and neat movement and progress. It does not happen that one time people say it is over, let's sit and relax! There are no things like this. Of course the job we are talking about here is an enjoyable and breezy one; it is not irking and boring one, tedious, tiresome; it is a work that brings joy and rejoice, energy and strength and ardency to a person.

The Prophet (s.a.w) went to Medina to establish this administration, complete and make it as a sample in history forever so that everyone who can, should do that in any period of history and attract people to come to such a better model of community. Of course creating such a community needs noble beliefs and humanity.

Rightful faiths have to be there at first for this administration to take place. The Prophet (s.a.w) had already explained these faiths in the subject of Oneness of God, dearness, and in all Islamic teachings during a period of thirteen years in Mecca; in Medina and all time of his life after his ordainment till death, he was perpetually delivering these thoughts and teachings (as these were bases of the system).

Secondly, bases and personal pillars are essentials upon which this system should be built. Islamic system does not depend on a person's potential. The Prophet (s.a.w) had already brought most of these pillars in Mecca. A group of honorable companions of the Prophet (s.a.w) -with different degrees that they had- was a result of effort of Prophet (s.a.w) during a difficult period of thirteen years in Mecca. A group of people in Yathrib (Medina) which before migration came into being; such as Saad bin Ma'adhiha, abi Ayyub and others. Just after his arrival in Medina, the Prophet (s.a.w) started his fostering and progressively capable managers, great men, audacious ones, forgiving ones, believers, energetic and wise, entered Medina as a very firm pillars for the lofty and upstanding building.

The city of Medina was named Yathrib before migration and was named {the city of the prophet} after migration-this was like the breeze of spring that outreach in arena of this city and it was like freedom has come; therefore hearts woke up. This was when people heard that the Prophet (s.a.w) has entered Quba, is a place near Medina city and the prophet (s.a.w) stopped there for fifteen days. An Interest of the people to see the Prophet (s.a.w) was arising every day. Some people were going to Quba to visit the prophet. And some were still waiting in Medina for the prophet's arrival. When he stepped into Medina, that interest and breeze increased and converted to a storm in hearts of the people. They suddenly felt that their rotten faiths, bias, bad passions, have been rubbed and that, new ways and paths towards realities of the world nature and also that they have known ethical values. It was this storm which created the revolution in their hearts; then it spread outside Medina after. After that it embarrassed Mecca and at last it went far to the two empires and great nations in that time; it went elsewhere, it shook the heart and it brought change in hearts of people. Muslims conquered Iran and Rome during birth stage of Islam as they saw that these two nations were the barrier and burden to Islam and after this occasion their faiths were growing in their hearts. People who had an intention of attacking as soon as the saw them, their hearts were been flooded by the faith, The sword was for removing hindrances and barriers; everywhere was attacked by this storm and those great two empires were also deeply attracted by the Islamic system. All these were taking place during the period of forty years; ten years before death of the Prophet (s.a.w) and thirty years after.

The Prophet (s.a.w) began his work just after his arrival in Medina. One of the tremendous aspects of the life of the Prophet (s.a.w) was that during these moments, he hardly roared out of great responsibility. The Prophet (s.a.w) never been seen of being dredged

from the brightness of the spiritualism, his educating, his guidance and upbringing. All his wakefulness, his sleep, his mosque, his house, his battles, his going to alleys and markets, his family life and wherever he was, it was a lesson for people. What a wonderful blessings in this age! The Holy Prophet (s.a.w) was the one who had filled the history with his divine thoughts and influenced it- I have repeatedly said this, most of the connotations which had been looked into in next centuries for the benefit of the human being; such as the connotation of equity, brotherhood, justice and democracy, all these are the end result of his teachings; there were no these teachings in the other religions or maybe were not at stage of appearing. The Prophet (s.a.w) did only political and administrative duties in period of ten years. What a blessed age! The Prophet (s.a.w) had shown his position just after his arrival. The camel that the Prophet (s.a.w) rode entered the city of Yathrib (Medina) and people surrounded it. In that time the type of settlement in Medina was that of scattered one; one place had its own houses, roads, fences and own trade which all these were belonging to a tribe; some tribes were belonging to tribe of { Usi} and some to {Khazraj}. When the camel of Prophet (s.a.w) entered Yathrib and approaching the houses, the leaders of the tribes were coming out of their houses and they were stopping the camel which meant welcoming the prophet: Oh the Prophet (s.a.w) of God! Come here! All our house, life, wealth and our relief are yours. The Prophet (s.a.w) said: “please, give way for this camel; {it is on duty}¹ keep a distance”. Then they opened the way. The camel went to a house of a poorest man and sat down. They waited to see who the owner of that house was, they saw it was of abi Ayyub Ansariy; he was the poorest man in among the poorest men in Medina. Abi Ayyub Ansariy

1. Bihar al-Anwar, V.19, P.109

himself and his poor family came and picked up the goods of Prophet (s.a.w) and took them into the house. The Prophet (s.a.w) also went into the house as a guest, and he rejected leaders of the tribes by this at that moment; the Prophet (s.a.w) had shown his position by that action. It became well known that this man is not after money, tribal prestige, nobleness of presidency of a certain tribe and that he does not and will not belong to a brassy intriguer group of people and like. He made it clear to the people and showed them that in public interaction what group he will be supporting and what group will better be benefitting from him. All people were benefitting from the teachings of the prophet, but a person who was more underprivileged, was better benefitting and was compensating his under privilege. In front of the house of Abi Ayyub Ansariy, there was a low land. The Prophet (s.a.w) asked: ‘’ who is the owner of this land?’’, ‘’it belongs to two orphan children’’ they answered. The Prophet (s.a.w) took money from his pouch and gave to them and he bought the land. He said: ‘’We will build a mosque on this land’’. This mosque in reality was a center of politics, worship, public and administration; a centre of peoples’ assemblage. There was a need of center where people should meet; therefore they began to construct the mosque. The place where they constructed the mosque had not been give to them by someone but they bought it with their own money. Those two children had no father, but the Prophet (s.a.w) as a father to them he gave them their dues. When it was arranged to build the mosque, the Prophet (s.a.w) himself was among the first participants or someone who takes part in an activity of construction. He came and took the shovel in his hands and started digging neat holes from where the mosque would be started being belt; he worked as someone else and not as ceremonial. He started working and he sweated a lot. He worked diligently that some seated people spoke to themselves, ‘‘why are we seated while the Prophet (s.a.w) is working like this?’’ ‘‘let’s go and

work as he is doing’’ then they came and belt the mosque within a short time. Prophet, the great leader, showed that he had no any special right for himself. If there was a work he allowed himself to go and have a share of it. He then sketched politics and management of that system. When a person sees that this was being done step by step, wisely, he understands that behind such a great work and strong decision there was something great and cannot be possible by anything else except divine revelation. Even those who want to trace the situation and circumstances of that period of ten years today, they fail to understand. If a person separates each and every occurrence and event of that time from each other, he will end up understanding nothing. He must look and watch how these events were connected to each other; and how this work was diplomatically, with correct accountancy and alertly done. First thing was laying down unity. All people of Medina who were not Muslims, most of them embraced Islam and small figure of people remained non-believers. Additionally, three great tribes of Jews- tribe of Bani Qainiqah, Bani Nadhiir and Bani Qaridhah- were living in Medina; they were living in their special castles which were approximately connected to Medina. These tribes came there one or two hundred years before and the reason for their arrival in Medina, it has a long elaborate story itself. The time when the Prophet (s.a.w) came to Medina, the characteristics of these Jew tribes were two or three things. The first one was that, the basic wealth of Medina such as the most prominent land for agriculture, the best profitable commerce, and the most beneficial industries -gold jewelries and the like- were all in their hands. Most people of Medina when in need of these things were consulting them and were taking loans and were paying gavel. This means all financial resources were of the Jews. The second was that the Jews had cultural supremacy. This was like that since the Jews were people of the book and different information and education,

religious knowledge and issues which were far away from brain of some people of Medina hence had intellectual dominance. Frankly speaking Jews were at a higher degree intellectually; that is why they were mocking other people there. Of course they were showing submission and surrender when approached by hazardous conditions, but they were really at higher level intellectually.

The third characteristic was that they had communication with peoples from far areas; they were not restricted in Medina. The Jews were realities of Medina. Therefore, the Prophet (s.a.w) had to make some calculations for these Jews. The Holy Prophet (s.a.w) established a general collective treaty. When he entered Medina, it apparently without any arbitrary, without the peoples' wish and without the people conferring, became known that the leadership of that community belongs to this man; as natural, personality and prophetic majesty and monumentality made all people submit to him; it was known that he the leader and that they should act according to his pivot and axis. The Prophet (s.a.w) wrote a covenant that was accepted by all. This treaty was about public interaction, transactions and dealings, violence, blood money, prophet's communication with his critical, with the Jews and with all non-Muslims. All these were elaborately written and recorded, and maybe were written on two or three pages of old historical books.

The next paramount action was provision of brotherhood. Superintendence, legendary prejudice and bias, tribal vanity and separation of cortex of people from each other, were the major calamities of dogmatic and ignorant communities of that Arabs' time. The Holy Prophet (s.a.w) broke these by providing brotherhood treaty. He brought brotherhood between a leader of a tribe and an ordinary person. He said you two are brothers; they both happily accepted this brotherhood. He made upper class people sit beside slaves who embraced Islam and by this move; he abolished the all barriers to

public unity. When they wanted to choose someone who will be making a muezzin, despite people with good voice and handsome being many, enough educated and of professional personalities, but from among these people he chose Bilal, the man from Habasha. It was not a matter beauty, voice, and also not of family prestige father and mother; it was a matter of Islam and faith, working hard in Godly path and showing sacrifice in this path. See how he showed the values in his work. Before an influence of his words in the people's hearts, his work and route had already influenced the people's hearts.

Preserving the Islamic Authority

For this measurement to take effect, it had three stages: the first stage was to reduce the system to its minimal form which was done by skeletonizing. The second stage was the preservation of this system. An organism which is flourishing if it is going to be known by the owner of potency; it was threatened and kept in enmity. If the Prophet (s.a.w) was incapable of standing against the foes, with over-carefully observant in order to protect the new glorious born and auspicious, this system would be vanished and all his accomplishments would become unfruitful. From this point, it was necessary to take care of the system. The third stage was the completion and incorporates the structure-frame, because only under framing is not enough, it is the opening move. These three stages are going to be put into elaboration. Laying the basement is at the first stage; simultaneously it is animadversion to the enemies where from there the preservation will have continuity. In the same make up of skeletonize, community and individual structuring has been highly counted and from there it will go onward as well. The Prophet (s.a.w) is contemplating that five basic enemies from this community are threatening this new formed community.

One enemy is weak and non-significant but, at the same time that should not be the reason of inattentive to him. On one occasion, might be possible to endanger a great destruction. Who is that? Are wild tribes around Medinah. A distance of 10, 15 or 20 miles from Medinah, tribes which their entire way of life is warfare, slaughtering and carnage, plundering, and seizing each other. If the Prophet (s.a.w) wanted to figure out the development of good, trustworthy and systematic society he would taken these criteria into account, and the Prophet (s.a.w) had pondered into them. He tightly hold to those who had an element of expedient and guidance, and initially he did not call people to Islam compulsorily; no, impious and heathen were there, but he set a treaty with them to avoid remonstrations. Prophet (s.a.w) on his responsibility was Persistent and constant, which is one thing that I will explain afterwards, according to those who were not reliant and naughty, the Prophet (s.a.w) sorted out and he went for them. Have you heard this story that Prophet (s.a.w) sent 50 people to a certain tribe, 20 people to another tribe? People whose their life and natural was disturbances, infringement and who could not reshaped but only carnage and using their strength advantage to weak people. In this reason, Prophet (s.a.w) went to them and subjugated and indicated them to their right place. The second enemy, are in Mecca which is the center, it is true that Mecca had not prevalent system, but one influential vigorous group and imperious together in Mecca were ruling.

They had misunderstanding to each other, but they had cooperation in against with the religion of Islam and the Prophet (s.a.w). The Prophet (s.a.w) knew that they were the causal to dangerous, as it has happened practically. The Prophet (s.a.w) felt that if he is not going to take an action, obviously eventually they will gain the chance. Therefore, he went to them but not through Mecca. Their Caravan were passing by a road which is closer to Medina, Prophet (s.a.w)

began attacking them which was a battle of Badr, which was most-important battle at the first. He started the battle, and they also came prejudicially and in the manner of Pursuit and obstinacy to the Prophet. **1380/2/28**

According to the promise of God, Muslims were already aware of their victorious upon the group of the Caravan; this was the second year of hijrat. The caravan carried belongings and Quraish's money from Ethiopia to Medina so that they could pass through Medina to Mecca.

For the time when operations of the combatants and the warriors became understood by unbelievers of Quraish, armed forces dispatched towards Medina for defending and preventing their opponent from winning their properties. Muslims were willfully aware that the Caravan was carrying wealthy and different commodities and that they were not well-prepared to approach them. But, the command of God was to confront the combatants of Quraish's unbelievers: [*When Allah promised you (victory over) one of the two companies, (saying), 'it is for you', you were eager that should be the one that was unarmed.*] Muslims knew of their victory, but they were not cognizing that their winning was over the Quraish armed forces. They thought that their victory was upon the arrival Caravan from Ethiopia. The Prophet (s.a.w) changed their route, they were driven to an area where the Warriors were, Caravan left and the Muslims and Unbelievers fought each other at the place called (father). Why God the route of Muslims changed from the fight with Caravan to the armed forces, what was the reason? The reason behind was, the Muslims had a vision, will and Godly ordinance in hunting they had not one aim. [*But Allah desires to confirm the truth with his words....*] Allah wants the truth to take part in the arena of the Universe, [*So that He confirm the truth and bring falsehood to naughty, though the guilty should averse*] He wants to pull out the falsehood which its natural is

spoilable to go for good. Is it not designed to subvert the evil authorities and satanic powers as well as ruffians? Is it not planned for Muslims Ummah to become witness [*That you may be witness to the people*]? Is it not dictum that the flag of the Islam should emerge up and shakes over the eyes of the people? When? How and in which way?

Muslims on that day were thinking that once they attain the victory over the wealthy, Islam will gain strong and look recently made. Of course they had true suggestions but there is another worthiest and superior idea, the superior idea which is that; today we Muslims we have reached to an extent that we can possibly manage to address our concepts and our way to bereaved communities, societies which are living in darkness and obscurity from the truth, a pool inasmuch as has excessive water which can feed into moving waters, rivers, trees and in arid lands, this is superior idea.

If it is planned that Islam should reach to its victory, and if is planned that it should splendidly pass to those infirm inhabitants and bounded ones, and if it is planned to plummet the tyrants and oppressors, this should starts from appropriate area. Muslims affectionally were not knowing where to start from, but Allah was imparting and instructing him (the prophet), and keeping him updated with advanced incidents. Allah was informing him about the coming out of the Quraish with properties and eventually they would engage in fighting with him, even without well-equipped but only with the faith, sometime their enemies will pulled back, and therefore the way will opened for progression, for advancement and for influence of Islam. A way should rendered to strong consolidation in order to open the truth, so that to show them that it is indeed Islam, and he should reputed seriously. [*So that He may confirm the truth and bring*

*falsehood to naught]*¹Oo you Muslims! Officially we have put into the battle against the enemies in which your beat will reveal them the strength of Allah.**1359/7/11**

After the divine victory and successful ending of this struggle with the mercy and graciousness of Allah it became a fortune to the combatants of Islam, but still the enemies have not yet desisted once again they have purveyed and entered into another battle which is Uhud. In the battle of Uhud initially, Muslims with their oneness and cooperation have succeeded, but finally those 50 people who were in charge of maintaining the access of the enemies on top of the hill, instead of not going to get properties and keeping the situation maintained which were attained from their success, they forsaken their duty and go where the properties were gathered, only 10 people left and functioning their duty on top of the hill, once the enemies got this chance they go rear of the hill since there was no enough guards on top of the hill and attacked the Muslims. This attack for Muslims was something complaints, but Islam did not lost the battle, only that they gain the victory on the later on, secondly, the soul of the warlord, courageous and precious like Hamzah the boss of martyrdom was immolated in the way of Islam. Allah almighty is calling the Muslims to contemplation and to byword saying; “we have fulfilled our promise, we said you will attain success over your enemies forcibly” but since there was these three characters and qualities you have finally fought. The three characters refer to as: firstly [*Disputed about the matter*] disunite from each other, the solidarity on the one word and the army, secondly [*you have lost courage*] you have become weakened, from being epic, sensational, preparation and cingulated on the battle and gave up from forefront. Thirdly [*and disobeyed*] you

1. Surah al-Anfal: 8

have refused to follow regulations and pedagogies of the Prophet (s.a.w), warlords as well as those who were responsibilities on you. These three attributes which have found on you, the enemies have encountered an opportunity to invade you from your backside and kill most-important people in Islam, this is a great lost to lose such important people in the Islam world. **1359/2/19**

The last battle which they engaged with the Prophet (s.a.w) – one of the crucial battles- was Khandak. They gathered their forces and they got assistance from others, saying we are going to Muhammad (s.a.w) and we will kill 200, 300, and 500 common people from his closest companions. We are going to plunder Medina and tranquility and then we will be returning our homes. There will be nothing remain for them. Before their arrival into Medina, the Prophet (s.a.w) had informed their departure and they dug the ditch. One side of the Medina had importance features, so they dug a ditch approximately 40 meters in width, it was in the month of Ramadan (fasting month). According to other tradition narrations the weather was very cold so, due to inadequate of rainfall, people had no incomes, in this reason there were a lot of calamities. But the Prophet (s.a.w) worked hard. During the digging of Khandak, whenever he sees that one is exhausted he cannot perform the task, he was going to him and rendered the pick or hack from him and getting ready to dig as well. This is to say that he had not only a commanding role, but also participating in manual works inside the workers. When unbelievers arrived at Khandak, they ascertained that it was difficult and impossible to attack the Muslims, hence they were forced to return unhappy and downheartedly. The Prophet (s.a.w) stated that, “this is the end; this is the last fight of Quraish of Mecca with us, from now it is our turn we will go to Mecca to confront them.

The next year from there, the Prophet (s.a.w) declared; we want to come for pilgrimage. This is the time where the incidents of

Hudaibiyeh – one of the significant adventures very sententious and recondite- took place. The Prophet (s.a.w) with the intention of pilgrimage travelled to Mecca. They saw that in the magnificent Month –a month where they were not fighting and they were respecting it- the Prophet (s.a.w) is coming to Mecca. What to do? Do they give a way for Prophet (s.a.w) to enter Mecca? With this succession what will they do and how they will stand against him? Do they go to fight during this glorious month? How do they fight? Finally, they decided and said we are not let the Prophet (s.a.w) to enter in Mecca, and if we found anyone, we will kill. The Prophet (s.a.w) tried hard and made them calm and signed and returned, so that he should come next year all around the area and open up the doors for propagation. It was a homage called Sulhe; Allah is saying in Qur'an: [*indeed We have inaugurated for you a clear victory*] we are the one who beget this victory for you. If anybody undergo into more reference in pure historical manuscripts, he is going to see how wonderful an adventure of Hudaibiyeh is. Next year from that, the Prophet (s.a.w) went to Mecca for pilgrimage; nevertheless, the enormity of that magnanimous was heightening daily. The next year,- which is the 8th year- where by unbelievers made a promise in contravention, a Prophet (s.a.w) went to Mecca and Inaugurated it, which was really a great victory done with the effort of Him. Therefore, the Prophet (s.a.w) expediently, robustly and with patience without hurry and retreat he contacted with them and by passing the days things were getting better for him.

The third enemy was the Jews; who strangely and unreliably came to live aside the Prophet (s.a.w) in Medina for a short period of time, but they could not stop mischief, heckler and destruction. If you can see, in the chapter of Baqarah and from other different chapters in Qur'an are talking about this cultural conflict and combat between the Prophet (s.a.w) and the Jews. As we said that they had knowledge of

how to dis-informing people, they were conspiring with those who had infirm faith, and making them to lose hopes from their faith. They were well-organized enemies of Islam. The Prophet (s.a.w) , as far as he tried to tolerate with them, but later he found that they were intolerance people finally he decided of imposing a punishment. Prophet (s.a.w) did not gratuitously and without instauration interferes them. Any action taken by one of these three tribes, in accordance to what they have done, in return he would punish them accordingly. Firstly, ban Qayniqah who betrayed the Prophet, after all, the Prophet (s.a.w) went to them and told them that they have to leave the place, therefore they expelled and migrated them from the area and by means of this all their properties were put in possession of Muslims. The second were bani Nadhir who also betrayed- of which their betrayal adventure is important- who were told by the Prophet (s.a.w) that; “leave part of your belongings and go”. They had no alternative way expect to leave. Thirdly, bani Qaridha who were given permission and remain safe, they were not eluded. They made an allegiance with the Prophet (s.a.w) , but sooner to the battle of Khandaq the enemies from their neighborhoods joined force with them and attacked where the Prophet (s.a.w) was. Despite inconvenient treaty with the Prophet, the area where was dug part of Khandaq- which was very important- instead of protecting from the entries of the enemies, they secretly discussed and negotiated together and from there they entered Medina so that they could daggered the prophet.

The Prophet (s.a.w) got their news, now, it has been a month since the blockade, and it was during this month where they betrayed such a disloyalty, the Prophet (s.a.w) got informed of what they were planned.

With a very conscious tactic wherewith, they embedded a plan which consequently invoked misunderstanding amongst Quraish and them –the story was written in the History books-. This was a very

beautiful trick in the political warfare of the Prophet (s.a.w) . This means that, they stopped in the way that they could not harm anyway. In the aftermath of the collapsing of the allegiance and their separation from Khandaq and left for Mecca, the Prophet (s.a.w) returned to Medina where he led the Prayer of Zuhr and state that, ‘let’s go, the Asr Prayer is going to be recited in front of bani Qaridhah’. Without delays, they went and blockaded them; the siege and fighting lasted within 25 days and those who were great combatants were killed, it was so because they did a great and irreversible betrayal, that is why Prophet (s.a.w) treated them in the manner of conformity. Thus the hostility of the Jews –intentionally on the issue of bani Qaridhah, previously bani Nadhir and afterwards on the issue of Jews who were inhabitant of Khaybar- was carried out with potency, well-designed plan, with perseverance and along with sublime moral of conduct, were not presented to the Muslims.

None in these issues the Prophet (s.a.w) never abjured, even the enemies of Islam have acceptance on this matter that the Prophet (s.a.w) never breached in each of these issues; they are the ones who transgressed. The fourth enemy, were the hypocrites, who were among the Muslims, pretending as they were the god fearer yet internally nonbelievers. Probably nonconformists, stubborn, narrow-minded and ready to cooperate with the enemy, the fact is they were not organized enemies to that extent, this was the different between them and the Jews. The Prophet (s.a.w) could not be clemency with the enemies who are ready and waiting to fight just as the way Jews behaved naughty to him. But the Prophet (s.a.w) could endure to those who were not organized ones, who had subjective malignity and an emotion of intense dislike and also bloody-minded. And one of the greatest enemies of the Prophet (s.a.w) was Abudi llah bin Ubii. He was nearly alive up to the end of the life of prophet, but Prophet

(s.a.w) never treated him in conformity. And with that, everyone knew him that he was hypocrite but he treated very well.

The same way Muslims behaved with him, his contribution was from the treasury, he was secured and being regarded with respect and reverence despite the caitiff and evil actions, this has been articulated in the chapter of Qur'an 'Baqarah' too, particularly about hypocrites. For the time being when some of the hypocrites did a bad action, by intuiting and forming the bases that could allow them to bring forces from Rome against the Prophet (s.a.w). However, the Prophet (s.a.w) went to them and finally broke and burned down the Mosque which was built by them. He said; "this is not the Mosque, but it is the house for a group of conspirators whose their agendas are irrelevant to the teachings of Allah, and for plotting bad plans against people". During the time when the squad of hypocrites happened to be discovered and exposed their dissimulation, and moved to Medina where they formed an army, the Prophet (s.a.w) fought with them and stated that; "if they come closer will invade them and commence the fight" regardless that the hypocrites were the inhabitant of Medina and that the Prophet (s.a.w) had nothing to do with them, afterwards, he confronted the second squad, a very organized team, and then on fourth it was equable team because they were not very masterminded team, their hurt were particularly intended for individuals. The Prophet (s.a.w) in some occasions could not take much consideration to them. The fifth enemy it refers to the internal-enmity possessed each and every pious people and the Muslims; this is the great dangerous enemy ever. It is also inside us, the sensual leaning (psychological inclination) such as; puffed up with vanity, desire to aberrance and wickedness, committing errors which are obtained by man himself. The Prophet (s.a.w) had difficultly fought with such enemy too. Honestly, you don't need to fight this enemy physically; it is by pedagogy, edification and alerting weather auto-edification or from the other.

That is why, whenever they returned from the fight the Prophet (s.a.w) exclaimed; “you have returned from the minor combat, now it is the time for the major one”. Surprisingly, they said: “dear prophet! What do you mean by this great combat, with all this effort we fought, do you want to tell us that there is bigger than this”? He said: “yes! It is a crusade with your heart (desires)”¹

The Qur’an when it says: *[but those whose hearts is a disease]*², these are not hypocrites, of course the number of the Hypocrites are in this make up *[but those whose hearts is a disease]*, but everyone *[but those whose hearts is a disease]* –it means there is a disease inside his/her heart- not only hypocrites sometime can be a believer, but inside his/her heart there is a disease. What kind of a disease is this? It is when you have engulfed by immoral conduct, impersonality, having extraordinary appetites and passions of the body, and having a desire to the different egocentrism. Thus, if it is not prevented area or you don’t fight with them on your own, finally they will make you to lose your faith, and get you out from hollow. After the succeed of this enemy in you, you will look as a believer yet inside, you are a hypocrite, this is the time you will be identified as a fraudulence.

If unfortunately our faith become ceased, whereas ostensibly still look faithful or pious, of which we have unhande ankle that links us to faith and the beliefs, and still our tongue remained the same as we were before wording faithfully, this is what it called hypocrisy, it is dangerous too. Qur’an it says; *[in the long run evil in the extreme will be the end of those who do evil; for that they rejected the signs of Allah, and held them up to ridicule.]*³, those who have done evil

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1. Wasail Al-Shi’a, V.11, P. 122
 2. Surah al-Tawba: 125
 3. Surah al-Room: 10

actions, their portion will be the worst, what is that worst? It is falsification upon the words of Allah (verses). In other part according to those who have not fulfilled a great obligation (giving in the name of Allah), he says; *[so he hath put as a consequence hypocrisy into their hearts, (to last) till the day, whereon they shall meet him: because they broke their covenant with Allah, and because they lied (again and again).]*¹

Because they have broke a promise with Allah, their hearts have been flooded by hypocrisy, this is very dangerous for the Islamic community, and elsewhere in the history if you see such deviation, it started from here. It is possible an outside enemy to come, to suppress, defeat and to rout but he cannot cause destruction. Ultimately, the faith remains constant and it erects to some extent and grows green. But the time when a person has confronted by this interior enemy and made him defeated, this will cause deviation. Wherever there is such deviation just know that it began from here. And the Prophet (s.a.w) never allowed to be defeated by this enemy.

The Prophet (s.a.w) behaved sagely on everything and he had rapidity as well. He never allowed an issue to take long. He had person purity and contentment and he had no any weak spot on him. He was inerrant and purely clean. His mold of conduct influenced a lot, and he had influential pervasive and deep rooted methodic way of uttering words, most fluency and accurate. He never talked something equivocally. Naturally, during the meeting with the enemy, he could behave politically and eventually dragged them into misapprehension. In many occasions, he the Prophet (s.a.w) surprised the enemies, whether politically nor military, but he could not do that to his own people and the believers, he was always clear on his words and never

1. Surah al-Tawba: 77

behaved politically more especially in important issues he could speak smoothly. Instantly, on the issue of Abdi-llah bin Ubii who's his incidents is wide. Who never broke the promise with people who were in agreement with him- even with his enemies and unbelievers of Mecca-. The Prophet (s.a.w) was never broke the promise and an agreement with them, they are the ones who broke it; the Prophet (s.a.w) responded that, he never untied his agreement and promise with anybody else. Hence everyone knew that it was reliable whenever the promise made between with this man.

From another point of view, the Prophet (s.a.w) never lost his supplication and his connection to Allah, hence it was growing firmly. In the middle of battle, the same time when his force was doing the best, he was encouraging and persuaded them and also holding a weapon in his hand, and probably a right warrior. Or teaching them what most matters, genuflecting and raising his hands to his omnipotence on the front of the people while weeping, to ask for a help; Dear Allah! Help us, defend us and defend your own enemies. This did not made him not to proceed nor to gain potency which could entail to unknowing due to prayer, beseech and connection with Allah, these two were put in consideration. He never became afraid or awe to everyone else. The Believers' Leader and Chief (*Amir al-Mumineen*)- who is a symbol of courage- he is saying, whenever the battle reached to an extent of requiring great physical effort (critically difficult) –in our present term- run short, we were getting an advantage of relying on the prophet. If anybody felt incapable, he could rely on prophet. He was in charge of the state for 10 years, but if we want this extraordinary duty which the Prophet (s.a.w) done during these years to estimated into one collection of high wrought, these all activities, services and endeavors cannot even accomplished in 100 years, and we will eventually come to understand more how the Messenger of Allah quested a lot when we have compared our today's obligation

with that of his, it precisely depicts that forming such state, community, and developing such a row model is a miracle.

People have stayed with him within 10 years day and night, visiting his house and visiting them too, together in the Mosque, journeyed together, sleeping in the same house, starved together and also be together in good times. His environment meant the happiness, he has amused and fan with people, and organizing competitions and also be one of the participants. Those who stayed with him during 10 years long, their affection and trustworthy in him was becoming deeper and deeper. During the victory of Mecca, Abu-sufian covertly together with the advocacy of Abbas - the uncle of the prphet (s.a.w) - when they came to this holiness, in order to take safe-conduct from the prophet,

He saw people around the Prophet (s.a.w) where he was taking an ablution, so that the drops from his arm and his face could reach them, he said: "I have seen a great leader and mighty, but I have not seen such honor from them. Right; spiritually honor is the only factual honor. [*Honor belongs to God, His Messenger and the believers*] and if the believers follows that way, they can attain honor. **1380/2/28**

The Islamic State and Its Stabilization

The Ghadir-Khum's adventure is the most important and a determinant of the Islamic history, this incident can be looked in with two views a two dimensions, one particularly for Shi'a and the other for all different Islamic sects. But in order for the second view to be counted, all the Muslims around the World should know that the commemoration of Ghadir it is not for Shi'a only. In the first dimension as we said it is specifically for Shi'a, because that is the time when The Believers' Leader and Chief (*Amir al-Mumineen*) was elected through the Prophet (s.a.w) and was appointed as the Caliph, and at the same day, and incident asked him; who have elected Ali

(A.S), is he a chosen from Allah? And he replied: “from Allah and his Messenger”¹ it means from Allah’s command and from me as well. From this point of view, Shi’as doctrine –immediate Caliphate to the Believers’ Leader and Chief (*Amir al-Mumineen*)- do believe that the most of their evidences are relying on this adventure. There are just a number of evidences about this incident from the beginning of that time up to date, and I don’t have an intention of adding anything on this occurrence which has been testified by thousands of proofs. In the second dimension according to its importance, it is not lesser than this, which is the similar matter between Shi’a and Suni, it will then be discussed later.

It is an adventure where the Prophet (s.a.w) in the year of 10 Hejrah with the majority of Muslims left Medina for Mecca for pilgrimage.

During this journey from the house of Allah for articulation of Islamic teachings, political fields, military, moral of conduct and the belief, the Prophet (s.a.w) put these into consideration. He presented two different speeches as it is narrated that the first one, apparently, took place on the day of 10th and another one was presented in the end of the days of Tashriq², and it shows that there were two speeches not only one.

In these speeches, the significant words which were supposed to be addressed nearly were told, predominantly political issues. Man is literally understanding that, today, in the society of Islam Hajj is being separated from political issues and thinking that, the word hajj it should give the usual and popular meaning which is only worshiping, and any political act, it is being taken out from the scope of Hajj, and

1. Al-Ihtijaj Ala Ahl-Lilujaaj, Tabarasi, V. 1, P. 82

2. It means the days from 11th up to 13th of Dhil Qaada, it has mentioned in Qur’an in the Surah of Al-Baqara: 203

those who are in that particular position will be regarded as the ignorant from the biography and the history of the Messenger. And according to what he spoke in this speeches which are in books of Shi'a and Suni are just some of them not all. Because he was discussing about Jihad, Jihad against polytheism and unbelievers and he is saying and announcing that this Jihad is continuance up to the time when everyone knew the word {there is no God than Allah}. The Prophet (s.a.w) expressed words about the oneness of Allah in his speeches, how much ever they have stricken by internal battle, but they should remain insisting. About the value of the ignorance, with well explained, he stipulated that according to the idea of the Islam, ignorance has no value and it has zero rate, the Prophet (s.a.w) stated that: "any value or the goodness which was proportioned to ignorance for me in this moment I put under my feet", he completely negated the idea that ignorant has a value. And the financial misunderstanding which was between the Muslims remained from the period of ignorance, for instant, someone gave a loan to a certain individual, and if he was a creditor and demanding his financial interest, this was transmogrified and negated by the Prophet (s.a.w) . The first financial interest and the debts which I am about to extinguish is for my uncle Abbas –who was giving loans and creditor to many people- I have wiped all, abrogated", he said. The value of virtue was the greater value and was repeatedly told, and heightened that none is the utmost except worshipful and those who abstain from evil acts. He posed the incumbency and the admonition of Muslim Imams (s.a.w) in the political issues and introducing them as statesmen and the Islamic leader, this was announced as recommended duty, that all Muslims they are responsible to Islamic statesmen and to present and to denote their benevolent supervision. The primary political issues and the statue affairs relating to human society and its members in this speech were addressed, and was mentioned in the speech of Hadith Thaqlain

too, he said in the Hadith Thaqlain: “me when I am leaving amongst you, I leave you two weighty things, the Book of Allah and my progeny. ”The Book of Allah and my household. He then made an example by his two fingers saying: “those two weighty things are like these two (showing his two fingers, his middle finger and the index finger); one is taller than the other. In fact, just like the index fingers whereby none of them has preference to the other. He expressed the matter of the progeny, in the aftermath of performing Hajj’s obligation they took a journey heading to Medina; reaching at the three ways junction thereby Caravan of Medina and Yemen were separating. The area called Ghadir Khum, the Holy Prophet (s.a.w) stopped of which it is being narrated that the weather was so hot to the degree that, if meat could put on ground it could become Kebab, in this kind of weather the Prophet (s.a.w) gradually gathered people and went on top in order to be visible to everyone, and announcing the issue of wilayat, {to whom I was their leader, here Ali (A.S) is their leader}¹ while holding Ali’s Hand and raising it up for everyone to see. The Believers’ Leader and Chief (*Amir al-Mumineen*) should immediately handover the system, he at least wanted to transpire and deepened the connection in this presentation between The Believers’ Leader and Chief (*Amir al-Mumineen*) and his progeny. The reason why the Prophet (s.a.w) put the progeny aside the Qur’an, as it is presented in his excellent speech at Mina in the Hadith Thaqlain- thus the hadith Thaqlain apparently is the load from prophet- and again at the adventure of Ghadir-inaugurating The Believers’ Leader and Chief (*Amir al-Mumineen*) and his personality- it is because he wanted to introduce someone with good dignity, a row model for all generation. The integral model of the person should be choose unmistakably in

1. Al-Kafi, V.1, P. 420

the manner of incarnate and objectively. Saying, the civility of Islam should move in accordance to this model, and that the Muslims characters, are the characters which its destination and specimen end on them. People whom their all life paid attention to Islam, as such; their purity, knowledge, piety, good conduct, and their thralldom upon Allah, their dominance of Islamic issues, whom their courage sacrifice is for calling the calmness of Islam, their engagement is apparent prove of their works. The Believers' Leader and Chief (*Amir al-Mumineen*) is being inaugurated as the row model –for every generation- that people should be corresponded and spliced to him. However, he did not practically become Caliph immediately after the prophet (s.a.w), but he became a successor after 25 years, the fact is he was the acceptable Imam of Muslims, a successor of Muhammad (s.a.w), finally his Imamate took a shape. These qualities and the link which people had proportioned to such accepted personality and contented of the Caliphate of the Prophet (s.a.w), it should be an everlasting model and an exhaustive exemplar for entire Muslims. This link among the Muslims and him, should last until forever as an emotional link, sentimental and practical link. The Believers' Leader and Chief (*Amir al-Mumineen*) from another view he is not only for Shi'as, rather for all Muslims, and not specifically The Believers' Leader and Chief (*Amir al-Mumineen*) but entire prophet's (s.a.w) progeny and Imams of Shi'a who are the the descendants of prophet (s.a.w), because they are included in his household, and still they have to remain as a complete model in the view of Muslims. Secondly, in addition to the installment of Caliphate aside the Qur'an, and annunciation the importance of the link among the Muslims and the household, precisely, the prophet (s.a.w) made clear on the matter of misrepresentation of facts in Qur'an and the deviance from the initial Qur'anic understanding, where the corruptors are causing misrepresenting of Islamic teaching based on their interests,

depreciating Qur'anic ideals, misleading Muslims, and depriving people from understanding the core of Islam, instead of giving people the knowledge, that which one is the true and serving people from astray and people should listen from his words, because his is the among the household. This is very important thing in the Islamic World, in the present-day the entire Muslims are in need of knowing Islamic teachings which have passed through his progeny, there is no different whether they have approbation of immediate Caliphate of The Believers' Leader and Chief (*Amir al-Mumineen*) and his descendants or no. Shiites believe that the right immediate Caliphate is for Imam Ali (s.a.w) through this narration and firmly they relayed on him. And according to those who are have not acceptance in his Caliphate- Ahl Sunat- importantly they should be always in any means in link with The Believers' Leader and Chief (*Amir al-Mumineen*). Hence, the issue of Ghadir expect by lookin in with the second view, after developing the link between Ali bin Abi-Talib and the progeny of the prophet (s.a.w), this is all Muslims. **1366/5/23**

The adventure of Ghadir it is not only a funny story, but it is a sign for Muslim. If the prophet (s.a.w) in the 10 years long, had not reshaped the community and contemplated on the issue of changing the communities to Islam, the community which was full of Superstitions and prejudices with the help of his companions for the future after this 10 years, this work could be incomplete. The disappearance of these sediments and prejudices of this time needed many years. It had a good outside view, with firm faith. Of course, they were not at the same level, others had embraced Islam a year before the death of the prophet (s.a.w), some before six months, some two years before; they were been attracted to Islam by administrative power of the prophet (s.a.w), and also by gravitation of Islam. They were not all belonging to a first group of believers. In order to purify the community from the dust of ignorance, and preserving the rightful

path of Islamic guidance after 10 years of the time of prophet, there was a need of such brilliant management, if this management was not to be accomplished, the work would have still remained incomplete. What is being said in the chapter Maidah: [*today I have perfected your religion and I have completed My blessings upon you*], is indicating to the same meaning, that this blessings – blessing of Islam, blessing of guidance, blessing of demonstrating the straight path to community of mankind- it was only to be complete by drawing a map for generation after the prophet (s.a.w) before his decease; This is a natural affair. This duty was accomplished by the prophet (s.a.w) at Ghadir; he nominated The Believers' Leader and Chief (*Amir al-Mumineen*) by considering his characters –character of faith, character of military, a person of good conducts even when with people of different approaches-a unique person and a person who always tried to sustain his humanity.

Of course this was not an opinion of the prophet (s.a.w), it was divine guidance, divine directive, it was godly constitution and divine nomination. As it is similar to other speeches and prophetic guidance which was revelation from Allah, this was definite rule of Allah to the prophet (s.a.w), and the prophet practically carried out this command, this was the issue of Ghadir; it means this was a pointer for the community and provisioning, this was a paramount condition which was needed in the guidance and leadership of the community of Islam. What was that? This was the same characters of The Believers' Leader and Chief (*Amir al-Mumineen*), he were an icon to these characters, namely; piousness, devoutness, having stable link to religion, disregarding things which have no any connection to Allah, performing Allah's obligation without fearlessly, acting with contemplation, doing things intellectually and with plan, performing with potency of will and animus. This is a factual operation and it is a symbolic too. The Believers' Leader and Chief (*Amir al-Mumineen*)

was nominated by this quality, which is a symbol of leadership of Islamic nation in the long duration of Islam; this is a symbol of Islamic leadership in all the time, the same thing which made The Believers' Leader and Chief (*Amir al-Mumineen*) to be nominated. This was the reality of Ghadir.

The Second Chapter: Imamate

Imamate means, the same needed governance of the community on the different types in the category of administrations which emanates person's asthenias, conceits, desires, and uttermost cravings. Islam has demonstrated man the methodology of Imamate; this is to say, a heart of a person should be overflowed and full of grace and divine guidance, should understand and cognizes religious knowledge – means who distinguish the right path from wrong- and has puissance in practical actions – [*o Yahya! take hold of the book with might*] - and who doesn't consider personal wishes and appetites, but he takes care of people's life; this is what The Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) did in a period of less than 5 years of his leadership, he practically showed this. You are seeing that The Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) during his period which has not lasted five years, he is being taken as a role model and an exemplar; this is something which can never be blanked out from the memories of people, that sample shines all long the centuries and is being outreached and remained. This is all about the adventure of Ghadir and its implications. **1380/12/12**

The term Imamate – which originally means the leader- in the Islamic dictionary, in Islamic culture it is mostly used for a specific referent, it is mostly refers to a leadership in the affairs of societies; be it an intellectual one or political. Everywhere in the Qur'an the term Imamate has mentioned –such as; Imam or Aimmeh has been used, it gives the same specific meaning, a national leadership. It is an intellectual leadership, political leadership or both of them, which after the decease of the prophet (s) and the uprising of fragmentation of Muslims, from which the initial interpretation of the word Imamate was forming, as well as the word Imam and Ai-meh which was located into a special destiny, more different meanings of the word

(Leader of the politics) and time after time the word was proportioned to its similar meanings; in such a way that after the outgrowth of the schools of Islamic theology in the second century which were coming one after another, and the emerging of different Islamic orientations manifestly and independent school of ideologies, one of the substantial issues which is about Imamate when in all these schools were being presented, was interpreted as a political leader. Hence, in this matter, generally the specific conditions of Imam –meaning a governor and statesman of the community- was presented as speech and a belief by each of these schools.

In the Shiites School, once again the word Imamate was interpreted to this meaning and their idea about Imam in its summation was: Imam and the Islamic political statesman of the community should be elected by Allah and inaugurated through the prophet (s), he must be an intellectual leader, well familiar with Qur’anic exegesis and every part of the religion, he must be free from any imperfection, free from flaw in creation and virtuous, he must be born in pure and chaste dynasty. Traditionally, the word Imam among the Muslims in the first and second centuries had to mean the political leader, but apart from being a political leader, specifically regarding to Shiites view it has meant a leader of ideologies and a moralist. When it was a time to nominate an Imam, he was not only nominated for social affairs but also guiding people intellectually and educating them religious teachings, moral standards and these were what people expected from him; and if he had not such duties, he could not be recognized as a rightful Imam who is eligible to lead a political administration - where for others were an adequate standards-, systematic saber-rattling, conquest and a warrior.

According to the understanding of Shiite from the word Imamate, Imam of the community, that is the same paramount potency, which regulates the society and an instructor of the religion and ethics, and a

ruler of their life and efforts. From this account, the prophet (s) was imam as well; who his work was to lay down foundation in the ideological leadership and political leadership of the community. And after the prophet (s) people were in need of his successor who could handle his responsibilities –literally a political leader-. And Shiites believe that; according to the prophet’s (s) stipulation, Ali (A.S) and his dynasty are eligible for this duty (for further information and evidence, go into related references).

This point is affable that the word Imam consists of three concepts ((political leader)), ((religion instructor)) and ((spiritual edification)) in the Islamic Caliphate and system – just as it has been illustrated by other prominent thinkers that, Imamate and Islamic state has three dimensions and aspects- as a result these three aspects have never been separated from each other, and it has been presented to a man as a plan. However, the leader of the nation applies the one in these three aspects and Shiite believes that Imam should be determined by Allah as it is mentioned in this outreach evidence of the interpretation of Imam. Consequently, in the contrary view, who postulate Imam as Caliphate or just a system and merely enumerate him as spiritual appointment and ideological appointment, but Imam in the Shiite interpretation refers to a leader of the nation; in the world affairs and regulate people’s lives and administrating political and social communities (head of state) and again teaching people and guiding spiritually, disentangling vague ideas and explaining the ideology of Islam.

This clear subject, many people believe that the issue of Imam is an alien because it has not enough references to a degree that it’s Qur’anic and traditional testimonies are not getting to hundreds.

In the book of (Al-Hujja) kafi, the hadith narrated from Ali bin Musa (A.S) in the recognition of Imam and its delineation, which has meaningful specifications and it is an interesting narration; Imamate

is, in fact, the reins of religion. It is social system of the Muslims. It is best for the world, and honor for the believers, the altitude of the prophets, and the inheritance of the successors and the representation (Khalifa) of Allah and the deputy of the prophet. It says about Imam: the wealth of the nation and charity (sadaqat) are increased, custodian and protector of divine laws, Allah's trustee among the creations, bright luminous flames in the upland region, guider to the divine path, protector of divine sanctum, who irritate hypocrites, ruinous of the basis of unbelievers, who bring honor to righteous, proficient and deft in statesman, well-familiar in politics, ready to work out divine commands, gracious to Allah's servants, a keeper of the religion of Allah.

In the other tradition from Imam Sadiq (A.S) it is being frankly stated that: the prophet (s.a.w) and the Imams (A.S) have all distinctions and mandates.

And in other tradition narration reported from Imam Sadiq (A.S) cued about incumbency of obeying ((Awusiya)) and then he explained that Awusiya are the very people who have been mentioned in Qur'an (those charged with authority among you)

Hundreds of outspread narrations from different books and topics have candidly illustrated the meaning of the word Imamate, and Imam in the Shiite vocabulary has been defined as a **statesmen** and **the one who administrates Muslim affairs** respectively, and Ahlul-Bayt Imams have inaugurated to be the rightful owner of the administration; in such a way that a fair explorer cannot let uncertainty of claims of the Ahlul-Bayt Imams (A.S) which is beyond the spiritual and intellectual rank, honestly, this is the right invite and their invitation to everywhere, in fact, it is an invitation to political campaign- a methodology of bringing about a system.**The Righteous Leader, pp 69-74**

If somebody conceptualizes that Imams (A.S) in number were nine or eight, from Imam Sajjad (A.S) to Imam Askari(A.S), who only taught Islamic laws, Islamic knowledge and had no commensurate political campaign in different forms, this is to say that he had not adequately consider the biography of these holy Imams (A.S). It is clear understood by looking at the status of these great leaders, basically the interpretation of the word Imamate in Islam and its philosophical understanding which Shiite believe in, without this interpretation, it is not acceptable and is discrepant. And if we had no clear evidence about the campaign of Imams (A.S), we would have to accept that we do not have information, that it has not come to us, yet they were engaging in campaign. And it could be impossible to know the interpretation of the word Imam as it is in the Islamic culture –not only in Shiite culture- and at the same time believing and accepting it, for instant 150 years or more, Imams (A.S) were sitting in the houses together whom their hearts were only motivated to teach people Laws, Qur'an, and Islamic knowledge and never had political campaign, this is totally wrong. Anytime there is campaign, sometimes a cultural campaign, a campaign in knowledge, sometimes formation of partisanship, bloody actions, war activities and revealing the fightings.**1366/5/9**

It is possible for others to pose a question that, why is this that imams (A.S) were engaging the fight yet are people who had divine knowledge and they knew that they will not gain the power (system). It is clear that the life of Imams (A.S) could not attain the system and rule in accordance to their desire. Knowing that they had divine knowledge, how Imams (s) did that action? In the respond let us point out this idea, knowing that they will not fulfill their goal, that's not the barrier to work out their obligation. Look into the biography of the prophet (s), the prophet (s) knew that they will defeat in the battle of Uhud, he cognized that those who were on top of the mountain will

come down for collecting the prizes. During the day prophet (s) went to Taif to guide bani Saqifah and to refuge them from the hardship of Mecca, he knew that he will throw stone, To an extent that owing to the rapid stoning to him, his legs were full of blood and he was forced to go back. Imams (A.S) knew all of these things. The Believers' Leader and Chief (*Amir al-Mumineen*) knew that he will be murdered on the 21st of Ramadan, but awhile before the month of Ramadan, he organized a battlefield outside Kufa to continue a fighting with Muawiya. If realization of The Believers' Leader and Chief (*Amir al-Mumineen*) appears to be a reason for him not to act ordinarily and typically, then why did he prepare this battlefield? Why he did such campaign? Taking people outside kufa and impounded them, why? What was the benefit of that? When it is said the Imams knew that they could not manage to get the government that does not mean that the imams were supposed to keep away from attempting to their level best. They were supposed to try and carry out their campaigns and completely do all the activities that can be done by someone who is not aware of what will the result be. 1364/1/23

Four Influential Periods for Imams (A.S)

The influence of Imamate begun in the first day after the death of the holy prophet (s) –month of Safar, eleventh year after migration of the prophet- born and it perpetuated in the community of the Muslims until the death of Imam Hassan Askari(A.S) (in the month of rabi'il awwal, 260 years of Hijri). Imamate had approximately during this time (from the eleventh year of hijri up to the year 260 of hijri) passed four eras and each of them has its own characteristics by considering position of the Imams against the political dominant powers found in the life time of each of the Imams.

The first era is the era of cooperation between the Imam and these powers. The new born Islamic community had no effort to stand

against the powerful enemy, the helped enemy by some foreign powers, since it had also new converted people. Therefore even a smallest crack of the body of that community would emerge dangerous to the basis and fundamentals of that community. On the other hand, misrepresentation of the realities and facts of Islamic teachings was not too tremendous and heavy for a person like the Believers' Leader and Chief (*Amir al-Mumineen*) to persevere as he was the most concerned and the most responsible person for the Islamic doctrine and community. And maybe this was the reason in the vision of the prophet (s.a.w) whereby he instructed his chosen student of his, The Believers' Leader and Chief (*Amir al-Mumineen*), to be patient and persevere.

This era has an average of twenty five years after the death of the prophet (s.a.w) -from eleventh year of hijri- and the beginning of Caliphate of Imam The Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) (in thirty fifth of hijri). The Believers' Leader and Chief (*Amir al-Mumineen*) (A.S) explained his situation in the beginning of this duration, in a letter he wrote to the Egyptians in this way (At every stage I kept myself aloof from that struggle of supremacy and power-politics till I found the heretics had openly taken to heresy and schism and were trying to undermine and ruin the religion preached by our Holy Prophet (s). I felt afraid that, even after seeing and recognizing the evil, if I did not stand up to help Islam and the Muslims it would be a worse calamity to me than my losing authority and power over you, which was only a transient and short-lived affair. Therefore, when I stood up amidst the sweeping surge of innovations and schism the dark clouds of heresy dispersed, falsehood and schism were crushed and the religion was saved.).

The life of Imam Ali (A.S) in this period of 25 years is an illation to active implication, help and support which was done with utmost sympathy to Islam and community of the Muslims. His guidance

responses to Caliphates of that time about political, methodical and social issues, etc, which has been discussed in the Nahjul-Balaghah, in historical and Hadith books, and has unimpeachable witness in this life style of the Imam.

The second era was an era of emerging to power of the Imam. This era has four years and nine months of Imamate of The Believers' Leader and Chief (*Amir al-Mumineen*) and some months of Imamate of Imam Hassan bin Ali (A.S) which although it is short period but with many different glooms as it was a revolutionary government and which cannot be separated from each other, it is considered to be the most brightest years of Islamic government. Human ways of doing things and complete justice and observation of different angles of Islam in the community life, with decisiveness, speciality and courage, were in this era greatly recorded than its normality. This era of the Imams was a sample for a government and system of a community to which the Shiite Imams were continuously calling in the next two centuries and tried to stabilize that sample which and the Shiite Muslims were remembering and reminding such a good memory and were also judging the next regimes by comparing that regimes to such a sample. On the spot, as it was a revolutionary government and completely Islamic one it was an educative experience which could show itself from a community of non-well up brought people or misinformed ones and that long days with difficulty upbringing and party highhanded were imposed on the next Imams.

The third era is the period of twenty years between treaty of peace of Imam Hassan (A.S) - 41 of hijri- and an event of martyrdom of Imam Hussein (A.S) (month of Muharram the year 61 of hijri). After an event of treaty of peace, Shiite Muslims practically started carrying out their activities to somewhat secretly and an effort to return the power to the family and clan of the prophet (s.a.w) if favorable conditions and necessary chances were to be found got started. That

chance according to a normal assessment and survey was not far from the Imams and by demise of Muawiyah there was such a hope. Therefore, the third era can be named (an era of a short term constituent effort for establishment of an Islamic regime and government).

Finally, the fourth era was of pursuit of that style and course itself in a long term programs and activities; in a period of almost two centuries together with victory and being defeated in different stages, and sometimes by a crucial victory in some ideological fields, and a victory out of a mixed up of hundreds of tactics necessary for the time, ornamented by thousands of braveries out of sincerity and loyalty, great schema of a person of genus of Islam.

The most prominent thing that was not necessarily noted by people in the life of the imams was (the Imams acute political element and position) from the second half of the first century of hijri when Islamic caliphate was completely and manifestly mixed up with monarchy and Islamic imamate was substituted by highhanded imperial government. The imams (A.S) were heavily operating their political move with a tactic that was in line with the situations and conditions of that time. The main objective of their political move was the establishment of an Islamic system on the basis of imamate. Obviously articulation and exegesis of the religion with a special standpoint of the family of divine revelation (A.S), removing misrepresentations of Islam and poor comprehensions of Islamic teachings and its rules was also taken as beneficial to the Jihad of Ahlul bait (A.S). But according to some definite contextual, Jihad of Ahlul bait for these goals (A.S) were not limited and their most great goal was solely (the establishment of celestial government) and establishing a just Islamic system. The most of the difficulties that the imams and their followers were experiencing were from this point of having a political move, and the imams (A.S) were from the era of imam Sajjad (A.S) busy laying a

roadmap for the achievement of their goal. The outflow of imams of Ahlul bait (the Shiites) was considered as a main challenge and dangerous enemy of the caliphate systems throughout a period of 140 years from the event of A'shura till the time of eighth imam. During that time some favorable grounds came where the campaigns and trials of Shiite Muslims came near to a great victory which deserves to be named (a celestial crusade) but as usual the last victory had always been barred by demolishing the centre and basis of the movement by a way of arresting and martyring the imam of that period. And when another Imam was coming, the environment and situation had completely changed and he was once again supposed to lay down long term policies for the next favorable environment to reappear. The Imams were in these different difficulties intelligently and bravely letting the small but deep and stable Shiite community passes through such a dangerous time channels. The Umawiy and Abbas caliphs goofed to wipe up the outflow of the Imamate even by their tactic of murdering the Imams. This cutting dagger remained deeply planted in the caliphate system and it was always a great threat for the imams and it was continually spoiling the comfort of the imams.**18/5/1363**

The Third Chapter: the Believers' Leader and Chief (*Amir al-Mumineen*)

The life of the Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) in the numerous direction and different conditions, for all generations of people, is an eternal model and cannot be blanked out from the memories; whether in his personal activities, in his own issues, in his way of worship, in his Supplication, asceticism, in his deep praise to Allah and his struggle against the devil and stimulus worldly desires. These words are from The Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) discussing about the wonders of creation and about human life, which is resonant and impressive: (e! World... of impressive, charismatic beauty, a lust which draws strongest people into your ambush, go and cheat someone else not Ali (A.S), Ali is superior, preponderant and a strongest man than all these claims. From there, each and every person should be awake, to attain unforgettable lessons from the life of The Believers' Leader and Chief (*Amir al-Mumineen*) and his spiritual and connection with his Allah.

On the other dimension, his struggles and paces were set up for truth and the justice. This means that, since the time prophet (s) obtained the prophecy, from the very time, beside him there was a faithful warrior, a faithful combatant and self-giving –who in this time was still in the youthful stage-, who was Ali (A.S). The Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) never been in disengaged till the end of the holy life of prophet (s) in the constituting of Islamic system and its preservation. He fought a lot, and he stuck it out many beleaguers toward establishment of truth and justice. By that time, none could stand against the enemies on the battlefield expect Imam Ali (A.S), none could step foreside to fight, but he could, and during that time, there were burdens which hindered the combatants and Mujahideen of Allah's sake. He was a firm mainstay who was

providing courage to the other. For him, the purpose of his entire life was to use his endowed aptitudes from almighty, body strength, spiritual potency and freewill; in fact anything which was in his control, was utilized in the sake of reviving the truth. With his ability of will, weapon and his crusade, the truth has resuscitated. What you are seeing today amidst the true concepts, justice and personal morals and connotations which are being discussed and researched by prominent scholarly academicians, these concepts in reality, has persisted and day by day and repetitiously getting indomitable, all these had accomplished because of his resistance and his dedication. If they were no people like Ali bin Abi Talib (A.S) –in which all entire human history has measly such people- in today there would no pre-eminent human values; attractive features of the human would be nothing. Human would not have civilized in culture, exalted goals, aspirations and ideals; and what would happen is that humans would change to wild animals and predators. For humans to be inclined to their prominent ideals, it is due to liability of the Believers' Leader and Chief (*Amir al-Mumineen*), his crusade has such effects. Another factor of the life of the Believers' Leader and Chief (*Amir al-Mumineen*) in the scope of administration, that time when such eminent holy thinker, attained the power amidst short period of time, he worked to a degree that if the historians, artists and the writers were to pursue in this holy person's biography, then they have left a lot undone. The life conditions of the Believers' Leader and Chief (*Amir al-Mumineen*)'s reign, it is so wide. Basically, he changed the view of administration.

He was a model of divine administration, a model of person well-familiar with Qur'anic verses amidst the Muslims, model of (are strong against Unbelievers, (but) compassionate amongst each

other.)¹, and he was purely a justice model. He was so close to the poor people (he was passionate to poor people)², and those who were weak were being treated evenhandedly. Those who proportioned themselves to iniquitous due to their money and oppression and other things, in the view of Imam Ali (A.S), they were dissimilar to the other. The only thing which was more valuable to him was faith, virtue, loyalty, Jihad and humanity. With these valuable fundamentals, the Believers' Leader and Chief (*Amir al-Mumineen*) ruled less than five years. Many centuries writers have written of the Believers' Leader and Chief (*Amir al-Mumineen*), and they have authored little and they have not perfectly portrayed his life, therefore, frustration and blame are for themselves. **10/11/1369**

The major quality of Ali (A.S) is piousness, his Nahjul-Balaghah book is the book of virtue and his life is a path and a mode to virtue. **1377/10/18** this Qur'anic verse it states: [*but there are among people he who would give away his life desiring the pleasure of Allah*]³The reason of its descendant and its interpretation of this verse was Imam Ali (A.S). The verse it says: in amidst of you, there are people whose there soul, and their existence, means the paramount capital which everyone has, an asset which cannot be replaced –in which if it is lost, no way to put back- others the very asset they have, they offer for only to attain acquiescent of Allah. People who contribute their soul and their existence, not for any other aim, worldly desire, and not even for propensity and stimulus high-handed, but only for Allah's sake. Certainly, without repercussion, Allah is so passionate to those who are altruism and generous. Allah is so merciful to his own servants,

1. Surah al-Fath :29

2. Sharah Nahjul-Balaghah / Ibn Abi Hadid, V. 18 , Section, 75, P. 226

3. Surah Al-Baqarah: 207

the referential of this, is the Believers' Leader and Chief (*Amir al-Mumineen*) Ali Ibn Abi-Talib (A.S). I am going to talk about this later.

Look into the Believers' Leader and Chief (*Amir al-Mumineen*)'s biography, from childhood, from when he was 9 years old or 13 where he believed in the prophet's ordainment, and became to understand the truth and relayed on it vigilantly and consciously, from that moment till the time when he engaged in prayer for example, the morn of the 19th Ramadan, he gave his soul for the sake of Allah, this made him opulence, happiness and contented to his Allah. Approximately, during this 50 years, or 52 to 53 years, from 10 to 60 years, you will see a continuation line in the biography of the Believers' Leader and Chief (*Amir al-Mumineen*) which is a line of generosity and altruism. The entire issues took place within these 50 years long in the life of the Believers' Leader and Chief (*Amir al-Mumineen*), the orientation which you see from the first to the end, honestly it is lesson to us. You and me as we are famed entire world to be his devotees, we have to gain a knowledge from the Believers' Leader and Chief (*Amir al-Mumineen*), because it is not enough just being his fans as well as knowing his virtues, there were people whom their hearts acknowledged Ali (A.S), and may be there might be a distance of 1400 years from that time, where by others in their hearts were viewing Ali (A.S) as inerrant and clean, they could be friendly to him, but they had irrelevant behavior. Because they had no such specifications, altruism, helping and generous, they were still after satisfying themselves, the special character of Ali was that of altruism. Nothing was important to him; the only thing which was important was pursuing the divine responsibility and jihad for the sake of Allah.

The Believers' Leader and Chief (*Amir al-Mumineen*) during his childhood believed to the prophecy of Muhammad (s), which invoked difficulties and derision entire city of Mecca. You can imagine, the

city which had people who were not used to worshipping, who were not civilized to politeness and patience; people of carnage and conflictual, attrition and who had fights on useless things, having a firm belief on the wrong believes. In such a community, the message merged from a prominent man, which was purposely to get rid of their beliefs, their way of life and traditional rituals. Of course, naturally all were opposing him, opposing him in different things; the populace opposed the prophet (s) too. For an individual with the message in this condition of different challenges, he needed a volunteer. And the first volunteer was Imam Ali (A.S).

He (Ali) withstood against critical situations beside the prophet (s) during 13 years. Of course the causal of immigration of the prophet (s) was by coercion, ineluctable and the impact of Quraish on them and Meccans, but there was also a sketch behind. Everyone knew that the immigration was a step to success, initial step to victory. In time when the condition was turning into pain, at the same time as it is that all are endeavoring to put themselves into this situation till they could manage to gain better situation; the Believers' Leader and Chief (*Amir al-Mumineen*) was ready to sleep on the bed of prophet (s) in this dark and gloomy night for the prophet to go out from the city. During that night, the probability of being killed to the one who slept on that bed was high and obvious; the matter it is not what we think, because we know that the Believers' Leader and Chief (*Amir al-Mumineen*) on that day was not killed, saying that everyone knew about this; no, the fact is, in that gloomy night it was obviously for somebody to be killed, very absolute. They say, for the prophet (s) to go out, it was necessary somebody instead of him to be there so that the spies should feel availability of someone. Who is ready? The dedication of the Believers' Leader and Chief (*Amir al-Mumineen*) itself is an extraordinary and important adventure, but the time of such self abnegation has an effect on that event too, which time? The period of

wiping out all the challenges, and ready to establish the system and gaining tranquility, People of the Yathrib have fetched the faith and waiting the prophet (s) to come. Everyone acknowledges this that the time where the Believers' Leader and Chief (*Amir al-Mumineen*) took this foreside step; there must be not the personal unsatisfied state in such a person, for an advancement of such prominent movement.

Therefore, they entered Medina where the 24 hours warfare and combats for this new born Islamic system begun, there were wars every day, that was just the nature of that state. Before the battle of Badr, the misunderstandings begun till the end of the life of prophet (s) within 10 years. In these 10 years long, the prophet (s) had numerous battles 'ten battles' and conflicts with the different kind of unbelievers and tribes. During this entire period of time, the Believers' Leader and Chief (*Amir al-Mumineen*) made himself as a true devotee and a sacrifice of the prophet (s), as he explains himself and so as it is indicated in the history, that he was there in all dangerous and difficult scenes; (I supported him with my life on occasions when even the brave turned away and feet remained behind)¹ thereon where I was firmly stood against the enemy and being his volunteer where the geniuses and stalwarts were trembling and they were forced to retreat. He withstood in very difficult stages; there was nothing here which could scare him, while others were thinking on their own that it is important to take care of their life till Islam becomes strong, but the Believers' Leader and Chief (*Amir al-Mumineen*) never been deceived in such excuses as he had a heart which could not fooled. He was ready at all stages of the risk on the front-line.

The Period [Era] of Silence and Cooperation

1. Nahjul Balaghah: 197

After the decease and the pass of the prophet's (s) period, according to my point of view it shows that; this thirty years after the death of the prophet (s), the hardest life of the Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) begun, that was the very difficult days for Amiri-Muminin (A.S). The time where the holy prophet (s) was alive, he always under his shadow and persevering together in difficult situations, really it was good days. But after the pass of the prophet (s), the grueling time arose, the time in which hypocrisy began to take shape, where they were impeding those who had good tendency to proceed. In such environment, the Believers' Leader and Chief (*Amir al-Mumineen*) managed to pursue throughout this great test.

Initially, during the time when the holy soul of the prophet (s) was deceasing, the Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) was busy carrying out the responsibility. That doesn't mean that, the Believers' Leader and Chief (*Amir al-Mumineen*) didn't know that the power of the destiny and the system in the Islamic world will be located to such a group of people. That was not what concerned the Believers' Leader and Chief (*Amir al-Mumineen*) because he was always in favor of others. When the issue of Caliphate became stable and came to an end, where the people swore allegiance with Abu-bakr, the Believers' Leader and Chief (*Amir al-Mumineen*) remained silence, from thereon; The Believers' Leader and Chief (*Amir al-Mumineen*) has never uttered words against that system. Why not, during the first days he was endeavoring and maybe he could manage to engraft the right belief and what was necessary to the people. But when he saw that it was not necessary that people have made homage with Abu-Bakr and that it has reached to a completion, this period of time in the history it has been known as the period of no any negative effect for him from that regime. The Believers' Leader and Chief (*Amir al-Mumineen*) in this period of time –which was not long, a period of some months- he said: *you have certainly known that I am*

*the most rightful of all others for the Caliphate. And you know this, by Allah, as long as the affairs of Muslims remain intact, when none is being oppressed and there is no oppression in it save on myself I shall keep quiet.*¹

After passing a short period of time, not more than many months, the typical abjuration group emerged, maybe it was for provocation. Some Arabs felt that now there is no prophet (s) and no Islamic leader, for this, the condition was good for them to draw up problems, creating drawbacks and conflicts, making people fighting, perhaps the hypocrites were carrying this move on behalf of them. Finally the consequence –which is the splitting of Muslims- such as; class warfare begun, from here, when the Believers’ Leader and Chief (*Amir al-Mumineen*) mulled the situation, he ascertained that it was necessary to enter into the battle field to defend the state. He stated: when the matter of Caliphate came about and Abu-Bakr rose as a Caliphate of Muslims, I remained quiet. That was for serenity, *until I saw people turning away from Islam, and want to spifflicate Islam*², this is the reason which made me to enter into battle field. The Believers’ Leader and Chief (*Amir al-Mumineen*) actively got into the battle field; he was the only one to serve important community issues.

The Believers’ Leader and Chief (*Amir al-Mumineen*) is considering himself as ministration during this threefold period of Caliphate. When they came to elect The Believers’ Leader and Chief (*Amir al-Mumineen*) as a Caliphate after martyrdom of Uthman, he said; “*I am better for you as a counselor than as a chief*”³ means in 25 years he was aware of his position and status, thus he was as

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1. Nahjul Balaghah, Sermon : 74
 2. Nahjul Balagha, Letters :62
 3. Nahjul Balagha, Sermon: 92

ministration in affairs and issues to Caliphates of that time. This is one of the over-the-top statuses where it depicts remarkable work of the Believers' Leader and Chief (*Amir al-Mumineen*) in assisting them when things get puzzled. Honestly, this is an astonishing status of the Believers' Leader and Chief (*Amir al-Mumineen*) which surprises people.

The entire period of 25 years, he never contemplated of taking over the system, stand against, opposition, takeover with it illegally or by force. Such things a person sometimes can think. He was nearly 30 to 32 years when prophet (s) died, the youthful stage of physical strength and exhilaration, popular among people in intellectual, copious knowledge and had everything which could arouse interest from people.

He could do anything if he wanted to, in entire 25 years nothing was important to him than to be at the service of Islam yet there were Caliphates, he never made any kind of movement and he never uttered words against them. There are a lot of incidents associated to this issue but for now I am not going deep into historical events.

In the six-membered council after passed the second Caliphate, they invited the Believers' Leader and Chief (*Amir al-Mumineen*) to the council. Imam did not refuse and he got inside. Didn't it say that I am not their side? Where are Taliha and Zubair, Abdi-llah bin Auf, and where am I and Uthman? According to the standpoint of Uthman, he organized a council of six members where they could pick out one among themselves as Caliphate. Among these six members of the council, Ali (A.S) was the luckiest person to be chosen, the role of Abdul-Rahman was to be a determiner, whereby The Believers' Leader and Chief (*Amir al-Mumineen*) had two alternative options, himself and Zubair. Uthman had two options too, himself and Taliha. The same thing applies to Abdurahman bin Aufi who had also dual alternatives, which is him and Sa-ad bin Abi-Wiqas; he's option was a

chooser. If he swore allegiance to the Believers' Leader and Chief (*Amir al-Mumineen*) he would have become Caliphate and if he swore allegiance to Uthman he would be Caliphate too. He then debunked the Believers' Leader and Chief (*Amir al-Mumineen*) and trying to give a suggestion that he should work out his responsibility in accordance to the divine book and the prophet's tradition and that he should make the previous two leaders to be his model. He said in response; "I am accepting the divine book and the tradition of prophet (s), but I have nothing to do with the biography of those two previous leaders, I am employing my strength, and let their diligence to be theirs". He could take over and preempt the government to adjust where there were errors simply by an easy mean. Merely the Believers' Leader and Chief (*Amir al-Mumineen*) did not think of this matter, so he just remained quiet. He dedicated himself and disregarded worldly agendas. The Believers' Leader and Chief (*Amir al-Mumineen*) was never erupted with such kind of feelings.

When the term of Uthman lasted 12 years, there were a lot of objections against him, he was fronted by oppositions and showdowns from different areas, like Egypt, Iraq, Basra and other areas; finally, they organized the group of people and Encircled Uthman's house and killed him. So, what was the role of that person who was in that position of the Believers' Leader and Chief (*Amir al-Mumineen*)? A person who claims himself as a rightful Caliphate and who has kept the truth away from him in 25 years, and also opposing the current policies from new governor and for now he sees that the house of Uthman has encircled and besieged. What did the ordinary people and even the chosen ones and those who had respected positions do here? This is the same thing which Taliha, Zubair and Aisha and the rest ones on the event of Uthman did. The homicide of Uthman is one of the crucial events in the history of Islam, and what that has caused the death of Uthman will be known when a person will

look into the historical scriptures and in Nahjul Balaghah, from there it is going to be clear who killed Uthman and who were involved. Those who were claiming friendship with Uthman have beaten him covertly. Who killed Uthman? Umar Aas asked. In response he said: one has prepared a sword –he mentioned one of the companions-, one has sharpened it and the other has applied poison to it and lastly the last one has pierced a sword to him. This is the reality of such an adventure.

The Believers' Leader and Chief (*Amir al-Mumineen*) with all pureness during this event, the divine responsible of Islam which he felt, he carried out. Husain and Hassan whom are two great precious and memorial of prophet were sent to the house of Uthman in order to defend him. The insurgents besieged the house and they were not allowing water for to go inside the house of Uthman to quench. The Believers' Leader and Chief (*Amir al-Mumineen*) sent water and something edible to him. According to those who had intense anger upon Uthman, they became calm after holding oftentimes negotiation with Imam Ali (A.S). And when they murdered Uthman, the Believers' Leader and Chief (*Amir al-Mumineen*) became so angry.

After this event, no any manner of inconsiderateness and selfish which everyone has was in the Believers' Leader and Chief (*Amir al-Mumineen*). The Believers' Leader and Chief (*Amir al-Mumineen*) could come into the field as opportunists and telling people that they have become free; people had affection upon him. After the incident of uthman, the Believers' Leader and Chief (*Amir al-Mumineen*) never pointed his mind over preempting the system. How wonderful was this man. Leave me and seek someone else, if you have found someone else then I am going to be his ministration. This was something very amazing that the Believers' Leader and Chief (*Amir al-Mumineen*) did on that day. But people never admitted his excuses;

there was no one whom they could pick out for leadership than the Believers' Leader and Chief (*Amir al-Mumineen*).

The Period [Era] of Caliphate

The entire Muslim communities swore allegiance, only people of Syria did not swear allegiance. A few number of people less than ten were remained in the Mosque, and they were asked one by one the reason why they did not swear allegiance with the Believers' Leader and Chief (*Amir al-Mumineen*). Such as; Abdillah bin Umar and Saad bin Abi Qa-si. The Believers' Leader and Chief (*Amir al-Mumineen*) asked one at a time, each and every one had his own excuse and finally others swore allegiance while others did not –very little number of people- but the commander of faithful left them. And very profiled people such as Talihah, Zubair and others swore allegiance with the Believers' Leader and Chief (*Amir al-Mumineen*) and prior to hold such allegiance The Believers' Leader and Chief (*Amir al-Mumineen*) stated: “*You should know that if I respond to you I would lead.....*”¹ If my reaction is going to be positive, do not think that I will consider of previous personalities. Don't think that I will apply someone's methodology, never. I will administrate and govern you with my own methodology in conformity to my divine knowledge and discern. However, the Believers' Leader and Chief (*Amir al-Mumineen*) before accepting the Caliphate he made such ultimatum to the people. In this circumstance, the commander of the faithful could do everything he wanted in order to preserve the interests and to soothe the hearts of the people,

The Believers' Leader and Chief (*Amir al-Mumineen*) had have engaged a fight in three different cantonments, each of these camps has been an exemplar to a reality of piousness, altruism and finally

1. Nahjul-Balaghah: 92

being murdered in this status, it has been said about that exceptional man: Ali (A.S) trundled to death by his own justice. If the Believers' Leader and Chief (*Amir al-Mumineen*) wanted to disregard the justice and turn himself into worldly life, he could obviously become a strongest leader ever with no any opposition, but the Believers' Leader and Chief (*Amir al-Mumineen*) was a rightful man far from such status. This is why everyone wants Ali (A.S) to lead, he's the most justice man, and if someone found who has no acceptance with Ali then he has a problem. Therefore without having something diminutive immoral conduct, such as; self-centeredness and self-assertion and that he is mantle of responsibility, the Believers' Leader and Chief (*Amir al-Mumineen*) chosen and preceded. That is the status of the Believers' Leader and Chief (*Amir al-Mumineen*), precisely he is the basement of truth. This is the life of the Believers' Leader and Chief (*Amir al-Mumineen*), his entire living was put in sacrifice not only the time when his soul was taken away, his soul was always in the way of Allah. **8/2/1368**

This is the time where the Believers' Leader and Chief (*Amir al-Mumineen*) wanted to show people the possibility of undergoing propagation of the fundamental of Islam in such critical time. This is very important point to be attentive with. Islamic fundamental, the justice of Islam, reserving a right of a person, spiritual upbringing, Islamic strengthening, ethical basics and the value of Islam were descended in the era of prophet (s) and practiced by the prophet (s) himself in the Islamic community. Islam by that time had little number of followers up to ten years in Medina; a city with thousands of people. In the aftermath of the victory in Mecca and Taif, a limited area which had no wealth, Islamic values emerged from such an environment.

Twenty five years from the time where the prophet (s) died, ten times Islamic propagations heightened throughout Middle East to

North Africa - like Egypt- which was under Islamic system oversight. And two neighboring countries to Islamic government –Iran and Rome- of which Iran by during that period was Islamically settled. A part of Rome also was under supervision of Islam. Such wide arena was in the hands of Islamic system; and finally they obtained a great mass of wealth whereby there was no more insufficient of food and poorness. In this case Islamic community had financial capability. Really, their needs reached to a good extent. If we were to eliminate Ali (A.S) from the list of figures in the history, it would have been possible for the history to adjudicate that the fundamentals of Islam and prophetic values were good; but the era of city of the prophet itself, was an era of puniness and littleness and poverty of Islamic community. But when the Islamic community grew up and mixed up with other civilizations; different cultures and civilizations entered the life of people and, all different nations were under an umbrella of Islamic community, then those principles and fundamentals were not sufficient enough for governing a country. The Believers’ Leader and Chief (*Amir al-Mumineen*) had by his work, biography and method of handling of governmental issues shown that the same bright principles of genesis of prophecy-monotheism, justice, equanimity and equality, brotherhood between people-are of possible to be implemented. This is a reality which has so far remained in the history. Howsoever these ways and methods did not remain, but the Believers’ Leader and Chief (*Amir al-Mumineen*) made it clear that if an Islamic ruler, managers of a community and managers and leaders of Muslims have good and strong beliefs and make a decision they could manage with such basic within the wide epoch of Islamic community and the coming of different of conditions and civilization, they could obviously administrate in such a way that people would benefit. So, where is the social justice of Imam Ali (A.S) amongst the millions of people during

the era of his authority, the Believers' Leader and Chief (*Amir al-Mumineen*) accomplished such responsibility.

I am going to explain some of the engagements of Ali (A.S), and there are thousands of them in his life. People persisted and tried to swear allegiance but Imam Ali (A.S) never accepted. Old, young and leaders insisted that there is none but Ali (A.S) who has capabilities. Consequently, Ali told people to go to the Mosque and he went at the platform, and delivered a speech which, he said: "I will return the money to the treasury of the state which has been used to inappropriate people and occasion". In the Previous years people have managed to collect money of treasury of the state and put into their pockets. He said that, I will return all this money; "Even if I am going to find that the money has used as a dowry, and have used to buy bondwomen, I would return it to the treasury of the state, and this should be understood to all that it is my methodology".

After passing few days, the oppositions begun to take shape, in fact weak people and oppressed people wanted things to go in this way; But efficient and well-recognized people who were addressing the issue, it was clear that they were dissatisfied. They formed a meeting, which was all about Ali (A.S) saying what does Ali wants to do. One among the group stood –Walid bin Uqbah a governor of the time of Uthman- and said: "we are swearing with you an allegiance with a condition that you have reallocate the money which was misallocated in time of Uthman", after Walid bin Uqbah, Taliha and Zubair came as well. The matter fact, the issue of Walid is contrary to that of Talihah and Zubair. Precisely, Walid bin Uqbah was newly became Muslim at which his entire family was the rebels of Islam, they even fought with the prophet (s) but finally he converted to Islam just like Bani Umiyye; but Zubair and Taliha were the great companions of the prophet (s), they came to Ali (A.S) and uttered contentious words, saying: "you have not separated our rights to other people, and made

us equal to those who are incomparable to us”. What have you done? Why not to differentiate? We are the one who attain Islam from fighting with our sword. We toiled very much, and now you are putting us on the same position with people who have become Muslims newly and non-Arabs.

For me I have not seen the response of Imam Ali (A.S) to Walid bin Uqbah –it has not been mentioned in the history- but he answered to the other. He went up to platform and he reacted in a very pungency manner. He therefore spoke about favoritism on the sharing of money: “I am not the founder of such methodology”, “you and me we saw the prophet (s) acting in this way”¹; I have not started everything; I am going to apply prophet’s methodology. During this era, I want to plant in the community the same values and the fundamental beliefs, Ali (A.S) managed to do so, and he compensated the expenses too.

The expense of this task was the occurrence of three warfares, the Believers’ Leader and Chief (*Amir al-Mumineen*) withstood firmly. Understandably, there is no doubt that The Believers’ Leader and Chief (*Amir al-Mumineen*) knew that the right of Caliphate was appertained to him; but after the death of the holy prophet (s) things did not go in that way. He did not do anything in 25 years long; they were keeping the mouth of the people closed if they want to talk. The Believers’ Leader and Chief (*Amir al-Mumineen*) told brother of Banu Asad that; “you girth is loose and you have put it on the wrong way, it was an act of appropriation by some who became greedy for it”²The Believers’ Leader and Chief (*Amir al-Mumineen*) in such issues he never stepped up to 25 years but he stood up and fought three kind of warfare due to poor administration; the battle of Jamal, the battle of

1. Bihar al-Anwar, V. 32, P. 22

2. Nahjul Balaghah, Sermon: 162

Siffin and Nuhruwan. This was a great work to him, The Believers' Leader and Chief (*Amir al-Mumineen*) has a phrase and it is not bad to mention it for us to gain celestial knowledge, the intent of his words is like this; if the person is a pious, he's a zealous for the sake of Allah, he has penetrated through inconveniences, it is recommended to obey him.¹

And don't remain silent when the right has been spoiled and mistaken, you are responsible for that, ought not for the right to inhibit because of the areas where has been mistaken. You should distinguish them issues, if someone is a good person, very profound person, and has a good background plus has played a pivotal role for Islamic community; this is the right person whom his policies should be accepted not the one who infracts in his policies. These are the principle of Imam Ali (A.S). A great poet Imam Ali (A.S) in the name of Najaash, who eulogized the combatants on the battle of Siffin, the battle against Muawiyah, he was one of the people who loved The Believers' Leader and Chief (*Amir al-Mumineen*) and has fame according to his loyalty and his admission to the rulership (Vilayat), in the month of Ramadan he boozed, The Believers' Leader and Chief (*Amir al-Mumineen*) was informed about this and he ordered people to come with him, he punished him on the public by beating him 70 scourges. His family and relatives went to The Believers' Leader and Chief (*Amir al-Mumineen*) and said: O the Believers' Leader and Chief (*Amir al-Mumineen*)! You have dishonored us; he is one of your supporters, closest friend of yours. In reply he said: "I have done nothing wrong, that was the punishment in accord to infraction he acted, and I have charged him with that divine punishment" in fact before whipped, he told The Believers' Leader and Chief (*Amir al-*

1. Tasnif Ghurar-Hikam

Mumineen) that after beating me I will go to Muawiyah to poetize. Najash stood and headed to the camp of Muawiyah. The Believers' Leader and Chief (*Amir al-Mumineen*) did not say anything about his leave; "can we keep him", The Believers' Leader and Chief (*Amir al-Mumineen*) said no, he has gone, but if he was to remain with us that could be good. This was the methodology of the Believers' Leader and Chief (*Amir al-Mumineen*), he said to the comrades of Najaash: "was he was not a Muslim person? Who committed a sin from the prohibitions of Allah, and we have punished him to be his atonement".¹

A person from the tribe of Bani Asad faced a charge, some companions of Ali (A.S) who were from the same tribe of accused person said we have to go to him and sought out the matter. Firstly, they consulted Imam Hassan (A.S) to be their mediator to Imam Ali (A.S). Imam Hassan said there is no need for to interfere in this matter; go your own because you are familiar to my father, finally they went to him and said, there is a problem would you help us. In his account he said: anything which I am concerned with, it is my responsible to work out. They came out while smiling, and met Imam Hassan (A.S) who asked them the feedback from Ali (A.S) by saying: "what has happened" they said: "everything went polite", he promised us that he is ready to do anything as far as he is concerned. Imam Hassan smiled while saying: 'whatever is important on punishing him, go and punish him! And finally Ali (A.S) punished him'. Other people said: why you are punishing this man in this way? He said: this responsible is not in my hand, this is the divine law; as I said whatever is my work, i will do for you. It is not in my hands.² This was when

1. Al-Hayaat, V. 2, P. 714

2. Da'aim Islam, V.2, P.443

newly Bani Asad made friendship with the Believers' Leader and Chief (*Amir al-Mumineen*). This was such life of the Believers' Leader and Chief (*Amir al-Mumineen*).

Their kind of living as such; type of food, dressing and many other things have been quoted, the narrator is saying: "I went to Imam Hassan and Hussein (A.S) I found them seated while eating food. It was a piece of bread and some vegetables. I said to them: 'you are the princes, you are from the house of the Believers' Leader and Chief (*Amir al-Mumineen*), why you are taking in such foods yet at the market Rahbah –near Kufa- there is the variety of foods'. Is this your food you eat? They told him: 'are you not aware of The Believers' Leader and Chief (*Amir al-Mumineen*); go and see his lifestyle, Ali (A.S) had that kind of life with his family too.

Have you ever taken heed about the incident of Zainab? Who took loan from Abu-Raafi. Have you heard of Aqil who went to Ali (A.S) to supplicate the help from him and asked for the wheat flour, Ali (A.S) brought heated steel close to him but he did not beat him, he was threatened and his request was not accepted. Abdillah bin Jaafar – a nephew of Imam Ali (A.S) and the husband to Zainab- he went to Imam Ali (A.S) and asked a financial help, he said: 'dear Ali! I am having a financial problem to a degree that I want to sell my properties'. But, The Believers' Leader and Chief (*Amir al-Mumineen*) did not accept and said: do you want to be given money of the other people.

The Believers' Leader and Chief (*Amir al-Mumineen*) lived in the difficult situation, the period which had civilized people, spacious, with rich people just the same thing applies to the period of the holy prophet, it was an advanced community. The Believers' Leader and Chief (*Amir al-Mumineen*) wanted to prove that in the same environment it is possible to keep the fundamentals alive. This is the great work of the Believers' Leader and Chief (*Amir al-Mumineen*). He

is the origin of justice, spiritual, Jihadist, community implementor and an exemplar of good administrator –this means that the life of Imam Ali (A.S) is full of events on the different arenas in the lengthy years, and you have listened about this from stories and traditional quotes—honestly, these exemplify the truth. The Believers’ Leader and Chief (*Amir al-Mumineen*) wanted to show people that the fundamentals of Islam can perpetuate in any kind of environment. The basics of Islam refers not to the way of attire of Ali (A.S), that today we have to do the same things, for instance the way of his dressing; no, the fundamentals of Islam refers to the justice, the oneness of Allah, being fairness with people, valuing the right of people, resisting the weak condition, withstanding and protecting Islam from the enemies. These can be undergone in any environment without exceptional.

Today when we are expressing such words, verily our words are from the deep of our hearts. Who can even imagine of equating Imam Ali (A.S) to someone else? None can be compared with The Believers’ Leader and Chief (*Amir al-Mumineen*). Imam Sajad (A.S) the grandson of Ali (A.S) who had inerrant status too. Someone wondered the way he was praying, telling him that he was praying very much, he said to him: see how we pray and the way Ali was praying, this means that his is exceptional to everyone even me. There is a great distance between non indulgence and God-fearing of today with Imam Ali (A.S), he demonstrated people the right direction. Now, we can undergo into different issues. Islam means justice; giving equal rights to people and valuing their rights and not to allow oppression to take effect on weak them. These are the problems which man has over the centuries, and they are there today and in evermore. Owing to this challenge the life of people is becoming difficult. But the methodology of Ali (A.S) is dissimilar to these things; whether it is within the community, or entire world.**15/8/1383**

Sovereignty, Be Oppressed, and Conquer in the life of the Believers' Leader and Chief (*Amir al-Mumineen*)

There are three elements congregated in the personage, life and martyrdom of the Believers' Leader and Chief (*Amir al-Mumineen*) (A.S) that are to somewhat manifestly different from each other. These are as follows: majesty, ill-treatment and victory. His majesty, refers to as his power in steely volition, deeds and seated purpose, managing the most difficult arenas of regime, guiding brains and thoughts towards excellent Islamic and humanistic teachings, upbringing respected people such as Malik Ashtar, Ammar, ibn Abbas, Muhammad bin Abi-bakri and others, provision of a certain progress in the humane history. A symbol of majesty of The Believers' Leader and Chief (*Amir al-Mumineen*) was his power of logic, power in reasoning and in politics, power in handling government issues. There is no any kind of weakness in personage of The Believers' Leader and Chief (*Amir al-Mumineen*) (A.S). On the spot, we found him the most ill-treated man when we read the history and this did not spare any part of his life. During his infancy he was abused. After the prophet he was ill-treated. And during his senility and caliphate he was oppressed. After his martyrdom and years later, he was denounced and stigmatized. His martyrdom was also so oppressive.

In Islamic remnants we have two members who are referred to as *thaaru-llah*. This term means: when one member of a certain family is oppressively killed, the blood of that member belongs to the deceased family. They call that blood 'thaar' and the deceased family has the right to vengeance. Therefore *thaaru-llah* literary means "blood of Allah", but this interpretation is inexpressible and incomplete which does not give the actual meaning. The word "thaar" means right of vengeance, if someone is "thaar" of a family, that family has a right of

vengeance. In Islamic history there are two names of people of whom their right of vengeance lies and rests in hands of Allah. These two people are Imam Hussein and his father, The Believers' Leader and Chief (*Amir al-Mumineen*)(A.S) (O! the servant of Allah, and his father).¹ Hussein's father's right of vengeance is also in hands of Allah.

The third element of this magnanimous person should be his victory. His victory was his overcoming all the difficulties he experienced which were imposed on him by his opponents; there were destructive deploys of the opponents by which they never managed to defeat him; they were all defeated by Ali (A.S). After his martyrdom his realities were becoming more manifest day after day; even during his life time this was increasing rapidly. Look at the world today, not only at Islamic world but at the world as a whole; you will notice how many eulogists there are who do not even accept Islam, but they accept Imam Ali as a shiny one in the history. That is the light of this radiant essence and Almighty God will grant this abused one his prize. He finally has his premium and gratuity kept aside for him by the Almighty God despite the ill-treatment he experienced, strangulation, soiling his sunny fountain of personalities by opponents' exaggerated accusations, his patience to these oppressions and abuses. That will be a premium for such a shiny personage you have ever seen in the humanistic history. And may be the loveliest books we know that has been written about the Believers' Leader and Chief (*Amir al-Mumineen*) are those written by non-muslims. I do remember vividly that three Christian authors have written books eulogistically about the Believers' Leader and Chief (*Amir al-Mumineen*). These regards had begun in the same first days; after his martyrdom when his opponents

1. Al-kafi, V .4, P. 576

were accusing and making propagandas and propagation against him- those who were in power circles connected to authority of Syria and their followers, and those who were bitter with sword of the Believers' Leader and Chief (*Amir al-Mumineen*)his justice- this issue was already known. Let me tell you one of its examples.

The son of Abdullah bin Urwa bin Zubair, went to his father and denounced the Believers' Leader and Chief (*Amir al-Mumineen*). The family of Zubair, were at enmity with Imam Ali (A.S) except one of them who is Mus-ab bin Zubair. Mus-ab bin Zubair was a noble, brave and powerful man and he was the man who is found in some issues connected to the city of Kufa and Mukhtar and after that he also disagreed with Abdul Malik. Zubair bin Mus-ab was a first son in-law of Imam Hussein; this means he was a husband to Sakinah, the daughter of Imam Hussein (A.S). Except him, the rest of the family of Zubair day by day was increasingly raising their denunciation over The Believers' Leader and Chief (*Amir al-Mumineen*). Whenever a person reads the history he will definitely notice and see this. After that denunciation; his father said to him a statement which is not also supportive but there is a certain significant point in it. Abdullah told his son that: (any structure that was brought in by religion and substratum and its basis and valence which were set upon it, whatever the matter could be, world dwellers could not remove and wipe them off; this meant that people should not wear off themselves by trying to spoil the name of The Believers' Leader and Chief (*Amir al-Mumineen*) (who his works' nerve is structured on beliefs). He continued by saying that: (look at how Baniy Marwan struggled to spoil Ali's name whenever they went on addressing people, trying to spoil the good qualities of Ali bin Abi Twalib! But the result was contrary to their expectance and intentions. The more they kept on denouncing this bright face, the brighter it was becoming; their denunciation was turning to eulogy in mind of the people). Another

example is Ban Umayyah; (Bani Umayya are doing their circumscriptions, but the more they describe the more they are disliked and hated by people). These words might be spoken thirty years after the Believers' Leader and Chief (*Amir al-Mumineen*)'s martyrdom. This means that The Believers' Leader and Chief (*Amir al-Mumineen*) despite such ill-treatment he felt, he both became a victor during his life time and in history and even in memories of the people.

Adventure of majesty together with being abused of The Believers' Leader and Chief (*Amir al-Mumineen*) which ended by this way, it is summarized in this way. In the time of this regime – a regime of less than five years of The Believers' Leader and Chief (*Amir al-Mumineen*)- there were three deploys which had been set up against this respected person: oppressors, transgressors and renegades. This statement is narrated from The Believers' Leader and Chief (*Amir al-Mumineen*) both by Shiites and Ahli-sunnat brothers that: (*I am directed to battle against transgressors, oppressors and renegades*).¹

These are the names of the groups which the Believers' Leader and Chief (*Amir al-Mumineen*) himself labeled those groups. Qastin means oppressors. When the word (Qasata) is used originally from Arabic –qasata, yaqsut- it is like the words -jaara, yajur; dhalma, yadhlum-, it means to oppress. And when it is brought to three letters derived form of pattern 'af-aal' it is written –aqsat, yaqsat- it means justice and righteousness. Therefore if this word (qasata) is used in the pattern of 'af-aal' it denotes justice; but when this word is read 'yaqsit' by pronouncing kasrah under the letter (siin) it means the opposite of justice; it means oppression. The word (Qastin) originates from that basis. Hence the word (Qastin) means oppressors. The

1. Bihar al-Anwar, V. 44, P. 36

Believers' Leader and Chief (*Amir al-Mumineen*) named that group 'oppressors'. So who are these oppressors by the way? This was a group of people who accepted Islam externally and manifestly for their own advantages and they did not accept the astral regime heartedly. Any kindness of the Believers' Leader and Chief (*Amir al-Mumineen*) towards that group yielded nothing. Of course, this administration was surrounded by Bani Umayyah and Muawiya bin Abi Sufian –who was a ruler and governor of city of Shaam (Syria) – their most manifest personality was honorable Muawiya himself and then Marwan Hakkam and Walid bin 'Uqbah. These were the people who were not ready to reconcile with Imam Ali (A.S). It is true that Mughayrah bin Shu'ubah and Abdullah bin Abbas and others had said at the preamble of Ali's administration that: "O the Believers' Leader and Chief (*Amir al-Mumineen*)! Leave them for several days". But the Believers' Leader and Chief (*Amir al-Mumineen*) did not accept this suggestion. Then they thought that Imam Ali did not handle things in a well political manner. But this was not true; they did not understand him and were unmindful. The next issues made this event to be well understood. Every work of The Believers' Leader and Chief (*Amir al-Mumineen*) did not please Muawiyah. Their way of thinking was not in accordance to understanding and accepting such an astral administration; even though some previous ones persevered others.

Less than thirty years had never passed from the day when Muawiya had embraced Islam to the day he wanted to battle against the Believers' Leader and Chief (*Amir al-Mumineen*). Muawiya and his surrounding people were the rulers in the city of Shaam (Syria) for many years, they had dominance and osmosis and had built their base there. By this time they felt that they can have their own words unlike before that; as it could be said to them that they are new comers in Islam. Therefore they paved a way for

themselves. These were movements which had substantially disliked the astral administration of Ali (A.S) and wanted it be governed by their suggestions and struggled to snatch it from Ali (A.S); and this is indeed what they did and the Islamic world experienced their methods of governance. The same Muawiya who showed friendly and humble face to some of the companions during the time he was at great loggerheads with the Believers' Leader and Chief (*Amir al-Mumineen*), changed after ascending to power and became so harsh till the time of Yazid and an event of Karbala came in; and then time of Marwan, Abdul Malik, Hujjaj bin Yusuf Thaqafiy and Yusuf bin Umar Thaqafiy came who were one of the fruit of such a kind of administration. These were administrations that history becomes terrified when it comes to mention their crimes, blunders and felonies- for example administration of Hujjaj. These were administrations which Muawiyah had implemented and which was the main reason for his battle against The Believers' Leader and Chief (*Amir al-Mumineen*). This was obvious before its climax as it was well understood that they were after obtaining the power; they wanted to establish a worldly administration, by prioritizing on egotism; the same thing which people had experienced during administrations of Bani Umayyah. Of course, we have no theological discussion and research here; what iam saying here are from texts of history. And, it is not Shiite history; these are texts from the books of history of Ibn Athir and Ibn Qutaybah and others I am saying here, and I have them, they are recorded and they are kept and preserved as well. These are appendages of presuppositions; not a discussion of differences of thought between Shia and Sunni.

The second movement that battled against the Believers' Leader and Chief (*Amir al-Mumineen*), was a movement named Nakithin. The Arabic word "Nakthin" means destroyers and breakers and, here it means breakers of allegiance. These were the first people who made

their allegiance to The Believers' Leader and Chief (*Amir al-Mumineen*) but they broke it after a while. They were Muslims and contrary to the first group, they were relative to administration of the Believers' Leader and Chief (*Amir al-Mumineen*); but their relativity and acceptance to administration of Ali bin Abiy Talib was based on a condition that they should have a sound share in the government; they should be consulted for some issues, they should have a right to govern the administration in sometimes, their money and properties should not be invaded and, they should not be asked of how and where they got it from?! This group was accepting The Believers' Leader and Chief (*Amir al-Mumineen*) but on a condition that they should not be investigated; they should not be asked where and how they had accumulated their wealth and so many questions surrounding their wealth. That it is the reason why most of them came to Imam Ali (A.S) to surrender their allegiance. Of course, some of them did not say their allegiance to him. Honorable Sa'ad bin Abi Waqas did not say his allegiance to him at first and so some others; but honorable Talhah, honorable Zubair, some great people of the companions and others had said their allegiance to The Believers' Leader and Chief (*Amir al-Mumineen*) and submitted and accepted; but after three or four months, they saw that they cannot work with that administration; since that regime never recognized a friend, it is not selfish, it does do away with family members, it has nothing to keep aside for those who embraced Islam firstly, it does not spare anyone in its implementation of divine regulations, despite himself being the first in embracing Islam. Therefore they disjoined themselves from Ali (A.S) and organized and arranged a battle of Jamal against The Believers' Leader and Chief (*Amir al-Mumineen*) and indeed it was a temptation. They took Ummul Muminin, Aisha, with themselves. What a larger number of their people were they killed in this battle! This was a second movement that made Ali (A.S) busy by then.

The third movement was the group of Mariqin (renegades). The Arabic word “Mariqin” is a plural one and its singular is ‘Mariq’ which means ‘Someone who rebels and becomes an outlaw’. It is said that the reason for giving them this name it is because they were escaping and running away from religion just like the way an arrow does when it is thrown away from a bow! They were running away from religion like that. They were clinging to the external and manifest of Islam and they called it the real Islam.

These were the same rebellious people of Islam; the group that put work on the basis of their wrong capacity of understanding- which is so dangerous. They were taking religious teachings from elsewhere rather than from Ali bin Abi Talib, the great exponent and interpreter of the holy Qur’an, they were taking them from their own wrong ways; of course such a kind of people are there in every community, but their way of settlement and civilization were done by politics. This politics were supervised by some people. The significant point that lies here is that this group by its limbs could read a Quranic verse for you whenever you say a word, in the middle of prayers when The Believers’ Leader and Chief (*Amir al-Mumineen*) is present, they could read any verse that they thought it was somehow in expositional way to Ali (A.S); they could stand up while The Believers’ Leader and Chief (*Amir al-Mumineen*) is delivering a speech and read any verse that could appear contradictive to Ali bin Abiy Talib; their slogan was (ruling is only for Almighty God); this meant that “we don’t accept your administration, we are only belong to an administration of Allah”. This was manifest of their works; their political way of handling issues was in the hands of great peoples of movement of Qastin and some big peoples of city of Shaam -it means Umar Assi and Muawiyaa- . They had intermingled communication between themselves. Ash’ab bin Qais, as some evidences show, was not a pious man. Some intellectually weak people also followed this

group and acted. Therefore the third group that Ali bin Abi Talib battled against and became victorious was a group of Mariqin. In the battle of Nahriwan he showed them a big blow; however these people were in a community in which Imam Ali (A.S) was living and they finally martyred him.

Nevertheless, we should not mistake when trying to recognize the rebellious group of Islam. Some people compare rebellious group of Islam to as non-holy people. No, the issue is not like that. The ones who seat somewhere and say their players are not rebellious ones. Rebellious people are those who made a revolt. They brought crisis, they went battling and had battled against Ali (A.S); however the basis of their reasons was totally wrong, their war was erroneous, their tools were wrong and their objective and goal was amiss. These were the three groups with which Ali was incompatible.

The major difference between the period of administration of Ali and that of the holy prophet was that during the era of the prophet groups and queues were clear and definite; there was a queue of faith and blasphemy. Hypocrites who were inside the community were lying behind and they were been warned by the verses of the holy Qur'an. The verses were pointing a warning finger towards them, were energizing the believers against them, were attenuating and emasculating the hypocrites and this means all things were clear during the Islamic system of the time of the prophet. Clear queues were face to face to each other; one member was supporting blasphemy, idols and ignorance whereas another member was advocating faith, Islam, oneness of God and spirituality. Of course, all were people in all meanings by then, and by that time all were people as well but, the only difference was that their queues were transparent. The problem that was there in the time of The Believers' Leader and Chief (*Amir al-Mumineen*), was that the queues were not clear; for the reason that the group of Nakthin, there were admissible

faces. Everyone doubted when meeting a face like that of honorable Zubair or honorable Talhah. This Zubair was a person who during the time of the prophet was one of the appendages of the prophet and so close to him and above all he was a son of the prophet's paternal uncle. He was even an appendage of a group of Ali after the prophet that went to the saqifah (سقيفه) to protest for the sake of defending Ali. Yes; the law of hiding is in the last time! God may make our last time be a good one. Sometimes worldly issues, different situations, parades and luster of the world, they to some extent cause bad influences to some personalities and they cause handicaps to attributes in particular; and what about normal and ordinary people. This was so difficult by then.

It seems that those who stood firmly around the Believers' Leader and Chief (*Amir al-Mumineen*) and battled against his opponents had intelligently used their foresight and vision. I (the Iranian supreme leader) have repeatedly narrated this tradition from the Believers' Leader and Chief (*Amir al-Mumineen*) for you which says: **(this flag is not carried by anyone but only by people of vision and insight)**¹. Insight should be the first policy. Difficulties of The Believers' Leader and Chief (*Amir al-Mumineen*) are therefore well known in such antagonisms. They were fighting and saying innuendo idioms and phrases against The Believers' Leader and Chief (*Amir al-Mumineen*) by depending on their fake and wrong claim of Islam. During the time of birth of Islam wrong thoughts were been said but a verse of the Qur'an used to come down and strongly oppose such ideas and thoughts. This used to happen whether it was in Mecca before migration of the prophet or in Medina after the migration. You can look at a chapter of Baqarah which was sent down while in Medina

1. Nahjul balaghah, Sermon: 173

and, you will come to know that it is a predominantly elaboration of different skirmishes and contentions between the prophet and hypocrites and the Jews, which is also tackling minor issues; even the ways by which the Jews of Medina of that days were using to spiritually annoy and disturb the holy prophet are also mentioned there in Qur'an; for example (*don't say consider us*)¹ and so many others. In chapter of A'araf as well, which is a chapter of Mecca, a complete topic is mentioned that is totally fighting against superstition; an issue of permitting and forbidding (halal and haram) of some meat and other kind of meat that they were exaggeratingly connecting them to the real permitted and forbidden ones by Allah a certain verse says: (*say: the things that my lord hath indeed forbidden are: shameful deeds*)². These are the forbidden things, not those things you have made the forbidden for yourselves. The holy Qur'an was strongly opposing such thoughts; but in the time of the Believers' Leader and Chief (*Amir al-Mumineen*), his opponents were also using the same Qur'an; they were benefiting from the same of the Qur'an. That is why the Believers' Leader and Chief (*Amir al-Mumineen*) was in such troubles. The Believers' Leader and Chief (*Amir al-Mumineen*) during his short term of administration met with dubious difficulties. Opposite of these groups, was the bloc of Ali himself; a real energetic bloc. They were the likes of Ammar, Malik Ashtar, Abdullah bin Abbas, Muhammad bin Abiy Bakri, Mitham Thammar, Hujar bin Addiy; these were the believing and personalities of vision and insight and knowledge who had firm position in guidance of peoples' mind and thoughts. This era of the Believers' Leader and Chief (*Amir al-*

1. Surah al-Baqarah: 104. God gives a directive to the prophet to tell the Muslims say the phrase ((make us understand)) instead of saying the phrase ((consider us)). This was to prevent from being teased by the Jews.

2. Surah al-A'raf: 33

Mumineen) is a brilliant one by considering the intelligent effort these great personalities, but it is a sad era as well, in regard to the difficulties and calamities that these better characters experienced- for example their movement to the city of Kufah and Basrah. The Believers' Leader and Chief (*Amir al-Mumineen*) in sent his two sons, Hassan and Hussein, to the battle field together with some of his companions by the time when Talhah and Zubair and some others came and surrounded the city of Basrah and Kufah. Their conference that they had with people there, their statements they made in the mosque, their way of reasoning there is one of the beautiful logical and mindful parts of early days of Islam. You will notice that Invasions and assaults of opponents of The Believers' Leader and Chief (*Amir al-Mumineen*) were also by their consideration of this point. Acting against Malik Ashtar, Ammar Yasir, Muhammad bin abi Baqri was a greatest skullduggery. The opponents were against all people who were together with The Believers' Leader and Chief (*Amir al-Mumineen*) from early time of Ali's event and who were examined by numerous situations and showed that they had firm beliefs and insight and the enemies were throwing different kinds of arrows of abusive and defamation which were falling to the souls of these good characterized persons that is why most of them were becoming martyrs, but Muhammad bin abi-bakr was martyred by tricks of people of Shaam (Syria), so Malik Ashtar whereas others remained and were cruelly martyred later on. This is the situation of the lifetime and administration of The Believers' Leader and Chief (*Amir al-Mumineen*). If we want to classify, we should say that the time of his administration was an era of majesty and power and on the spot, time of his being ill-treated and again of his victory. This means that he managed to defeat his opponents in his time and after his ill-treated martyrdom, he became a bright torch and flambeau of the history in all centuries. Of course, blood of The Believers' Leader and

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Chief (*Amir al-Mumineen*) is the most affable appendage of this piece of time and of events of the history. **18 /10/1377**

The Fourth Chapter: The Great Lady Fatima al-Zahra

Good qualities of Fatima al-Zahra (S.A) are not in a small collection contrary to that of an ordinary human which is limited. If we logically and pragmatically look we will see that humankind is beholden and mortgaged to her and this is not extravagant; it is a reality. The same applies to the people in respect to Islam, the holy Quran and the teachings by the prophets and the last prophet (s) in particular. It has always been like that in the history up until today and the brightness of Islam and idealism of Fatimat Zahra (S.A) will daily become more apparent and the people will experience it. Our task for the time being is to cling to that clan. Of course, it is so difficult to cling ourselves to that clan of prophecy and for instance belong to them and be known to belong to their mastership. In some texts of pilgrimage there is this phrase that we read (we are well known for your brotherhood and love); they put on us these two tasks (brotherhood and love). This is the plenty plus of goodness which Almighty Allah prophesized to the holy prophet in the Qur'anic chapter of Alkauthar by saying (indeed we have granted you plenty plus (of good things))¹ which its paraphrase is Fatimat Zahra (A.S), the daughter of prophet Muhamad (s). And indeed she is a fountain of all kinds of goodness that it daily pumps out the teachings of the prophetic religion to entire people and creatures. Some people attempted to cover and keep this reality hidden but they goofed; (*but Allah is the one who completes his light even though non-believers dislike it*)².

Therefore we must shorten the distance between us and this center of light and come nearer to it by which the result will be becoming bright. We ought to become bright by good deeds and love of Ahlu

1. Surah al-Kawthar: 1

2. Surah al-Saff: 8

Bayt and not solely by love; that good deeds are the love and mastership and good beliefs themselves, these three things dictate to us the task work and demand these good deeds from us. We should therefore cling to this clan by our own deeds. It should not be taken as simple as just being a bark of the door of Imam Ali (A.S), no. it should not be by name and said (*Saliman is from us Ahlu Bayt*)¹ while he is not acting accordingly to what is required, no. We the community of shia and the followers of Ahlu Bayt (A.S) have an expectation from these magnanimous people to regard us their incidentals and people who are around them. Our hearts like Ahlu Bayt (A.S) to regard us as such but this is not simple as such. This does not happen by a claim only; good deeds, pardon, self-sacrifice, attempting to be like them and having good habits as theirs is highly recommended in this case.

Can you recall when this magnanimous person possessed all the virtues she had? At what point of their life did the refulgence display itself from her to the viewers? It was in their short life time; at an age of 18 years, 20 years and 25 years old due to the different reports. All these virtues do not come easily; (*you were examined (Fatimatu Zahra) by the God who created you, before being created and after that exams he found you a patient one*)² . God had examined Fatima al-Zahra, the more disinfected and chosen one. The exams of Allah are done by enumeration of man's deeds and by the holy Qur'an; whatever He grants, it is by calculation and the holy book. He, the God, knows her pardon, self-sacrifice, knowledge and her sacrifice

1. Al-Kafi, V. 2, P. 254

2. Routhatul mottaqeen in elaboration of a book "Man La Yahdhuruhul Faqeeh, V. 5 P.343.

according to the goals of His; that it is why He made her a center of His credentials. **5/10/1370**

I (the Iranian supreme leader) read in the traditions that the radiance of Fatima al-Zahra(A.S) is so bright for eyes of the angels. It is so bright for them. Then how should we use this radiance? We ought to use this bright star for finding the path that is rightful one towards Allah and which she passed through and got to excellent and high different degrees. If you see that Allah has made her nature be transcendent it is due to a reason that Almighty Allah knew that this creature will pass His exams; (Allah, your creator, examined you before creating you and He found you by that exams a persevering one); this is the issue. Therefore, even when Allah become so kindness to her it is for a reason that He knows she will be successful in every examination she will be granted; otherwise there were many people of good nature. Did all managed to pass through? This part of life of Fatima al-Zahra(S.A) is immediate that we require for our own rescue. There is a tradition from a Shiite route that the holy prophet (s) said: *(O Fatima! Work (accordingly to laws of God) as I am of no use for you in front of Allah)*¹; that means “O my dear! O my Fatima! I cannot make you wealthy before Allah”. You have to work for your own sake. And this is what exactly happened as Fatima(S.A) worked throughout her life for her own sake.

And look now how did she live! As a young girl and before being married she behaved in such a way that she was given a nickname (mother of her father)². By that time the holy prophet, mercy for people from Allah and light, a bringer of new world and a grand

1. Alta'ajjub, P.94

2. Bihar al-Anwar, V.43, P. 16 (they nick named her mother of Hassan , mother of two Hassan , mother of Mohassin , mother of the imams and a mother of her father)

leader of global revolution – a revolution that should remain till forever- was busy hanging the flag of Islam. Then it is not unworthy and vile to call her mother of her father. This nick name came into usage for her due to her excellent services she delivered, works and her diligence. She was always besides her father in Mecca in Abu Talebi's valley- with all that difficulties- and even after her mother's death, Khadijah (S.A), where the prophet was left alone, she was there beside her father making him steadfast and unshakable. The prophet was so astonished and sorrowful by two deaths of Khadijah and her paternal uncle, Abu Talib. By their absence shortly heart of the holy prophet broke and he felt loneliness. But Fatima al-Zahra (s.a) in that days stood up and by her small short hands removed the dust of pain from the face of the holy prophet. She was a mother of her father; an entertainer of the prophet. This nick name was then put upon her due to these. **3/ 9/ 1373**

Honorable Fatima al-Zahra(S.A) at an age of six was seven years old (as there is difference in reporting. there are many different reports surrounding her birthday in history) and this was when the issue of the valley of Abu Talib took place. This was a difficult piece of time in the early days of Islam; it was a beginning of the prophetic call of the prophet (s) manifestly. Gradually the people of Mecca (more especially the youth and the slaves) were coming towards the prophet and were embracing Islam while the big people of idolaters (for example Abu Lahab , Abu Jahli and others) thought of a way to exile the prophet and all his aides and followers out of Mecca; and this is what they exactly accomplished. Great number of them whom equaled tens of families and households including the prophet himself and his kinsfolk and Abu Talib himself were all deported out of Mecca. They went out of Mecca but the question was "where to go?" Coincidentally Abu Talib had a land some kilometers near Mecca between some mountains; its name was 'valley of Abu Talib '. Sir

Abu Talib told the group to go there. Now imagine how did they lived; the weather there was so blistering during the day and so cold during the night; this tells us that they experienced non- tolerable weather. They settled at this place for three years. They felt famine and hunger, they suffered, and they felt the pain, only God knows. This time was one of the difficult eras for the prophet (s). The prophet by that time his responsibility was not only being a leader by the meaning of managing and leading the society; but he was required also to defend these victims of pains.

As you all know very well that when the situation is good people become so happy and satisfied with the leadership and they say “bravo! God may forgive the sins of those in power. They brought us to a good situation and environment. But when problems come in , they all doubt of their own government and they say “ look now! They brought us to these calamities; we never wanted to experience these! Of course their firm beliefs still worked; at the end all the calamities clang to the shoulders of the prophet. And during the same era Sir Abu Talib who was the patron and protector of the prophet and his hope, and Madame Khadijah the biger, as she was a great spiritual help of him they all died within one week! What a painful event! The prophet was really left alone.

I really don't know if you have ever been a leader of a huge group for you to understand what really the responsibility of a huge group is!? Really in such circumstances a person becomes hopeless. Now look at what Fatima al-Zahra did in such circumstances. When a person looks at the history should also look at these events; unfortunately they have never opened a topic for these issues. Fatima al-Zahra (.s) was like a mother, consultant, and a nurse to the prophet (s). This is where they called her ‘mother of her father’. This is connected to that time; the time she was a daughter of six or seven years old. Of course daughters in Arabs’ environments and in hot

environments grow faster physically and spiritually; for an example a daughter of 10 years of that environments equals to a daughter of 12 years of other environments of nowadays. This was a feel of responsibility by Fatima al-Zahra(S.A). Can't it be a model for a girl, and peripherally feel responsible for responsibility and feel the liveliness? And use that great stock and capital (liveliness) which is within her for cleaning the dust of tiff and pain from the face of her 50 years old aging father for example. Can't this be a role model for the youth? This is very paramount. **7/2/1377**

There was this prophet in this world who raised his daughter, and who came after and kiss the hands of his daughter! Kissing the hands of Fatimatu Zahra (S.A) by the prophet should not be regarded as emotional one, no. This is very wrong and rudeness if we think it was because she was his daughter therefore he liked her and kissed her. Is it possible for a person of such excellence, justice and wisdom like the prophet himself to bend down and kiss the hands of her daughter? The answer is "no" this was another case and it had a special meaning rather than emotion ; This meant that this young daughter, this woman when she died at age of 18 years or 25 (according to the difference in narrations and reports) had already reached the climax of personal royalty and was an extraordinary person. This is the way how Islam views a woman. **4/10/1370**

However spiritual position of this magnanimous person is also higher in cognition to her position of jihad, her mutational position and her public position. Fatima al-Zahra(S.A) was a female person and more especially a young daughter. But in spiritual grounds she was a great reality, a very bright divine light, a righteous person, a unique and chosen person. She was a person whom the holy prophet described her to Imam Ali (A.S) and said: (o Ali! you are a leader of this nation and my successor for them after my death, you will be their guider towards paradise. And I see my daughter Fatima on the day of

resurrection riding a camel made of light while at her right hand side, left, in front of her, behind her each part surrounded by seventy thousand angels and she is busy guiding female believers towards the door of paradise). This means that in hereafter The Believers' Leader and Chief (*Amir al-Mumineen*)(a) shall be guiding the male believers and Fatima al-Zahra the female ones towards the door of paradise of Allah. She is rightness and level mate of the Believers' Leader and Chief (*Amir al-Mumineen*). She was the one who stood in the presbytery of worship, thousands of adducing angels towards God, were talking to her and were greeting to her and saluting her and were saying the same words that were said to Mary before by the angels they were saying : (o Fatima ! God has chosen you, and has purified you from all kind of abomination and has also lifted you to a higher level over all women of the world). This is the spiritual position of Fatima al-Zahra(A.S).

She was a daughter and more specifically at age of infancy who attained a spiritual position that (according to some narrations) enhanced angels to come and talk to her and reveal some realities to her. She was among a group of unique people apart from the prophets to whom angels descend and talk and tell them some realities. This spiritual position, a wide site and a higher surface of the earth, is in front of all women of the world. And it is where Fatima al-Zahra is standing and talking to the entire women of the globe, calling and encouraging them to pass through this rightful path.

Those who attempted (be it during time of ignorance and or in 20 centuries) to underestimate a woman and make her belong to worldly trappings and introduce her as manifest adornments and that she belong to a fashion of clothes, attire and gold, jewelry and make them believe that they are a capital for luxuries of life and that this is their duty, their logic is like ice and snow that wear out and dissolve by heat of sun of spiritual position of Fatima al-Zahra(A.S). Islam

introduces Fatima al-Zahra(S.A) as a progenitor and a role model for a woman. Her manifest life , jihad and Strenuous effort , knowledge and eloquence, her sacrifice and ways of treating husband ,her motherhood and ways of being a wife , her departure and presence in all political and military fields, mutational fields and her professionalism in all aspects was forcing great men to respect her. This is her being a spiritual position, bowing and prostration, presbytery of worship and orison, folder and a supplication , hypostasis royalty, bright spiritual element and friend of the same level and time and analogous of The Believers' Leader and Chief (*Amir al-Mumineen*)(a) and the prophet (s). This is a description of a woman. This is the role model for a woman that Islam wants to m show. **26/10/1367**

In life time of Fatima al-Zahra there is a point that we ought to look into. Of course we are not going deeper describing her spiritual positions as we are really incapable of doing that. Really, God and those who are like her spiritually are capable of knowing climax of spirituality and perfection of such group of Godly servants. That is why Fatima al-Zahra was recognized by Ali (a) and her respected father and also by her infallible progeny. People of that time and the time after and we as well in this time cannot assess her spiritual brightness and twinkling. The spiritual bright light cannot be seen by all eyes of people and our weak short sighted eyes are incapable of seeing such bright humanity display and show. Hence we are not heading to describe spirituality of Fatima al-Zahra(S.A); but there is an important point in her ordinary lifetime which is between her combination of being a Muslim woman in her behavior and actions towards her husband and children, her accomplishment of house chores on the other hand, and between being a tireless worker in dealing with important political events after the death of the holy prophet Muhammad (s) and she could come to the mosque and have

a speech and defend Islam , a true hard worker , and on the other part of the coin tireless and patient one. This also applies to a third aspect; she was submissive and worshiper in the presbytery of worship even during a caliginous night for the sake of Allah. She was like ancient divine aides, who were in touch with God spiritually and were worshiping.

These three aspects when amalgamated together we come up with a bright point of life time of Fatima al-Zahra(S.A). This magnanimous person never separated these three aspects from each other. There are some people who think that someone who is busy worshiping is unable of being a politician. While others guess that a female politician, who is active in field of jihad for Allah, cannot fulfill her house chores and her motherhood and wife assignments and also be a dame. And if being a male, he cannot be a houseboy, shopkeeper or a houseboy. They think there is incongruity between these aspects, while islam views these to be a server o each other. **1368 / 9 /2**

Fatima al-Zahra(S.A) is unique and professional in political angles, public and also in jehad angles; to an extent that all mutational and professional politician women of the world can take lessons and learn from her. She was a woman born in a family where the parents were in field of great non-forgettable and global revolution. She tasted the difficulties of her father's reversal in Mecca while she is an infant, was among those who were taken to the valley of Abu Talib, she felt the hunger and tizzy there and many different kinds of difficulties of her father's global revolution there. After that, she got married to a man who his entire life time was utilized for jehad for the sake of Allah. And, nearly 12 years of their family, any half of or every year went to battle field her husband never and this great and self-sacrifice woman had never accomplished any necessary work for her striver husband and a soldier and usual warlord. Therefore, life of Fatimaal-Zahra (S.A) even though she did not live many years more than 20

years, but her life in connection to jihad and campaign and her effort and mutational work, patience, learning, many different things, speeches and defending the prophecy and imamate and Islamic system, it is an ocean of effort and duty which at the end can be described and referred to as martyrdom. This is jihad life of Fatima al-Zahra that is extremely mogul and extraordinary, and truly is an unprecedented one which will remain a bright and unique point in these our days and days to come. **6/10/1368**

She was also a great sapient in terms of knowledge. Her speech of complaint she made in the Mosque of Medina after her father's death is a special one which Sir Majlisiy, a so learned Islamic scholar, described it as a necessary one to be translated by those who know eloquence and fluency. It is so full of meanings and correspondently to beauty of art; it is similar to Nahjul balaghah. Fatima al-Zahra(S.A) went to the mosque, stood in front of the people and with no delay spoke eloquently for about an hour. **25/9/1371.**

Some of us can understand how great her speech it is. An 18, 20 or 25 aged daughter (due to difference of birthday in narrations and reports) went to the mosque while in pain and in Islamic vile in front of such dense population and made a speech that remains in the history.

Arabs were also better known for their good memory. One member could compose a poem of 80 couplets and sing it at a meeting, after the meeting 10 people could write the poem. These remaining poems we see today are remained by this method. These poems were being read in the locations and recorded. These speeches and anecdotes were mostly by this way and method. The people sat down and wrote and kept them and they remained until today. Non-worthy and gratis words never remain in history, not every spoken and written words remain in history. There were so many poems recited, speeches

made, themes presented, but they never remained as others and no one regards them. Therefore whatever remains in the center of history for almost 1400 years, and people salute and respect it, it displays its greatness. This is a role model for a young woman. 7/ 2/1377

Life of Fatima al-Zahra(S.A) is full of works and muss, perfection and Excellency of spirituality in all angles. Her young husband was always in battle fields; but she was just like a counselor where people go for counseling. She was an assistant to her father. She managed her life by exalted integrity; she raised up her children perfectly for instance Hassan and Hussein and Zainab; she perfectly served her husband, Ali and she as well perfectly made her father happy! She never allowed worldly enjoyments and integrities which motivate young ladies and women to mislead her and remove her from her spiritual way.

Her worship is an example of worship for us and others. Hassan Basariy one of the greatest and so pious worshipers comments on this and he says: “she worshiped God to an extent that one day her legs became swollen”¹. Her first born, Imam Hassan, Mujtaba, says: “night of Friday my mother stood for worship until the sun rose“. And he continues in some narrations and says “she always wished the best for male believers and female ones, and for Islamic community for general issues. When daylight came I said this to my mother: “o my mother! Why couldn’t you ask Allah things for yourself as you have for others”? I have seen that you have not done that, from night until sunrise only for others why?” Then she replied his questions and said: “o my son, first the neighbor, then ourselves”² This is the prominent spirituality. Her deeds and jihad in different aspects is a sample; for

1. Manaqib of Ibn Shahriashub, V.3, P. 341

2. Bihar al-Anwar, V.43, PP. 81 - 82

example in defending Islam, imamate, and mastership, supporting the prophet, serving the greatest warlord of Islam who was her husband, the Believers' Leader and Chief (*Amir al-Mumineen*).

The Believers' Leader and Chief (*Amir al-Mumineen*) said this about Fatima al-Zahra(S.A): “*she never astonished and disappointed me and she never also rejected my order and rusle*”¹. Fatima al-Zahra(S.A) even though she was a great and a highly considerable spiritually, but when it came to family issues she was just a wife and a lady and nothing beyond that.; just like as Islam wants.

All her worship, eloquence and fluency, wisdom and knowledge, jihad and campaign, her behavior as a young lady, her behavior as a mother, her benefaction towards needy ones; when the holy prophet told a needy old man : “ go and knock on the door the Believers' Leader and Chief (*Amir al-Mumineen*)’s house and beg your demand from him”; Fatima al-Zahra(S.A) went into her house and took a skin sheet on which her Hassan and Hussein had been sleeping and it was functioned as a mat and which she only had in her house and gave to him and told him that: “take this and sell it then after use the money”. This personage with all good aspects was Fatima. She is a role model. She is role model for Islamic lady.

An Islamic woman should work hard in knowledge fields; in grounds of making oneself perfect spiritually and ethically, in fields of jihad and struggle (Jihad and struggle of any kind) should be in front line; she should remain the same and never tolerate worldly enjoyments and trappings; her modesty and infallibility and purity should be higher to an extent that by them she should be defended and protected from eyes of others than her husband. And when it becomes to the family issues, she should try to entertain and make her

1. Bihar al-Anwar, V. 43, P. 134

husband and children culm; she should be a source of calmness and peace at the family; she should benevolently and with words of good points and with loving words bring up her children; so that people with no ganglion, people with good essence, spiritually healthy, should be raised and brought up by her and, bear ladies and gentlemen and characters of the community and society. A mother is a better maker than other makers. Greatest scientists can innovate very sophisticated electronic equipment, for example a missile that passes many kilometers and heating machines; but they never have such a significance of producing such a highly characterized person. It is only the mother capable of that. Therefore, she is a role model for an Islamic lady. **25/ 9/1371**

The Fifth Chapter: Imam Hassan

The period of Imam Hasan Mujtaba (A.S) and the event of peace treaty of this great man with Muawiya, or the so-called peace treaty, it was decisive and unprecedented peace treaty with revolutionary manner in the early Islam. After that we have never had such an event. I want to give a brief explanation of this sentences then I will address the main topic. Islamic revolution, it means Islamic thought and the assets that Allah the Exalted called Islam, descended to mankind. In the first section, it was a movement in the form of confrontation that proof itself to be revolutionary. That took place when the Holy prophet (s.a.w) announce this thought in Mecca, and the enemy of the Monotheistic Islam stood against it. Just because they do not want this thought to prevail. The Holy Prophet, by getting powers from the element of the believers, He was able to stabilize this movement, and strategically, powerful and progressive fight occurred in Mecca. This movement and confrontation lasted for thirteen years. This was the first part of Islam.

After thirteen years, with teachings of the holy Prophet, slogan and stability, self-sacrificing and collection of existing elements, this ideology form a government and a system

And turned into a political and system of life for a nation. And this happened when the Holy the prophet migrated to Medina and turned it to his center. The Islamic government spread from there and changed from a movement to a form of government, and this was the second part.

This process continued from ten years of the life of the holy prophet in Medina and after him, during the period of the four caliphates, and then till the time of Imam Hasan Mujtaba (A.S), and during his caliphate which lasted for almost six months period, Islam presented itself in the form of government and everything was in social and

communal form. It means Islam was having, army, political and cultural activities, justices system, and systemization of economic relations of the people. It was having ability to progress and if it was moving in that manner it would have overwhelms the whole world, and this is what Islam proof for itself.

During the period of Imam Hasan (A.S) the opposition movement grew and be able to portrayed itself as a hindrance. However this opposition movement was not formed during the time of Imam Hasan Mujtaba, but it was formed years ago. If someone wants to speak by distancing himself away from considering beliefs and limit himself to the historical facts, he can claimed that this opposition movement did not formed during the Islamic Era. But is rather the continuation from the movement of the Holy prophet in Mecca. After that the caliphate felled into the hands of this clan during the time of Uthman – from Umayyad –. Abu Sufyan – during those days who was blinded – with his friends who were away asked; who are in the meeting? He heard the answer that is, Mr. so and so. When he became certain that there is no opposition among them but they all share the same views he said: Grabbed it – the caliphate – like grabbing a ball¹. It means the caliphate and governance must be destroy like destroying of a ball. And do not allowed it to go out of your hands, this matter is recorded by Sunni and Shia history. This are not the matters of belief and we are not regarding them among the topics of theology. I am not interest of taking the matters into theological matters. But we rather the historical side of it. However Abu Sufyan in those days was a Muslim who embraced Islam. Although his Islam was after the conquest of Mecca or near so. Islam was not in an Era of alienation or weakness, it was Islam full of strength and power.

1. Al-Ihtijaj Allul Lujaj, Tabrasi, V. 1, P. 234

This movement (opposition) in the time of Imam Hasan Mujtaba (A.S) got it became most powerful. That is the same movement that formed itself as Muawiya ibn Abi Sufyanin opposition to Imam Hasan Mujtaba (A.S). This movement started opposing and cutting the path – that is Islam in the form of government – of Islam. And coursed a lot of problems till they prevented the progress of the governance of Islamic movement.

In the chapter of the peace treaty of Imam Hasan (A.S), we have talked about these issues several time and it is written in books stating that whoever, even Imam Ali (S.A), if he were to be in the position of Imam Hasan with the same condition he could had done nothing than what Imam Hasan (A.S) did. No one can say that in certain situation the reaction of Imam Hasan was questionable, no. the deeds of Imam Hasan (A.S) was logically proofed hundred percent without doubt or insensible. Among the progeny of the Holy prophet (s.a.w) who was the most passionate of all of them? Who lived in most martyrdom life among them? The most dedicated to preserve religion in front of the enemy among them was who? Was Husain ibn Ali (A.S), and he accompanied Imam Hasan in the peace treaty. The peace treaty was done by Imam Hasan alone, he did it, he and Imam Husain (A.S). Although Imam Hasan was the symbol to peace and Imam Husain (A.S) was behind him. Imam Husain was among those who were defending and supporting the idea for peace. In a private meeting one of the closest companions – most epics and - criticize Imam Mujtaba, Imam Husain confronted him: (Imam Husain signaled to Hujra¹). No one can say that if Imam Husain (A.S) was to be in the place of Imam Hasan the peace would not occurred. No Imam Husain with Imam Hasan were together and this peace event occurred, and if

1.Nahjul Balaghah, ibn Hadid, V. 16. P, 10

Imam Hasan was not present and Imam Husain to be in the same condition he would have did what Imam Hasan (A.S) did for peace to prevail.

The Most glorious Heroic Exercising in the History

Peace, it was having its own elements and there was no way out or ----, in those days martyrdom was impossible. The late sheikh RadhiAaliYasin (May his sole rest in peace) in the book (the peace treaty of Imam Husan) - that I in the year 1348 translated and it was printed – proofing that there was no chance for martyrdom. Any killing is not martyrdom, killing under certain conditions is term as martyrdom, such conditions was not present, and if Imam Hasan was to be killed would not be a martyr. It was impossible that in those days, in such a condition someone could be able to make good movement that could be called martyrdom and committing of suicide.

In terms of peace, we have talked in different dimensions. After the peace treaty of Imam Hasan Mujtaba the issue was that, in an intelligent and thoughtful manner rearrangement was done, so that Islam and Islamic movement could not enter into a polluted canal by the name caliphate which came through imperialism. This was the cleverness of Imam Hasan Mujtaba (A.S) and he worked that the original movement of Islam – that stated from Mecca and end up in forming Islamic government, and during the time of Imam Ali (A.S) till himself – found itself in a different movement, at least if not in form of government because it was impossible, at least in the form of movements. This is the third section or round of Islam and it became a movement. The pure Islam, the original Islam, the Islam that do not allow suppression, the Islam that do not accept compromises, Islam away from distortion and exploitation, Islam as playthinglike passion and lust, was remain and preserved in the form of movement. That means during the time of Imam Hasan (A.S) the Islamic revolutionary

though or ideology which passed through different seasons and became powerful government, was turned down and became a movement. Although the work of this movement became more problematic than the time of the Holy prophet, because the Islamic slogans were in the hand of the people who were wearing the Islamic clothes meanwhile they were not among the Muslims. The problem of Imams (A.S) was at this point, but I from the collections of narration and the lives of Imams (A.S) I extracted that these greatest men, from the day of peace treaty of Imam Hasan (A.S) till the end, they were always making effort to newly form this movement into a Alawais Islamic government firmly. In this field we have some narrations but it is possible that some will view this point differently, but this is my view point. The Imams (A.S) wanted to newly form this movement into a government and pure original Islam.

That Islamic movement will away from pollution, distortion and fabrication from self-passion to govern but it was a difficult task.

In the second part of the movement, that is during the Sufyani, Marwani and Abbasid caliphates, the most important thing people was in deed was that, the pure and original Islam and the sparkles of the original Islam, and Quran to see in different speeches and hear and do not make mistakes. It is not nonsense that religion in all rely on intellect and thinking. It is not nonsense that the Holy Quran in all rely on thinking, thought, and intellect of the people. That focus on the main root topics of religion, that is, monotheism. Monotheism is not only to say that there is a God, who is one and not two, this is outlook of monotheism. The Inner look of the monotheism, is an ocean without end that the servants of Allah has drown into it. Monotheism is a greatest field, but in this greatest field it is requested from believer, Muslims and theologian to depend on thinking and intellect for progress. Really intellect and thinking can move mankind forward, but in different levels. But intellect is fed and equipped upon the spirit

of revelation and knowledge and the teachings of the appointees of Allah, and at the end what progresses is intellect and without it nothing can be done.

Islamic nation, in all the seasons in the number of years something by the name caliphate governed – that is till the seventh century the Abbasid caliphate continued. But after the overthrow of the Abbasid caliphate, yet here and there, there were some things called caliphates. Like the time of kingdoms in Egypt and in some periods in certain places like Othman's and other places –what people needed to understand was to allow the intellect to judge for them to know, if the views of Islam, Quran, divine book, and authentic hadith about the leaders of affairs and compare it to the reality on the ground to see if they matches or contrary to each other, this is very important.

During the caliphate of Sufyani, Marwani and Abbasid, it was the period that the facts and real values and contents of Islam was got rid of. Some facts remain but the contents was turned into satanic and ignorance content. Those element who wanted to treat and build people to be intellectuals, worshippers, believers, freedom, away from contaminations, humble in front of Allah and arrogant in front of arrogance. – And the best among it was that the element of Islamic management in the Era of the Holy prophet – turned into an elements that will use different tactics to make the people the world materialist, passion for lust, away from beliefs and spirituals, and became people without personality, corrupt, dissolute. Unfortunately throughout the period of Umayyad and Abbasid caliphates the condition was the same. In the history books, some things were written that if we want to talk about them it will take long time, and it started during the time of Muawiya. Muawiya made it known by all. The historians wrote that he was a patient and capable of allowing his opponents to speak in his presences and say whatever they wanted. Though in a certain short period of time in the beginning of his term in office maybe it was true.

But beside this the other dimension of his personality was less written, and that is how he used to forced people, leaders and noble men to revert their belief and faith, and even armed them to opposed the truth. This was written by many, though history recorded it and what we know now is written by few.

The people who were trained in this elements was given a habit that nothing that are contrary to wishes and will of caliph must not mentioned. This is what kind of society? This is what kind of human being? This how can he put the will of Allah and Islam in the people who will like to reform corruption and do away with it and make society the society of Allah? Is this thing possible?!

Jahiz or maybe Abu al-Farajefahani quoted that, Muawiya in his era as caliph he used to travel to Mecca on horse. One of the men in those days was beside him, and Muawiya was busy talking with him, and some were following them. Muawiya was narrating his advantages before Islam and saying, in the darkness era this was that and that was this and so on, said my father –Abu Sufyan – did that and did this. While on the road the children among was playing and it seems a stone was thrown. Within them the stone hit the forehead the one who was riding a horse beside Muawiya, and he bleed. He did not say anything and he did not stop Muawiya from speaking but rather enduring. The blood pour on his face and bears, while Muawiya was busy talking suddenly he turned to this man and saw the blood on his face and said: blood is coming from your forehead. That man answered to him and said: blood? From my face?

Where? Trying to pretend as if he was seduced by Muawiya, but already aware of hitting with stone, bleeding from forehead and the flow of the blood. Muawiya said: what a suppressed you was hit by stone and you are not aware, the man said no I am not aware. He touched the blood and said: blood? Wonderful, then swear by Muawiya or other spirituals and said until you have not said, the

interesting of your speech did allowed me to know that blood is flowing from me. Muawiya asked: share of the poor in the Muslims fund is how match? For example an estimate amount was mentioned. Muawiya said: You have been cheated and this must be paid thrice. This was the culture on top of the Muawiya's government.

Those who were present in this period were estimating the properties of the leader and the caliphs, everything was in their hands. Appointments and entrusted post was not according to capabilities. Traditionally Arabs give importance to origin and relationships, like that person belongs to which clan or family? His fathers were what type of people? But this caliph were not considering all this origin and relations. In the time of Abdul Malik and some of his sons, a person by the name Usuf ibn Umar thaqafi for very long time was appointed as governor of Iraq and rule for long period. This man wretched and elusive because of this character his quoted some things, he was a man with small body and muscles and so he was wretched like his seize. When he gives a cloth to Taylor to sow he ask the Taylor that if cloth is my size? The Taylor will look at the cloth and if he says for example like, this cloth is according to the size of your body and maybe some of it will remain. He immediately collect the cloth and order for his punishment, but some of the Taylor was aware about this matters. So any time he gives a piece of cloth to a Taylor and repeat the question, the Taylor will say that this cloth too small for your body and muscles and I must try to make up to your size. Upon knowing that the Taylor is laying to him but he was feeling happy, this is how fools he was. He is the person that Zaid ibn Ali (A.S) because of him became martyr in Kufa. Such a person was ruling the lives, money, wives of the people, without any important origin and relation, not properly educated, not

Having clear understanding, but because he loyal himself to the top ruler he was given this post. These were useless and for any system they are big useless once.

This event continued in the same way, and besides this the movement of original Islam, the movement of the Islamic values, the movement of Quranic Islam, - at any period to that ruling party, that opposed values cannot be put side by side –also continued and its symbol was the holy Imam (A.S) and many of the Muslims were with them. By blesses of Imam Hasan Mujtaba (A.S) this valuable Islamic movement was able to preserve Islam. If Imam Mujtaba would not have sign the peace treaty, that valuable Islamic movement could not remain and it would have vanished. Muawiya would have won because the conditions was not the condition that will help Imam Hasan Mujtaba (A.S) to victory. All the element was in contrary to the victory of Imam Mujtaba (A.S). Muawiya would have won because the systems of propagation was in his hands, his image in Islam was not an Image that could not anything or show anything.

If Imam Hasan would not have signed the peace treaty, all the pillars of the descendants of the holy prophet would have been destroyed, and not one would have been present to safe the valuable system of the pure Islam. Everything would have vanished totally memory of Islam will fall and there will not be turned for the event of Ashura to occurred. If it was possible for Imam Mujtaba (A.S) to fight with Muawiya and it end up with the martyrdom of the descendants of the Holy prophet (s.a.w) Imam Husain also must be killed in that event, the eminent companions also will be killed, Hajar ibn iddi also must be killed and all must be killed and who to remain and be able to make use of opportunities and reform and shape Islam and its values and preserved it will not be present. This is great truth that Imam Mujtaba (S.A) have for the existence of Islam. 1369/1/22

Although the peace treaty was imposed, but at the end it turned to be real peace treaty. We must say that Imam Mujtaba sacrifices, the condition that Imam presented shocked the pillars of the plans of Muawiya. This peace treaty itself and the conditions of Imam Hasan (A.S) all of it was a divine conspiracy; (And the disbelievers planned, but Allah planned¹) it means if Imam Hasan (A.S) was to fight and killed in this war – it was possible that he would have been killed by his own people who

Were the spies of Muawiya, he bought them. – Muawiya would have said I did not kill him, rather his own companions killed him, and he will mourn for him. And then all the companions of Imam Ali (A.S) would have been punished to death. That is nothing with the name of Shiite will not be present till to find some few in Kufa and after twenty years for Imam Husain to call upon them – for revolution. Totally nothing will be present, Imam Hasan (A.S) safe preserved Shiite and that means he save the building so after twenty years, twenty five years for the government to come back to Ahlul-bait. (A.S) 1376/3/13

After Imam Hasan (A.S) signed the peace treaty with Muawiya, ignorance and unaware people with different tongues criticized Imam Hasan. (A.S), sometimes they recognized him as the one who humiliated Muslims², and saying that you, this believer with passionate and epics that ready to confront Muawiya, with your peace treaty you have back up and surrounded to Muawiya. Some time they used respectful terms but have the same meaning. Imam Hasan (A.S) in the face of these criticism and complains sermon them for lecture and maybe among his speech the best part of it was this sentence: (you

1. Quran, 3: 54

2. Tuhaf al- Uqul, P. 308 (O the Humiliater of believers)

do not know that maybe it was problem for you but joy forever¹)what do you know and from where do you know, maybe this was an examination for you people? And maybe a pleasure and opportunity for Muawiya till a short period, this sentence is concept of a Quranic verse.

This obviously shows that, Imam was looking for a future, and that future was something that cannot be anything but, unacceptable government in the view of Imam Hasan (A.S) which was not right to be overthrown, and to bring on power the government that is right. So he told them that, you do not have information of the Philophy of my work. What do you know, maybe there is good things in this peace treaty.

In the beginning of the peace accord two people of the Shiite elders, - Musai'ib ibn Najbatu and Sulaiman ibn Surad – with few Muslims visited Imam Mujtaba and said we have a lot of fighters from Khoran and Iraq and so on. We will give them to you and we are ready to spy on Muawiya up to Damascus. Imam

Requested to meet them privately and talk to them. After they have come out they became very calm, and leave their fighters and they did give any reasonable answer to their followers. Taha Husain² claimed that this meeting was really a concrete foundation of the battles of Shia. He meant that in this meeting with Imam Hasan (A.S) they discussed and formed a great movement of Shia.

Because of this, in the life of Imam Hasan (A.S) and in his speeches this meaning is cleared, even though in those days the condition was not favorable for such an uprising. Due that the people were few and the propagation and assets of the enemy was very many. The enemy

1. Bihar al-Anwar, V. 44, P. 56, Quran: 21:111

2. Historian author from Egypt

was using some tactics that Imam Hasan cannot make use of them. Like bribery, gathering of laymen and incompetent people that Imam cannot do this type of attitude or work, because Muawiyah was not restricted and Imam was restricted.¹

Some narrations from Imam Sadiq (A.S) saying that: (He timed this matter in seventy²), in the Divine proposal this was stated that, with thirty year interval of the martyrdom of Imam Ali (A.S) and ten years after the martyrdom of Imam Husain (A.S), the matters of government to come back to Ahlul-bait. Though this great result when will it be achieved? When the people with their own will to provide the conditions for that. Allah the exalted do not have any relative and collaboration. The assignment on the people that is not performed, and work on Imam Hasan and Imam Husain (A.S) they did it. But work on the follower – from Abdullah Ja'far and Abdullah Abbas till the rest – was not done. Even those who latterly came to Karbala and fight alongside Imam Husain (A.S). In the time of Muslim the work they supposed to do, they did not do it. They shortfall otherwise Muslim would not have end up in that way. It was important for them to complete the mission but they did. Okay this failures constituted to the event of Karbala to occur.

Then Imam said: (when Imam Husain killed may peace of Allah be upon him, the angry of Allah the exalted grew on the people of the earth, therefore he delayed it for forty and hundred³) it means it was delayed obviously, according to my view it reaches up to hundred and forty

1. Pasdar Islam S. 6
2. Al-Kafi, V, 1, P. 368
3. Al- Kafi, V. 1, P. 368

That means it was delayed for seventy years backwards. It is some years that the Abbasid were on top of the power, so it is known that peace treaty of Imam Hasan (A.S) was a platform a big mission. Otherwise the Imam (A.S) are not allowed leave things without doing nothing. The issue of leadership and governance, was it a small? It is the root and the center of religion, but at the end this situation happened. **1376/3/13**

A lot have been said about this peace treaty, but what I want to present is, treating the issue of peace treaty of Imam Hasan (a/S) in the view of new point. This event was a sensitive and important historical season that increases the importance of the event as a long political history of Islam. The Islamic history is full of different events – the events of the holy prophet, and after the holy prophet, the events of Imam Ali (A.S), the event of periods of the lives of Imams (A.S) and the events of the caliphates of Umayyad and Abbasid - . The history of Islam is a history full of different events, but we have very few event like this event – the event of peace treaty of Imam Hasan (A.S)–is decisive compared the whole history of Islam. That is maybe I know one or two events like this in the history of Islam that was decisive, and the whole Islamic movement in the history of Islam, and throughout the past century. The event, it was very important event in such a view.

Briefly, this event is termed as turning the movement of Islamic caliphate into imperialism. This sentence is full of meaning and thoughts if we consider it carefully. Caliphate is a type of government and imperialism is another type. But both of them differ from each other not only in one, two and five qualities. Two different movement and totally differ from each other in terms of governance, ruling over Muslims, country and society. One movement is imperialism and the other is caliphate, and in this event big train of Islamic history and Islamic life changed the rail. Like the way see changes in rails at a

point a train heading to north, and at a point the switchman will change the rail one hundred and eighty degree and turned the train to south. Though this one hundred and eighty degree at that time will not be felt.

But when someone turned back and look he felt something like that. I look at the event in this angle.

After the peace treaty of Imam Hasan (A.S) a movement gave its place to another movement. Power from one front, in today's term, falls into another hand. What are the differences and qualities of these two? These two movements that has changed their places what are their qualities? This is the first matter. The second matter is the methods of wrong movement which is having the power in its hands to take control of the society, what a methods? The third matter, the method of righteous movements which has lost the power – that is the movement of Imam Hasan (A.S) –and to resist against the false movement what happened? What types of methods and measures could he used? Fourth, analyzing the defeat, what caused for the righteous movement to be defeated in this event? This what is its analysis? Fifth, what was the attitude of the victorious group over the defeated group? One of those chapters that was full of lesions and thoughtful was this lesion, the sixth, how was the attitude of the defeated group towards victorious group? What kind of policy, what kind of strategy was chosen and at the end what happened? Seventh the outcome. This is seven issues.

Whoever in terms of difference it was two movements with qualities related to righteous movement and other to the falsely movement. If we count them one by one it will a long content so I summarized them. The righteous movement that is the movement of Imam Hasan (A.S) which considered the religion first. As for them religion was the root, religion means what? It means, in the faith of people as well as their believe religion to be present for people to

worship and steadfast in for faith and work. Religion also must have governed for the people. The main root for them was for the society to move through religion and the powers of religion and governance, and there must be a system that is Islamic. Having power and government in their hand and being in office was second, third and fourth matters and so on. And the other matters was secondary matter. The main issue was that this system and this society must be rule by the governance of religion and also the individuals who lives in this society. Religious belief must be present in their heart for their hearts to be firm and stable. These are the quality of the first movement. As for the second movement,

The main root for them is that to get the power in their hand at all cost. They wanted to be governors and this was the leading policy of the second movement. The issue for them is to gain power at all cost and with any method and also to retained the power by all means.

As if that this is a method of ordinary politician in the world. The values and ethnics was not important for them. If they could be able to maintain some roots in their minds, whoever they could. And if they could not as for them the main root to retain the power in their hand and this was important for them. This is sensitive and important boarder – between the two. It is possible that both movement will act according the faces of the religion, as it was the same in the war between Imam Ali (A.S) and Muawiya. One day some few of the soldiers of Imam Ali (A.S) – in the battle of Siffein where Imam Ali (A.S) and Muawiya fought against each other – were faced with skepticism. A few number among them were the people with doubt ness who were having a thinking in their minds. And they cannot free themselves from it and they do not attend to a competent person but rather build on it and spread it as rumors. A group in a wrong circle trying to correct themselves while others among them have skepticism, they said why are we fighting one other? They are praying

and we are also praying. They recite Quran and we also recite Quran. They mention the name of the Holy Prophet and we mention it too, they have confused. AmmarYasir – who in the history of early Islam, I have found some experiences in terms of AmmarYasir – this great man was analyst and clearer of many doubtful issues very carefully, but on that day he was nearly to be defeated by ignorant. The personalities of AmmarYasir in the history of early Islam is that if we know Malik Ashtar through his sword and bravely, then we must recognized AmmarYasir through his tongue, thought, correct ideas and clear decisive thought in the history of early Islam. I only know few stands of this skepticism during the time of Imam Ali (A.S) where AmmarYasir was not present, it was unnatural thing for him.

AmmarYasir got information that some few people are in doubt, so he went there and explained to them some facts. It was clear for him that the issue was not about an issue that he pray and you also pray. He said: I swear by Allah I am in another different war, I saw these two flags against each one other. The flag today which Imam Ali (A.S) was under it, is exactly the flag that was confronted by another flag which Muawiya was under it. And it occurred in the battle of Badr, in that battle these same flags was present – the flag of Hashemite and Umayyad – they were against each other. Under this flag stood the Holy Prophet (s.a.w) and under that flag stood this same Muawiya and his father. And under this same flag of the holy Prophet (w.a.s) stood Imam Ali (A.S). Their differences is from the root, do not look that these outlooks and he was able to remove the doubtfulness from their minds.

Therefore the same movement that takes the power to be at the center of everything sometimes consider the outlook of the religion. This is not the reason, inner deeds must be considered, and to study carefully to identify which movement is with who, this is first matter. The qualities of these two movement is that; imperialism at one side

and fundamentalism, moralism, basicity at the other side, and the other side is the basics of Islamic thoughts. It means that they accepted the Islamic values and they work hard for it and strive through its path. At one side is root intellects, fundamentalism, the root values were preserved, and at another side no, is Imperialism. They need the power in their hand and sometimes it happened and sometimes no. At any circumstances they need the power at their disposal to take control of affairs, this is the first matter.

But that falsely movement what type of methods do they use? This also is questionable. The false methods are mixture of many things, that means the conspiracy of Muawiyah was formed in such a way and in different kinds just to retain power and grab it firmly. Each of these tactics function at its place effectively. These conspiracies are termed as; one is exhibition of power, at a place he shows off power hardly to suppress. And another one is money, the most effective things in the disposal for elements of evil doers. The other is propagation and the fourth is political works. That means the political methods, soften and hardenings, these are collection of the methods of Muawiyah.

You see that Muawiyah intensified as Hujr bin Adiyy who was a companion of Prophet and it is hard and expensive to kill him, but he killed and murdered him. He chased Hasheed Hajari and at last killed him also. He selected and nominated Ziad Bin Abeeh who was a cruel, nodal, bastard and baseless man and he was originally and naturally a seeking powering and immoral one as the ruler of Kufa –Vis Shiites and the Household of Prophet (*Ahl al-Bait*)'s guardianship thinking center- and gives him permission and control to do whatever he wants. As the historians wrote about Ziad bin Abeeh:

”اخذك بالظنة، و قتلک اولیاءه بالتهمة“¹

1. Bihar al-Anwar, V. 44, P. 214.

[Trans: you arrested some people for the doubt and assumption and killed the Saints of Allah by blaming.]

When he would feel at least suspect about one that he as such tendency to the Household of Prophet (*Ahl al-Bait*), he imprisoned him and tortured, and anyone who is blame for supporting and corporation with the Household of Prophet (*Ahl al-Bait*) and the beaten movement, Ziad used to kill and annihilate. There was horror and clamor in Kufa and Irq as the center of Tashayu' and the Household of Prophet (*Ahl al-Bait*)'s sovereignty. They used to sober rattling some places such way.

You see also Mua'wiyah is acting such other performance as it is written that an old woman comes from a certain tribe and started to abuse Mua'wiyah because you did such and such bad deeds, while Mua'wiyah laughed, respect her, expressed caress and did not say and reply anything. Adiy bin Hatam comes to Mua'wiyah while he became blind of both eyes. Mua'wiyah says him: Adiy! Ali did not perform justice with you, because you have lost your both sons while Ali kept safe His both sons –Hassan and Hussein-. Adiy bin Hatam wept and said: O Mua'wiyah! I did not perform justice with Ali, because Ali embraced martyrdom and went to His Hereafter while I am alive yet¹. Once upon a time, there was a relative of the Household of Prophet (*Ahl al-Bait*) in Mua'wiyah's meeting and when anyone scorn minimum to the Believers' Leader and Chief (*Amir al-Mumineen*), he attack and reply bravely, frankly and powerfully to Mua'wiyah and his supporters, while Mua'wiyah used to laugh and indulge and even sometimes weep and say: yes, you are right Perhaps it is unbelievable but it has reality because this is the way of propagation. The propagation is the most poisoning and dangerous

1. Al-Darajat al-Rafeea'h, P. 360.

instrument which has been used by the invalid moment for along the history. But the right and valid movement never can use propagation suchlike invalid ones. Because if it pose that the propagation cover completely the minds, it need to be actor, lie and deception but the supporters of right and valid movement can't not tell lie and be deceiver. The invalid movement does not take care of anything and nothing is important for it. It is important for them to pretend and appear a reality in other form in people's eyes. So they used to use all kinds of instrument and now are also such way.

As you listened several times that when the Believers' Leader and Chief (*Amir al-Mumineen*) is martyred in the sanctuary [adytum] and the people of Syria get wonder that what was Ali doing there? The sanctuary is for those who offer prayers! Some of us don't believe such news is true, but [regretfully] it is true and correct that they think so. Because during the several year of the sovereignty of Mua'wiyah and before Mua'wiyah, his brother –his elder brother, Yazid bin AbiSufyan- propagated in Syria [Damascus] such darkening and dusting that no one can understand else than what they wants, ok, it is a correct news. They operated propagation in favor of Bani Umayyah and in against the Household of Prophet (*Ahl al-Bait*). It has reality that they had been cursed on the Believers' Leader and Chief (*Amir al-Mumineen*) on sanctuaries for around hundredth year after Hijra – namely perhaps about forty or fifty years after the Believers' Leader and Chief (*Amir al-Mumineen*)'s Himself-. When I said that cursing is the immoral heritage of Mua'wiyah, I meant such thing. Some people blames Shias and rebuked them for their cursing and stabbing on some Companions, but really this is what they own started to do, specially by Mua'wiyah on the Believers' Leader and Chief (*Amir al-*

Mumineen), Ali bin AbiTalib, whose is most virtue,¹ first believer of Islam² and the closest one to the Prophet for many years on the sanctuaries by mentioning and ascribing bad and dirty deeds of the Believers' Leader and Chief (*Amir al-Mumineen*) until the era of Umar bin Abd al-Aziz. When he became Caliph, he prohibited it and said that nobody can do so else then. After Abd al-Malik bin Marwan, his two sons Waleed and Sulaiman ruled reel for about twelve or thirteen years. After them, Umar bin Abd al-Aziz reach Caliphate, after him – that was for two years and few months or around two years-, two sons of Aba al-Malik –namely Yazid and Hisham- got ruling, but Umar bin Abl al-Aziz did not let them to do curse on the Believers' Leader and Chief (*Amir al-Mumineen*) else then, but until that era, they use to curse on the Believers' Leader and Chief (*Amir al-Mumineen*). One of his works was that. The people would wonder nut inhabited slowly.

I read in the history that there did not remain any reciter, traditionalist and narrator in Islamic world who have been invoked by Mua'wiyah and successors' rulings to forge narration and interpret Verse and etc. in the disapprobation of the Household of Prophet (*Ahl al-Bait*) and in the praise of the Household of Prophet (*Ahl al-Bait*)'s enemies. The very well-known Samarah bin Jundab –the famous narration “There is neither to be harmed nor to harm anyone in Islam”³ is related to him- who was one of Prophet's companions but a companion who has gotten to get Prophet's angry. The story is that he had a tree in a land which belongs to a family, but he used to disturb the family for sake of the tree as he used to enter in home suddenly without any pre-announcement while the family with its members of

1. Al-Kafi, V. 15, P 201.

2. Awalim al-Olomwa al-Ma'rif, V. 11, P. 383.

3. Man La Yahdhur al-Faqeeh, V. 4, P. 334.

wife, child, old man [and woman] was at home, suddenly a man entered for what? For seeing to his tree which is located inside the bounds of their home. The family complaint to Prophet. The Prophet said to sell the tree to host. He refused to, because it is my own tree and I want to see whenever I would like to. The Prophet said to sell Him. Be he refused also. The Prophet proposed his so much money for the tree. He did not accept. The Prophet said: do you sell this tree for a tree in paradise? Namely Prophet guaranteed paradise for him. He said: No! I don't like to sell and I like surely to have this tree only, nothing else. The Prophet said to the host: if it is so, then just go home, cut it out and throw outside of home, he has to take his tree so. "There is neither to be harmed nor to harm anyone in Islam" it mean it is impossible in Islam to harm and teas people in Islam. You can't for sake to that it is your property, teas people in Islam. So this famous narration which is known as "No Harming!" and one of our jurisprudential rules and principles relates to this person. Samarah bin Jundab lived until the era of Mua'wiyah. Just see the salvation in the story, while Mua'wiyah was chasing Prophet's companions to buy them!! Because the companions had fame and title and Mua'wiyah wanted to have them in his gathering. So, he carried this companion also at his round. And said: I would like [to ascribe] this famous Verse [to Ali bin AbiTalib]:

"وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْإِخْصَامِ"¹

Among the people is he whose talk about worldly life impresses you, and he holds Allah witness to what is in his heart, though he is the staunchest of enemies.

Because Mua'wiyah was confronting the [golden and eloquent] words of the Believers' Leader and Chief (*Amir al-Mumineen*)

1. Al-Baqarha: 204.

specially the beating sermons of the Peak of Eloquence (*Nahj al-Balaghah*) influence very well in the disapprobation of this mortal and territorial world.

Just see the ultimate beautiful words in it. Suppose nowadays if any one writes an overwhelming eloquent, beautiful and artistic poem, book or article, and it has a specific subject in, then it would be famous and the owner of this art will get so much fame in people's sight. While the sayings and speeches of the Believers' Leader and Chief (*Amir al-Mumineen*) can't compared with any one of the artistic works as we know, but rather it is so higher than these works. The words [sermons, letters and sayings] of the Believers' Leader and Chief (*Amir al-Mumineen*) are the sign and symbol of beauty in the Peak of Eloquence (*Nahj al-Balaghah*) and also they are in explaining the Islamic values and doctrines [teachings]. It was unbearable and unacceptable for Mua'wiyah what is the reason of the Believers' Leader and Chief (*Amir al-Mumineen*)'s fame and sweetness in sights. So, he wanted to forge a remedy in against the Believers' Leader and Chief (*Amir al-Mumineen*)'s ascetic words narrated in the disapprobation of this moral and territorial world. So, Mua'wiyah said to Samarah bin Jundab: jus says that this Verse is revealed about Ali bin AbiTalib. i.e. Ali bin AbiTalib is one who says about the mortal and territorial world such and much as you we be wondered of His eloquence an even swears, this one is the most stubborn enemy of Islam and God. Just say this Verse is about Ali. There is another Verse:

”وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتٍ“¹

And among the people is he who sells his soul seeking the pleasure of Allah.

1. Al-Baqarah: 207.

Just say this Verse belongs to Ibn Muljam. It was so useful for Mua'wiyah in his propagation. It was being done by a companion of Prophet who has seen Prophet and accompanied Prophet in the wars – because Samarah bin Jundab was a warrior while he was a boy and did not have duty to go to war, he was such man- and such companion if comes and interprets the Verses such as Mua'wiyah want, then it was so useful for the ruler. So, Mua'wiyah proposed to do, but despite the fact that Samarah bin Jundab was bad and cruel one, his conscious was not ready to do, so he refused. Mua'wiyah said governmental agents of this task to say him: don't worry, you will acquire your rights and wages. We give you 50thousand Dirhams. 50thousand Dirhams money was so much on those days. It means 50 thousand Mithqals of silver or 5 thousand Mithqals of gold according to the prizing of those days. [Equals now 5 thousand Dollars (U.S)]. It was so much wealth. They said: 50 thousands money. He replied: No! I don't accept. While some researchers say that Samarah bin Jundab was acting and wanting to increase, not so that his conscious was awaking. Mua'wiyah knew very well that he needs, so in fact they were bargaining and haggling. But I don't know exactly what the reality that the story was such or his conscious was awaking, any way, we don't undertake the sin of Samarah bin Jundab. When he did not accept, they increased and reached 100 thousand Dirhams, he did not accept too, even he did not accept 150 and 200 thousand Dirhams. At last the prices reached approximately at 300 or 500 thousand –I don't remember exactly-, anyway a huge wealth of 300 or 500 thousand Dirhams, it was an extra-ordinal wealth. He did not accept yet.

Mua'wiyah said the agent that this insane does not know how much is 500 thousand [Dirhams]! He ordered to carry on that money and see whether he accepts or not? Mua'wiyah ordered the treasury to take 500 thousand Dirhams and carry on here. You know that the money was in silver in bags with a heavy weight and mass measure. The

porters and coolies started to carry and put bags on bags as is reached to the ceiling of room, then said: these are 500 thousand Dirhams. Are you read or not? He look at the moneys that it is so much wealth and accepted. Then, he interpreted the Verse as Mu'awiyah wants. It remained in the books. Although the scholars came and threw these like insane and incorrect words probably, but there remained some shadows of them and influenced on some people. This is what Mua'wiyah did for propagation. This is the collection and overall methods of Mua'wiah for grasping and snatching power and ruling. We have to leave here and don't go in detail more.

The method of valid and right movement; the valid and right movement was not sitting idle in against of the invasion and aggressing of invalid and vicious movement. They had some specific methods as summarized so: first powerful resistance and motivation. Some people imagine that Imam Hassan Mujtaba feared to conflict and war. Not so. Imam Hassan Mujtaba was intending clearly and determinedly to conflict and war, because He was one the brave men of Arab. When I was studying in books about the errantry of Imam Mujtaba in the different events and adventures, I got a lot of errantries of His Excellency in several events. But they are at the era of the Believers' Leader and Chief (*Amir al-Mumineen*)'s wars. When there was any fields of war, the Believers' Leader and Chief (*Amir al-Mumineen*) Himself restrained from going in war and battle of Imam Hassan and Imam Hussein, did not let them to throw themselves in the danger. Some people asked then why He did use to send Muhammad bin Hanafiah to the frontline of war while he is His son also and did not sent Imam Hassan and Imam Hussein? He Excellency replied: I feel fearing of be annihilated the race of Holy Prophet, because there two are the only survivals of Prophet. And I want to save the race of Prophet. So, Imam Ali felt danger on Them and did not let to go in the battle field for saving Them as the race of Prophet. Not for His own

affection and love toward Them, because He loved His other sons also. The Believers' Leader and Chief (*Amir al-Mumineen*) Himself was the man of war [battle] and fronting danger one, so, he was someone who fears to any danger. But These two are the grandsons of Prophet and the Believers' Leader and Chief (*Amir al-Mumineen*) did not like throw them in danger. Because They were participating in the wars of the Believers' Leader and Chief (*Amir al-Mumineen*), but did not so many chance for this reason. Thus, These Two Excellency – Imam Hassan and Imam Hussein- are not counted as brave men of that era and period of time, but Imam Hassan participated the Islamic wars against Iranian [Empire] and He was present for defending Uthman against the raiders for the order of the Believers' Leader and Chief (*Amir al-Mumineen*), so He had proved Himself in a lot of sensitive events. In the battle of Camel [*JamaI*] and *Siffian*, Imam Hassan Mujtaba (Peace and Blessing of God Be Upon Him) had undertaken an extra-ordinal important role as I saw sever times the name of Imam Hassan in the adventures of *Siffian* and Camel [*JamaI*] –specially these two battles- but I saw the name of Imam Hussein less than. It means that His Excellency –Imam Hassan Mujtaba- was present and participant in the battle fields and adventures even more than Imam Hussein. Not!? He was the man of battle, politics, planning, eloquence and power. We anybody studies the debates and discussion of Imam Hassan Mujtaba, he gets wonder, because they are very strong and powerful. In the event of peace and after that, there are narrated a lot of beating and determent statements as in instances they look more beating and bitter than the words of the Believers' Leader and Chief (*Amir al-Mumineen*) (Peace Be Upon Him). I noted less beating and power in the words of the Believers' Leader and Chief (*Amir al-Mumineen*) in front of enemies. Perhaps this was for the reason that the Believers' Leader and Chief (*Amir al-Mumineen*) did not front such so hideous and mischief enemies nearly. Thus, there is no kind of

deficiency in Imam Hassan's task. The deficiency is in the conditions and circumstances of the era and time. He was confronting powerfully resistance for defending and it is one of the methods as it possible. But sometime powerfully resistance may harm and hurt. This is an everlasting way forever. So, sometimes powerfully resistance and continuation may hurt and harm. Changing the method and maneuvering in the choice of methods are the essential and necessary way.

The second one is preaching. Preaching has a lot significance and importance in the valid and righteous movement. But –I said before– the hand of valid and righteous movement are bound in preaching. Because it can't use any method. It expresses only what is right and real, and what is purpose and goal of people. In other side, the invalid and incorrect movement don't have any bound, so it states anything as how people like and want. But the valid and righteous movement expresses the right even it is bitter for the people. Just see, of the Believers' Leader and Chief (*Amir al-Mumineen*) in fronting His own supporters states sometimes so much bitterly as we get wonder, while we would like that our methods should be such methods, nevertheless sometime we wonder. Mua'wiyah never did so. He flattered people and tried to attract and acquire the people's patronage by any price. But Ali bin AbiTalid does not do so. It does not mean that He did not know but rather He believe it don't belong piety and rules. Ali bin AbiTalib Himself said:

”لولا التقي لكنت ادهى العرب“¹

[Trans: If there was not the standard of piety, then I would be the cleverest man of Arab.]

1. Al-Kafi, V. 8, P. 24.

If there was not the issue of piety and values-observation, then I would be cleverer than Mua'wiyah. This is reality in such works that origination and essentiality of Ali, His relativeness and heretofore accompanies with the Prophet, His great honors [glories] and glorious mind and spirit [do not let to do anything and use any method]. It is clear that He is more expert, knowing and cleverer than Mua'wiyah and can do a lot of things but the right [and God and piety] does not let Him.

Seeking values and virtues; and other method for insistence on saving and survival of values. The very important for the valid and righteous movement and is used to paid attention towards it is that to save values by any price and at last go backing until the bound and line of preserving the survival of School of thought. We should remember very well i.e. the valid and righteous movement if sees that its resistance will cause for the falling of the School in danger, it retreats and does not feel shame and dishonor to retreat and scuttle. Imam Hussein said:

و العار خير من دخول النار¹ "الموت خير من ركوب العار"

[Trans: Death is better than dishonor but dishonoring is better than the Hellfire]

If I obligated to front dishonor, I will accept it but I would not be ready to go to Hellfire. [But] some people sometimes are ready to acquire Divine punishment and angry but ready to front dishonoring. What is dishonor? It is essential to acquire Divine happiness and perform duty even it leads to either leave something or returning from a line or withdrawing from a position. What is liked by God and by what God is happy is the rule and principle in the life of Imams [Peace Be Upon Them]. And Imam Hassan's life is such way. When He is

1. Bihar al-Anwar, V. 75, P. 128

obligated to choose peace with Mua'wiyah for some necessities and pressure of realities and facts, while He used to send army orderly, invoke for war and battle, attract forces and write letter, and do what is need for a war in its strict meaning, but when sees it is impossible to go forward here to forth, He accepted peace. Then even His close friends and supporters left Him When Imam Hassan accepted peace, they were happy for a short time, because they did not like in hear the war. But those one who were perhaps happy, returned and started to rebuke His Excellency that why do You disarm your army? Some close ones even some eminent figures whom I would not like to mentions their names, though they were blazing figures companions of Imam, came and sated some abusing and dishonorable [improper] for Imam Hassan. But anyway His Excellency scuttled for saving School of thought.

The next issue is to analyze the defeat of valid and righteous movement. The reasons of Imam Hassan's defeat were the public weakness of insight as the main reason, and admixing belief with material motives. About the public weakness of insight, we can say that the people were so much unconscious fairly and their religious belief was admixed with the material motives. And materiality has become essential for them and also tottering the values since ten or twenty year ago than that [event was another reason]; around fifteen year before Imam Hassan's event of peace values were tottered slowly. Some measures of discrimination and some other things like this, caused for that fact that Imam Hassan could not resist.

But the behavior [and attitude] of conquer group with the beaten group was that instead to come to arrest Imam Hassan and His supporters and put in the jail, when conquers got victory, not a lot, but respected the beaten group apparently. And even they met Imam Hassan and respected Him a lot. But Mua'wiyah and his conquer group intent and determent to remove [annihilate] and weaken the

personality. [As we can say] the conquer group saved person but destroyed the personality. It was their method of them as I said before as the essential and principal point of Mua'wiyah's propagation.

And what did the beaten group do toward the conquer group? Their strategy was that to organize, form and put forward as the main and essential pillar of saving Islam, a valid and righteous movement and process in this so much inflammatory [incentive], dusty, so dangerous and poisoning condition. Now, we can't put the whole of society in the coverage of Islam, so, instead a lenity and declining movement – that was the public movement-, set a deep and original movement in minority and concealing way to guaranty for saving the origins of Islam. This is done by Imam Hassan. He create or in better word organized a limited movement. This is the movement of supporters and companions of the Household of Prophet (*Ahl al-Bait*) or the movement of Tashayu'. These supporters survived, caused and guarantied the Islam along the history of Islam in the dark and asphyxia-full periods and eras. If they were not existed, all rules of Islam would transform. Thus the movement of Imamate and movement of the Household of Prophet (*Ahl al-Bait*)'s intuition are the guaranty and warranty of real Islam.

But the result and conclusion. The conclusion was that the dominants, conquests and mighty ones became sentenced, and beaten and weakened group became dominants and conquer in the mentality of Islamic world. If you look at the mentality of Islamic world, you can realize that this mentality is promoted and cultivate by Imam Hassan Muajtaba and the Believers' Leader and Chief (*Amir al-Mumineen*) not the mentality which is promoted by Mua'wiyah, after him Yazid, after him Abul Malik, Marwan and Caliphs of Bani Umayyah. The mentality of Bani Umayyah is defeated and annihilated, so there is such mentality in history else. If we want to name their mentality, we can call it as Nawasib [Expressive and

Abusive to the Household of Prophet (*Ahl al-Bait*). Nawasib are counted as a separate sect but we don't have in Islamic world, and they don't have any external and exterior existence approximately. Nawasib are those who would abuse the Household of Prophet (*Ahl al-Bait*) and refuse Their Islam, this was the nawasib mentality [of BabuUmayyah]. If we pose Mua'wiyah conquest and ruler, then we should have such ruling movement in Islamic world, awhile we don't have. Now, vice versa the intellectual thought of the Believers' Leader and Chief (*Amir al-Mumineen*) and Imam Hassan is dominant and ruling on Islamic world. Although, in some subordinate and marginal second class and second hand belief, Their teachings are transmitted, but the overall movement is such as we discussed. Hence, Imam Hassan became conquest and His movement got victory. This is a summary of Imam Hassan's peace from the attitude and perspective of its influence on the whole process of Islamic history.

2/2/1364 [=22/04/1985]

The Sixth Chapter: Imam Hussein

The dangerous phenomena which was regarded as a biggest threat to Islam, either its occurrences or during its occurrences from Allah, was predicted and the measure to confront it also was taken into consideration. And in Islam and in all aspects measures was taken. Like a healthy body, in which Allah has put in itself defensive powers, or like a strong machine, the manufacture or engineer provide all services and spare parts for its maintenance. Islam is a phenomena like other phenomenal, there are dangers that threat Islam and Islam has a necessary means to resist it. Allah (s.w) has put these means and measures in Islam. But what are those dangers? There two majors, one is enemies from outside – non Muslims- , and another is internal enemies.

The outside enemy, means one from outside the boarder, looks at the presences of a system, its thoughts, mechanisms, infrastructural beliefs, laws and everything is his targets. From outside means what? Not from outside the country. From outside the system, even if it is inside the country. There are enemies who regard themselves as strangers from the system and opposed it. They are outside and aliens, they are working hard in other to destabilize the system,

With swords and inflammable weapons, newly materialistic weapon, propaganda, money and whatever is at their disposal. This is one kind of enemy.

This second type of enemy – internal and external pest – in every system, every associations and it is present in every phenomena. In other of confront these Islam has found solutions for them and calls for jihad. Jihad is not only to confront the external enemy. – (Fight against the disbelievers and the hypocrites¹) - the hypocrite mingle

1. Quran, 9:73

himself in the system, so must fight with all of them. Jihad is against the enemy who do not believe the system and show enmity and inroad it. Also to confront and destabilize in other to tear it apart. There are valuable morals teaching, that make the world shows human being and understand that, - (Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children¹) till the end of the verse. It means these fineries, outlooks and these world enjoyment, even if they are necessary for you, and you must benefit from it, even if your lives are related to it, it is not doubtful, and you must look for it. But you must know that regarding it absolutely, focusing and going after it and forgetting about the aims and ambition if very dangerous.

The Believers' Leader and Chief (*Amir al-Mumineen*)(A.S), was lion in the battle field against the enemy. And he is speaking you will be expecting half of his speech to be about jihad, war and championship and heroism. But when we look in narrations and sermons of his Nahj al-balagha, we will see that must of his speeches and advices is about fear of Allah, morals, rejecting and belittlement of the world, and rather count on spirituality values and the sublime of humanity.

The adventures of Imam Husain (A.S) is a compilation of these two parts. Meaning that striving against the enemy and self-purification was able to reach at that manifestation that was the incidence of Ashira. Allah (s.w) knows that this incidence will occur, and set as highest sample that will be presented as role module. Like heroes in every country in a particular subject. And this hero will be encouraging other to follow his footsteps in that game, though this a small example closer to our minds. The incidence of the Ashura, is

1. Quran, 57:20

termed as a greatest movement of jihad in two fronts, fighting against the internal and external enemy, the system of corrupt caliphate, who are after the world's wealth, who grabbed this powerful system which prophet used to save people. They needed this power in other to move contrary to the path of Islam and the holy prophet- peace be upon him- . Also in the internal battle, those days the society in general have already taken the corrupt path.

The second point in my view is more important, a short period of time has passed, difficult period in the beginning of the work has passed, and conquest was already done, confiscation was achieved, the range of the country became wider, and external enemies here and there was conquered, few turned into nobles level, meaning that after Islam has removed and tined nobleness another level of nobles was created in Islamic world. Some element with the name of Islam, post and tittles – the son of so and so- the son of companions of the holy prophet, the son of certain friend of Prophet, - engaged in the unlawful and unfavorable deeds. Some of them their names are recorded in history, some were found about the dowry of their daughter, in place of traditional dowry which was four hundred and eighty dirhams that is chosen by the Holy prophet for Muslims at the beginning of Islam, was risen to one million dinar, one million grams of pure gold.

Who are those people? The sons of nobles, for example Mus'ab ibn Zubair and somebody like them. **1371/11/6**

These matters started less than one decade after the death of the holy prophet. From the beginning the record holders – that first to embraced Islam – in Islam – including the companions, follower and those who took part in wars during the time of the Holy prophet – they were accredited. One of their accreditation was to gain more money from the Islamic funds. These tittle was regarded as equality among them is inappropriate, and they cannot be equated with others, this was first blow. The movements that lead to deviations start in this

small points then every step accelerates the next step. Deviation started from that point till it comes to the middle of the reign of Uthman. During the reign of the third caliph, the condition was in such a way that, the famous companions of the holy prophet were regarded among the biggest capital holders. Attention please: that is those high levels companions with famous names – Talha, Zubair, Sa’ad ibn abi Waqas and so on- this nobles, each of them had proud records in Badr and Hunein, they became the first list of capital holders in Islam. One of them when he died and they wanted to share his assets of gold among his inheritors, first the gold were in bars. Therefore they axe to break it into pieces, it was like woods that is being cut and divided with axe. Stones were used to measure the amount of gold, you imagine the number of gold gathered to use axe to divide them into pieces. These was recorded in history, there is no a topic that Shia will mention and it is not in their books. There are facts that everybody worked hard to record them. The amount of dinar and dirham they left behind is like legendary. **1376/ 3/ 20**

When we are saying that the system is internally corrupt, that is we mean. Some individuals appeared in the society who tries gradually to spread their moral sicknesses – ting to the world and lust – unfortunately this disease is deadly also. In this condition was someone hero and bold enough to exposed the system of Yazid ibn Mu’awiya? Was this possible? Who was thinking to fight with tyranny and corrupt system in those days of Yazid? In this condition the biggest uprising of Imam Husain occurred. He fought with the enemy and also to against

The enjoyment of corrupt that was commonly spreading among the Muslims, and this was very important. **1371/11/6**

The Purpose and Aim of Imam Hussein's Uprising

If you carefully consider this incidence, may it can be said that human being can take the few month of the movement of Imam Husain, from the day He left Medina and head towards Mecca, till the day he arrived at karbala and drink the water of martyrdom, we can count more than hundred lesions. We do not want to say thousands of lesions, but it can be said. It is possible that every point of this greatest man could be lesion. But if we are to say more than hundred lesion, as if we want to put it in brief. From that it is possible to extract hundreds of topics and sub topics, whereby everyone of it is a lesion for a nation, history and for a country. And can be used for upbringing, management closeness to Allah of our society. Is because of this Imam Husain (A.S) is like sun among the world holiest people, and this is how He (A.S) was brightening. You have a look to the prophets, holiest people, Imams, martyrs and reformer of Allah. If they brightens like moon then Imam (A.S) brightens like sun, but this is hundred lesion in just a portion. There is the root course of the movement and uprising of Imam Husain (A.S) and I will try to explain it for you. This is the root course and the rest are footnotes. Why did he rise up? This is lesion. Some were telling Imam Husain (A.S) that: you must stayed in Medina and Mecca, you are honored, and in Yemen all these places there are Shia. You must go and stayed in a corner and have nothing to do with Yazid and Yazid also will have nothing to do with you. All these Shia and all these followers find for yourself somewhere and live, propagate and worship your lord. Why do you rise up? What is the matter? This is the main question, this is the main lesion. We are not saying that nobody has treated this topic, why? Frankly in this topic a lot of effort and work has been done, and a lot has been said. Now are presenting the same topic and I think that new points and new concept will be made. Some people like to say that Imam Husain (A.S) wanted to overthrow the corrupt government of Yazid and form his own government, and this was the aims of the

revolution of Imam Husain (A.S). This is partially true and we are not saying that it is wrong. If this words intend to mean that because he wanted to form a government that is why he rise up. When we look at it from this angle we cannot get to the conclusion, then we will say it is impossible so let go back.

This is wrong, yes. When who intend to form a government, he can work till where it is possible. The moment he sees the possibility of this work, or there no is logical probability, his responsibility is to withdraw from that ambition of forming a government. Man can only go to where is possible to go and where it is impossible to go he must come back. Those who are saying this, if they intend to say that Imam rise up to form divinely government they are making mistake, and this is not correct because the whole movement of Imam do not show something like that.

In contrary to that point, No, what kind of government? Imam was aware that He cannot form any government, he just came to be killed to be came a martyr. This words in sometimes ago was rumors on the tongues of the people. Some with beautiful terms and poems try to explain it. Even I have seen some of our big scholars said the same words. This words that Imam made the revolution just to be killed and became a martyr is not a new words. It was said: for him to live he cannot do anything therefore let go and became martyrs I can do something. We could not see these words and Islamic references that he should go and put himself in death, we could not witness such thing. The martyrdom we know in the holy sharia and narrations and verses from Quran and learn from it, it means mankind must go after big and holiest ambitions that is common and necessary, and through this path he will be killed and be a martyr, this is the right martyrdom of Islam. But for a man to go just because he wanted to be killed, or in a poetic terms that, my blood will be slippery for the legs of oppressor to fall them down. This are not things that are related to those greatest

incidence, this also is some part of the facts. But this is not the ambition of Imam Husain (A.S), therefore in brief, we cannot say that Imam Husain (A.S) made a revolution to form a government and his ambition was form a government. We cannot also say that his ambition was to be a martyr that is why he rise up. No it was different thing, and this is my concept. Those who said (government or martyrdom) have mix between the result and the conclusion. It not these things, the ambitions of Imam Husain (A.S) were different things. Meanwhile getting to those ambition it needed a different movement.

That movement had one of these two conclusions either governance or martyrdom, and he was prepared for both. He (A.S) was preparing or either the steps towards governance or towards martyrdom. He also spiritually prepared for outcome for all of them, whatever will happened will be perfect with any questions. None of these were not his ambition but they were rather two results and the ambition is some different.

What is the aim? First I will explain that aims briefly in one sentence, then I will explain into details. If we want to explain the aims of Imam Husain (A.S), we must say that, the aim of that greatest man (A.S) is termed as practicing an obligation of the obligations of the religion. That biggest obligation was not practice by anybody before Imam Husain (A.S) – even the prophets - . Neither prophet practice this obligation nor Imam Ali (A.S), and not Imam Hasan (A.S). It is an obligation that having an important position in the world's general valuable system in Islam. But upon all that this obligations is very import and fundamental, till the time of Imam Husain (A.S) this was not practice, I will explain why it was not practice, and why it was already not practice. It was obligatory for Imam Husain (A.S) to practice it for it to be lesion in all history. Is like prophet to form a government, this will be government of lesion

in all history of Muslims and mankind forever. This obligation also must be practice by Imam Husain (A.S) for it be practical lesion Muslims throughout history.

Now why should Imam Husain (A.S) do this work? Because the bases for practicing this obligatory work was occurred during the time of Imam Husain (A.S). If this basics could not occurred during the time of Imam Husain (A.S), for example it occurred during the time of Imam Naqi (A.S), He (Imam Naqi) would have done the same thing, and would have be the victim of this great incidence and greatslaughtered in the history of Islam. And if would been occurred during the time of Imam Hasan al Mujtaba or Imam Sadiq (A.S) they would have practice the same thing. These basics did not occurred before the period of Imam Husain (A.S) or after His period throughout the era of the Imams (A.S) till occultation.

Therefore the ambition is termed as: performing of an obligation, now we are to explain that, what is this obligation? That time

It was clear that doing this obligatory work will lead to one of this two results, either the result will be forming of government and taking the power, and this will be welcome because Imam Husain was ready for that, if he could have formed the government he would have rule and take the society back to the era of the holy prophet and Imam Ali (A.S) and governed like them. Or at time performing of this obligations will not lead to governance, rather leads to martyrdom, which Imam Husain (A.S) was ready for. Allah created Imam Husain and other Imam (A.S) in such a way that, they can be able to carry heavy loads like martyrdom that happened to them, and they endured it. Though the story of the great difficulties in Karbala is different story. Now I little explanation of the matter.

The holy prophet and any other prophets, when he is coming he along with rule to a certain society. This rule some of it are personal for a person to reform himself, and some are social for the people in

the world to develop and to be ruled and make the society stable. These are the collections of law which is termed as Islamic Sharia. However Islam was descended into the holy heart of prophet (a/s), He (A.S) came with prayer, fasting, alms, daily bread, Hajj, family affairs, personal relations, jihad in the path of Allah, forming of government, Islamic economy, relationship between the ruler and his people, and the responsibilities of the people in the government. Islam has introduced all these collective laws to human being, and prophet has explained all these. (O people I swear by Allah, there is nothing that gets you closer to the heaven, and distance you from hell except I have verily commanded you with it¹). The holy prophet has explained all the things that can send human being or society to perfection. Not only explanation but he practiced and implemented them. Well, during the time of the holy Prophet Islamic government and society were formed, Islamic economy was practiced, Islamic jihad was install and alms was collected. A country with a system became Islamic. The architects and the leaders train in this rail was the holy Prophet and those who sit at their place. The line is clear and identified, the Islamic society and individual Muslims must move on this line and its direction. And if this movement is done, at that time human beings will get to the perfection. Mankind will be reformed and be like angle, and oppression will vanished within the society.

Badness, corruption, differences, poverty and ignorance will vanished, and mankind will arrived at prosperousperfect and be full servant of Allah. Islam brought this system through the holy Prophet and practiced it in the society of those days. At where? In a corner called Medina then spread to Mecca and other small towns. There remains a question and that is, if this train which the holy Prophet put

1. Al-Kafi. V, 2. P.73

on rail line is removed by someone or accidentally what is our responsibility? If the Islamic society is deviated, and if this deviation will get to a point that we fear of total deviation of Islam and the Islamic sciences what is the responsibility?

We have two kinds of deviation, when the people becomes corrupt, this thing will have occurred long time ago but Islamic rules will never vanished. Sometimes is the people who becomes corrupt and the governments also became corrupt. Scholar and religious preachers become corrupt. The right religion will never practice by the corrupt people and they distort Quran and facts. They turn good into bad, abominated into recommended and vice versa. For example the line that Islam has drew to a certain direction they turn one hundred and eighty degree in another direction.If the society and the Islamic system is confronted with these what is the responsibility? Though the holy Prophet presented the means to the responsibilities. Quran also said: - O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him¹-. So many other verses and narrations, the narration from Imam Husain (A.S) that I will quote for you. Imam Husain recited a narration from prophet to the people and said the hoy prophet said it. Was possible for the holy Prophet to practice this command of Allah? No because this command of Allah was not in a practicable time and condition, because the society was not corrupt. If the society is corrupt the actions must be taken and Allah has rule for that. Allah has command for the societies in which deviations will come at a level that, there is danger for deviation of Islam from its root. Allah did not leave human being in any matter without solution, prophet has presented this solutions, and Quran and narrations has

1. Quran, 5:54

mentioned them. But prophet who cannot practice this revolution and implement it. Why He could not? This obligatory responsibility can only be practiced when the society is deviated. Society during the time of the holy Prophet and Imam Ali (A.S) was not totally deviated as such.

In the era of Imam Hasan (A.S) Mu'awiya was on top of the government, though there were some phenomena about this deviations but it was not at the limit of fears of total destructions of Islam. Maybe it can be said that there was a short period of this phenomena, but those days was not the right timing for this revolution. This also is part of the Islamic rules, its importance is not less than the government, because government means management of the society. If the society is gradually deviated from the rail line, derail, dissolute, corrupt and the rules of Allah change, that time if we do not have rule of revolution, how can this government benefit us? Then here is the importance of that law about bringing back the deviated society to main rail line. The importance of this law is not less than governance, or maybe we can say this law is important the jihad against unbelievers.

The timing must be accurate, that is man must know that this work will lead to effectiveness. It will send message to the people, and the people will understand and will not remain in mistake. This is that responsibility – uprising – one must do, during the time of Imam Husain such deviations were found, due to after Mu'awiya someone got to the presidency who even was not regarding the outlook of Islam, drinks alcohol and do bad things.

He was clearly practicing dissolute and sexually corrupt, speak against Quran. Speaking publicly slogans contrary to Quran and denounce religion, and publicly opposed Islam. Anyway his name was the leader of Muslims so he cannot do away with Islam. He was exploiting Islam and was not dedicated to it. With his deeds he is like a rancid source of water that flows frequently to overflow its banks to

fill every places. The rancid water flows from him to fill all the Islamic society, corrupt ruler is like that. because he is ruler he lives at the top of the peak and whatever over flows from him will not stay with him, in contrary to ordinary people, but for ruler it over flows and fill every place. As for ordinary people everyone has got his place. However whoever is on top and whoever have the higher post in the society, his corruption iseffectively higher. The corruption of ordinary people may remain with them, or affect some few people, but those who are on top post, if he is corrupt his corruption will fill every place, and if he is reformer, his reforms will fill every places on the ground. Such a person and that corrupt after Mu'awiya who became caliph of Muslims, caliph of the holy Prophet, with all these highest deviations?

The basic was ready, the basic is ready, and what does it mean? It means danger? Why! Of course there is danger. Is it possible for the one on top of power not to be dangerous for people who are opposing him? It is war because you want to over throw his from power and he should sit down and look at you? It is obvious that he will blow you, then there is dangers. When we are saying that the conditions was favorable, it means the atmosphere of Islamic society was in a form of being able to send the massage of Imam Husain (A.S) to the people of those days and throughout history. If Imam Husain wanted to rise up during the time of Mu'awiya his message would have been buried. Due to the condition of government during the time of Mu'awiya. The political conditions was in such a way that people would not have been able to listen to righteous speech. That is why this greatest man was Imam during the ten years period of Mu'awiya, he was Imam but he did not say anything, did nothing and did not rise up. Because the condition was not favorable. Before that was Imam Hasan, and he also did not rise up because the timing was good. Not that Imam Hasan and Imam Husain (A.S) was not having qualities for this work – revolution- . There is no difference between Imam Hasan

Imam Husain (A.S). No difference between Imam Husain and Imam Sajjad (A.S). There is no differences between Imam Husain, Imam Ali Naqi and Imam Hasan Askari (A.S). Though when this greatest man did this jihad compared to who did not do it have a higher position. But all of them in terms of position there are the same. If this situation would have come for each of these greatest men they would have done the same – as Imam Husain did- and arrive at the same level. Okay Imam Husain (A.S) came across vis-a-vis such deviation, therefore He must practice that mission. And also the timing was referable so there were no any excuse. That is why Abdullah ibn Ja'far, Muhammad ibn Hanafiya and Abdullah ibn Abbas, they were not ignorance, all were religious scholars, they are mystics, scholars and understand something, when they were telling Imam that, O man there is danger do not go. Their implications was when there is danger front of a divine mission, the mission must be abandon. They were not understanding that this is not a mission that can be taken away by danger. This mission always have danger with it. Is it possible that man can rise up against such an outlook powerful and capable ruler without any danger facing him? Is this thing possible? This mission always contain danger.

The work that was done during the time of Imam Husain (A.S), a small copy of it was done during the time of our Imam – Khomeini -. But at that place – Imam Husain - the outcome ended in martyrdom and here it ended and forming government, and they all the same no difference. The ambition of Imam Husain and the ambition of Imam Khomeini was one. This was the basics of sciences of Imam Husain (A.S), Husain's sciences is portion of the Shia science. This is an important pillar and one of the pillars of Islam.

Therefore ambition is, termed as bring back the Islamic society to the right line. In which time? When the path is changed and, ignorance, suppression, autocracy and treason of those who course

and lay foundation and conditions Muslims deviation. Though history has got different periods, sometimes conditions are favorable and sometimes not. During the time of Imam Husain (A.S) the conditions was favorable, but when man start to follow this path and want to rise up against the government and the center of false, just because he want Islam and Islamic society to be brought back to its right center. At times the uprising will end up to form a government, and other time this up rising

Will not end up forming a government. In this situation is it not obligatory? Why, to be a martyr is also obligation. To be a martyr in this situation will there not be importance for uprising? Why there is no difference. This and uprising and this mission both is important either to be a martyr or to form a government, though each one has got its kind of importance, and it must be done and it must move on.

This is the mission Imam Husain (A.S) accomplished and he was the first person to accomplish this mission. Before him this was not accomplished because before him during the time of the holy prophet and Imam Ali (A.S) this kind of deviation did not exist, and if it existed the timing of those was not favorable. During the time of Imam Husain (A.S) both was present – deviation and timing- . In the chapter of revolution of Imam Husain (A.S) this was the main subject. So we can summarize that, Imam Husain (a/s) rise up for that biggest obligatory termed as, rebuilding of the system and the Islamic society. Or rise up against the biggest deviations in the Islamic society. This was done through uprising and commendation for good deeds and prevention from abomination. The mission itself is truly the biggest commendation for good deeds and prevention from abomination. Although this mission sometimes end up forming of government – Imam Husain was ready for this – and sometimes the result is martyrdom, for that also he was prepared. What is the reason for us to present this topic?

We get this from the words of Imam Husain (A.S) himself, I have choose some few words from the sayings of Imam Husain (A.S). Although more of this world give the same explanation. First in Medina, that night when Walid the governor of Medina sermons Imam Husain (A.S) and told him that Mu'awiya has died, and you must give voter of allegiance to Yazid. Imam told him that, okay till next morning - (and we shall see and you will be seeing which one of us deserved the vote of allegiance and the caliphate) -. Let go and think and see we must be the caliph or Yazid must be the caliph. The following day Murwan met Imam Husain (A.S) in one of the corners in Medina and Aba Abdullah, do you want to present for killing? Why won't you give the vote of allegiance to the caliph? Come vote and do not present yourself for killing, do not boarder yourself. Imam in his answer He said: (Indeed we belong to Allah, and indeed to Him we will return, and goodbye to Islam, if the Islamic nation is examine though a ruler like Yazid¹). Then one must say goodbye to Islam

When a governor like Yazid clinch to on top of power, and Islam is tempted with a ruler like Yazid, this is not the matter of yazid. Imam wanted to say that till today he compromise with whoever was caliph but person like Yazid too much. Now the victim is the root of religion and the Islamic system, and under the governance of a person like Yazid it will destroy, pointing to the serious deviation, the matter is about the danger facing the facing the roof of Islam.

Khadhrat Aba Abdullah (A.S) when going out of Medina and also when going out of Mecca, he had some conversation with Muhammad bun Hanafiya, I think this was a will about when he wanted to leave Mecca, in the month of Dhul-Hijja and Muhammad ibn Hanafiya also came to Mecca. He had some conversation with Imam Husain (A.S)

1. Bihar al-anwar: V.44, PP. 325-326

and Imam wrote some as will to his brother. After martyrdom he will get to Allah alone and said: verily I did not come out as evildoer, corrupter and oppressor. –it means some should not make mistake and propagate something, they should not propagate that Imam Husain also was like those who rise up from this corner and that corner just fight and get power in their hands and selfishness, or because of love of live, corruption and oppression. Imam Husain said: - this is not our mission – (but I came out to seek for reforms in the nation of grandfather¹). The title of this mission is reform, I want to bring reform. This is the obligatory which was accomplished before Imam Husain (A.S). This reform is through transpiration, and transpiration means uprising. Imam mentioned this his will, and it was clear meaning that, first I want to rise up and this our uprising if for reform, and not purposely for governance and not purposely for me to become a martyr. I want to bring reform, though reform is not a small work. Sometimes the condition are in such a way that man can form government and become the one who governs. Sometime he cannot do it and he becomes a martyr. At the same time both are uprising for reform, then he (A.S) said: (I want to command for good deed and prevent for bad deed and move along the path of my grandfather²). This reform, is truly the commendation of good deeds and prevention from bad deeds.

This is another explanation.

Imam Husain (A.S) wrote two letters in Mecca one for the leaders of Basra and the other for leaders of Kufa. In his letter to the leader of Basra, it came as: (I have send my messenger with this letter to you, and I am calling upon you to the Book of Allah and his prophet, verily

1. Bihar al-anwar: V. 44. P. 329

2. Bihar, V. 44, P.329

the tradition (of prophet) is killed, and innovation (forbidden) is revived, if you respond to my call and follow my command I will show you the righteous path¹) I want to do away with fad and revive the tradition because Sunna is killed and fad is revived. If you will follow me, I have the right path and that means I want to accomplish that big mission which is revival of Islam and revival of the tradition of the holy Prophet and the Islamic system. Then in the letter to the people of the Kufa He said: (by my age there is no Imam except he rules with Book and implement justice, follows the right religion comport himself on that by Allah.²) Imam and his predecessor and leader of Islamic society, they cannot be someone who is, corrupt, dissolute, betrayal and far from Allah and his prophets. He must someone who work with the Book of Allah that means to work in the society not to do it indoors and privately only praying. But working with the Book and revive it in the society, consider justice, equality and righteousness and law must installed (follower of right religion). That is ethnics, rules and regulations of the society must put in the right place and leave false aside. (Who comport themselves by Allah), the obvious meaning of this sentence is that, for one to comport himself in the right path at any condition, and should not be a satanic captive and materialistic. Due to this outline your ambition, goodbye.

Imam Husain (A.S) left Mecca, this greatest man at every stopover he had a speech with difference tone. In a stopover called Baida while Hurr bin Yazid was with him, anytime Imam is going he follows him till they arrived at Baida. May be before they rest or after they have rest for a while Imam Husain (A.S) stood up and gave a speech to the soldiers of the enemy and this is what he said: O you people, the holy

1. Bihar, V.44, P. 340

2. Bihar, V.44, P. 334

Prophet (A.S) said, who sees a ruler that is unjust, permitting the forbidden of Allah, transgressing of covenant of Allah, opposing the tradition of the holy prophet (A.S), he does evils and transgressed deed to the servant of Allah, without changing him with words or actions, then Allah will be right to put him where he deserved). That is if someone sees a ruler in the society on top

Of government that oppresses and act cruelly, permit the forbidden of Allah, forbid what Allah has permitted, put aside the rules of Allah without following them and without committing others to follow it. It means among the people he act with evils, enmity and oppression. Yazid is truly corrupt, oppressor and transgressive ruler (without changing him with words –advice- or deeds) tongue and actions should be taken against him. (Allah has the right to put him where he deserved) Allah the Omnipotent, in the judgment day the one who chose to keep quiet without showing any difference and action, will faced with the same destination with the oppressor. That is they are going to be in the same path and group. Prophet already thought what must be done if the Islamic system is deviated, and Imam Husain (A.S) also follow the same command of the Holy Prophet (A.S).

Therefore what is the responsibility? Responsibility is, (to change with words or actions). If a person is in this condition – though when the timing is favorable – it is obligatory to stand and rise up against this attitude wherever it will be, to be killed, to be alive or even if appears like to be successful or not. Every Muslims must stand against this condition, this is the command prophet have said. Then Imam Husain (A.S) said: (and verily I deserve this – uprising), I among the Muslims is the most competent one to accomplish this mission, because I am the son of the holy prophet. If Prophet made this change or this mission obligatory to every Muslim, then it is obvious that Husain ibn Ali (A.S) the son of the holy Prophet, the inheritor of knowledge and sciences of the holy Prophet, is more competent

obligated to accomplish this mission. (And I forwarded this mission because of this reason) therefore Imam is explaining his reason of uprising.

At the village of Uzaib four people joined Imam Husain, and he gave a speech again and said: (but I swear by Allah that, verily I hope that, good is what Allah wishes for us, either He kills us or helps us to victory¹). This is another position of Imam that is not different from what we said either to be killed or to be victorious. Assignment is an assignment and it must be accomplished. Imam said: I my hopes is that, what Allah the Omnipotent

Has chosen for us will be good, either to be killed or to be victorious there is no difference. We are only accomplishing our responsibility. After entering the land of Karbala Imam said: (verily what you see is what is descended from the command) then said: (Do you not see the truth that is not practiced, and the false that is not prevented, believer must have a desire to meet his truly Lord²) till the end of his speech.

Then Imam Husain rise up for accomplishing an obligated mission. This obligatory is directed to every individual Muslims throughout history. This obligatory, is termed as any time one spotting that the social system of Islam is faced with constructive corruption, and it is to totally destroy the rules of Islam, every Muslim must rise up against it, Though in good condition and timing. That time this uprising will be effective and fruitful. Among the condition is nothing than, to be alive, killed, suppressed and oppressed, all these are among the condition. That is why Imam Husain (A.S) and practically

1. Ayan Shia, V. 1, P. 597

2. Bihar, V. 44. P. 381

accomplished this obligatory mission for it to be lesion of all. 1374/3/19.

Imam Husain did a job that waked up the conscience of the people that is why you see that after the killing of Imam Husain, Islamic uprisings started one after the other. Though these uprising were suppressed, but it is not important that this movement is suppressed by the enemy, though it is bitter. The more bitter than that is, a society to be at a point in front of enemy, and could not react, this is a big danger.

Imam Husain (A.S) did a work that in all the periods of oppressive governments, some people were found in the beginning of the era of Islam who were far away from Islam. Their will during the time of Imam Hasan Mujtaba was to fight against the corrupt rulers, all were suppressed. The uprising of the people of Medina known as – Harrah – , from here up to the subsequence uprisings, the repentance uprising – Tawabeen – and Mukhtar, till the periods of Umayyad and Abbasids, there were always uprisings. All these uprising who brought them? Husain ibn Ali (A.S). If Imam Husain could not rise up, could the spirit of laziness and fears of responsibility turned into the spirit of anti-oppression and responsibility? Why? Why are we saying the acceptance responsibility is death? The reason is Imam Husain (A.S) left Medina the capital of the birth place of big Muslims to Mecca,

The son of Abbas, the son of Zubair, the son of Umar and the son of the early caliph of Islam all were gathered in Medina and none of them was not present in that historical bloody uprising, they did not assist Imam Husain. Then before Imam Husain to rise up even those close to him did not take part, but with revival of this spirit they woke up and joined Imam Husain. This is a big lesion in the adventure of Ashura besides the other lesions, this is the greatness of this adventure.

(The one promised about his martyrdom before his inception and birth) that is before the birth of that greatest man – (the heavens and the one in it and the earth and the one living on it cried for him.¹) Imam Husain ibn Ali (A.S) was respected in this great mourning and honored. And in terms of this supplication was recited and cried over him. That is why today when you are look you will find that Islam is the survived through Imam Husain, and he is regarded as revival of Islam. **1371/11/6**

1. Bihar, V. 44, P. 347

The Seventh Chapter: The Great Lady Zainab and Messengers of Karbala

The Epic of Great Lady Zainab

Zainab Kubra is a great Woman. What is the greatness that this great woman has in the eyes of Islamic world? Her greatness cannot be attributed to the fact that she is the daughter of Ali ibn Abi Talib (A.S) or sister of Hasan bin Ali and Hussein bin Ali (A.S). Relationship cannot create these kinds of greatness. All our Imams were having daughters, mothers and sisters. But where is the one like Zainab Kubra? The value and the greatness of Zainab Kubra is based on her divinely stands, humanity and the Islamic movement. Her action, her stands and her movement gain her this greatness. Whoever is to do this kind of work, even if the person is not the daughter of Imam Ali (A.S) can be able to achieve greatness. The part of this greatness is first to know the stands and timing. To know the condition before going to karbala and also to know the conditions during the crisis in Ashura, and also the deadly stands after the martyrdom of Imam Hussein. And secondly to make a right choice according to each stand, and these choices are what built up Zainab Kubra.

Before moving to Karbala, elites like Ibn Abbas, Ibn Ja'far and other popular faces in early Islam, that claimed to be thoughtful, daring, leader and the sons of such a big man, and so on were present. They were astounded and could not understand what to do, but Zainab Kubra was not astounded and understood that she must follow this path, and should not leave Her Imam alone then she went. Not that She was not understanding the path is difficult to follow, She was feeling it more than others. She was a woman on a mission, separated from her husband and family. Because of this reason she took along her young babies and youths. She was feeling what the incidence will

be. In those critical periods that the strongest men do not know what to do, she understood and follow her Imam and prepared him for martyrdom. After the martyrdom of Hussein ibn Ali (A.S), the world became dark, the hearts, souls and everything in the world became dark. This great woman became a light and lighting everywhere. Zainab got to a point that can only be reached by divine people- that is the prophets- in the history of mankind. **1370/8/22**

Frankly speaking, Karbala without Zainab is not karbala, Ashura without Zainab Kubra, that great historical incidence could not have remain. That is such a personality, the daughter of Imam Ali (A.S) in this incident from its beginning to the end. It was obvious and known that, one would feel like she another Imam Hussein in a woman attire, in the attire of the daughter of Imam Ali (A.S). Besides that, if Zainab was not present in Ashura what would have happened, maybe Imam Sajjad also could have been killed, maybe the message of Imam would have not reach any body. In those days before the martyrdom of Imam Hussein, Zainab was like a righteous sympathizer. Imam Hussein was not feeling loneliness, and was tireless in her presence. Such a role is witnessed by people in the face of Zainab and in her words and movement.

Zainab felt worried twice and told Imam Hussein about her condition. One happened in one of the stopover after the martyrdom of Muslim ibn Aqil after Imam heard some information and different stories were coming. Hadhrat Zainab of course was a woman with women emotions and feelings and she as daughter of the holy prophet is from the source of mercy. But at the same time she was brave, powerful, resistant and endurable. The source of ebullient and humanity, merciful to mankind all are from this family that Hussein ibn Ali (A.S) can be used as an example. A person who stands in front of the world and opposed it, a hungry wolf in a desert resisting alone and his body do not shake but in front of some small things it changes.

For example when that black boy from Ethiopia fell down, Imam came to him, though he was young black boy and is among the faithful and lovers of Imam. Maybe John was slave of Abi Zar in terms of the social and cultural conditions of those days. Even though he had a high position among Muslims, he was not having a high level and honorable position. The noble and famous elders of Kufa like Habib ibn Mazahir and Zuhair ibn Qain and others were among the popular men of Kufa who became martyrs with Imam Hussein. This did not show the end or the fall of the Imam. Imam spoke to Muslim ibn Awsaja and said to him "By the will of Allah you will get reward from Him – but regarding this young boy who did not have any body-child, no family which was waiting for him to cry for him, Imam Hussein came and do the same to John as he did to Ali Akbar. Imam sat on top of his head and put this bloody head on his thighs. But his heart could not calm down and suddenly everybody saw Imam bowing down and put his face on top of the face of this black boy. This is how people become emotional, so Zainab is a woman with high emotion, with feelings. That shows that is not an ordinary woman, she was not just the sister to Imam Hussein, but a sister who loved Imam Hussein (A.S), a sister who left her husband, her family and came with Imam, and she was not alone. Her sons Awn and Muhammad were also brought along. I am probably saying that Abdullah ibn Ja'far was even not convinced that her children must come along. I am certain that Abdullah was satisfied, but Zainab brought them, just for them to be with her in this Godly path so that if they are to be killed, they too will also be martyrs. Now in one of the stopovers in the middle of the road he felt that there is danger, she went and told Imam Hussein. Brother I am feeling that there is danger, I see the conditions are very dangerous. I know the case, the case is martyrdom and captivity, but at the time such hysterics of this incidence is pressurizing me that is why I have attended to you. Here Imam did not tell her a lot of things

but said, that is nothing, all what Allah wants will happen. This nearly means that: (whatever Allah wishes happened¹) whatever Allah wants that is what happens. Then we did not see anything from Zainab telling Imam Hussein or asking him something again except the night before Ashura.

The first night of Ashura was the place where Zainab Kubra may have felt some sorrow and sympathy, and telling Imam about that, - the narrator of this matter is Imam Sajjad (A.S) and he was sick- . Imam Sajjad is quoting that, they are saying that I was asleep in the tent, my aunt Zainab also was beside me and was serving me. The next tent was my father's tent. We were sitting down and John – the slave of Abi Zar- was repairing the sword of the Imam Hussein, he was preparing himself for battle of the following day. He is saying that suddenly I saw my father starting to croon and recited a poem, that means the world has turned upside down, and age will not be fulfillment to mankind and death is closer. (O ages shame on you and your friend, how long are you going to be rising forever.²) This show that whoever was reciting this poem certainly knew that they were going to quickly leave this world any time. Imam Sajjad is saying that I heard this poem, and understood the meaning and the message of this poem. I understood that Imam Hussein was giving news about his own death, but I could not comfort myself. Suddenly I looked and saw aunt Zainab becoming sorrowful and stood up and went to her brother's tent and said: "My dear brother, I see that you are giving news about your own death, till now our hearts were very calm for you. When our father passed away we said our brothers are still around, when my brother Imam Hassan became a martyr I said my brother

1. Al-Kafi, V. 3, P. 530

2. Bihar, V. 44, P. 316

Imam Hussein is still alive. For so many years I have calm my heat for you, I have been beside you, today I am seeing that you are giving news about your own death.

Although Zainab Kubra was right. I think that the condition in which Zainab found herself was an exceptional condition. No one of these women's conditions or even Imam Sajjad could be compared to the condition of Zainab. The condition of Zainab was very difficult and unbearable. On the day of Ashura all the men were killed and became martyrs. In the evening of Ashura there was no any person who was a man in all tents except Imam Sajjad (A.S) who was sick. He was laying down or maybe he was unconscious. Now when you look at this tent and this camp that contain eighty people, and eighty four women and children among them, surrounded by an ocean of enemies, what could they do? Some of them were thirsty, and others were also hungry, or it can be said all of them were hungry and thirsty. All the hearts were shivering and terrified, the body of the martyrs were like a piece of sticks laying everywhere on the ground. Some of them were their brothers, some were their sons, and however it was very bitter and terrible incident. One person must gather all this people and that was Zainab.

Zainab was not alone who lost her brother or two of her sons, or her other brothers and all these dear once or seventeen youth of Bani Hashim and loyal companions. That also was her role and may be its importance is not less than carrying all these reasonability within the enemy by, controlling, protecting and guiding these lost and sporadically deserted people. Even Imam Sajjad also was under her protection, so after hours of this incidence till the time they left, and it became clear what the enemy want to do with them, this period was dark and difficult time within the enemy for her, only Allah know what was happening to Zainab Kubra. So within this periods Zainab was moving up and down, run to this child and that woman, to that

bereaved mother, to that sister who lost her brother and that baby. She was always making movements to gather all of them and condole them. At a certain point she got exhausted and spoke to her brother, she faced towards her martyred brother who was her only resort and refuge. In hadith it is narrated that Zainab Kubra came up on top of the head of the martyred body, wounded and cut into pieces. She stood and from the bottom of her heart shouted – (O Muhammad! The angels of the heaven pray for peace upon you) O our grandfather! O Prophet!

The angel send peace upon you (this is Hussein covered with blood.¹) this is the killed one laying on the ground covered by blood. This is you Hussein. **1363/7/30**

This is what has been said on the day of Ashura in the incidence of Karbala blood has emerged victorious over sword – truly victorious-. The cause of this victory was Zainab, otherwise the blood could have ended in Karbala in a military event and in so-called defeat of righteous army. But something which caused the so-called military defeat to turn into a persistence victory is termed as, the stands of Zainab Kubra. The most important thing was the role that Zainab Kubra was playing. This incidence shows that woman cannot not be marginalized from history, woman is in the context of important historical events. Quran also in different occasions talk about these points. Though this is related to the recent history, not related to forefathers. A live incidence and touchable one that person of Zainab Kubra witnessed with great astonishment and lightens during its occurrence. Upon all these Zainab reacted in such a way that the enmity that appears to in the so-called victory and harmful, to turned into suppression and humiliation. And then sat on the seat of victory

1. Al- Hohuf, Syd Ibn Taus, P.133

in the Centre of their power and in the governmental palace and all were humiliated and disvalued. The hottest shame was put on the enemy- forehead forever and his victory was turned into defeat, these were the work of Zainab Kubra. Zainab (A.S) showed that the veils and secret of women can be turned into a great jihad.

These are what remained from the explanations about Zainab Kubra, and today is within our hand, and it shows the greatness of the movement of Zainab Kubra. The unforgettable lectures of Zainab Kubra was not an ordinary words that is been said in market of Kufa, it was not a presentation of common views of a certain personality. It was a great analysis of conditions of the Islamic society of those days, with most beautiful words, meaningful and understandable conceptions used to explain such condition. You must look at the strength of the personality and see how this personality is strong.

Two days before, in a speech to her brother, Imam, leader, and to all these dear once, youths, children, who were been killed, this gathering of tens of people among them women and children were all captives and brought in front of the people and on a captive camel. The people came and looking at them, some were rejoicing and others were crying. In such a critical condition, suddenly this great sun rose using the tone that her father the Believers' Leader and Chief (*Amir al-Mumineen*) was using on top of pulpit of caliphate in front of the people. She spoke in the same manner with the same words and the same grammar and clearness and deep meaning – (O the people of Kufa! O the people of deceitfulness and disloyalty). O the people of treasons, O those who pretended, may be you yourself you believe it that you are following Islam and Ahlul-Bait but in examination you did less and in the sedition, and this is the blindness you showed. – (No one among you except arrogant, valueless enticing of slaves' wink of enemies). Your attitude and your tongue were not the same with your hearts, you became too proud of yourselves and imagine

that you have the faith. You imagine that you are revolutionists, you imagine that you are the followers of Imam Ali (A.S), meanwhile the matter was not like that, you could not take the responsibility to withstand the troubles and could not save yourselves. (Your example is like the one who overturns her yarning after his strength¹). You are like the one who turned cottons into string and then open the strings and turn it back to cotton or pre-cottons. With lack of awareness, lack of understandings of the condition and lack of distinguishes between the truth and the false, you spoiled your deeds and your past records. It appears that as if to be believers and their mouth is full with words pretending to be revolutionist, but inward was nothing, inward without resistance against the opposed mouthful of words and this is how weakness is known.

With this strong speech, with these meaningful words, and also happened in this difficult condition, and that was how she spoke. It was not a condition that some audience were sitting in front of Zainab Kubra listening to her, and she also like a lecturer who was to give lectures. No it was some enemies, enemies with bows and arrows surrounding everywhere. And some few who were to oppose the enemy were not present, those present were those who handed over Muslim ibn Aqil to ibn Ziyad, who wrote letters to Imam Hussein and later stay aside, who were supposed to fight ibn Ziyad on that day, but rather stay indoor to hide themselves. In the market of Kufa some few people also showed weakness and lack of spirit. Now also when we look we see the daughter of Imam Ali (A.S) crying.

Hadhrat Zainab Kubra was faced with this unreliable and incompetent people but she gave such a strong speech. She is a woman of history, this woman is no more consider as weak again, and

1. Bihar, V. 45, P. 109

woman cannot be regarded as weak. This valued womanly believer that is how she introduced herself in this difficult condition. This is a woman that her role is termed as module to all big men and women throughout the world. Prophetic revolution and Alawais revolution identifies the bad effects. They say that you people could not know the truth in front during sedition, you could not take on your responsibility and that resulted in the loved one of the Holy prophet his head went on top of the spear. The greatness of Zainab can be understood from this angle. 1389/2/1

The Movement of Imam Sajjad During the Captivity

The conditions after the incidence of Ashura among the Shia and those who believed in Imamate was a wonderful condition. The inhumanity of proxies during Umayyad era and what they did with the descendants of the Holy prophet, either in Karbala or in Kufa and Damascus terrified all the people who were having interest in the path of Imamate. Though they were aware that the loyal heroes and companion of Imam Hussein (A.S), all became martyrs in the event of Ashura and the event of Tawwabeen –repentant-, but those who remained do not have much courage and intention that will allow them in front of arrogant powers of Yazid and then Marwan to speak the truth. A group of believer but disorganize without any unity, fearing and truly have been withdraw to act from the path of Imamate. This was the remaining group of Shia that Imam Sajjad inherited, widely disorganize, weak reinforcement. And for Imam Sajjad to preserved the original Islamic movement and truly school, he must be ready for a battle. So he must unify these disorganize Shia and bring them near Alawaid government and that is truly Islamic government. With such a condition Imam Sajjad lived and worked for thirty four years. I explain only some important and significant parts of the live of Imam Sajjad for you.

The first proudest part of the life of the fourth Imam was the part of his captivity. Though the fourth Imam became captive twice, first from Karbala when he was chained and handcuffed to Damascus, and the second was from Medina during the era of Abdul Malik ibn Marwan. Imam Sajjad when he was among the caravan from Karbala, was taken as captive from Imam Hussein (A.S). Imam Sajjad was personification of Quran and Islam. From the time martyrs were covered with sand and soil the buoyancy of Ali ibn Hussein (A.S) started. The young girls, the young babies, the women without resort were gathered around Imam Sajjad (A.S) in that caravan with any male, and Imam Sajjad (A.S) led all of them. He gathered and cared for them and throughout the journey till they arrived at Damascus, Imam Sajjad and these people were related to each other in belief so how can they shake and terrified. They entered Kufa and Ubaidu Allah ibn Ziyad had already ordered all males of this family be killed, so that there is one man present among the captive caravans. Ibn Ziyad asked ‘Who are you’? He said I am Ali ibn Hussein. Then He threatens Imam Sajjad with death, and that was the first place of appearance of Imamate and spiritual leadership. – (are **you threatening me with death?**¹) So are you threatening me that I will be killed whilst our greatness is martyrdom? We are proud of losing our lives in the path of Allah. We are not scared of death. The proxy of Ubaidu ibn Ziyad withdrawn in the face of this courage.

In the incidence of Damascus after the following days Imam Sajjad (A.S) including the entire captive were put under terrible condition, completely captive condition. Then ibn Ziyad thought that he should take Imam to the Mosque to humiliate him psychologically in front of the people. And to gain support from those who opposed him and also

1. Bihar, V. 45.P.117

from the follower of Imam not smear him and put bad effects on his government. Imam Sajjad (A.S) turned and faced Yazid and said: will you allow me to climb this pulpit and speak to the people. Yazid was not thinking that the son –grandson- of the holy prophet, a young boy who became captive and sick, normally in this situation is weak psychologically can be regarded as dangerous to him, so he permitted him. Imam Sajjad (A.S) went on top of the pulpit and expose the philosophy of Imamate and the events of martyrdom and arrogance of the Umayyad government in the Centre of the governance. He did a work that caused the people of Damascus to rise up against Yazid. Meaning that Imam Sajjad (A.S) is a great personality that did not fear in front of Ubaidu Allah Ziyad, betrayed group of Damascus, Umayyad proxies and in front of soldiers of Yazid. He spoke the truth and explained, for him it was not important to have some assets in his life. 1356/6/14

Imam Sajjad (A.S) in sickness and captivity was like a big hero by his words and attitude. In this situation he was creating epics, and also at the same situation Imam was having different conditions in general compare to his normal life which you will witness. In the period of his normal life, intentions of Imam was to build a carefully studied and peaceful constructive moderate foundation. Even sometimes he is compelled to sit with Abdul Malik ibn Marwan in one gathering and have a gentle and calm attitude towards him. In this chapter you will see Imam Sajjad (A.S) as a strong revolutionist that he did not tolerate some words, and vis-à-vis all Imams, gives irrecusably answer to his powerful enemy.

In Kufa in front of Ubaidu ibn Ziyad, that predator and bloodthirsty, the one blood flows from his swords and he is drunk of proud of killing the sons of the holy prophet and drunk of victory, Imam spoke in a manner that ibn Ziyad ordered for his killing had it not been because of the action of Zainab (A.S) who threw herself and said, I

will not allow you to kill him. And when they saw that they must deal with a woman and also they must carry them as captive to Damascus, they retreated but were almost killing Imam Sajjad (A.S).

In the Kufa marketplace, at the same time with the same voice with his aunt Zainab and his sister Sakinah were giving lectures to stimulate people and to expose the truth.

In Damascus, either in the gatherings of Yazid or in the Mosque in front of this big gatherings reality were expose with clear explanations. And these words and lecture consist of rightfulness of Ahlul-Bait on caliphate, and exposing of the criminalities of the mechanism of the present government. It was a bitter and real warning to unaware and ignorant people.

This is not a forum for me to re-say those lectures and uncover their veils, this is a separate topic. Whoever wants to explain this sayings must study them word by word and present them accordingly. This was the condition of Imam Sajjad (A.S) during the epic reforms of captives. There is this question that why Imam Sajjad (A.S) during the period after the captivity choose the moderate and calm methods, and willing to make reservation by using supplication and moderate action to cover his revolutionary actions. But why was he revolting during the period of captivity and was openly acting very hard?

The answer is that this season was an exceptional season, here Imam Sajjad (A.S) apart from being Imam He must lay a foundation for divine and Islamic government, and be a speaking tongue for the blood that were shed in Ashura. Imam Sajjad (A.S) in this situation was not for himself but rather the silent tongue of Imam Hussein (A.S). And he must appeared as revolutionist in Damascus and Kufa. If Imam Sajjad (A.S) was such a hardliner, sharp cutter and unequivocally in explaining matter, really there would have not been any working platform for him in future. The platform for his future work is the boiling blood of Imam Hussein, which was also platform

for Shia uprising throughout the history. First he must warn the people then within this warning he can draw the attention of the main opposition, deep and long term enemies, and this can only be done by this hard words.

The role of Imam Sajjad (A.S) in the Journey was the role of Zainab, that information services of Imam Hussein (A.S). If people would know that Imam Hussein was killed and why he was killed and how he was killed, the future of Islam, the future of propagation of Islam and Ahlul-bait will be in a different kind and if they did not know then it will be in another kind. So for awareness and spreading of this at the level of the society, all the investment must be used and till any possible place this must be done. Therefore Imam Sajjad (A.S) like, Sakinah, Fatima Sugra and like Zainab herself and each of the captives, - everyone according to his or her capability – was a messenger of Ashura. All these strength must be gathered to be able to send the boiled blood of Imam Hussein (A.S) shed in the foreign land to all Islamic big cities. That is, it started from Karbala and reached Medina. When Imam Sajjad (A.S) entered Medina it was obligatory to him to explain to the people the facts, either through the face or eyes and whoever is looking for truth or asking about it. And this was the first proceedings, therefore this season of the life of Imam Sajjad is exceptional season. The next season starts in Medina when Imam Sajjad (A.S) was busy with his life as a respected citizen. And his works start from the house of the Holy Prophet to his holy mausoleum. For it to be clear about the program of the fourth Imam we need to explain how the condition and the atmosphere was prevailing during his (A.S) era.

The Eighth Chapter: Social and Political Conditions [Circumstances] after the Tragedy of Karbala

When the incidence of Ashura occurred, throughout the whole Islamic world and other places where the news spread, especially the Arabian Peninsula and Iraq. The Shias and the companions of Imam were in the state of fears and brutality because it was felt that the government of Yazid has come up to this limit in order to strengthen his government, and that limit is killing of Husain ibn Ali (A.S), the son of the holy prophet, who was known throughout the Islamic world as the greatest and the holiest. The effect of this fears and brutality was obvious in Kufa and Medina and after some period of time other incidence was added to complete this situation. – One of these incidence is that of Harreh – and strong suffocations in influential region of Ahlul-bait, and that is Arabian Peninsula especially Medina and also Iraq especially Kufa. The relations became weak and those who were the supporters of Imams and who are regarded as pre-opposition to caliph of Umayyad were living in the state of weakness and fears.

A narration from Imam Sadiq (A.S) was quoted that, when Imam Sadiq (A.S) is speaking about the Imams before him, He said: (all – **people revert their religion after Husain (A.S) except three-** of them) people abandon their religion after Imam Husain (a/s) but only three, and in another narration it says five people, and other mentions seven people.

In a narration from Imam Sajjad (A.S), that is narrated by Abu Umar Mahdi- said: I heard from Imam Sajjad (A.S) said: (**there is not in Mecca and Medina twenty people who loves us.**¹). In Mecca and Medina those who love Ahlul-bait was not up twenty people.

1 . Bihar, V.46, P. 143. Nahj al-Blagha. Ibn al-Hadid, V.4, P. 104

We quoted these two Hadith to explain the general condition of Islamic world related to the Imams and their followers. This suppression brought such a condition that the follower of Imams were separated and disorganize, and hopeless and brutalized. It was not possible to make a unity movement. Though in the same Hadith of Imam Sadiq it says also that: **(then the people were joined together to be many.¹)** gradually people were gathered and became many.

If we need to explain the aforesaid matters in detail, then will be according to after the martyrdom of Imam Husain (A.S) some people were terrified. But there were no such fears that leads to total destruction of the system of the followers of Ahlul-bait, and the reason was that even when the captive of Karbala were brought to Kufa, some movements were witnessed that it interprets the presence of Shia movements.

Though when we are talking about the Shia secret movement, it was not a cooperated and fully unified movements as we see it today in a normal way, what we mean is faithful relationships among the people that connects them together. And force them to sacrifice themselves for secret movement which resulted in the presence of group of Shia in the minds of the people.

In those days when the descendants of the Holy Prophet (s.a.w) was in Kufa, in one of the nights, at the place where they were imprison a stone felt from the sky, they took and stone and saw a paper attached to it and it was written in the paper that: **(the governor of Kufa as sent someone to Yazid – in Damascus – to bring his orders about your condition and how to deal with you. So till tomorrow night if you heard the voice of Allahu Akbar you must know that you will**

1. Bihar, V. 46, P.144

be killed right here, and if you did not hear then there will be good condition for you.¹⁾

When we are hearing these stories we clearly understand that one person from the friends and a member of this secret movement is within the system of the governors of ibn Ziyad, and he knows all the matters and have a link to the prison, and also aware about what is going to happen to this prisoners. And can also send the message to Ahlul-Bait though the sound of Allahu-Akbar. With all these brutality and fears such a secret movement also exist.

Therefore despite the matter of hard brutality and fears brought this conditions, but it was not in a manner that could destruct the activities of Shia follower totally, and lead to weakness and disorganizations. After some period of time some other incidence happened and strengthen this efforts more. From here we can clearly understand this Hadith: **(people abandon their religion except three)** that is related that time of incidence or after that incidence or related to some period of time that occurred in between this incidence.

Throughout this number of years – before this brutality incidence- the Shias were making arrangements to regain their former stability and unity. Here this is what Tabari is quoting: **(but the people were still gathering weapons of war and were ready to fight.²⁾** that is those people means Shia, they were gathering the weapons of war, and were preparing themselves for war. Secretly gathering and calling people from Shia and non-Shia to seek for the blood of Husain ibn Ali (A.S), and people were responding positively to these calls in groups, and these conditions continued till the death of Yazid ibn Mu'awiya.

1. Ibn Athir, al-Kamil

2. Tarikh Tabari. V.5, P. 558

Therefore we could see that despite the brutalities and suppressions, at the same time these movements also were going on.

-Tabari was quoting – may be because of this reason the author of the book – Shia Jihad – despite he is non-Shia author and do not have truly vision about Imam Sajjad (A.S), but he understood some reality and that is, he said: **(the Shiite groups after the killing of Imam Husain (A.S) were able to form an strong movement that connect their faith and political relations. Then there were having different movements with leader and military powers, and the repentance groups were the first source of formation of this movements).**

Therefore we are sensing that with the presence of these Shiite movements was due to the Incidence of Ashura that was later weakened. But the Shiite movements were busy with its activities till it was able to recover this weakness to rebuild itself as the beginning, till the time of the incidence of Harreh. According my view the incidence of Harreh in the Shiite history is a great period that that brought some big necessities.

The incidence of Harreh occurred expertly sixty three year of the Islamic calendar. The incidence is briefly is that, in the sixty second year of the Islamic calendar a youth with lack of experience from Umayyad became the governor of Medina. He was thinking that in other to gain the hearts and minds of Shia in Medina, is good to take some of them to travel to meet with Yazid so he did the same as he was thinking. Some of the Islamic nobles and big leaders in Medina – there mostly who were having interest in Imam Sajjad (A.S) – called for journey to Damascus and the met with Yazid and they were his visitors for some few days and well served. After that Yazid gave each of them a lot of money – almost fifty to hundred thousand dirham – and they came to Medina.

As they came back to Medina – because they saw the astonishing things that were happening in the government of Yazid – a lot of talks and criticism started. The matter happened contrary, instead of introducing Yazid it rather exposed his criminality, and people were told: how can Yazid be a caliph while he is drunkard, playing with dogs and doing kinds of corruptions and dissolution, and we are to overthrow him as caliph.

Abdullah ibn Hanzalah¹ is one of the people with personality and also influential in Medina was gradually gathering the people who rise up against Yazid and overthrew him.

This movement forced Yazid to react and show some action, at the end one of the old and descript commanders of Umayyad called Muslims ibn Uqubah and some people were sent to Medina to silence the people of Medina. Muslim ibn Uquba came to Medina with intentions of disorganizing the resistance of the people so he surrounded them. Therefore he entered the town and killed and suppressed as many as he can, and did astonishing things that can be Lesly seen the history of Islam.

He was well known in killing and suppression till he killed as many as he can and was given a name called – spendthrift – and became known as spendthrift ibn Uqba. The incidence of the events of Harreh is many and I do not want to explain all the incidence. I want to mention some of it that shows that the event was a big excuse for brutalizing friends and the followers of Ahlul-bait. Especially in Medina some cried and some were killed. A group of good companions of Ahlul-bait like Abdullah ibn Hanzala and others

1. He is a the youth before his night groom get to the following morning, join the fighters of the holy prophet and in the battle of Uhud he became a martyr, and the angels paths him and he became known as the Hanzala the path of angels

became martyrs without successors. This news broadcasted to every place in the world, and it was known that proxies of the ruler is getting rid of this movements and will not allowed them to react.

The next incidence that also caused the fall and weakness of Shia is, the event of the martyrdom of Mukhtar and taking control of the entire Islamic world by Abdul Malik ibn Marwan.

After the death of Yazid, the caliphs who came one of them was Mu'awiya ibn Yazid, and could not governed for more than three months. After him came Marwan ibn Hakam and governed for two years or less, and after him Abdul Malik came to be caliphate and he was one of the most skilful of Umayyad, it was said about him that: (Abdul Malik was the hardest snaffle among them And most determed.¹).

Abdul Malik was able to grab and control the whole Islamic world, and form a controllable government with brutality and terror.

The total control of the government by Abdul Malik was upon getting rid of his opponents. Mukhtar was the symbol of Shia and before Abdul Malik came to power he was killed by Mus'ab ibn Zubair. But Abdul Malik wanted to follow the movement of Mukhtar and other Shiite movement to draw line for their end. And he truly did the something and Shia in Iraq especially in Kufa which was one of the main centers for Shias during that period was decreased and silenced. (Pasdar islam s8)

However even if the repentance movement in the years sixty four and sixty five, - that is the martyrdom of the repentance movement appears to be in the year sixty five – brought a new atmosphere into Iraq, but their martyrdom till the end, for the second time another hard brutality and fears took over Iraq again. After a period the enemy from

1. Ansab, V. 7, P. 209

the Umayyad government –that is after Mukhtar and Mus’ab ibn Zubair – fall against each other’s lives. Abdullah ibn Zubair from Mecca, and Mukhtar the supporter of Ahlul-bait could not withstand and he was killed by Mus’ab. This also increased the brutality and fears and hopes were faded. And at the end Abdul Malik came to power and after a short periods all the Islamic world came the powers of shameful Umayyad, and Abdul Malik rule powerfully for twenty one years. 1365/4/28.

However this incidence started from the event of Ashura follow by repercussions like the incidence of the Harra and getting rid of the repentance movement¹ in Iraq and the martyrdom of Mukhtar, Ibrahim ibn Malik, Nakhee and other Shiite elders. After the martyrdom if this

1. The repentance movement was the first reaction of the incidence of Ashura that started from Kufa. After the martyrdom of Imam Husain (A.S) some Shias started blaming themselves and also blaming each other because they did not responded to the call of Imam Husain (A.S) and did not followed him to the war. Then they understood nothing will clean their sins unless the blood of Husain is sought for and take revenge from those who killed Imam. So they came to Kufa and big five shia elder from Kufa for discussions. At the end Sulaiman Sadri Khuza’I, was appointed as their leader and they stated an open war with weapons. Thursday night, twenty fifth of Rabiul thani, sixty five year after migration, they came to pay a visit to the tomb of Imam Husain (A.S) and cried and shouted a lot that up to today such a day is not seen. Then for starting the war they bid Farwell to the tomb and when to Damascus and fought with the army of Umayyad and kill all of them.

The interesting point of this repentance movement is that, despite being in Kufa but they went all along to Damascus to fight the regime there, just to proof that the killers of Imam Husain (A.S) is not a one person but is rather the whole regime who did it.

big men the liberation movements either in Medina or Kufa – those were two main centers for Shia –was got rid of and hard suffocated Present in the Islamic world and the followers of Imam (a/s) were marginalize and left alone.¹

Another factor occurred in addition to this terror and that is, people intellectual degradation throughout the Muslims world. The cause of this was from lack of consideration of religious thought in last period of twenty three year ago. And that is studying of religion and faith and Quran commentary and also explanation of facts from the Holy Prophet. – In the period of the twenty three years after fourth year of lunar calendar forward -, was abandoned. People in terms of faith and themes of belief were empty and hollow. When man put the lives of those people in that period under microscope, these issues are present in different kind of history and narration that are explained, and those are scholars, reciter of the holy Quran and the followers of Hadith. We shall talk about those people. But the majority of the people were face with lack of faith, weakness and very strong faithful disorder to some extend that even some of the caliphate proxies put question mark on Prophet Hood. It is written in books that Khalid ibn Abdullah Qasri, one of the puppets and hard supporter of Umayyad - (he used to separate caliphate from Prophet Hood), it was said: the caliphate is above Prophet Hood. And also present point to proof it, and saying that: (is your caliph among your people is your most love one or is the Holy Prophet.²). Successor among you from your people is above and closer to you or that person who brought a message to you? It was clear that the person from your people is to be appointed as your caliph. He is closer to you, therefore is the caliphate of Allah. – And

1. (Pasdar Islam, S:8).

2. Akhbar Tiwal, P. 346

will not be called the caliph of the holy prophet- the caliph of Allah is above the holy Prophet.

This is what Khalid ibn Abdullah Qasri was saying and other also were saying, when I look that the poems of poet of Umayyad, I saw from the era of Abdul Malik, the term (the caliphate of Allah) in the poems being repeated many time, to extend that one can easily forget that caliph is also the caliph of the holy Prophet, and this continued till the time of Abbasid.

(Umayyad wake up your sleep is longer verily the caliph, Yaqub ibn Dawood has lost your caliphate, O! people seek for pardon, the caliph of Allah is between debris and falling.¹)

Even those days when they want to libel the caliph they still called him the caliph of Allah.

The poems of the famous poets in those time like Jaril and Farasdaq and many more who were present were hundreds in number and also big famous. When they are congratulation the caliph and speaking, they say the Caliph of Allah not caliph of the Holy Prophet, and this is just an example. This is how people's religious belief was washed away, and the moral behavior of the people was destroyed.

I pay attention to a point when I was revising the book – al-agani- for Abu al-Faraj, and that is in years around seventies, eighties, nineties and hundreds, nearly up to fifty, sixty year after, the biggest musician, reciters, sybarite and tens of demanders of wealth in the Islamic world either they from Medina or Mecca. Anytime the caliph in Damascus depressed for music and he is looking for a musician, they will someone to Medina or Mecca to look for a good and big musician and minstrel to send to him. The worst and the most dissolute poets were living in Medina or Mecca. The place of

1. Tabaqati al-Shu'ara, P.3

prophetic revelation and birth place of Islam was turn to the place of corruption and prostitution. It is good for us to know this about Mecca and Medina. Unfortunately in the works we have today such a situation is not recorded meanwhile they are fact that occurred. I as a servant of Allah I want to explain one example about corrupted marriage and prostitution for you.

In Mecca there was a poet called Umar ibn Abi Rabee'a among the poets who speaks about sex, lack of veil and sybarite, though with high skills and powerful in poems, died. Now the stories of Umar ibn Abi Rabee'a himself and what they did in Medina, it a chapter full of tragic and sorrowful history of those days. Mecca and circumambulation and pelting of Satan – (I swear by Allah I do not know and if I had known, pelting of Satan is it seven or eight time.). We have read in a book called – Mugni - and it is about this place, but when they were pelting Satan they were saying that:

(It was clear and preserved during the pelting, and during the pelting hand are decorated with beauty.)

This Umar ibn Abi Rabee'a when he died, a narrator quoted that in Medina it was general mourning and in every place of Medina people were crying. Everywhere I go I saw a groups of youths, men and women gathered and condoled his death. I saw a bondsman who was after a work, example holding a basin going to fetch water, she was crying and condoling on Umar ibn Abi Rabee'a while she was going to fetch the water. When she got to some youths they said: why are you crying so much, she said: because this man has died and no more with us. One said do not feel sad there is another poet in Medina. Khalid ibn Makhzumi, was once a scholar from Damascus and he was governor of Mecca, he is also among the poets like Umar ibn Abi Rabee'a, he was harlot, shameless with lusty speeches. He recited a poem, and said that this is one of the poems of those poets. This bondwoman listen for a while – this poem and its features is in a book

called (again) – then she cleaned your tears and said – (thanks to Allah the one who did non empty is house –Kaaba), thanks to Allah that He did not leave his Kaaba - that is his house –empty, eventually if one is gone one must replace him and take his place, and his was the conditions of the moral behavior of the of Medina.

You see that the night gatherings of Mecca and Medina were not only for ordinary people but it was for all kinds of people. He was wretched, greedy, hungry and well known lay man, and ordinary in every place were like him. The famous noble sons of Quraish and even the Hashemite – were among those who deepened themselves in these dissolutions. During the rule of this man, Makhzumi, Aisha bint Talha came and was circumambulating the Kaaba and this man was falling in love with her. When it was time azan –call for prayer- she sent a message that they should not call for prayer because she is still in circumambulation. Then this man ordered for not to call for the afternoon prayer, so he was criticized that because of one person, a woman who is circumambulating the Kaaba, you are saying people must delay their prayer? He said I swear by Allah even if her circumambulation will prolong till tomorrow morning I will order for not be called for prayer. This was the conditions of those days.
1365/4/28

The Ninth Chapter: Imam Sajjad

Talking and writing concerning Imam Sajjad (A.S) is a very difficult task. This is because the basis of people's awareness regarding this Imam is very bad. Many historians and analysts think that this great Imam had secluded himself in a corner and spent his whole life in worshipping and never interfered with politics.

Some of the historians and researchers have explicitly elaborated this matter. As for those who have not explicitly said this issue, they don't understand anything else from the life of this Imam other than this. This can be clearly understood from the titles that they have given him.

Some people have given him the title of 'a sick' person. This is while his illness was only in the tragic event of Karbala and after that he got cured. Anyway, this is an obvious thing that each and every person gets sick in his lifetime. All in all the sickness of this Imam was for the sake of Allah's course. This was in order to excuse him from the jihad and struggle in the way of Allah. The reason behind this was to make him carry the heavy burden of imamate as he lived for thirty four or thirty five years after the martyrdom of his father. He lived at the hardest time of the imamate period.

If you pay attention to the events in the life of Imam Sajjad (A.S), you will see a lot of interesting issues just like the life of the other Imams. But suppose we gather all of them together, we shall not find any of them similar to that of Imam Sajjad (A.S). The character sketch of each person can only be fully understood when we know the general motive of that person.

After that we can now look at the trivial issues in his life. If that general motive is perceived, then the trivial issues will also be clearly understood. Likewise if that general motive is not understood or it is wrongly understood, those trivial issues will also not be well

understood. And this is not something that is specific to Imam Sajjad (A.S) or any other Imam, but this is a principal thing in the lives of everybody.

Concerning Imam Sajjad (A.S), his letter to Muhammad ibn Shahab can be sighted as an example of an event in his life. This is a letter written by a person that belongs to the holy progeny (A.S) to a person that is regarded as one of the great scholars of that time. A lot of opinions can arise from this matter. This letter can be deemed as a part of a major war.

It can also be taken as a simple issue of prohibiting the evil and propagating good deeds. It can also be seen as an objection from one person to another just like we see in history objections between two or many people. When we look at this matter on its own without considering other issues of that time, it cannot be understood.

My opinion is that if we look at the trivial issues without paying heed to the general motive of the Imam, the biography of the Imam shall not be fully understood. Our first discussion shall be about the motive of the Imam in his life. We shall mention this by the help of analogies from his expositions and biography. We shall also get help by mentioning the general life of the Imams and we will explain them in details.

According to our view, after the peace treaty of Imam Hassan (A.S) that took place in the 40th year of Hijrah, the holy progeny (A.S) were not satisfied with staying indoors and teaching the Islamic laws. In fact during the beginning of the treaty, the program and motive of all the Imams was to prepare reasonable grounds. This was in order for an Islamic government to be formed in that way that they wanted. And this is something that can be clearly depicted from the sayings and expositions of Imam Hassan al-Mujtaba (A.S).

The task accomplished by Imam Hassan (A.S) was a fundamental one. The Imam persevered with that circumstance for ten good years.

During this period, he had gathered people around him and had trained them. Some of them opposed the regime of Mu'awiyah by their opposing statements against him. Some were martyred by the oppressive rulers and at last they weakened them.

After that, it was the turn of Imam Hussein (A.S). That great Imam used the same style in Medina, Mecca and other places. This went on till the time that Mu'awiyah passed away and the tragic event of Karbala took place. Even though the event of Karbala was a major step for the future of Islam, but it slowed the motives that Imam Hassan and Hussein (A.S) had. Instead of putting the companions and soldiers of these two Imams together, they were instead shot with arrows. This made the oppressive regime to gain more control and this is a result that was expected.

If things wouldn't have happened like this for Imam Hussein (A.S), there is a strong feeling that after him, an Islamic and Shiite government would have come into power. Of course this does not mean that the revolution of Imam Hussein (A.S) should not have happened. In fact the conditions that he had, meant that there was no choice other than revolting and there is no doubt in this matter. But suppose those conditions were absent and Imam Hussein (A.S) was not martyred, then it is clear that sooner than later, the motives of Imam Hassan (A.S) would be accomplished.

The Imams were always after this aim and they used to struggle in order to achieve an Islamic government. When Imam Hussein (A.S) was martyred in the event of Karbala, and Imam Sajjad (A.S) was taken captive in that condition whereby he was ill, in reality the responsibility of Imam Sajjad (A.S) began at that point. If we say that up to that time, Imam Hassan and Imam Hussein (A.S) were supposed to have secured the future, then Imam Sajjad (A.S) would have been forced to revolt from that time and the Imams after him.

Therefore, in the whole life of Imam Sajjad (A.S), we ought to look for this major aim and policy. We also have to be sure that Imam Sajjad (A.S) was after accomplishing the same aims as Imam Hassan and Hussein (A.S).

Imam Sajjad (A.S) attained the position of imamate on the tenth day of the month of Muharram in the 61st year of Hijrah. He was martyred by poison in the 94th year of Hijrah. In all this period of his life span, he was always after achieving those aims. Now, let us look at the trivial issues in the efforts of this Imam with this view. We want to see the stages that he went through and the tactics that he used and the results he achieved by this.

We have to translate and explain all his expositions, his actions, the supplications that he recited and the silent prayers that have been compiled to make the book **-Sahifatu as-Sajjadiyah** -according to that major motive. We shall also look at his attitude during the period of his imamate.

1. *His attitude towards ‘Ubeidullah Ibn Ziyad and Yazid which was extremely courageous and sacrificial.*

2. *His attitude towards Musrif ibn ‘Aqabah. This is somebody who in the third year of Yazid’s caliphate, spoilt Medina and confiscated the properties of people by the order of Yazid. Here the Imam was very calm.*

3. *The attitude of the Imam towards ‘Abd al-Malik ibn Marwan. This was the strongest and the most intelligent Caliph of the Umayyad dynasty. Here the Imam was at times harsh and at times calm.*

4. *His attitude towards ‘Umar ibn ‘Abd al-‘Aziz.*

5. *His attitude towards his companions and helpers and his advice to his friends.*

6. *His attitude towards scholars connected to the oppressive dynasty.*

All of these issues must be researched with attention. My opinion concerning this is that by considering this general motive, all the trivial issues will be clearly understood. And if we look at the life of Imam Sajjad (A.S) by this view, we shall find out that the Imam put all his efforts in accomplishing this great task.

It was the task of forming an Islamic government in the world and offering Islam its identity. He used all his efforts and moved the religion of Islam which was in the worst level to a better one. And he took the full responsibility - which shall be explained later on - which our Imams were in charge of them, to the end. He accomplished his duty by observing politics, courage, attention and elegance.

And just like all the prophets and the successful people in history, after thirty five years of tireless struggle and by preaching the message of Allah, he died with great eminence. After him, the responsibility was passed on to the next Imam – Imam Baqir (A.S).

Designating the imamate to Imam Baqir (A.S) and the task of establishing an Islamic government is something that has been explicitly said in the traditions. We have it in our traditions that Imam Sajjad (A.S) gathered all his children. He then pointed at Muhammad ibn 'Ali - Imam Baqir (A.S) – and said: “Take this box and this weapon. This is a parcel given to you in trust.”

When he opened the box he found the holy Qur'an and a book. My opinion is that the weapon symbolically referred to the leadership of the revolution. The book referred to the Islamic thoughts and ideologies. So the Imam gave those things to the Imam after him and passed away with utmost tranquility. This was the description of the general life of Imam Sajjad (A.S).

The period of Imam Sajjad (A.S) begins with many difficult problems. The event of Karbala was a serious blow to the Shiites and in fact to the whole religion of Islam. Killing, punishment, oppression and torturing were all normal things. But killing the son of the Holy

Prophet of Allah (s.a.w), taking captives his holy progeny (A.S), circulating them from city to city and mounting the head of the son of Faṭimah Zahra (A.S) on a lance!

This was while there were still people present that had witnessed the Holy Prophet of Allah (s.a.w.a) kissing those lips. This was something that astonished the whole world of Islam. No one could believe that people could go to such an extent. Suppose this poem attributed to Zeinab (A.S) is true, it points to this issue which anyway is the opinion of everybody;

ما توهمت يا شقيق فوادي كان هذا مقدرًا مكتوبًا

“O the incomplete moon that experienced the lunar eclipse and turned dark. O part of my soul! I never thought that this was also decreed and predestined.”

Suddenly people felt that the politics was a different one altogether. Oppression had gone to a higher level. Things that could not even be imagined were imagined and done! So, a great terror had hit the whole Islamic world except Kufa. This was because of the blessing from the repentance of people and later on due to the emergence of Mukhtar.

Were it not for these, that terror that started from the event of Karbala was present in Medina and other places. It was even in Mecca with the fact that ‘Abdullah ibn Zubeir led a revolution after some times. This was a terror that had never been experienced in the history of the Islamic world.

Therefore, the manner of thinking, this moral corruption, and the political corruption was also another factor. Most of the great people had been drowned in the pompous world of materialistic gains. This was being accomplished by the officials of the oppressive dynasty.

Great personalities like Muhammad ibn Shahab Zahri who was at one time one of the students of Imam Sajjad (A.S) was connected to

the regime. That famous letter that the Imam wrote to him is a historical letter which can be found in the book – **Tuhaf al-Uqu I** – and other books. This shows that to what extent were great personalities connected to the oppressive regime.

The likes of Muhammad ibn Shahab were many in number. The late Majlisi in the book – **Bihar al-Anwar** – narrates a statement from Jabir. Jabir ibn ‘Abdullah says that Imam Sajjad (A.S) said:

ما ندري كيف نصنع بالناس ان حدثناهم بما سمعنا من رسول الله (صلى الله عليه وآله) ضحكوا وان
سكتنا لم يسعنا.¹

“We don’t know what to do with people if we narrated to them what we heard from the Holy Prophet of Allah (s.a.w.a). Not only shall they refute, but they shall also laugh. And if we keep quiet, it will be unbearable for us.”

He therefore quotes an instance whereby the Imam narrated a tradition to a group of people. A person in that group mocked the Imam and did not accept that tradition. He then says that Sa’id ibn Musayyib and Zahri were among the people that had gone astray.

Of course I personally do not accept this matter concerning Sa’id ibn Musayyib. There are other proofs that show that he was among the major companions of Imam Sajjad (A.S). But as for Zahri and others, they had indeed gone astray. Later on, Ibn al-Hadi counts a lot of narrators of that time and says that all of them had deviated from the course of the holy progeny (A.S).

The religion of people ought to have been amended. The moral of people should have been corrected. People should have been saved from this drowning in the ocean of corruption. The major spiritual motive should have been revived in the community. Thus, when you

1. Bihar al-Anwaar, V. 6, P. 259

look at the expositions of the Imam you see devotion. One of his detailed sayings begins as follows;

انّ علامة الزّاهدين في الدنيا الرّغبين في الآخرة.¹

“Surely the sign of the pious people in the world is that they are aspiring for the hereafter.”

In that saying, there is a famous motive that we had mentioned.

اولا حرّ يدع هذه اللّماظه لاهلها يعنى الدنيا، فليس لانفسكم ثمن الا الجنة فلا تبيعها بغيرها.²

“Is there no free man to leave this ‘left-over of the dog’ to the people that deserve them - (meaning the world)?! The price of your life is nothing other than paradise. Therefore do not give trade that for anything else other than paradise.”

Most of the expositions of the Imam are mainly about devotion, knowledge. Again we see this knowledge in the form of supplications. This is due to the reason that we had mentioned. During that time, they did not want the Imam to openly speak with the people. Not only did the regime prevent this, but also the people never wanted it.

That society was unworthy and spoilt which required to be rebuilt. Thirty four or thirty five years, from the 61st year to the 95th year of Hijrah, is how the life of Imam Sajjad (A.S) was spent. Of course step by step the situation improved and that is why we see the tradition from Imam Şadiq (A.S) that he says;

ارتدّ النّاس بعد الحسين ثمّ انّ النّاس لحقوا وكثروا.

People turned their backs against after the martyrdom of Imam Hussein (A.S) and later on , then they joined together and this is what we are seeing. When the turn of Imam Baqir (A.S) came, the situation was already different. This was due to the struggle that Imam Sajjad (A.S) had done in the period of thirty five years.

1. Bihar al-Anwar, V.75, P.128

2. Tuhaf al-Uqul, P. 391

Some think that if Imam Sajjad (A.S) wanted to revolt against the Umayyad dynasty, then he ought to have taken a flag. He should have either joined Mukhtar or ‘Abdullah ibn Handhalah or be their leader and would have revealed his opposition. By taking into consideration the situation of Imam Sajjad (A.S), we understand that this kind of thought in regards to the aims of the Imams is a wrong thought.

If the Imams and in particular Imam Sajjad (A.S) wanted to oppose the government in that situation, indeed the root of Shiites would have been uprooted. Therefore, neither ground would have remained for the growth of the sect of the holy progeny (A.S), nor for the formation of an Islamic government. All of that would have been destroyed and nothing would have remained at all.

This is why we do not see the Imam publicly announcing his support for Mukhtar. Although we see in some of the traditions that the Imam had a direct relationship with Mukhtar, but there is no doubt that he had no open bond with him. It has also been said in some of the traditions that Imam Sajjad (A.S) talked negatively about him. And this is very normal as it seems it was based on dissimulation (*taqiyyah*) so that their relationship might not be disclosed.

Of course assuming that Mukhtar would have succeeded, he would definitely have handed over power to the holy progeny (A.S). On the contrary, if he would have failed and had an open relationship with the Imam, then Imam and his Shiites in Medina would have actually suffered the pain of failing. The roots of Shiites would have been cut. Thus Imam Sajjad (A.S) kept his relationship with him a secret.

It has been narrated that in the event of Hurrah, when Muslim ibn ‘Aqabah was coming to Medina, no one doubted that the first person to be punished would have been 'Ali ibn al-Hussein (A.S). But the Imam acted according to his wisdom and thus saved himself from this calamity. Consequently the Imam remained and so did the general motive of the Shiites.

Of course we have some traditions in the book – **Bihar al-Anwar** - which depict that Imam Sajjad (A.S) was humiliated by Muslim ibn 'Aqabah. I am opposed to this kind of traditions due to the following reasons;

- 1. These traditions do not have any correct and authentic proofs*
- 2. We have other traditions that oppose the context of these traditions.*

We have a lot of traditions concerning the meeting of Imam Sajjad (A.S) and Muslim ibn 'Aqabah which none of them tallies with the other. Since some of those traditions tally more with the system of the holy progeny (A.S), we accept them. When we have accepted them the other traditions will turn null and void. I have no doubt that these traditions are incorrect.

All in all, the way some of those traditions have depicted the behavior of the Imam towards Muslim ibn 'Aqabah, is a lie. But there is no doubt that the Imam did not act with enmity towards him. This is because if he would have behaved in that way, he would have killed the Imam.

And this would be a severe blow to the ideological course of Imam Hussein (A.S). Thus we see that Imam Sajjad (A.S) remained calm and as it has been narrated by Imam Şadiq (A.S), little by little people started coming to him. At long last their number was great. The task of Imam Sajjad (A.S) - in reality – begins at this difficult and unfavorable point.

Of course, most of the thirty five years of Imam Sajjad (A.S) was taken by the caliphate of 'Abd al-Malik. The regime had gone ahead by deployed some spies to check the life of the Imam. They were even reporting about his private life to them.

The Aims of the Imam.

Now that the ground for the task of the Imam has become clear, he wants to begin his task in this ground and condition. Here, I shall point in brief at the aims and tactics that the Imams used. After that I shall elaborate the trivial issues in the life of that Imam in this style.

There is no doubt that the aim of the Imam was to form an Islamic government. According to that tradition from Imam Şadiq (A.S), Allah Had decreed the seventieth year to be the year of the Islamic government. Since Imam Hussein ibn 'Ali (A.S) was martyred in the 61st year, it was postponed to the 147th and 148th year.

This is because the aim of Imam Sajjad (A.S) as well as the other Imams was to form an Islamic government. But how was it possible to form an Islamic government in that situation? This needed some factors:

1. *The Islamic thought which is in the hands of the holy progeny (A.S) and one that should be the fundamental of this government should be taught and spread.*

The Islamic community had been separated from the ideology of the holy progeny (A.S) for many years, how was it possible to form a government based on the right Islamic ideology? This was while the ground for the ideological thought had not been prepared in people.

The biggest task of Imam Sajjad (A.S) was to teach and propagate the main pillars of Islam; Oneness of Allah (*tauhid*), prophet-hood (*Nubuwat*) the spiritual part of mankind, the relationship of mankind with Allah and the rest. And this is the most important role that the book - **Sahifatu as-Sajjadiyah** - plays.

Take a look at the book - **Sahifatu as-Sajjadiyah** – and then look at the ideological view of the people of that time. You will notice the great difference between them. That was a time when everybody in the Islamic world was drowned in the materialistic gains. They used to go after the pomp of this world.

People were seeking the materialistic benefits from the Caliph – ‘Abd al-Malik Marwan. This was even seen from the scholars close to him like Muhammad ibn Shahab Zahri . This is a scholar that we shall later on talk about. Imam Sajjad (A.S) addresses people and says:

اولا حرّ يدع هذه اللماظه لاهلها.

“Is there no free man to leave this ‘left-over of the dog’ to the people that deserve them?!”

The definition of the Islamic ideology in this statement is: Considering the spiritual gain as the main aim, moving towards achieving it and creating a relationship between man and Allah and his religious responsibilities. This was an issue that served as a stumbling block in the people’s quest for the materialistic benefits. This is just an example that I have sighted and the Imam ought to have done more of this.

This was in order for the right Islamic ideology to be retained in the environment of the Islamic society to an extent that it will never go away. This was the first task of Imam Sajjad (A.S).

2. Informing the people concerning the right person that should be in charge of the government. This was while propagation against the holy progeny (A.S) in the span of tens of years till the time of Imam Sajjad (A.S) had been going on. The Islamic world was filled with numerous forged traditions ascribed to the Holy Prophet of Allah (s.a.w). These traditions opposed the actions of the holy progeny (A.S). Some of them were in fact abuses and curses to the holy progeny (A.S) and had been spread amongst the people. On the other hand, people did not also know the true spiritual position of the holy progeny (A.S). With all of this in mind, how was it possible to form an Islamic government?

Therefore, one of the major aims of Imam Sajjad (A.S) was to inform people concerning the truth about the holy progeny (A.S). To explain that they were the people who had the right to guide and rule the people. To tell people that they were the right successors to the Holy Prophet of Allah (s.a.w.a) and people should know these issues. Even though this matter is a part of the Islamic ideology, it has the political effect which opposed the oppressive dynasty.

3. The Imam should have established some organizations to pose as the main axis for the future. This was a society whereby people were affected by poverty, spiritual and material pressure, loneliness, oppression and segregation. Even the Shiites were under that pressure. How would the Imam begin his work alone or with the few people that he had?

Therefore, another task of Imam Sajjad (A.S) was to establish Shiism. This is something that according to our belief was present even during the time of Amir al-Mu'umini n 'Ali (A.S). During the event of Karbala, Hurrah and that of Mukhtar their bases were weaken and scattered. So this needed to be rebuilt.

Firstly: They needed to teach the Islamic ideology in the correct way and the way it was revealed by Allah. This was after many years of deviation and forgetfulness by the people.

Secondly: Proving to people that the holy progeny (A.S) have the right to form the Islamic government. They also had to tell people that they are the right and worth successors to the Holy Prophet of Allah (s.a.w).

Thirdly: Establishing the organizations harmonious for the followers of the holy progeny (A.S) – the Shiites.

These are three major tasks that we ought to look at and see during the era of Imam Sajjad (A.S), which one of these was possible for him to accomplish. Along these three tasks, there were also other small tasks that needed to be attended to. Some of them included

expressions and actions from the Imam or his companions. These were done in order to at least open up that environment.

We see that most of the actions that the Imam or his companions do in the society – of course this was during the time that their affairs was more firm – are mostly for sake of breaking that strangled environment. Apart from this, they also wanted to let in some fresh air to come in that gloomy and veiled air. This is one of the minor tasks that we shall mention its examples.

Another example of their minor tasks was to deal politely with the dynasty or the people connected to it. A good example is the issue between Imam Sajjad (A.S) and ‘Abd al-Malik that took place severally. Another example is the issue between the Imam and the deviated scholars who were in touch with ‘Abd al-Malik like Muhammad ibn Shahab Zahri . Other than these, there were some of the conflicts that emerged between the companions of the Imams and the Caliphs. The aim of all these was to at least open up the tight situation that used to exist.

Suppose with these explanations that I have given, one looks at the moral expositions, sermons, letters and other traditions narrated by Imam Sajjad (A.S) or the events that took place in his life, he will understand all of them. He will see that all the actions are within these three aims that we have outlined. He will also see that all of these are for the sake of forming an Islamic government.

Of course the Imam was not of the opinion that they have to form this government during their era. This is because they were aware that this will take place in the future, that is, during the imamate period of Imam Şadiq (A.S).

With these three major tasks, it was possible to form an Islamic and in particular a Shiite government. Of course I had earlier on said and I am now repeating here that, Imam Sajjad (A.S) contrary to Imam Şadiq (A.S), was not of the opinion that they were going to change the

regime and put in place an Islamic one. The reason behind this was that the sufficient ground for this would not have been achieved during the period of Imam Sajjad (A.S).

Oppression, poverty, evilness and pressure were too much for them to change that in a span of thirty years. In fact Imam Sajjad (A.S) was preparing the ground for the future. We can also understand through analogies that even Imam Baqir (A.S) had no intention of forming an Islamic government during his time.

This means the period from the 61st year till the 95th year of Hijrah which marks the martyrdom of Imam Sajjad (A.S). And from the 95th year till the 114th year of Hijrah which marks the martyrdom of Imam Baqir (A.S). None of these two thought about forming this government during their lifetimes. Thus they were working for the sake of the future. Therefore just as it has been mentioned, the system of Imam Sajjad (A.S) was meant for the future.

Right now we want to look at the expositions and sayings of Imam Sajjad (A.S) and take a step aside from what we have said about him. This is because when we analyze the life of Imam Sajjad (A.S), the most important source is his sayings and expositions.

We shall use this same style as we have used in the lives of the other Imams. We take the actions and the sayings that have been narrated from these Imams as the best source for learning about their lives. We had earlier on said that we can fully understand these sayings after only knowing the motive and the policy of the Imam in their struggle. Contrary to this, we shall not understand the right meanings of the sayings that I am going to quote. Now that we are well acquainted with them, and of course this has also been achieved by explanation from their own sayings, we shall see how properly we can understand the sayings of the Imams.

Before we start our discussion, we have to remember a small matter. And that matter is that since the Imam was living in an

difficult era and was not able to elaborate his sayings openly and explicitly, he used the system of sermons and supplications. The supplications are related to the book – **Sahifatu as-Sajjadiyah** – which we shall later on mention. As for the sermons, they are related to the expositions and sayings which have been narrated from that Imam.

In most or all of the expositions of the Imam, the tone is that of a sermon. And in the process of giving his sermon and advice, the Imam elaborates what I had previously said. When you shall look at these expositions, you will notice the intelligent and wise style that the Imam uses. By using that style in the process of advising the people, he inspires into the minds of people that thing which he wants. And this is the best way of transferring the right thoughts and ideologies.

The Expressions of Imam Sajjad, as the Epiphany Point of Political Struggle and Combat

Here we shall elaborate the expositions of Imam Sajjad (A.S) that have been narrated in the book – **Tuhf al-Uqu** I. In these statements that have been narrated from Imam Sajjad (A.S), we are witnessing some issues that we ought to elaborate.

One is the style that has been used which is a sermon to the general people. It is vividly clear from the expositions that the listener and the readers are not among the special companions of Imam Sajjad (A.S).

In this speech where by the audience is the common people, the Holy Qur'an has been used as the base of ratiocination. This is because the common people not only view Imam Sajjad (A.S) as an Imam, but they also need proofs and reasons from him. It is due to this that the Imam is using the Holy verses directly or metaphorically. In this tradition perhaps fifty or more verses from the Holy Qur'an have been used directly or indirectly.

But this is not the case in the next exposition, since the people addressed are the believers. Imam Sajjad (A.S) knows them and because they accept the words of the Imam, we see that the verses of the Holy Qur'an have not been used. When we look from the start to the end, we see that very few verses of the Holy Qur'an have been used.

There is a detailed tradition in the book –**Tuhf al-Uqu 1** - as follows;

موعضته لسائر اصحابه وشيخته وتذكيره اى اهم كل يوم جموعه.¹

This is one of those lectures whereby the companions, Shiites and the friends of that Hadrat used to read on every Friday in their gathering or individually. Here the circle of the listeners is a big one. This is clear from the analogy that has been used in this detailed tradition.

First of all this detailed tradition has not begun in the form of “O the believers!” or “O you brothers!” but is in the form of “O you people!” which is a speech to all the people. This is while some other traditions have been directed to the believers. Therefore this is a speech for the common people.

Secondly, there is nothing from this tradition that has been explicitly rebuked. It is only explaining the matters related to faith. It is explaining what man is supposed to know; thus reminding him of the Islamic knowledge. And just like I had said before, all of them are in a form of lecture as they begin as follows;

ايها الناس اتقوا الله واعلموا انكم اليه راجعون.

The statement begins in a lecture tone and it says: “You should be fearful of Allah and you should know that you shall return to Him.”

1. Tuhf al-Uqul, P. 249

Here it explains the Islamic faith and it is a reminder to the people that they should understand the religion of Islam properly. This means that they don't know the religion of Islam as they are required. In reality, in this exposition, the urge to know about the religion is ignited in the hearts of the people.

For instance look at the interesting way in which Imam Sajjad (A.S) has used here when he says:

الا وانّ اولما يسألانك عن ربك الذى كنت تعبد.

“You should fear the time that you shall be taken to the grave and then Naki r and Munkar¹ will come to you. The first thing that they will ask you about is concerning your God, the one that you worship.”

Here the urge to know Allah and understanding the oneness of Allah (*Tauhid*) is ignited in the brains of the listeners.

وعن نبيك الذى ارسل اليك.

“They shall also ask you concerning your prophet that was sent to you by Allah.”

Here the urge to know about the matter of prophet-hood is also ignited in the hearts of the listeners.

وعن دينك الذى كنت تدىن به.

“You shall also be questioned concerning your religion.”

وعن كتابك اللاي كنت تتلوه.

“And you shall also be questioned regarding your book.”

Then while mentioning these pillars of religion; oneness of Allah, prophet-hood, Holy Qur'an and religion, he also elaborates his major agenda –

وعن امامك الذى كنت تتولاه.

1. These are the two angels in charge of interrogating the dead person in the grave.[Trans.]

“You shall also be questioned concerning the Imam that you used to follow.”

Here he elaborates the issue of imamate. When the Imams talk about the issue of imamate what they mean is the issue of governorship. There is no difference between the issue of guardianship and imamate to the Imams. Even though there might be a slight difference between the meaning of a guardian (*Wali*) and an Imam, to the Imams they mean the same thing.

Here the Imam in question is that person who has the duty of guiding people to the right path in the matters of religion and also in the worldly matters. This means that he is the successor of the Holy Prophet of Allah (s.a.w.).

Imam is the leader of the nation. He is that person who we ought to follow for guidance in the religious and worldly affairs. Obedience to him in the religious and worldly affairs is compulsory for us.

But look at the Shiite community through-out the centuries and see how this matter has been wrongly understood. People used to think that one person in the community is a ruler and all the worldly affairs are in his hands. He is in charge of everything, he fights, makes peace, he does anything that he likes and gives orders to the people.

There is also another person in the community who is in charge of the religious matter of the people! The first person is the ruler, while the second person, during the centuries after the occultation (*Gheibat*) is a scholar and during the periods of the Imams, he is an Imam. This means that we used to view him as an Imam during the times of the Imams and as a scholar in the absence of the Imams. Of course this is a wrong viewpoint.

The meaning of the word Imam is a leader. When Imam Şadiq (A.S) used to come to Mina or Arafat, he used to exclaim:

اىها الناس ان رسول كان الإمام.

“O people! Surely the Holy Prophet of Allah (s.a.w.) was an Imam.”

An Imam is that person who is in charge of the religious and worldly affairs of people. In the Islamic community, during the reign of *Abdul-Malik Marwan* when Imam *Şadiq (A.S)* was alive, this wrong view was firm among the people. To be an Imam means to be in control of the matters pertaining to the life of people. This includes restoring laws and order which is a vital role of the imamate.

This important role was usurped from the people who were worth it and it was given to the people who were not worthy of this at all. So the people used to refer to them as the Imams during this period. This means that people used to call *Abdul Malik*, who was presided by *Marwan*, who was presided by *Yazid* as Imam.

This was also the case for the other people who succeeded *Abdul-Malik*; they were also referred to as the Imam. They also used to consider them as the leaders of the nation and the people in charge of order in the community. This view was so firm in the brains of people.

When Imam *Sajjad (A.S)* says that you shall be asked in the grave concerning the Imam, he means to ask: “Did you choose the right Imam? And that person that used to rule the community was he in reality an Imam? Indeed, is he the person that Allah was pleased to see him rule the community? By this it means, the Imam is waking people on a very sensitive matter.

During that period whereby the Ummayyads did not want people to talk about this matter of imamate, the Imam uses a tone of lecture to awake the people. In one exposition, he talks to the general people and ignites this matter in their brains. This is one of the simple and calm styles that the Imam use. Later on we shall discuss his more direct and sharp approaches.

Therefore we are seeing that in the expositions directed to the common people, the Imam is using a tone of a lecture. He uses this to

ignite his vital beliefs in the minds of people and to keep them alive. He stresses that people ought to know these matters.

We learn 2 extremely important points from this speech:-

The first point is that the exposition that has been directed to the common people is not an act of teaching but a reminder. Here the Imam neither explains the issues of oneness of Allah to the people nor does he explain the matter of Prophet-hood. But he is rather reminding them of these issues.

Why does he remind them regarding the issue of Prophet-hood? This is because during the period of Imam Sajjad (A.S), there was no such big gap between him and the Holy Prophet of Allah (s.a.w) to enable deviation in the religious beliefs.

During that period, most of the people had seen the Holy Prophet of Allah (s.a.w.a). They had also seen the period of the four rightly guided Caliphs (Khulafau Rashidi n). They had also seen our great Imams; Ami rul-Mu'umini n 'Ali , Imam Hassan and Imam Hussein (A.S).

In the social order, the situation was not that bad to make people deviate on the issues regarding oneness of Allah, Prophet-hood, resurrection (*Ma'ad*) and Holy Qur'an. Yes, they had forgotten. The worldly life had made them forget Islam and the matters pertaining to the pillars of religion.

So many incidents had taken toll on the community that exerted tremendous pressure on the people. This made them to forget that life is meant for people to mature spiritually and attain completion. This is a matter that was completely out of the thoughts of people and no one was interested in gaining these achievements.

And if any one achieved them, it was only for showing off. The understanding that people had during the time of the Holy Prophet of Allah (s.a.w) and shortly after his demise, regarding the oneness of Allah, was no longer present in these people. They needed to be

reminded of these issues in order to regain that level of understanding. There was nothing that had been deviated to make it necessary to be corrected.

This is contrary to the period of Imam Şadiq (A.S) whereby things were not like this. During that time there were many theologians and philosophers with different titles. They would sit in the great mosques like the mosques of Medina, Haram and that of Syria and teach their deviated beliefs. For example, somebody like Ibn Abi al-‘Aujai . He was a pagan and used to teach and propagate ‘disbelieving and lack of faith in Allah’.

Therefore, when you look at the expositions of Imam Şadiq (A.S), you will see that he has elaborated the oneness of Allah, Prophet-hood and so on by the use of logical inferences and deductions. There is need to come up with a logical argument whenever an enemy comes up with one.¹

But in the expositions of Imam Sajjad (A.S), we do not see this. The Imam does not want to use logical inferences to elaborate the religious matters, but rather reminds the people about them.

When he says that one shall be asked in the grave concerning the oneness of Allah and Prophet-hood, you notice that this is to ignite the urge in people to learn about these matters and to remember what they have forgotten.

In summary, during the period of Imam Sajjad (A.S) there was nothing suggesting that something had been deviated from the religion even by the rulers. Of course, there is one incident that comes to my

1. Majmue’ Rasail dar Sharhe Ahadith az kafi, V. 1, P. 565; Hađrat Şadiq (A.S) while responding to Ibn Abi al-‘Aujai - the accursed pagan – gave logical proofs to prove the existence of Allah by using different arguments. For example growing big from small, weakness after strength and vice-versa and healing after illness.

mind and that is the poem of Yazid. This was during the time that the heads of the Holy progeny (A.S) were brought to him. He was drunk and thus recited the following verses;

لعبت هاشم بالملوك فلا خبر جاء ولا وحى نزل.¹

Bani Hashim were playing with the kingdom. And the issue of religion and revelation were nothing but lies.

In this place it can be said that if Yazid made a mistake, he did it while he was intoxicated. Otherwise, people like 'Abdul-Malik or Hujaj were not people who openly opposed the issues regarding the Oneness of Allah or Prophet-hood. Abdul-Malik Marwan was a person that used to recite the Holy Qur'an to an extent that he was known to be one of the reciters. But when he was informed that he is the Caliph and the governorship is in his hands, he kissed the Holy Qur'an and said:

هذا فراق بيني و بينك.²

“This is the end between me and you.”

And this was surely what happened as he never recited again the Holy Qur'an. Hujaj ibn Yusuf whom you have all heard about his oppression and surely, what you have heard is much little than the oppression he carried out. When he used to give sermons at the pulpit, he used to invite and encourage people towards piety.

Therefore, in the life of Imam Sajjad (A.S), his main role was to remind people. His aim was to remove people from the urge of the worldly pleasures and take them back to the thoughts of Allah, religion and the Holy Qur'an.

The second point is that one which I had earlier on said. Here the Imam in this exposition to the general people, suddenly pops up the

1. Al-Luhuf ala qatli at-Tufuf/ tarjume ye Fahri/ An-Nas, P. 181

2. Surah al-Kahf; 78

matter of imamate. This is to mean that while talking about the religious matters, it is like during the past regimes whereby someone tells you; “O people! You should think about Allah, the Oneness of Allah, Prophet-hood and governorship.”

You will definitely realize that the Imamate that we understand here is needless of the explanation of the Imam. We see that this word – governorship - in the past regimes, is a dangerous thing. If a person wanted to tell people that they should think about the governorship, this is not a thing that would have easily been forgiven. But when it is said in a tone of a speech and by a pious person and a believer, it can be easily accepted. This means that it is not so sensitive. This is the first style.

The second style consists of exposition meant for his special companions. Even though it is not clear who is being addressed but it is clear that they are meant for a special group. This is a group that was against that oppressive regime. In reality, they were the companions of the Imam and believed in the governorship of the Holy progeny (A.S).

Luckily in the book – **Tuhf al-Uqu 1** - there is one example of this exposition narrated from Imam Sajjad (A.S). I am saying one example because even if we take a look at the other books, we shall not find any more than this exposition of Imam Sajjad (A.S).

But a person can feel that in the life of Imam Sajjad (A.S) there were more expositions like this. Due to the incidents that took place like strangling, attacking, harassing, killing and martyring the companions of the Holy progeny (A.S), this kind of expositions disappeared and we only received these few ones. The second type begins as follows;

كفانا الله وإيّاكم كيد الظالمين وبغى الحاسدين و بطش الجبارين.

“May Allah protect you and us from the deceit of the oppressors, the rebellion of the jealous people and from the movement of the oppressors.”

This depicts that the Imam is together with this group. All of them are in the danger of being molested by the regime. It is clear that this matter concerns only a special group of people. This group includes the believers who have faith in the Holy progeny (A.S), their friends and relatives.

In this kind of speech, they begin with “O you who believe!” If the past expositions begun by ‘O people!’ or ‘O the son of Adam!’ here it begins by ‘O you who believe!’. This shows that the Imam is confessing to the faith possessed by the people that he is addressing. They are the true believers and have a firm faith in the Holy progeny (A.S).

When the Imam begins his exposition; his statement also clearly reveals that his listeners are believers – the people that are close to the Holy progeny (A.S).

ايها المؤمنون لا يفتنكم الطواغيت واتباعهم من اهل الرغبة في للدنيا، المائلون اليها، الفتونون
بها، المقبلون علىها.¹

“May you not be duped by the oppressors, their followers who are the people that are after the manifold worldly pleasures and carnal desires and let them deviate you from the right course? These are the people that have been cheated by the world. ”

Here the main agenda is to protect them and prepare the framework for the future. It is clear that there was a great conflict between the followers of the Imam and the followers of the regime. The followers of the Holy progeny (A.S) used to suffer a lot. Naturally those who were against the regime had a difficult life while those supporting it

1. Tuhf al-Uqul, P 252

had good life. The biggest danger that they were faced with was to be attracted to that good life of pomp and pleasure. This kind of life could only be achieved by surrendering the struggle against that oppressive regime.

The Imam stresses that his companions should not be lured by the pompous life of these people. This is because such kind of life can only be achieved by supporting that oppressive regime. Thus you can see in this and many expositions and short sayings of Imam Sajjad (A.S) this type of tone. You see that the Imam is urging people to piety and avoid following the materialistic world.

What does it mean to urge people not to follow the world? It means that people should not be attracted to the incidents that improve their way of living in order to decrease their faith. And he is given privileges so that he can leave the struggle against oppressive regime. This is a speech to the believers.

In the speech directed to the common people, we do not see this at all. As we had earlier on said, what we see when the Imam is addressing them is that: “O people! Remember Allah, the grave and the Day of Judgment. Prepare yourselves for the hereafter and so on.”

Thus, what is the aim of the Imam from this second type of exposition? His aim is to prepare the necessary frame work from the believers to be used when required. This is why he is warning them against being duped by the love of power and being attracted to the materialistic pleasures.

In this second type of exposition the Imam severally mentions the oppressive regime while in the first type, he was not explicitly saying it. Here we see that Imam Sajjad (A.S) mentions it repeatedly and in a bad way and puts it next to Satan. For instance he says:

انّ الامور الواردة علىكم في كلّ يوم و ليلة من مظلمات الفتن وحوادث البدع و سنن الجور

وبوائق الزّمان.

What you are facing day and night is from the sedition (*fitnah*), new religious innovation (*bid'ah*)– innovations that have been put into place by the oppressive regime – from the culture of the oppressive and hardships of the generations.

وهيبة السلطان، ووسوسة الشيطان.

“And from the imposing presence of the Caliph and the whispers of Satan.”

The Imam immediately mentions the whispers of Satan after mentioning the Caliph. Here he explicitly mentions the current Caliph and put him next to Satan!

He goes ahead and narrates a very interesting statement. I will mention it because it is very important. This statement is indicating what we had earlier on said.

لشبط القلوب عن تنبها.

“These incidents that are happening in the days and night –in these fearful periods - are taking away the hopes from the hearts. And they decrease the urge to fight against the oppressive regime.”

وتذهلها عن موجود الهدى.

“And they want to eliminate the presence of guidance from the community – the guidance that is within the community.”

ومعرفة اهل الحق.¹

“They want to hinder people from recognizing the people who are on the right and they do not want the righteous people to remain in the community.”

Just like I had said before, Imam Sajjad (A.S) is admonishing his people: “You should not allow these incidents to alter your position.”

1. Al-Kafi, V. 8, P. 15

The Imam has severally mentioned the oppressive Caliph. He still says in another place:

وأيّاكم وصحبة العاصين ومعونة الظالمين.

“You should avoid sitting with the wicked people.”

What does he means by the wicked people? They are those that were attracted to the regime of 'Abdul-Malik. You should not go near them. You should not help the oppressors.”

Right now look at Imam Sajjad (A.S) from this point of view and see what kind of a person does he appear in your brain? Does he still appear to be that oppressed Imam who is less- talkative, sick and has nothing to do in life?

The Imam has gathered some of his companions, friends and relatives and is warning them in this manner. He is admonishing them against helping the current oppressive regime as he does not want them to be deviated in their struggle against them. He is preparing them in order to be ready when they shall be needed to form an Islamic regime.

One of the most interesting things according to my opinion that can be derived from these expositions of the Imam is whereby he reminds people of the afflictions of the Holy progeny (A.S). In this part Imam Sajjad (A.S) says: “Can you remember, or are you aware of how much pressure was exerted to you by the past oppressive regime?”

By pressure he is referring to the afflictions and calamities that the followers of the Holy progeny (A.S) went through. This was during the reigns of Mu’awiyah, Yazid and Marwan. Events like the tragedy of Ashura, the martyrdom of Hujr ibn ‘Udey and Rushaid Hijri . These and many other bitter experiences that the Shiites went through are still fresh in people’s memories.

By this, the Imam wants to use the past and bitter experience to remind them of these painful atrocities and to make them steadfast in their struggle.

Pay heed to this statement:

فقد لعمرى استدبرتم من الامور الماضىة فى الايام الخالىة من الفتن المتركمة والاهمماك فيها ما

تستىلون به على تجتب الغواة.¹

I swear by my soul! I am admonishing you from the past incidents in the past regimes which you have passed through, from the accumulated sedition and sinking in these seditions. You can use the experience gained from these events as a proof to avoid the wicked people and the religious innovators. This means that you have the experience in your hands. Are you also aware of what the people of the regime are capable of doing if they gain control over you?

By the use of the past experience, right now you know that you ought to separate from these people. You should take a distance from these people. The Imam uses this chance to explicitly elaborate the matter of imamate.

فقدّموا امر الله وطاعته وطاعة من اوجب الله طاعته

“You should give priority to the orders of Allah and also obey the person that Allah Has made it compulsory for you.”

Here the Imam explains the philosophy and the basis of imamate according to the Shiite viewpoint. Who is the right person to be followed after Allah? It is no one other than the person whose obedience has been made compulsory to us by Allah. If the people of that era wanted to reflect on this issue, then it would be very clear to them that obedience to ‘Abdul-Malik was not compulsory. This is

1. Tuhf al-Uqul, P. 253

because it is not possible for Allah to make it compulsory for people to obey such a person.

It is vivid that ‘Abdul-Malik who was an oppressor and all the mischief and wickedness that he had committed, was not suitable at all for being a Caliph. Here the Imam mentions the issue of imamate and apart from only removing the sole uncertainty in the minds of his listeners, he adds:

ولا تقدّموا الامور الوارده علىكم من طاعه الطّواغيت وفتنه زهره الدّنيا بين ىدى الله وطاعته و
طاعه اولى امر منكم.¹

Do not give priority to the affairs that will come upon you from the oppressor – ‘Abdul-Malik – over the obedience to Allah, His prophets and chosen guardians over you.

We see again the Imam explicitly talks about the matter of imamate. In the first exposition and this one too, the Imam pays heed to two vital issues. In these two expositions, two matters from those three that I had earlier on mentioned have been said. One of them is reminding people concerning the beliefs of Islam and encouraging them to go back to their religion. The second one is about the political issue is the governorship of the Imam. This means the Islamic administration.

On that day, the Imam informed people on these two matters and in reality he was propagating the Islamic governorship. Another type of exposition from the Imam which is more interesting than these two, is that one whereby the Imam explicitly summoning the people concerning having a special Islamic governorship. Of course this address is only meant to his close companions otherwise if he wanted to address the common people about this, it would have turned out to

1. Tuhfal-Uqul, P. 254

be very bad. Luckily we have another example of this type of exposition in the book – **Tuhfal-Uqu I**.¹

The Imam begins as follows;

انّ علامة الزّاهدين في الدنّيا الراغبين في الآخرة تركهم كلّ خلىط وخاليل ورفضهم كلّ

صاحب لا يرى ما يرى دن.²

“The sign of the ascetics in the world – those who pay no heed to the world – this means that they separate from anybody whose belief and thought does not tally with theirs.”

This is a clear invitation to the Islamic Shiite governorship. In this exposition the Imam teaches that people have to separate and leave those people whose beliefs and thoughts are different and do not have the urge to form an Islamic governorship.

Of course there exist an association between them but this type of association is like that of Iran during the period before the Islamic revolution. It is like for instance, the grocer in the resting place who knows that the police are in charge of people’s affairs. The Imam says that your association with those people that do not share your thoughts and beliefs must be an inhospitable one and you ought to avoid them.³

1. Unfortunately enough we have to say that none of the title of this kind of expositions from Imam Sajjad (A.S) – which have been chosen by the narrators – points to the issues which we are talking about. Most of them have been put under the title of asceticism. Of course this is also the real asceticism, but the normal meaning of asceticism cannot be derived from these expositions. It should have been mentioned that what the Imam intended here was political matters. [The Author].

2. Bihar al-Anwar, V. 75, P.128

3. According to my personal view, this kind of exposition from Imam Sajjad (A.S) can also be found from the other Imams and even in a much higher number. Of course I have also seen this in the life of Imam Şadiq

Another form of the exposition from the Imam is about the general matters and this does not have the specific aspect and nature that I have elaborated before. A good example is the book – **Risalatual-Huqu q-Imam Sajjad (A.S)**. The Imam has a letter which is very detailed. Risalah means a letter and what is termed as **Risalatual-Huqu q** is a letter from Imam Sajjad (A.S) to one of his friends. In it the Imam elaborates the rights of people upon each other.

In reality if it is translated and published, it will be a great book and maybe it has already been published. Here the Imam mentions all the rights that people have upon each other. For example he mentions the rights of Allah upon you. The rights of your body parts, flesh, eyes, tongue hands upon you. Then he mentions the rights of the Imam upon you and your rights upon him, your rights upon your friends, neighbors and family. All the rights that are suitable for running an Islamic governorship have all been elaborated here.

Here the Imam speaks in a calm tone and without mentioning the name of the future governorship. In this letter, he elaborates the foundations of a suitable administration of the future governorship. This is in order to inform people concerning the Islamic governorship that he will run if by any chance the Islamic governorship takes control in his era – of course this possibility had already ceased to exist – or after his era then the Muslims should be aware of their rights upon one another. So this is another exposition from Imam Sajjad (A.S) which is very interesting.

(A.S), Baqir (A.S) and three or four other Imams after Imam Şadiq (A.S). The manner of administering a government can also be found in the expositions the Believers' Leader and Chief (*Amir al-Mumineen*) Ali (A.S). [The author].

Another form is what we see in the book – **Sahifatuas-Sajjadiyah**. The subject in **Sahifatuas-Sajjadiyah** is an elaborated and detailed one. It is very important for people to read this book. This is a book containing supplications (*du'a*) concerning all the issues that an intelligent person with great insight is faced with in his day to day life.

Most of these supplications are about the soul and the spiritual connections of a human being. There are numerous supplications and litanies (*Munajat*) in this book. The Imam in these supplications, by using the tone of supplications, explains, ignites and revives the motives of an Islamic life in the minds of Muslims. One of the results that a supplication has and we have said it repeatedly is that it revives the right motives in our souls. When he says:

اللهم اجعل عواقب امورنا خيرا.

“O my Lord! Make our ending to be a good one.”

This supplication revives the thought of the hereafter in your soul and reminds you concerning the Day of Judgment. At times, man becomes negligent about the hereafter. At the present time he is living, enjoying and has forgotten that the hereafter has a major role in determining the fate and predestination of man.

When you have recited this supplication, it suddenly reminds you of the Day of Judgment and it revives in you the motive of concentrating about the hereafter. So this will enable you to struggle in order to correct your hereafter. But how shall you correct it? This is another issue all together. All we wanted is to site an example showing how supplication plays a vital role in directing man to the right motives.

Yes, the book – **Şahi fatu as-Sajjadiyah** – from the start to the end is full of motives for man. Suppose man pays heed to them, this book is really enough to direct, correct and wake up the nation. If we leave this aside, there are several traditions narrated from Imam Sajjad (A.S) of which I have mentioned one of them before;

اولا حرّ يدع هذه اللماظه لاهلها.

“Is there no free man to leave this ‘left-over of the dog’ to the people that deserve them?!”

This exposition is so important. Therefore what is the meaning of the ‘left-over of the dog’? It means all these earthly vanities and pomp, the castles, ceremonies and the things that attracted the souls of the weak people during the reign of 'Abdull-Malik. These are what the Imam refers to as the ‘left-over of the dog’. All the people that used to serve ‘Abdul-Malik, or serve his servants did this for the sake of attaining these ‘left-overs of the dog’.

The Imam says: “O you, who believe! Do not seek these ‘left-overs of the dog’ lest you be attracted to ‘Abdul-Malik.”

There are a lot of interesting expositions similar to these from Imam Sajjad (A.S) and we shall elaborate them later. Similar to this, are his poems. Imam Sajjad (A.S) was also a poet and his themes were similar to these ones. We shall elaborate them too, by the will of Allah.

One of the things in the life of Imam Sajjad (A.S) that we should look at is whether this great Imam had an aggressive attitude towards the regime or no. In the past, I had talked about this issue in a brief way and now I shall explain it more.

The Tactics on the Stating of Third Period of Imams’ Movement

As far as I have looked into the biography of Imam Sajjad (A.S) there is no instance where the Imam has used an explicit aggression like the other Imams for example, Imam Sadiq (A.S) during the Umayyad dynasty, or Imam Mu saibn Ja’afar (A.S). The reason behind this is also clear. If they would have used an aggressive approach at the beginning of the third course of the revolution of the Imams, which starts with the life of Imam Sajjad (A.S), indeed the

companions of the holy progeny (A.S) would not have achieved what they wanted.

The little garden of the holy progeny (A.S) was still being skillfully watered and nurtured by the Imam. They had not yet achieved that firmness that was required. Just as we had earlier on explained concerning ImamSajjad (A.S), he had very few followers. At that time, it was not possible for this little group whose biggest duty was to administer the Islamic regime, to expose them to the claws of the enemies and getting them killed.

If we want to draw a similarity, then we ought to assimilate it to the era of the Holy Prophet of Allah (s.a.w) during the beginning of his propagation in Mecca. That is the first years whereby his propagation was not public. We can assimilate the era of ImamBaqir (A.S) to the second era of Mecca – the era of public propagation – and the era after that to the later eras. Thus, due to this, an aggressive approach would not have been an appropriate one.

Surely, if ImamSajjad (A.S) would have used the aggression that we see in some of the expositions of ImamSadiq, Kazim and Ridha (A.S), then ‘Abdul-Malik who was at the apex of his power, would have easily terminated the propagation of the holy progeny (A.S). Thus this would not have been a logical move. But together with all this, we see in the various folds of the expositions from Imam Sajjad (A.S) aggressive hints towards the regime. This was probably during his last days of life and the end to his lengthy period of imamate.¹

This aggressive approach was in different manners. One of them was in elaborating the stand and position of the Umayyad in hindering

1. Let me put it clear that what we are saying here is different to that first aggression of Imam Sajjad (A.S) towards Yazid and the regime of family of Abu Sufyan. That one is another discussion all-together of which we had earlier on talked about.[The author].

the teaching of the normal religious lessons. We have a tradition from the Imam whereby he says:

انّ بنى امیّة اطلقوا للناس تعالیم الایمان و لم یطلقوا تعالیم الشّرك لکی اذا حملوهم علیہ لم یعرفوه.

“The Umayyad dynasty has opened the way for people to learn faith but have closed the way for people to learn polytheism. They have done so in order for people not to realize polytheism, when they drag them into it.”

This means that the Umayyad dynasty used to allow the religious scholars and in particular the holy progeny (A.S) to teach people concerning prayers, Hajj, Zakat, fasting, worshipping and so on. Likewise they also allowed them to teach and propagate the oneness of Allah, prophet-hood and the Islamic laws concerning these matters.

But at the same time, they never allowed them to teach people concerning the truth, signs and aspects of polytheism. This was because if they taught people about these issues concerning polytheism, people would have realized that they were polytheists. It would be clear to people that what the Umayyad dynasty was propagating was nothing other than polytheism.

People would have immediately recognized that ‘Abdul-Malik and the other Umayyad rulers are nothing but oppressors. These are people that have raised a flag in war against Allah and anyone that followed them has actually accepted polytheism. It was due to these reasons that they never allowed people to learn issues concerning polytheism.

In Islam when we learn about the oneness of Allah, one of the most important matters that we talk about is polytheism and a polytheist. What is an idol and who is an idol worshipper? The late grand scholar Majlisi (r.a) in his book – **Biharal-Anwar** – says:

ان آيات الشّرك ظاهرها فى الاصنام الظاهرة وباطنها فى خلفاء الجور الذين اشركوا مع ائمة الحق¹
ونصبوا مكانهم.

“The verses concerning polytheism in the holy Qur’an explicitly points to the idols but their inward meaning is about the oppressive rulers. These are the people who usurped the caliphate and ruled the Islamic nation and used to claim the right over the ruler-ship of people together with the righteous Imams.”

The sole polytheism with the righteous Imam is polytheism with Allah. This is because the righteous Imams are the chosen guardians of Allah and their speech is the word of Allah the Almighty. Therefore since the oppressive rulers, have taken the place of the righteous Imams and are unanimous with them in claiming imamate, they are idols and oppressors. And anyone that follows them has in reality turned to be a polytheist.

Of course the grand scholar follows that with an interesting explanation. After saying that the verses of the holy Qur’an are not only bound to the era of the Holy Prophet of Allah (s.a.w), but also cover all the eras, he says:

فهو يجرى فى اقوام تركوا طاعة ائمة الحق و اتبعوا ائمة الجور.

“This terminology – polytheism – can also be justified upon the people that have left the righteous Imams and followed the oppressive rulers.”

لعدوهم عن الادلة العقلية والنقلية و اتباعهم الاهواء وعدوهم عن التصوص الجليّة.²

This is because these people have deviated from the logical inferences, traditions and Qur’anic verses which proved that for example, ‘Abdul-Malik cannot be a Caliph and leader of the Muslim

1. Bihar al-Anwar, V. 48, P 96– 97

2. Bihar al-Anwar, V.48, P.96

nation. They deviated from the verses of the holy Qur'an and the logical inferences and followed their carnal desires. People used to see that trouble-less life wasso easy and comfortable based on the aggression from the regime.

Consequently, due to their love of pomp and pleasure, they followed the oppressive rulers and so they too, became polytheists. Due to this, we see that when the Imams want to talk about polytheism, they will have a slight aggression towards the regime. We see this in the life of Imam Sajjad (A.S) and in his expositions.

We see another instance of these aggression in some of the writings between Imam Sajjad (A.S) and 'Abdul-Malik – the authoritative Caliph of the Umayyad dynasty. I shall elaborate two of those instances;

One: One day 'Abdul-Malik wrote a letter to Imam Sajjad (A.S). He was rebuking the Imam for marrying his freed slave. The Imam had a female servant whom he freed and later on married her. 'Abdul-Malik wrote to him a letter and reproached the Imam concerning this matter. Of course the action of the Imam was human and Islamic.

This is because he had freed a slave from and then honored that same slave by marrying her. This action is very kind and interesting. But the aim of 'Abdul-Malik in writing the letter, apart from being aggressive to the Imam, he also wanted to reveal to him that he was aware of the personal issues in his life.

Thus this was a threat. Imam Sajjad (A.S) in reply, wrote a letter and said this at the introduction: "There is no problem at all in this action and our elders also did this. The Holy Prophet of Allah (s.a.w) did this and so there is no blame.

فلا لوم على مسلم، إنما اللوم الجاهلية.¹

1. Bihar al-Anwar, V.46, P. 105

“There is no humility and abjectness for a Muslim but it is rather for the people of the period of ignorance.”

In a great ridicule and beautiful way, the Imam has reminded him of the ignorance of his forefathers during the pre-Islamic period of ignorance (*Jahiliyyah*). This means that it is ‘Abdul-Malik who belongs to the family of the ignorant, polytheist and enemy of Allah and that custom is in him. If one is supposed to regret, he ought to regret for that (pre-Islamic period of ignorance) otherwise there is no regret in marrying a Muslim lady.

When ‘Abdul-Malik received the letter, his second son – Suleiman – was together with him. When he read the letter his son also heard the ridicule and irony of the Imam. He looked at his father and said: “O Ami *rul-Mu’umini n!* Look at the way ‘Ali *ibn al-Hussein* has boasted over you.

He has stated in this letter that all his forefathers were believers while your forefathers were polytheists. He wanted to encourage his father to punish the Imam due to this letter. His father was clever than him and knew that he is not supposed to enter into a conflict with the Imam because of this issue. Thus he told his son: “Do not say anything my son! This is the word of BaniHashim which splits the rock asunder. I mean they are very strong in logical inferences and are so eloquent.

Two: A second example is another letter that was exchanged between Imam Sajjad (A.S) and ‘Abdul-Malik and its story is as follows; ‘Abdul-Malik came to know that the sword of the Holy Prophet of Allah (s.a.w) is in the hands of Imam Sajjad (A.S). This was very interesting because it was a souvenir of the Holy Prophet of Allah (s.a.w) and a source of pride.

Furthermore, the presence of that sword in the hands of the Imam was a danger to ‘Abdul-Malik. This was because it attracted people towards him. Thus, in the letter that he wrote to him, he requested him

to send that sword to him. He had also written to him that if he had any wish, he was ready to fulfill it! This means that he had already taken into consideration a gift for the bestowal of that sword.

The Imam gave a negative reply. ‘Abdul-Malik wrote another letter threatening him that if he doesn’t send the sword, he will deny him his right from the treasury (*baytul-Mal*).¹The Imam replied as follows;

“Allah the Almighty Has taken charge to protect His believers from what is harmful to them and to provide them with sustenance from where they do not even expect. Indeed Allah does not like any ungrateful and unfaithful person.

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ²

“Indeed, Allah does not love the ungrateful traitor.”

Now look and tell me between the two of us, who does this verse of the holy Qur’an’s justify the most?”

This tone was very aggressive towards the Caliph because anyone who read the letter would understand; first of all, Imam Sajjad (A.S) neither consider himself to be a traitor nor ungrateful. Secondly, no one thought or had such an opinion concerning the Imam. This was because the Imam was an honorable and distinguished person from the holy progeny (A.S) and this verse could not justify him.

So the opinion of Imam Sajjad (A.S) was that ‘Abdul-Malik was an ungrateful traitor! So the Imam would be aggressive to this level. These are some of the examples of the aggressive approach from Imam Sajjad (A.S) towards the regime.

1. During that time, everyone used to get their portions from the treasury. And the Imam too, like everyone else used to get his portion from it.[the author]

2. Surah al-Hajj: 38

Three: Suppose we want to add another instance, we ought to bring the poems narrated from Imam Sajjad (A.S) or from his companions. These too are also a kind of aggressions. This is because assuming that the Imam was never aggressive but his close companions used to be. Therefore this can be counted as an aggression from the Imam.

There are a number of poems from the Imam which are very harsh. The famous poem of Farzadaq is another example. The historians and narrators of traditions have narrated the story of Farzadaq. Its summary is as follows; Hisham, the son of ‘Abdul-Malik went to Mecca before the period of his caliphate.

He was busy performing circumambulation (*tawaf*) and so he wanted to touch the black stone (*hajar al-Aswad*) because it is a recommended act (*mustahab*) to touch it while circumambulating.

Since the people around the black stone were so many, no matter how hard he tried, he could not touch it. This was while he was the son of the Caliph and had some bodyguards. But people paid no heed to his position and pushed him like anyone else. And this was a person who had been nurtured by pomp and pleasure and so could not hustle or push in order to touch it just like the other people.

In brief, he was not able to touch the black stone. He therefore went and sat on a high place at *Masjid al-Haram* and decided to watch the people. Some people had also sat next to him. At this time, he saw a person amongst the people circumambulating who appeared to be very pious.

This person went to the black stone. The people too, in a very natural way, gave way to him and the Imam touched and kissed it without any difficulties. He then returned and continued to do his circumambulation. This was so painful to Hisham to see that he was the son of the Caliph yet no one cared about this, as they pushed and kicked him and never gave way for him to touch the black stone!

On the other hand, a person comes and with utmost respect is given way to peacefully touch and kiss it. He angrily asked: “Who is this person?” The people around him knew that he was 'Ali ibn al-Hussein (A.S) but they never said. The reason behind this was that they knew there was a dispute between the Umayyad dynasty and the clan of BaniHashim.

Their rivalry had a long history. They never wanted to tell him that, that person was the leader of his clan’s enemy, who people loved so much. Since this would have turned into insolence towards Hisham. Farzadaq, who was a poet and a lover of the holy progeny (A.S) was also present.

When he saw that these people were pretending that they did not recognize 'Ali ibn al-Hussein (A.S), he went in front and said: “O the Emir! If you grant me the permission, I will tell you who he is.”

Farzadaq recited a poem which is one of the most famous poems concerning the holy progeny (A.S). It is full of praise of 'Ali ibn al-Hussein (A.S) from the beginning to the end. It starts as follows;

هذا الذى تعرف البطحاء وطاته والبيت يعرفه والحلّ والحرم.¹

“If you don’t know who he is, he is that person that the land of Mecca knows his footsteps. He is that person that is known by house of Allah and its surrounding. He is that person that is known by Zamzam and Safa. He is the son of the Holy Prophet of Allah (s.a.w.a). He is the son of the best person.”

He decided to praise him in one poem and thus mentioned the characteristics of that Imam one by one. Each of the words of that poem was like a knife in the heart of Hisham. Hisham hated Farzadaq from that day onwards and banished him. Imam 'Ali ibn al-Hussein (A.S) sent him some money but he did not accept them. He said: “I

1. Bihar al-Anwar, V. 46, P. 121

recited this poem to attain the pleasure of Allah. I shall not accept any money from you.”

Aggressions of this kind could be seen from the companions of the Imam. Another case is that of Yahya ibn Umm Salamah Ṭawi 1 even though this is not a poem.

Yahya ibn Umm Salamah Ṭawi 1 was one of the most courageous and devoted youths in regards to the holy progeny (A.S). He always used to travel to Kūfah. He would then gather people and shout: “O people! People who are after the Umayyad dynasty, we are infidels to you! We shall not accept you till the time that you believe in Allah.”

We can deduce from this statement that he used to refer to people as polytheists. He used to address them as polytheist and infidels. This kind of aggression can be witnessed in the biography of Imam Sajjad (A.S) and his companions.

Intense [Bitter] Stand of Imam Sajjad toward the Official Scholars.

In perpetuating our discussion on the matters related to the biography of Imam Sajjad (A.S) and his tactics, here we are after a favorable ground for a major Islamic movement. A movement that is capable for laying ground for an Islamic government and we shall elaborate that.

In summary, this kind of tactic of explaining matters for a particular group, organizing another group and offering guidance for another group was being summarized. This means that the image we had about Imam Sajjad (A.S) shows him as a tolerant and patient person. This is someone who in the span of thirty to thirty five years struggles to change a ground that is totally unfavorable for the Islamic government. He changes it to one that he himself or his successors would be able to put efforts that will lead to a formation of an Islamic government. Suppose we subtract thirty five years of struggle of Imam

Sajjad (A.S) in the life of the Imams, definitely we shall not see the kind of direct and explicit approach from Imam Şadiq (A.S) towards the Umayyad dynasty or later on towards the Abbasid dynasty.

For the sake of creating an Islamic nation, the most important and essential matter is the ideological basis. And this ideological basis in those conditions of that Islamic world, was the reason behind delaying it for a long period of time. And this is exactly the work that Imam Sajjad (A.S) accomplished with all his strength and power.

Along with this, we see other forms of struggle in the life of that Imam which actually shows his progress compared to the past basis. The major part of this struggle was mainly political and at times it was so acute. An example of this is about the attitude of the Imam towards the courtiers and the great hadith narrators. These were people that used to work for the oppressive regime. This discussion concerns this area.

One of the main seditious topics in the life of the Imams, is their attitude towards great scholars and thinkers in the Islamic nation. This refers to the scholars¹ and poets. These are people that used to guide the way and manner of thinking of the people. They used to propagate to people what the Umayyad and Abbasid dynasty wanted. They would therefore make people to respect their commands. This kind of attitude in the life of Imam Sajjad (A.S), just like the other Imams, is an interesting and important matter.

Just as we are aware, in order for the oppressive regime to rule the people that had faith in Islam, they had no alternative other than attracting their souls. This was to make them do as they wanted. This

1 When we say a scholar, we mean an Islamic scholar of that time which includes; Narrators of hadith (*Muhadithin*), Exegesists (*Mufasirin*), Reciters of holy Qur'an (*Qarra'a*), Judges and Pious people.

was because at that time, along period had not elapsed from the coming of Islam. The faith of people to Islam was still strong.

People were not aware that the allegiance they paid to these oppressive regimes was a wrong one. They also did not know that these oppressors were not the justified successors to the Holy Prophet of Allah (s.a.w.a). Otherwise, they would not have obviously surrendered to them.

If we don't accept this issue concerning everybody, indeed in the Islamic society, there were many people that due to their faith, were persevering with the oppressive government. This means that they were thinking that this is an Islamic government.

It was due to this that the oppressive caliphs took great advantage in using the narrators of hadiths and Islamic scholars of that time. They used to persuade them to do what they wanted. Thus they beseeched them to forge traditions in their favor and ascribe them to the Holy Prophet of Allah (s.a.w.a) and his great companions.

In this area we have a lot of instances that are extremely shocking. I will quote this tradition as an example. During the time of Mu'awiyah, a person met with Ka'ab al-Ahbar.¹ In order for Ka'ab al-Ahbar to have a good relationship with Mu'awiyah and the governor of Syria, he asked this person: "Where are you from?"

He replied: "I am from Syria."

Ka'ab said: "Perhaps you belong to that group of seventy thousand people that shall enter paradise without reckoning of deeds!"

The man asked: "Who are those people?"

¹ Ka'ab al-Ahbar was a Jew who had converted to Islam during the caliphate of the second Caliph. There is a great negative outlook towards his traditions. Not only among the Shiites, but also among the Sunni. They think that he used to forge traditions due to his enmity with Islam. Of course some of the Sunnis accept his traditions. [The author]

Ka'ab said: "They are the people from Damascus."

The man said: "No, I am not from Damascus."

Ka'ab said: "Perhaps you belong to that group of people that Allah the Almighty looks at them twice in every day?"

The man asked: "Who are those people?"

Ka'ab said: "They are people from Palestine."

Maybe if that man said that he is not from Palestine, then Ka'ab al-Ahbar would have forged a tradition for people from Ba'alabak, Tarabils and the rest of the cities of Syria. The reason behind this, was just to depict these people as honorable and worthy and are people that shall enter paradise!

Ka'ab al-Ahbar used to narrate this kind of traditions to create friendship with the governors of Syria. This was in order for him to get a lot of help and favors from them. He could also be narrating them because of his great enmity towards Islam. He wanted to forge traditions so that people would find it cumbersome to recognize the traditions of the Holy Prophet of Allah (s.a.w.a).

Several stories like this one can be found in the books – **Tadhkirah** and **Rijal Hadith**. One of them is a story concerning the Emir whose son had gone to the library. The librarian beat this child and so he returned home while crying. He reported the matter to his father who got annoyed and said: "Right now I am going to order for a tradition to be forged against this librarian. This is to make him never repeat this mistake!"

We can deduce from this story that the matter of forging traditions was so easy. This was to an extent that even for the pity of the tears of one's child, a person was ready to forge a tradition against the librarian or his city.

All in all, this matter was responsible for the creation of a complex, apocryphal and incorrect ideology and culture in the Islamic world. And the sources of this wrong ideology are those narrators of

traditions and the scholars who used to serve the oppressive rulers of that time. Therefore, in such a situation, the attitude towards this group is a very vital action.

We shall now mention an example of this action in the life of Imam Sajjad (A.S). This is about the attitude of the Imam towards Muhammad ibn Shahab Zahri .¹First of all this was one of the students and companions of Imam Sajjad (A.S).

This means that he was one of the people that learnt and used to narrate traditions from the Imam. But due to the courage that he had, slowly by slowly he got close to the governors and started serving those oppressive rulers. He is among the scholars and narrators of traditions that the Imams stood against.

We shall elaborate some traditions concerning him in order to make clear his personality. One of those traditions is the one that he says:

كُنَّا نَكْرَهُ كِتَابَةَ الْعِلْمِ حَتَّى أَكْرَهْنَا عَلَيْهِ هَوْلَاءَ الْمُرَا فَرَأَيْنَا لَا يَمْنَعُهُ أَحَدٌ مِنَ الْمُسْلِمِينَ.²

“In the beginning, we used to hate writing. This was until the rulers forced us to write what we knew in a form of a book. We then thought that a Muslim should not prevent another one from doing this. This is in order for knowledge to be continuously written.”

We can deduce from this statement that till that time, these narrators of traditions never used to write the traditions that they knew. Likewise it is also clear that Muhammad ibn Shahab Zahri used to serve the Emirs and they forced him to write traditions in their favor.

1. At times he is also referred to as Muhammad ibn Muslim Zahri. This means that at times people mention his father's name as Shahab and at times as Muslim. Probably one of the names is his father's name while the other one is his nickname. [The author].

2. Tabaqat ibn Sa'ad, V. 2, P. 135 and 136

A person by the name Muammar says: “Before Wali d¹ was killed, we used to think that we have narrated a lot of traditions from Zahri . After Wali d was killed, we saw a lot of books being carried by camels. They were being removed from the store of Wali d and they were saying: “These are the writing and knowledge of Zahri !”

This means that Zahri had written a lot of books full of traditions – in favor of Wali d – to an extent that when they wanted to remove them from his store, they had no choice but to use camels to carry them. What kind of traditions were these that filled books under the order of Wali d? Without doubt, there was no tradition that was against Wali d. In fact these are traditions that used to praise the deeds of Wali d and his likes.

We have another tradition from Zahri which definitely has something to do with Zahri ’s connection to the government.

Ya’aqu bi in his book –**Tarikh** – says as follows;

انّ الزّهرى يحدّثكم انّ رسول الله اّته قال: لا تشدّ الرّحال الاّ الى ثلاثة مساجد، المسجد الحرام، المسجد مدينه والمسجد القصى، وانّ الصّخره التى وضع رسول الله قدمه علىها تقوم مقام الكعبة.

“Zahri has ascribed a tradition to the Holy Prophet of Allah (s.a.w.a) that he said: “One should not walk with honor and grandeur except when going to three mosques; Masjid al-Haram, Masjid al-Medina and Masjid al-Aqsa. And that stone that is in – Masjid al-Aqsa – whereby the Holy Prophet of Allah (s.a.w.a) stepped on, takes the position of the holy Ka’abah!”

My concern is in this last part of the tradition whereby he is considering this stone to be Ka’abah. He has placed the significance

1. Walid was the eldest son of 'Abd al-Malik Marwan and he inherited the caliphate after the death of his father.

and holiness of the Ka'abah upon it! This is a tradition that belongs to the era whereby 'Abdullah ibn Zubeir was in control of Mecca. Whenever people wanted to go for pilgrimage, they were forced to stay in an area in Mecca which was under the control of 'Abdullah ibn Zubeir for a period of time. This was a great opportunity which was being given to 'Abdullah ibn Zubeir for him to preach against his enemies and most notably, 'Abd al-Malik Marwan.

On the other hand, 'Abd al-Malik Marwan neither wanted people to be affected by this propagation against him nor go to Mecca. Therefore the best and easiest way he saw was forging a tradition. A tradition that would show the holiness and significance of Masjid al-Aqsa is equivalent to that of Mecca and Medina. And to make matters worse, saying that the stone in Masjid al-Aqsa has the significance of the holy Ka'abah!

This is while we know in the common law (*urf*) and Islamic culture that there is no place in this world that can rival the respect of the holy Ka'abah. Likewise there is no stone in this world that can replace the black stone (*Hajar al-Aswad*) in the holy Ka'abah.

Therefore, the reason behind forging this tradition was to prevent people from going to house of Allah and Medina. This is because those places were probably the arenas for propagating against the governorship of 'Abd al-Malik. So by preventing people from going there, they encouraged them to go to Palestine. This was because it was a part of Syria and under the rule of 'Abd al-Malik.

Now, in order to find out how much were people affected by this tradition, we have to look at history. This is in order to see whether there was a given time whereby people used to go to Beit al-Muqaddas instead of Mecca for pilgrimage or such a thing never happened!

Suppose such a thing happened then the main criminal or one of the main criminal should be Muhammad ibn Shahab. This is because by

forging such a tradition, he is responsible for the people's mistake. And this too was due to political gains by 'Abd al-Malik Marwan.

Now that we have proved that Muhammad ibn Shahab served the oppressive government, there was nothing to hinder him from forging traditions against Imam Sajjad (A.S) and his holy progeny (A.S). In this field, we shall look at two traditions that I found in the book – **Uju batu Masail Jar Allah** – by the late Seyyid 'Abd al-Hussein Sharaf ad-Din.

In one of these traditions, Muhammad ibn Shahab claims that Amir al-Mu'umini n 'Ali (A.S) was a follower of the Jabariyyah sect.¹ He goes ahead by saying that the Holy Prophet of Allah (s.a.w.a) said that the word (Insan) in the following verse refers to Amir al-Mu'umini n 'Ali (A.S)! (May Allah forbid);

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا²

“The human is the most disputatious of things.”

In another tradition, he narrates that Hamza, Seyyidu Shuhada'a (*Master of the martyrs*) had drunk alcohol. The reason behind forging these two traditions was only for the purpose of getting protection from the Umayyad dynasty against the holy Imams (A.S). He also did not want people to consider the holy progeny (A.S) who were standing against this dynasty as the best people. He wanted them to be considered in the matters of accomplishing the Islamic laws as normal people, weak or lower than the common people!

1. These are people that do not believe that mankind is free in his actions. This means that whatever man does whether good or bad is because he has been forced by Allah to do it. “Jabr” means that man has no choice in his actions whatsoever.

2. Surah al-Kahf: 54

Imam Sajjad (A.S) showed an extremely aggressive attitude towards this person. This was in a form of a letter. Of course, it is possible for one to wonder to what extent can a letter show this kind of aggression. The context of this letter to Muhammad ibn Shahab and also to the rulers, is so extreme. This letter is not only meant for him as it shall also fall in the hands of other people. Slowly by slowly it will spread by word from one person to another and it will remain forever in history.

Nevertheless, it has remained in history and today after more than 1300 years, we are talking about that letter. By taking this matter into consideration, we can see how this letter is can be a great blow for the satanic ideologies to this kind of scholars. Of course this letter is an address to Muhammad ibn Shahab but it also includes other people like him.

It is obvious that when such a letter gets into the hands of Muslims especially the Shiites of that era and it circulates among them, the insignificance of this kind of scholars would be known for all. Now we shall narrate some parts of that letter which is as follows;

كفانا الله وإيّاك من الفتن ورحمك من النار.

“May Allah protect you and us from sedition and may He protect you from hell fire.”

In the second part of this statement, the Imam addresses him alone. This is because everybody can be affected by sedition including the Imam himself. The only difference is that the Imam cannot drown in sedition. This is while Muhammad ibn Shahab can both be affected and drowned in it.

As for the hell fire, it cannot reach the Imam and so he relates this to Muhammad ibn Shahab. Commencing this letter in such a tone, is a proof to show the attitude of the Imam towards him. It is both

humiliating to Zahri and shows the enmity of the Imam towards him. He then goes ahead by saying;

فقد اصبح بحال ينبغي لمن عرفك بها ان يرحمك.

“*You are in such a position whereby whoever knows it, must pity you.*”

Pay attention to which person is being addressed here. This is an address to a person that everyone used to admire. He was one of the most knowledgeable scholars loved by the rulers. But the Imam considers him to be so weak and abject that he says: “*Whoever knows you in this condition has to pity you.*”

After that the Imam counts for him the favors that Allah Has bestowed upon him and the proofs that He has shown him. He then says: “With all these favors that you have been granted by Allah, can you tell Allah how you benefitted from them or no?”

After that, he mentions a verse from the holy Qur'an and says: “Allah will never forgive you for your shortcomings. This is because Allah wants the scholars to tell people the truth;

لَتُبَيِّنَنَّ لِلنَّاسِ وَلَا تَكْتُمُونَهُ¹

“*You shall make it clear to the people, and not conceal it.*”

After this introduction, he goes ahead:

واعلم ان ادنى ما كتمت واخف ما احتملت ان آنت وحشة الظالم وسهلت له طريق الغي

بدنوك منه حين دنوت واجابتك له حين دعيت.

“Know that the least thing that you have concealed and the lightest thing that you have endured is that you have turned the panic of the oppressors into familiarity. You have also provided a means for them to go astray. You have done this for the sake of attaining nearness to him and you answered his call whenever he invited you.”

1. Surah Al-Imran: 187

Here the Imam rebukes his closeness to the rulers as he says:

انک اخذت ما لیس لک ممّن اعطاک.

“You have taken things from them that were not meant for you.”

ودنوت فمن لم یردّ علی احد حقاً ولم تردّ باطلا حین ادناک.

“And you have come close to a person that has never bestowed any right upon its owner – the oppressive rulers – and when they brought you close to them, you never corrected any of their wrong doings.”

This means that you cannot give an excuse by saying that I went close to them in order to propagate good and to forbid evil! During the time that you have been with them, there is no evil that you have stood against. This is while the regime is full of evils.

واحبيت من حادّ الله.

“And you have befriended an enemy of Allah.”

The most shocking statement of Imam Sajjad (A.S) in this letter is whereby he says:

او لیس بدعائه ایّاک – حین دعاک – جعلوک قطبا اداروا بک رحی مظالمهم وجسرا
یعبرون علیک الی بلائهم وسلّموا الی ضلالتهم داعی الی غیّهم سالکا سبیلهم یدخلون
بک الشکّ علی العلماء ویقتدون بک قلوب الجهّال الیهم.

“Was it not like this and were you not aware that when they brought you close to them, they used you as an axis for them to accomplish their oppression. And they used you as a bridge for them to cross over to their evil deeds. They used you as a ladder to climb to their abjectness. You were the propagator for their deviation. They have used you to create doubt in the minds of scholars and have used you to attract the souls of the fools towards themselves.

This means that you are responsible for causing uncertainty in the minds of the scholars. They are asking whether there is a problem for them to join the oppressive rulers or no? At times, some of them have

fallen into this trap. And you are responsible for causing the fools to be easily attracted to the oppressive rulers.”

He then says:

فلم يبلغ اخص وزرائهم ولا اقوى اعوانهم الا دون ما بلغت من اصلاح فسادهم.¹

“By propagating their evils as good before the eyes of people you offered them more help than even what their closest viziers and strongest helpers could offer them.”

In this letter that is extremely aggressive and full of sense, Imam Sajjad (A.S) disgraces this ideological power and theoretical authority which had been helped by the political and social authority. People that were ready to conform with this regime, were faced with questions. These questions remained in the Islamic society of that era and they shall remain forever.

I consider this to be one of the most important parts in the life of Imam Sajjad (A.S). I also strongly feel that the Imam was not satisfied with an educational revolution of small number of people. He also tried a go at a political revolution.

This is a summary of the biography of Imam Sajjad (A.S). Of course let me also elaborate this matter. The Imam in his difficult period of imamate which lasted for thirty four years, he did not have an open and direct aggression with the rulers. But he accomplished his task by teaching and training many of his companions and propagating the teachings of the holy progeny (A.S).

By carrying out his duties, the Umayyad dynasty hated him a lot. This was to an extent that the dynasty aggressed against him. One of these instances is whereby they manacled the Imam and moved him in this state from Medina to Syria.

1. Bihar al-Anwar, V. 75, P. 132

This story whereby the Imam was manacled refers to that famous tragic event of Karbala. It is not yet a certain issue that in the event of Karbala that chain were tied on the neck of the Imam. But what is certain is that he was manacled by chains. This means that the Imam was mounted on a camel and taken to Syria. This was while he was manacled. In a lot of other circumstances, he was severally tortured by the rulers. At long last in the 95th of Hijrah – during the caliphate of Wali d ibn Abd al-Malik – he was poisoned by the officials of the regime and thus martyred.

The Tenth Chapter: Imam Baqir (A.S)

The Intellectual and Organizational Constructive Duration

The duration of fifth Imam, Imam Baqir (A.S), is the logical continuum of Imam Sajjad's life duration completely. Now then, a group has gathered and Shia felt their existence and personality once again. The Shia preaching which has been stopped for few years in effect of the tragedy of Karbala, the bloody events after that -like the events of Harrah and Tawwabeen- and the Caliphs' stringencies and it was not presented except behind the very thick veils, now it has rooted in a lot of the regions in Islamic countries specially Iraq, Hijaz and Khorasan, and attracted a comprehensive mob towards it even in some more limited circle has come in a form of intellectual and practical integrity which can be called "Party Organization". The time when Imam Sajjad would say that "we don't have even 20 supporters and followers in overall Hijaz"¹ has passed and now when Imam Baqir enters to Masjid al-Nabi in Madina, a mob from Khorasan and other regions surround him and asks about their Jurisprudential issues. While those like Tawos Yamani, Qatadah bin Dea'mah, Abu Haneefah and others who are the famous jurispudent ones and of course Non-Shia and Imamate orientated, had listened the fame of the Imam's scientific widespread and come towards Him to learn or even debate and demonstration. A poet likes Kumait Asadi, with his eloquent and flourishing art, the most important artistic work of his is the Laudatory Poems (*Qasaed*) named by "on the virtues of Bani Hashim (*Hashimiyat*)" and these poems became popular and introduced the right of Muhammad Household (All-e-Muhammad) and their science and spiritual value for people. From another side, the Marwani Caliphs has become satisfied and security after getting sovereignty of

1. Sharh al-Nahj, V. 4, P. 104 & Bihar al-Anwar, V. 46, P. 143

Abdul Malik bin Marwan's –died 86 A.H- 20 years old, suppressing all proclaiming ones and putting off all opponent fires. They do not give any value to this Caliphate which acquired easily despite their own predecessors and don not deal and challenge Tashayu' extensively for their entertainments which are the requisite of dignity and eminence. So, Imam and His supporters were secured from their aggressions.

Nevertheless, the condition and situations have changed in benefit of Imamate and Tashayu'. Thus, it can be concluded inevitably that Imam Baqir has stepped forward in his Imamate period and carried the Shias' endeavor and struggle to its last point. This is what forms the climax point of Imam Baqir' Imamate period.

The Righteous Leader, P. 32&33

There are a lot of discussions on Imam Baqir, but I point out two points of His Excellency's life. Firstly, His Excellency's struggle against the distortion of Islamic doctrines and rules. This is the matter which was done in wider and more extensive measure in Imam Baqir' period more than ago. What is mean of struggle against the distortion here? Its mean is that the Holy Islam by the its doctrines, rules and Quranic verses has assigned and appointed some factors and conditions for Islamic society, but rather for human life if they lean those teachings and perform them, it is impossible to bear necessarily some matters in a society so-called Islamic one. For example, the ruling of tyrants, sinners and dissolute ones, and most of reprobation's and corruptions in Islamic societies are not compatible with Islamic rules and system.

Some emperors and rulers who got their positions by the name of Prophet's Caliphate and succession – like Bani Umayyah and Marwanies- were not deserving that at all to govern on Islamic society because they there were plenty sins, oppressions, decays (reprobation), discriminations, ignorance and in brief several kind of

deviations (detours) while they were ruling. It posed and put that the Islamic rules and Quranic verses should be explained for people as they are really, it was impossible for them to continue their government, ruling and snapping power. For this reason, they used to distort. They would distort by several ways and methods. One of them was that they deceived and bought some jurisprudents, scholars, narrators, reciters and justified figures and kept with themselves, either gave them wealth or frightened them. They used to invoke some by greed and some others by fear to promote and promulgate among the people what is their interested matter. So, if you study the history of first few centuries, you will find that they were servicing cruel rulers and statesmen, and preached some wonderful and strange rules for people in the name of Islam. Just now, for example see what a strange order this that a religious scholar says the meaning of "the owner of order and command (*Olo-al-Amr*)" in Quran to obey and follow them is everyone who is dominant on people with any instrument and way, even with fraud, deception, sword, force and behead. This one is the "the owner of order and command (*Olo-al-Amr*)".

What strange is this! It is irrational and incorrect that it is not acceptable for everyone except by connecting with Islam and roots of doctrine and belief. But they connected them with Islam. There is not one or two instance of this doing, but there abundant examples for this matter in the first centuries of the history of Islam. While the Caliphs initiated these popular figures, carried them to Mecca and Madina accompanying with, present for people in public places, and then used them as an instrument of their own validity and verification and This is one way of distortion of religion. These like pseudo scholar, jurisprudent, saint and piteous were the servant of the Caliphs and these figures would present by the name of religion what is the

interested of Caliphs. Some of these points have remained in books and regrettably a lot of Muslims believe in them yet.

Another way of distortion was that the Caliphs themselves when leaned and reclined on throne of power and felt that what they say, the people are obligated to accept and obey. They present a word, thinking and foundation by the name of Islam and made the dominant culture. They repeated and publicized at measure that it would become the mentality of people. For example, some commanders of Abdul Malik's system and government like Hajjaj and others believed or stimulated that the Caliphate is superior that Prophecy. They did not content that Abdul Malik and his offspring who were sinner and rake are not only the successors of Prophet and arrogated this name, but rather they would like to claim the Caliphate is superior than Prophecy. But you know that this was not a deserving for this dress and this claim is completely false and lie.... They carried such like distortion in religion. This mentality was the main and essential element of the continuum of Bani Umayyah's domination and Bani Abbas, and then big and huge obstacle and stone in the way of the righteous and real Islamic government.

Nevertheless, when Imams want to establish and arrange the correct Islamic government and settler Alavi system and setup, what they have to do? The first step is that they should the mentality of people, or in other word, should throw the so-called Islamic but really anti-Islamic culture and the replace it with a correct and real culture, real Quran and Unitary (*Oeness and Tawhid*). This is the very cultural war and struggle. The cultural war does not mean to sitting and expressing from Islamic rules some of them without any orientation, and revolutionary and struggling side-seeking, this is not even the war or struggle. Its mean is that to endeavor for changing the mentality of people and the dominant culture on people's minds for making plain the way of divine government and blockade the way for tyrant and

satanic government. Imam Baqir has started to pave this way. He is named by "the First Cleaver (Splitter) of Science [*Baqir al-Elm al-Awwaleen*]", because he is the cleaver of Quranic facts and realities, and Islamic sciences. He would express Quran really. For this reason, anyone who just smelled the breath of Imam Baqir while he was not His follower, committed one, and not an attached to any crib, then definitely his view would change about the situation of dominant sovereignty. So, a lot people who were living in the middle class in Imam Baqir's time inclined towards the Holy progeny of the Prophet (*Ahl al-Bait*) and Imamate school of thought. This is what is nowadays called Tashayu' among current term. The meaning of Tashayu' is to follow the Household of Prophet (*Ahl al-Bait*)'s school of thought to create the real sovereignty of Islam for real raising of Quranic ideology and to clear and practice the Quranic doctrines in society. When Imam Baqir would meet any anyone and deliver these matters, it used to change this mind. This was the first task of Imam Baqir which was so important and essential (vital) and Imam Baqir (A.S) gave his most of time for this.

Another task of Imam Baqir was the organization. What is the mean of organization exactly? i.e. a man once just throws among the people these doctrines and cultural changing and struggle, this is alike a see which is thrown in a land without any account and, one of them will be green, another one will die, one of them after becoming green will dry while another will be suppressed and die. This way of seeding has not so benefit. But sometimes not so, rather an expert and intelligent farmer takes care of them after seeding. But how is that? He should assign some people in thorough out the Islamic world to remove and present the objections of those who are affected by these superior teachings and doctrines, get more knowledge, don't fall in the propagandas of enemies, don't mistake and save their integrity to each

other. In brief, a sufficient guaranty for greening these seeds very well in that ready and potential land to create.

One of Imam Baqir' responsibility was to nurture and educate some of His pupils of His followers, pay attention to them specially –His Excellency's special pupils-, get them interrelated, send them in all over the Islamic world as a Pole (Qotub), member, His assignee, and His assistant and they get in hand His Excellency's task and undertake the preaching performs and teachings of His Holiness. This secret organizing which had been started before Imam Baqir, while it acquire more excitations in His Excellency's time and it reached at its climax point in the time of Imam Sadiq and Imam Musa bin Ja'far. This was another task of Imam Baqir which was so dangerous.

Thus, you see in the narrations that some of Imam Baqir (A.S)'s companions are known as the "companions of secret issues (*Ashab al-Sirr*)" like Jabir bin Yazid Ja'fi. Jabir bin Yazid Ja'fi was the owner of secrets. Whose secrets? Secrets of these persons in all over regions and areas of Islamic world, where they present, guiding and leading and in brief fulfilling the minds and thoughts of the ready (potential) and interested people were their duties. When the authority would find them, they put them in the most dangerous pressures or tortured.

9/5/1366

In a short study on the 19 [nineteen] years old of Imam Baqir's Imamate-from95 [ninety-fifth] to 114 [one hundred and fourteenth]-, it can be summarized so: His father-Imam Sajjad- choices Him in the last moments of life as the Leader of Shia and His succession and specifies this position for Him in the presence of His sons and relatives. Imam Sajjad shows for Him according to the narrations a box filled with science¹ or having the weapon of Divine Prophet

1. Bihar al-Anwar, V. 46, P. 229

(*Rasolullah*) and says: "Oh Muhammad! Carry this box to your homes" and the states towards others: "There is nothing of dirham or dinar (gold or silver) in this box but it is full of science"¹. As this way and method, Imam introduces the scientific and intellectual -science- and commanding of the revolution –weapon of the Prophet- heir of the Prophet on the present people.

From the earliest moments, with the comprehensive and wide-spreading endeavor of Imam and His righteous supporters in preaching the targeted and overwhelming calling of Tashayu', a new horizon starts. Its domain of spreading was as the level that in addition to the Shia habituated regions like Madina and Kufa other regions specially the remote areas from Bani Umayyah's central command was also added to the Shia thinking school. Khorasan is one of them as very extent way where the influence of Shia preaching is observed in the several narrations.²

The matter which provokes this troublous endeavor of Imam and His supporters to a secret and unknown movement and calls them every time toward their divine duty, is the regretting social and mental fact. They see in from of them the people from one side they are, in effect of the destructive and decliner nurture, sinking and down falling more and more in the range of public decadence of society and slowly

1. Bihar al-Anwar, V. 46, P. 229. [ibid]

2. Like the narration of Abu Hamza Thumali:

"حتى اقبل ابو جعفر على السلام و حوله اهل خراسان و غيهم يستلونونه عن مناسك الحج"

When I went to see Abu Ja'far (Peace Be Upon Him), while He was surrounded by the people of Khorasan and other regions who are asking Him about the rite of Hajj. (Bihar al-Anwar, V. 46, P. 357.) There is another narration where the occurrence of exempling and beating dialogue of the one of Khorasani scholar with Umar bin Adul Aziz. (Ref., Bihar al-Anwar, V. 46, P. 336.) (Writer).

the moment came that the public like their own rulers and commanders, also does not listen to the saver and rescue calling of Imamate

-ان دعونا هم لم يستجيبوا لنا-¹

-If we invite them, they don't accept-

And from another side, all matter even the learning, and discussion, jurisprudence, theology, narration and its interpretation in that deviated movement are in along the wants and interesting of Umavi aggressors. So, there is not else ventilator of expectation toward them and if Tashayu' does not come to guide and invite them, the way of guidance

"و ان تركناهم لم يهتدوا بغيرنا"²

If we leave them, then they never be guided with anything.

On the base of very deep of unorganized social fact, Imam discloses His own dispute against the intellectual and cultural powers i.e. self-sold poets and scholars –who have carried and created the social false and incorrect social situation- and invoke the wave caution and astuteness (consciousness) of their unaware following mind and heart though not their sleeping conscience with beating taunt lash on them. Imam says demonstrating rhythm to a poet, Kaseer: you have praised Abdul Malik!? And the poet tried to justify this sin roguishly or credulously and answers: I did not call him as the leader of guidance, but rather called him "loin", "sun", "river", "dragon" and "mountain", the meaning of lion is the dog here, the meaning of sun is an insensitive body, the river means an inanimate body, the dragon means a mephitic insect and the mountain means a hard stone. Imam smiled meaningfully for this irrelevant excuse and justification and

1. Bihar al-Anwar, V. 46, P. 288

2. Bihar al-Anwar, V. 46, P. 253

then Kumait Asadi –having specific purpose and revolutionary poet-stood up and writes one of his "Laudatory Poems (*Qasaed*) on the virtues of Bani Hashim.¹ This dual kind of poetics and arts leaves and imprints a beautiful memory in the hearts of the audience and all those who listened or will listen about this event.²

A'kramah, the famous pupil of Ibn Abbas who has a great validity and prestige among the people, came to see Imam and thrown himself in the lap (arms) of Imam suddenly and unwillingly in effect of Imam's dignity, spirituality and spiritual and scientific personality and says wondering: I have accompanied with a lot of great men likes Ibn Abbas and never ever got such conditions in front of them. Imam says replying:

"ويهلك يا عبيد الشام انك بين بيوت اذن الله ان ترفع و يذكر فيها اسم اسمه"

Woe to the diminutive slave of Syrians! You are now in the homes which got sublimity by divine order and became center of reminding God.³

Imam in any occasion provokes the feelings and sentiments of unaware men, bestows wave to the died and inert blood (vein) and stimulates (motivates and invokes) the benumb hearts i.e. makes them ready for the crust (sharp) tendencies and revolutionary orientation by

1. This Laudatory Poems (*Qasaed*) starts with this stanza:

من لقلب متيم مستهام غير ما صبوة و لا احلام

[Trans: anyone who has honest heart which did not became dirty of dreams and wines]

And reaches to this profound, beating and flourishing with cognition:

ساسة لا كمن يرعى النا من سواء و رعية الانعام

[Trans: They are the leaders but don't guide us like others who think were animals.]

2. Manaqib, Ibn Shehr Ashoub, V. 4, P. 207

3. Bihar al-Anwar, V. 46, P. 258

showing a corner of bitter and asperity of the facts and realities of Shias' lives, and explaining the pressures and arrogances from the dominant powers on Imam and His followers (supporters).

A man who asked Imam: how is going on? (In narration: how did you get in the morning?) Oh the son of Prophet! Imam replies: "the time did not reach to know that how are we and how do we get morning?! Our story is alike Bani Israel in the Pharaonic society who would kill their sons and keep alive their women (daughters)! That Bani Umayyah have killed our sons and kept alive our women (daughters)." After this impressive and stimulating expression, Imam propounds the main issue – superiority and preference of Shias' claim and the government of the Household of Prophet (*Ahl al-Bait*): "The Arabs boast to non-Arabs (A'jam) about the Prophet, because Muhammad was Arab, and non-Arabs (A'jam) submitted, the Quraish boast to non-Quraish about the Prophet as the holy Prophet (S) belongs to Quraish tribe and they accepted. If this boasting is right and correct, then, we are superior to other branches of Quraish because we are the closest people to the Prophet and we are His family, nobody is nearer than us to the Prophet. [in other word: If the Prophet is a source for the Quraish to boast to others, if he is a source for the Arabs to boast to non-Arabs, therefore, it is a source for our superiority to others]." Methinks the man got exciting and says: by God! We love and affect your family. While Imam has brought him forward to the bound of complete intellectual, spiritual and practical cohesion – Leadership or Guardianship (*Wilayat*)-, says His last awakening and sobering expression also: "Then, prepare and get ready yourself for the trial. By God! The trial and exam to our Shias is nearer than the flood to the hillside. The exam gets first us and then you as like the comfort of safety first reaches us then you."

In a more limited and convinced way, the relationships of between Imam and Shias have some other characteristics. In these relations, we

observe Imam likes the thinking mind (intellect) in the living body in relating with the organs and limbs or likes the palpitating heart in feeding (nourishing) organs and body-parts.

Fuzail bin Yasar,¹ who was one of the closest confidant followers, accompanied Imam in the rites of Hajj. Imam glances at the pilgrims who were rounding Ka'ba (for Tawaf) and says: They would round in the time of ignorance (Jahiliyat). But the divine order is to migrate towards us, confess their coherence and affectation to us and help us. Quran says –in the state of Ibrahim-: "Oh God! Make the hearts of the people eager to Them." Imam recommends Jabir Ja'fi in his first meeting to don't say people that he is from Kufa, but pretend to be from Madina. On this way, at the Imam teaches his novice pupil, who has a lot of ability apparently for bearing the secrets of Imamate and Tashayu', the lesson of secrecy and reservation. This potent pupil is introduced afterwards as the owner of Imam's secrets and the Caliphate setup took under pressure and control.

Nu'man bin Bashir says: I accompanied Jabir in the journey of Hajj, he met Abu Ja'far –Imam Baqir (A.S) - in Madina. When he performed farewell with Imam, he came out while he was so happy. We moved to Kufa. A man came to us on the one of the midway lodging –Nu'man narrates some signs of that man and his short dialogue with Jabir- and gave a letter to Jabir. Jabir kissed the letter, put it his eyes, opened and starts to read. I saw that when read more, he was getting worried, finished it, wrapped and we reached in Kufa but I did not see him happy. One day after reaching in Kufa, I went to see Jabir respectfully. Suddenly, I confront to a wonderful scene that Jabir came out of his home while likes kids he was riding a bulrush

1. For the detail of Imam's praise for Fuzail, cf., Qamos al-Rejal, V. 97, PP. 343-345. (Writer)

(straw), putting a necklace of ankle bone of lamb and singing some meaningless and crazy poems. He looked at me and said nothing. I did not say anything also, but wept for this situation unwillingly. While the children had surrounded him, but he was just walking along the way until reached "Entrance Gate of Kufa(*Rahbah*)" but the children were chasing him yet. The people were saying to each other that Jabir bin Yazeed has become insane (mad). Just after few days, the Caliph – Hisham bin Abdul Malik- sent a letter to the ruler of Kufa, where he has written: Just investigate who is man called Jabir bin Yazeed Ja'fi, arrest and behead him, then send the head for me. The ruler asked his spies and proponents about Jabir. They replied: May Allah save our ruler pleasure! He is a man who had a lot of virtues and science of Narrations, but went to perform Hajj this year and became insane. Right now, he is playing with kids and children in the entrance gateway of Kufa, riding on the bulrush. Nu'man says: the ruler went to see Jabir himself and saw that Jabir is playing while he is riding on the bulrush. Then the ruler said: Thanks God! He forgave me from killing Jabir.¹

This is an instance of the method of the relation of Imam with his close followers and it represents an existence of calculated and organizational integrity and relation. It is also the instance of the governmental positioning toward these supporters. It is clear that the spies of Caliphate –those who think more than everything to saving, empowering and stabilizing their own status- are not unaware of the relationships of Imam with His close followers and their group activities, get more or less information on this subject and try to

1. Qamos al-Rejal, V 2, P 29-330 & Bihar al-Anwar, V. 46, P.282-283.(Writer).

discover and fight against them.¹ So, it creates a striking and demonstrating theme of His Excellency's life and general situation of Tashayu' also. It was good news for the beginning of another chapter of lives history of Shias' Imams.

Although, there is no mentioning clearly in the texts of Islamic histories and also in the books of narrations and etc about Imam Baqir's struggling activities and partly sharp – of course, it is emanated from some causes and reasons that the most important of them is the dominant strangulation (or asphyxia) and necessity of *Taqiyyah*(Reservation) for the Imam contemporary followers who are only the informed sources about the activities of Imam's political life-but the depth of any action always can be discovered from the calculated reactions of cautious enemy. The strong and skillful setup of Abdul Malik, who is called the strongest Umavi Caliph by the historian, when he confronts with Imam Baqir or anyone other by harsh, inevitably it is emanated from this fact that he feels some kind of threatening from himself and thus whose existence is unbearable for the Caliph. There is no doubt that if Imam Baqir would have a scientific life –not intellectual and organizational construction-, it was neither efficient and not benefit for the Caliph and rulers of Caliphate regime to do strictly and by force (arrogating). Because firstly, the strictness and force will invoke and call His Excellency to fight bitterly against them –suchlike we observe an instance of this experience in near time, which one instance is the uprising of Hussein

1. This reality is attested explicitly in addition to the event of Jabir and other similar occurrences, like what is narrated by Abdullah bin Mua'wiyah Ja'fari also the event of receiving a threatening letter by Imam Baqir from the ruler of Madina. (Ref; Bihar al-Anwar, V. 46, P. 246.) (Writer)

bin Ali (Martyr Fakh)¹- secondly, it will cause to be fierce of Imam's believers and followers –who are not in a litter and few numbers-toward themselves and make them malcontent of government. In brief state, it can be elicited, from the partly sharp reaction of Caliphate regime in the ends of Imam Baqir' life, that His Excellency was performing strictly and bitterly in some extents.

Calling Imam Baqir to Syria (Damascus)

The most important events at the ends of Imam's life is to call His Excellency to Syria (Damascus) the capital of Umavi Caliphate. They ordered for Imam Baqir –and according some narrations, also Imam Sadiq, His Father's young son and close supporter and helper- to arrest and send to Syria (Damascus) to know Imam's orientation towards Caliphate setup. They carried Imam to Syria (Damascus) and Caliph's palace. Imam has dictated his attendees and servants (marginal supporters) already the necessary orders for confronting Imam. It is posed that first Caliph and then the attendees to carry on the flood of blame and taunt toward Imam. The Caliph was chasing two purposes by this action:

Firstly, to weaken the spirit of Imam through theses bitter words and abuses, and make ready for what is appropriate with. Secondly, to convict and suppress his enemy in a meeting which is arranged for the highest leaders and commanders of both hostile fronts, and disarm all member of His front by releasing this news of suppression –that is

1. Hussein bin Ali –Hussein Fakh-, is the son of Ali bin Hussein bin Hassan bin Hassan Mujtaba (Peace Be Upon Him) and his mother was Zainab daughter of Abdullah bin Hassan. He upraised in the era of Musa bin al-Hadi, the nephew of Mansoor. Fakh is the name of a well on the milestone (Farsakh)

possible for the Caliph with the ever-ready instruments like orators, agents and personal spies of Caliph-

Imam enters in and despite the ordinal norm that every new guest should greet the Caliph by mentioning the specific title of the Believers' Leader (*Amir al-Mumineen*), turns toward the attendees and gesturing by hands to them, says "Peace Be Upon You (*as-Salam Alaikum*)", then sits without waiting for any permission.

This behavior ignited the fire of hatred and envy in Hisham's heart and he starts according to the planning. "You, Ali's offspring and heirs, have ever broken the unity of Muslims, by inviting toward yourselves, put gap and hypocrisy, and imagined yourselves as leaders and Imams by your own imprudence and puerility." He spoke those non-sense words awhile then kept silence. After him, every one of his servants and pets spoke those words blaming and accusing Imam of being rude and arrogant.

Imam remained silent and calm during this time. When all of them kept quiet, He stood turning to the audiences and performed the praise and encomium of God and greeting on the Prophet, illustrates, in short but shaker words, their bewilderment and rambling of the scatter mob, beats like lash on heads and faces for their being incontinent instruments, clear His status and glory past of His family which accords to the highest Islamic standards –guiding-, and, at last, make their instable spirit something more shocked:

"ايها الناس! اين تذهبون؟ و اين يراد بكم؟ بنا هدى الله اولكم و بنا يختم آخركم، فان لم يكن لكم معجل فان لنا ملكا مؤجلا و ليس بعد ملكنا ملك، لانا اهل العاقبة يقول الله عزوجل: والعاقبة للمتقين"¹

1. When Imam addresses by "Oh the People" a group of highest officials of empire who are present in a sensitive and glorious assembly and ready to defend the ruler. i.e. actually Imam negates all kinds of values of that

Oh the people! Where are you going?! What is considered your ultimacy by them? God has guided your predecessors by us, and through us the final stamp will get your performs, if you have hurriedly ruling, our ruling will be forever. There is no ruling after ours. We are the owners of finale and salvation as God says: the salvation belongs to the piety ones (or and the outcome will be in favour of the God wary).¹

In this short but pro-found expression – which attracted plea, condemnation, promise, threat, proof and rejection at once- has influence and comprehension at measure that if it is publicized and listened by people, it is possible that every listener may become convinced for the legitimacy of the spokesman. For answering to this expression, one requires conundrum and eloquence as he needs self-confidence and assurance. Such person is not found among the audience of Imam to reply. So, there is no option and chance except appealing to asperity and force.

Hisham orders to put Imam in the prison, i.e. he confesses his weak spirit and incompetent logic. Imam deals with stating the realities and clearance, and influenced on His fellow-prisoners as there was no one who did not accept His expression very deep and did not become his attached and follower. The assignees report Hisham about the occurrences. It is not bearable for the government who has been keeping specially Syria far from Alavi's preaching for several decades. So, Hisham orders to carry them out of prison (release). Nowhere adoptable than Madina for them, a city where they were living, of course with specific lookouts and stinging (rigors). If he

tyranny society, separates the mob from the rulers, and gives them a specific personality; this address is essential and deep quarrel and attack in the dress of a simple statement. (Writer)

1. Bihar al-Anwar, V. 46, P. 264.

becomes convicted and necessary, he will carry down the last and final strike on them, in this way, he will be able to destroy and annihilate his enemy in his own home and bed without any noise and insurgence, and will be able to keep him away from the curse of the accusation of “Imam-Killing”. Thus, for the order of Hisham, they get ride them on the rapid horses – which will pave the ways without any stop- and hasten toward Madina. He has ordered prior to move that nobody can have any deal with this arrogated convey (caravan) in the cities of ways and can’t sell bread and water.¹ They were been passing the

1. According to some narrations, it pretended towards the habitants of cities in the way that Muhammad bin Ali and Ja'far bin Muhammad have become Christian and left Islam. [pagan]. (Bihar al-Anwar, V. 46, P. 306.)

We can see similar to this event in the liberation from of Hindustan (Sub-Continent) in the middle decades of 19th century: Molana [Abul-Kalam Azad] who was counted as a famous and authentic religious scholar of Hindustan (Sub-Continent) and first leader of Muslims of India –pioneer liberation front of Subcontinent-, was introduced from a group of opponent spirituals of struggle as the name of "Wahhabi". They did not need any argument and pretend for this blame. They wanted to lose the beloved, famous and struggling figures and personality from the attention of unaware and unconscious mob his validity and reliability, for this reason the blame of Wahabism was suitable. Doctrinal and practical destruction of this sect in Hijaz which has its own song and tune hold its existence by the dissonant trumpet of colonizing and would cause of angry and hatred in all over Muslim regions, thus the blame of Wahhabism could be able to fall any most popular figures. The mob of people would not know exactly and not able to know what is Wahhabism, where it is from, what it says, what it wants to do and is it possible that these devotee scholars who have passed their life in struggling against English Colonizing to be Wahhabi –the instrument of England-? They knew only that Wahhabism is an incorrect and detour sect, and now they were listening to these struggling scholars of

ways thus for three days and nights, while the stock of water and break finished.

Now, they have reached in Madina. The citizens shut the doors and refuse to sell provisions (bread and water) according to the order. The followers (fellow-travel) of Imam have become hungry and thirsty as they starts to complain. Imam Himself went to the high hill of the city which is in from and viewing point of city, and urges with the expressive call the citizens: "Oh the people of suppressors' city! I am the provision of God who said about us: What remains of Allah's provision is better for you, should you be faithful."¹ So, a timely quale and dare destroys the underplot. A man of that city alerts his own unaware and deceived kith (brethren) and remind them that is alike the urge of Prophet Shua'ib to the heterodoxies of his period while he was instructing that you have a message like your predecessors have it once upon a day. Today you curse and malediction (imprecate) your predecessor for not accepting that message. Ok! The history has repeated itself. Now there is same like the very message, messenger

Wahhabi. It was enough. (cf., *The Role of Muslims in the Liberation Movement of Hindustan (Sub-Continent)*, printed in Asia) and when I compare the event of calling Imam Baqir and Imam Sadiq (Peace Be Upon Both of Them) to Syria and blaming them to be Christians with the event of hundred and few years ago held in Hindustan (Sub-Continent), and when I look at our own current situations and circumstances of this era and space, I remind regretting wonderfully this Arabic stanzas

"الناس كالناس و الايام كالايام"

The people are similar to each other and the conditions are same, [in every era and place] (writer)

1. Surah Hud, Verse: 86:

"بقية الله خير لكم إن كنتم مومنين"

and addressees. Imam on time and good advice is accepted by the people. They open their doors and accept the enemy of the government setup despite the planning of Caliphate system.¹

Nevertheless, Imam prevents to get involvement with the dominant power in a sharp shape and front to front war; does not take sword and advises those who are going to take on weapons hastily, then invokes them to have more vigilance and tactics. Even Imam does not speak unless if he necessary for a fundamental and essential actions. Imam does not give permission for uprising –revolt- to His brother Zaid who has an overflowing sentiments and giving up control and patience. However, Imam relies, in the most extent, on the cultural and intellectual activities in the everyday normal relationships and in relations with the novice elements (supporters), what is at the same time an ideological infrastructure and also a political *Taqiyyah*(Reservation). But –as we pointed out before in some short extent- this wise tactic never would cause for the fact that Imam does not propound the general and main direction of Imamate movement and does not keep alive the great ideal of Shia –that is the establishing the Islamic government and Alavi ruling through the way of inevitable struggle- for the close supporters and righteous Shias who have chosen Him and loved. Even, Imam in the appropriate and proper occasions used to stimulate their sentiments and feelings as it needs.

One of Imam Baqir (A.S)’s methods is to enunciate the wished future that is not so far which illustrates meanwhile that His Excellency does know exactly what is His position in Shias’ movement and in which step. [As it is narrated] “We were with Abi Ja’far and the room was full of people, then an old man came in, greeted and said: Oh the son of Prophet! By God! I love you and your

1. Bihar al-Anwar, V. 46, P. 264, cited from al-Kafi.

followers, and by God! This affectation is not for greed of the jewels of life. I hate your enemy, don't love and affect him, this hatred and enmity is not for that he has hurt or killed. By God! I accept your orders and forbids and I am waiting for your victory. Do you have any order and expect toward me? May I be sacrificed on you?" Imam called him and got him sit down near, and said: "Oh the old man! Somebody has asked My Father Ali bin al-Hussein exactly this question. My Father replied: if you die awhile this waiting, you will be with the Prophet, Ali, Hassan, Hussein and Ali bin al-Hussein, then your heart will fresh, your spirit prosper and your eyes fogless. You will be relaxed and successful while your will be happy most accompanying with the divine reporting angels. If you remain alive, you will see the day when your eyes will be bright and have the highest position accompanying us." When the old man went, Imam looked at him and said: "Anyone who wants to see an Elysian (one who goes Paradise), just see this man¹".

Even Imam sometimes goes furthermore, specifies the year of victory and makes real the fore-past appetite of Shias. Abu Hamza Thumali says: I listened that Abu Ja'far was saying: God had ascertained 70 year for this –establishment of Shiite government-. So, when Hussein is killed, God became angry to the terrestrial people and delayed it for 140 [one hundred and forty] years. We said this timing for you –close followers- then you disclosed it and put off the veil of this secret. Then God did not ascertained else and timing for us [yet]. And God erases and eliminates whatever He wants and inscribes whatever He. Abu Hamza says: I narrated this state for Abi Abdullah. He said: Yes! That was so.²

1. Bihar al-Anwar, V. 46, P. 361 & 362

2. Al-Kafi, V. 1, P. 368

Such like these statements make as an inevitable and definite future the establishment of Islamic system and Alavi government which was alike a marvelous dream in such asphyxia and killing pressure as the only motive and expecting shining in Shias' oppressed hearts and spirits. And they increase on their power and submission for paving the long ways [to that reality].

The nineteen years of Imam's leadership period pass such way like a straight, connected and distinct line which has both of ideological training [teaching] and the personal constructing, both of struggling tactic and organizing the mob and creating formulation, both of saving and continuing the political direction, and *Taqiyyah*(Reservation) and increasing the expect more and firmer than ever. In brief, it was the nineteen years long struggle and passing by endeavor from the impassible rocky. At last, when this short and fertile ages come over and finishes, and when the sworn enemies of Alvi movement imagined with going the head of the movement that they will have a relaxing moment and free from Shias' preaching struggles, and will be able to deal with the countless difficulties and involvements in interior areas of the country and boundary lines, but the hot and burning cinder of this canon carries down its final and last fatal electricity on the bases of Umavi Regime. Imam had passed a long time of his in disclosing and expressing, while He is chasing His performance even after death. He had made people conscious, while He is continuing His endeavor even after death. He sends new lesson and message for His supporters and unaware crowd of people who want to understand and contemplate. This message is calm and deep like His own general map of life. It is benefit for the followers and needy ones but does not disturb the dream of enemy [does not awaken enemy]. What I said is an instance of Imam Baqir's Reservation (*Taqiyyah*) and a diagram for His general behavior and performance on that specific step and period of time.

Those who reported Imam's life history have neglected or pretended negligent from side corner of this great endeavor which is mentioned in a short narration. Is it possible that they did not see that? In a short way, I just mention the situation. Imam gives order to His son Ja'far bin Muhammad to expend a part of His property -800 Dinars- during the ten years for mourning and lamentation for Him. The place of mourning (A'za) in the desert of Mina and the time of such performance is the season of Hajj¹. That is all and enough. The season of Hajj is the meeting time of unfamiliar brothers who live in the remote regions. Thousands "persons" try to be "gathered" at that place on such time. These multi-languages sympathy people call and worship God in one language and observe the miracle of the gathering of nations. If it is posed that a message should be sent in all over Islamic world, then there is not chance better than this. The rites of Hajj are done in some continuous days and few points, which one of these days and places is more appropriate for such thing? Mecca is a city where people are busy and scattered. In addition, they are performing Hajj, Tawaf (Rounding Ka'ba for seven times), Sa'y (walk haste between Safa and Marwa), prayer and Masha'r is place where people stay at night, so there is little chance and impossible to do something special. In Mina, people stay for short time. Arafat is though for day but the time is very short, because pilgrims stay only for a day while they are tired of travelling in the morning and ready to

1. Bihar al-Anwar, V. 46, P. 215 & 220:

"عن ابي عبد الله قال: قال لي ابي: يا جعفر اوقف لي من مالي كذا وكذا لنوادب تندبني عشر سنين بمني

ایام منی"

[Trans: Abu Ja'far narrated, He said: My Father said to me: O Ja'far! Just specify from my wealth some measure to perform mourning for me for ten years at Mina on the Mina specific days.] (Writer)

more in the afternoon. So, Mina is more appropriate than other places. Because the pilgrims stay there for three days and they have more chance to introduction, dialogue and sympathy. No one bears to go to Mecca and return there at night. Thus, staying and visiting the every group, circle and caravan is more suitable according to the day and place. Everyone can be traced easily toward the mourning assembly which is been done for three days annually. So, the people become informed of that gradually. A group of Madina people –the center of Islam and the base of outstanding Companions, jurisprudents and narrators- is been arranging this assembly on these days for several years. Whose is this? For the one of outstanding figures of Islamic world, Muhammad bin Ali bin al-Hussein who was a great man of the Prophet dynasty, pre-eminent of jurisprudents and narrators, and the teacher of all well-known ones in jurisprudence and narrations. Why are the people coming here and why are them remembering Him here? What is He being reminded basically? Can any say if His death was naturally or ordinal? Who has killed or poisoned Him? And why that? What would He do and say? Had he any claiming? Would he call and preach? Was His existence dangerous for the Caliph? And thousands of suchlike questions. Dozens of interrogation and ambiguity which rise on perpetually or question and researching. Then flood of reply and answers downfalls from those who have arranged this mourning and the informed ones who are scattered among the crowd, dense and darkness on here and there. Those who came from Madina or Kufa here, their main purpose is to answer such questions. They came to explain, on this golden chance, the issues for the people of throughout Islamic world who have gather here. Another aim of them was to see and meet their own religious friends and brothers; to give new information or acquire an order. In brief, this was the Shiites calling by the thousands greatest channels and preaching networks at the worldwide level of those days. This was the successful planning of

Imam Baqir (A.S) –the sketch of Jihad after His death-, and this is the fruitful and blessing existence of one whose both life and death were for and in the way of God. ""

وَجَعَلَهُمْ بَارِكًا إِنَّمَا كَانُوا سَالًا عَلَيْهِمْ مَوْلِدُ وَيَوْمَ مَيِّمَتِهِ تَوِيحًا مَبِيعَتِهِ.

His existence is blessing wherever he is. Peace and Greeting to be on the day when he is born and when he dies and when his will be resurrected.¹

The Righteous Leader, P. 33-54

1. Quoted from the Verses of 15th and 31st of Holy Surah Maryam.

The Eleventh Chapter: The End of Bani Umayya's Government and Imam Sadiq's Imamate

Imam Baqir (A.S) left this mortal world during the dominance of one the most powerful Caliphs of Bani Umayyah, Hisham bin Abdul Malik, while He was 57 years old. The disordered situations and conditions, and enormous involvements and troubles of Umavi state in the comprehensive country and territory of Muslims world could not strain Hisham to have an underplot and rancor towards the palpitating heart of Shiites organization – i.e. Imam Baqir-. Hisham recommended his own barraters to give poison Imam and thus the tyrant dynasty of Umavi complete its enjoyment and drunk (pleasure) of victory at western and eastern boundaries of state with killing the greatest and most dangerous enemy at interior level.

The regime of Bani Umayyah was passing one of most adventurous term, from its establishing, on the late years of Imam Baqir's life and also on the early years of His son, Imam Sadiq's, Imamate. Saberrattling on the north-eastern borders –Turkistan and Khorassan,-, north –Asia Minor¹ and Azerbaijan-, West –Africa, Spain and Europe- from one side perpetual insurgences in the several region of Iraq of Arab, Khorasan and North Africa were generally or probably occurred by the local angry and suppressed people and sometimes by the provoking or helping of Moghol commanders in Umavi setup². And from another side, the national unorganized and confused situation all where specially in Iraq –residency of Bani Umayyah's great feudal

1. The eastern part of Turkey in Roman Era.

2. The historian belongs them to Khawarij without any exception, that illustrates the special blame of Caliphate setup on these rebellions and uprising probably or at least some of them were in the right and correct way.

[feofees], and the fertile and fruitful territory which was specified probably to the Caliph or belonged to the state commanders- and fabulous embezzlement of Hisham and his tyrant governor in Iraq – Khalid bin Abdullah Qisri¹- and at last, the starvation and pest in the several regions like Khorasan, Iraq and Syria have given a strange form and face to the comprehensive Muslims habituated country which was being regulated by the regime of Bani Umayyah and by the most famous commanders of its. In addition that, we should add the most deficiency of Islamic world that is the spiritual, intellectual and psychological deficiency.

In the confused and worried environment of Islamic state where poverty, war and deceases come down like a thunder rose up from seeking-power and dictatorship of Umavi rulers on the people, burns and make cinder, in such condition, it is approximately impossible to cultivate the plant of virtue, piety, morality and spirituality. The spiritual leaders, judges, narrators and interpreters instead to be the refuge and ambush of poor and suppressed people, they would't give relief and solve the problem but rather would probably increase on the difficulties of people in some ways and sometimes more dangerous

1. Khalid bin Abdullah Qisri was accused that his annual income was thirteen million [dinars]. Hisham write for him: Nobody can sell corn [wheat] unless the corn of Amir al-Mumineen [Caliph] is not sold. Khalid would not with the Caliph in heard, used to say in the sermon: the people think that I increase the prices, curse of God on anyone who increases the prices. (He means that the Caliph did so). The wife of Hisham had a dress that is thread was make be gold and which was slouched by expensive bezels. It was so heavy that she could not walk. The pricers never could valuate that. Hisham has a groundsheet 100*50 arms [Zira'] made be gold and silver. (Ibn Atheer, V 5, P 220 & Bain al-Khifawa al-Khulafa, P 28 and 56) (Writer)

than the rulers. The famous and outstanding figures of jurisprudence, theology, narrations and Sufism (mysticism) like Hassan Basari, Qatadah bin Dua'mah, Muhammad bin ShihabZohri, Ibn Basheer, Muhammad bin al-Munkadir, Ibn AbiLaila and dozens like them were in fact the tacos in the great setup of Caliphate or the toys in the hands of rulers and commanders.

It is regretful to say that if one researches on the biographies of these justified and respected personalities, it would embody them for the researcher in the face of those man who are sunken in their dirty wishes' cube like the seeking-power, fame and enjoyment or in the face of goosey, craven and relaxing poor-spirited or in the face of hypocrite and idiot ascetics or in the face of pedant involved in the theological and doctrinal bleeding debates.¹

The Holy Quran and Narrations which should keep alive and fruitful the plant of knowledge and good virtues, while they had become inverted as the instrument for the totalitarian rulers or preoccupation for the fruitless life of these vicious and distorter ones.

In this poisoned, dream and dark environment and this eventful and difficult time, Imam Sadiq (A.S) undertook the charge of Divine Imamate [Leadership]. What necessary and vital is in fact the

1. There are thousand instances of shameful, betrayal and at same time idiot side-seeking of these personalities. What is mentioned is one of them and it hint toward other detail ones: Hassan Basari did not see allow to struggle against Hijaj bin Yusuf –the vampire, arrogant and disbelieved destructor- and disaccord with that and said so: on behalf of my opinion, don't take conflict with him, because he is result of what God has dominated on you. You don't have power to defeat Divine torment. If he is torment, just patience until God orders Himself. Because God is the best commoder!. (Tabaqat-e- Ibn Sa'd, V 1, P 119, quoted from the book of Nazariyat al-Imamat, MahmoodSubhi, P 23.) (Writer)

“Imamate” which we have known and recognized by its developed and progressed concept in Shias’ culture! The Imamate is the spring for two resuscitating movements towards the amazed [perplexed], suppressed and misunderstanding *Ummah* of that dark and disastrous [calamitous] as we saw early: correct Islamic thought and justice system based on Unitary [*Tawhid*]. Imam is the responsible of two kind duties: first, explanation, comparison and interpreting the school of thought –which comprised and contained struggling against distortions and ignorantly and self-interested rectitude deeds- meanwhile it has to foundation and ground the system of equity and right based on Unitary [*Tawhid*]. When such system exists, it should continue and keep alive. Now, Imam Sadiq undertakes the charge of Imamate in such disorganized situations and conditions, and become responsible for those two duties. He had both two duties at once. Which one should be one sooner than other? It is right that the political work has abundant of difficulties and it is not a thing whom HishamUmavi would forgive Him despite his all amusements and involvements for this action, and leave to take a hard and bitter revenge from Him, but the intellectual action –struggle against the distortion- is in fact alike to cut the artery of Caliphate setup which does not have any power for its existence and subsistence anything except to rely and lean on the distorted religion.¹ So Hisham would

1. This worth-contemplating and thinking point that with all kind of distortions of correct Islamic thinking in the objectivity and behavior of society, the religious belief has key-role in the believing of mob and even a lot of headmen in practical life. So, on the base of this public belief – regretfully that was made by the name of Islam not believe in the righteous Islam- the Caliphate regime could save is shameful life. On instance of such belief is that was useful for the so-called rulers is the issue of "Homage [*Bai'a'at*]". A lot of people did not struggle against the Caliph's

forgive him for this, neither Hisham nor the public [official] scholars who are going forward on the base of decadent and distorted public and prevalent values of society and even doing actively endeavor for such thing.

From another side, the conditions for spreading Shii'y revolutionary thought was ready. Because there was war, poverty and dictatorship, the three elements and factors for bringing up and cultivating revolution. The prior Imam [Imam Baqir] has made ready this ground, even He has ready and prepared the near and far region approximately [for such action].

The general strategy of Imamate is to create Alavi and Unitarian revolution in a place where a necessary group of people has introduced and accepted the ideology of Imamate, they are anxiously waiting to actualize [realize] it, and another necessary group has joint that intent group of struggling organization. The logical requisite of such policy is the wide-broad and comprehensive calling throughout of Islamic world for softening base for Shias' thought preaching in all where, and it need another calling to prepare the talented and devotee persons of "secret organizations of Shia". The difficulty of righteous calling of Imamate lays in this point. Because it is a completely doctrinal calling which wants to keep away the power from any kind of bullying, violation and infringement to the people's right of freedom, and to perform according to the fundamental rules and criteria of Islam, so, it should inevitably rely on the consciousness and perception of people, and in the way of sensation for their natural

ill-deeds because they respect pact and believe that the breaking promise – and specially the promise of homage- is prohibited [*Haram*]. They respect the pact and did not deny and refute any order. In a lot of times, "testate [*Wasiyat*]" and "homage" could be able to give power for continuing the Caliphate system and restrain from its destruction. (Writer)

sentiment, it should continue its progress and development. Those movements which though starts apparently with the doctrinal and sectional [*Maslak*] slogans, but they practically perform like the saber-rattling ones [power-seekers] like all other powerful one and ignore the moral and social rules and principals, don't have such difficulties. This is the reason that the movement of Imamate had a long term and this is secret of the progress of parallel movements with Imamate movement –like Bani Abbas- and the cause of defeat of such movement relatively. We will propound and explain in more detail this point in future relying on the historical documents [In-sha-allah].

The favorable conditions and circumstances and the ground whom is carried on by the former Imam, on the base of long and difficult [excruciating] way of Tashayu' movement, caused for that fact that Imam Sadiq would be the symbol of the very right and correct expectation that Shias have been waiting for several years, i.e. the "Upriser (*Qaim*)" who will actualize the long struggles and endeavors of His predecessors and will release the Shias' revolution on the comprehensive level of Islamic world. The indications and sometimes clarifications of Imam Baqir was influent in the cultivation of such wish and ideal.

Jabir bin Yazid says: somebody asked Imam Baqir (A.S) about the upriser after Him, Imam beat [put] with His hand on the shoulder of Abi Abdullah and said: by God, He is he Household [*Qaim-e- All-e- Muhammad*].¹

The Righteous Leader, P 54-61.

Imam Sadiq's Biography, in the Halo of Ambiguity

Is it necessary to point out to the one of most regretful thing which is found for the researchers of Imam Sadiq (A.S)'s biography. That is

1. Bihar al-Anwar, V. 47, P. 131

the biography of Imam specially at the starting period of His Imamate which coincided with the ends of Bani Umayyah's government, is in a halo of ambiguity. His adventurous and eventful life which is observed in the conflicts and ups and downs among the hundreds of historical reports is not reflected ordered and continuous neither in the saying of narrators nor in report of historiographers and the time and characteristics of most events are not ascertained. So, the researcher has to discover time, place and the characters of the event from other sources while he should rely on the evidences and remarking the general movements of that time and comparing each report with other information which is mentioned about other persons or events. The researcher should search one of the reasons of this being dumb and ambiguity specially about Imam's organizational activities with His supporters in the nature of these events.

The secret and organizational actions should be done secretly and concealed normally in the case those would be performed according to the rule of secrecy. It was secret on that day, so will remain concealed also. Because the secrecy and hiding owners don't let reach any insured ones to that secret. Whenever it becomes completed and give its output and also its agents would get power, they will disclose their own secret action for the people. For this reason, the a lot of Bani Abbas' leaders and commanders' intricacies [elegances] and even the private commands and secret contacts with their own organizational personnel and followers in the duration of calling Abbasi movement have been registered and anyone knows them.

Without any doubt, if Alavi movement would get its considered outcome and get the power and government [ruling] by Shais' Imams or Their selected agents [elements], we would become informed about the all sealed secrets of Alavi calling and their over-wide and very secret organizations.

Another reason should be searched in the character of historiography and historiographers. If a suppressed and sentenced group has any name in the official and general history and any story is registered about that group, this would be according to the dominant and oppressor ruling wanted, said and pretended. Because an official historian has to mention with abundant dangers the vexatious and heart-rending reports about oppressed ones after getting them by a lot of efforts and endeavors here and there, while he can record easily and without any concern a lot of news and sayings which are in the hands of rulers and then get prizes and it does have any danger.

Now, we put this explicit reality in front of other facts. All famous and authentic histories which are assumed as the resources and documents of most afterward researches and reports, which have been written for five hundred years later than Imam Sadiq's life, have Abbasi's glazing and overlay. Because as we know that Abbasi's ruling continued till the half of seventh century A.H. and all famous ancient [towards Islamic era] historical books have been compiled during the power and dominance of this die-hard chain. Having this point, the result is what everyone can guess. No one can expect from a historian of Abbasi's duration that he would be able or want acquire the correct and orderly information about Imam Sadiq or every one of other Imams of Shias, and record [register or mention] in his book. This is the reason of a lot of the distortions and ambiguities about the life of Imam Sadiq.

The unique and only way which can introduce us to the general life of Imam's life is that we grasp the main diagrams of His Excellency's life among these ambiguities and by what we know as the overall and general rules of His Excellency's thought and morality, trace the main and essential line and route of Imam's biography, while we should wait to define the characteristics and punctilios for the historical

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defused [out-spread or sporadic] evidences and arguments even not-historical evidences also.

The Righteous Leader, pp. 65-68

The Twelfth Chapter: Imam Sadiq

When Imam Baqir left this mortal world, the conditions and circumstances changed for the benefit of Prophet's Family due to a lot of activities done during the time of Imam Baqir himself and Imam Sajjad. I disclose for you the plan of Imam Baqir and Imam Sadiq that was of course one of the secret matters on that time of those secrets as you listened that it is said that like Jabir Bin Yazid Ja'fi who was one of those who hold secrets and everybody who disseminates our secret, may Allah curse be on him and etc. Those secrets if anyone would disclose them, the curse of God was on the discloser, I would like to disclose them but there is no problem to disclose today but it is the duty of people to know that what Imam did want to do. The plan of Imam Sadiq was that after the departure of Imam Baqir, he would organize and set the stage for a public uprising and overturn the government of *Bani Umayyah* -that used to change the ruler every day. That represents the ultimate weakness of *Bani Umayyah's* setup and system. The aim was to get forces to Madina from Khorasan, Ray, Isfahan, Iraq, Hijaz, Egypt, Morocco and across the Muslims habitant regions and areas that the party network of Imam Sadiq –i.e. Shia- was spread and deployed everywhere and Imam to have the military expeditions (campaign) toward Damascus and overturn (overthrow) the government and raise himself the flag of Caliphate and come to Madina and operate the government of Prophet. This was the plan of Imam Sadiq.

Therefore when it is talked in the presence of Imam Baqir on the utmost days of His life and asked that "who is the Upriser of Muhammad's Household [*Qaim-e- Ahl al-Bait*]"? His Excellency glimpsed on (looked at) Imam Sadiq saying that I presumably see He is the Upriser of Muhammad's Household [*Qaim-e- Ahl al-Bait*]. Of course, you know that the Upriser of Muhammad's Household [*Qaim-*

e- *Ahl al-Bait*] is a general name and title not specific and peculiar name i.e. not only the name of Guardian of Time (A.S)[*Walli-e-Asr (Salawat-ul-Allah Alaih)*]. The Guardian of Time (A.S)[*Walli-e-Asr (Salawat-ul-Allah Alaih)*] is the last Upriser of Muhammad's Household [*Ahl al-Bait*], but all those who did uprising from Muhammad's Household [*Ahl al-Bait*] along with the time- either acquired victory and success or not- are the Upriser of Muhammad's Household [*Ahl al-Bait*] and the narrations which say that when our upriser does uprising, he will do these and those works, will create this welfare and comfort, and will spread the justice, its meaning was not only the Excellency of Guardian of the Time (*Hazrat-e-Walli-e Asr*) on that time. Its intention was one who does uprising from Muhammad's Household [*Ahl al-Bait*] that he supposed to carry in being the government of right and justice, when he rises up, he will do these works and it was right. And it was supposed that Imam Sadiq be the Upriser of Muhammad's Household [*Qaim-e- Ahl al-Bait*] of that time. Imam Sadiq had gotten the Imamate in such situation and condition.

Imam Sadiq (A.S) was the man of struggle and swordplay; the man of science and knowledge and the man of organization (administration) and establishment. But all of you have heard a lot about him being the man of science and knowledge; Imam Sadiq's lessons assembly (agora and circle) and educational field whom he carried in being were matchless in the history of Shia Imams' lives either before or after Him. The whole right remarks and words of Islam and the pure doctrines and concepts of Qur'an which became distorted through the self-interested people, spoilers or ignorant ones, Imam Sadiq (A.S) expressed all of them in the correct way and this caused the enemy to feel threatened by him. But you have heard very little about him being the man of struggle. Imam Sadiq (A.S) was busy in an extensive and gradual struggle; struggle for grasping and seizing

the government and power, and carrying in being the Islamic and Alavi government i.e. Imam Sadiq (A.S) was making ground to wash out and eradicate *Bani Umayyah* and instead of them, carry on power the Alavi government that is the righteous Islamic government. This is clear point in the life of Imam Sadiq for someone who paid attention well and studied it fine.

But a lot of people did not listen the third dimension; the man of organization. Imam Sadiq (A.S) had created a magnificent organization of believers to Him and devotees of the movement of Alavi government throughout the Islamic world running from farthest of Khorasan and Transoxania to the North of Africa. What exactly is organization? That is when Imam Sadiq intends to reveal what the people should know, His representatives all over the horizons of Islamic world say for their knowledge. i.e. they collect from all over places the funds and budgets for managing the great political struggle of Ali's Household (*All-e- Ali*) i.e. His delegates and representatives should be present in all cities for the followers of Imam Sadiq refer to them and ask His Excellency about their religious duty and also political duty. The political duty is the same as religious duty in being obligatory performance. One who is necessary obedience and guardian of affair (*Walli-e-Amr*), this religious and Islamic judgment (*Fatwa*) according Prayer, Charity (*Zakat*), Fasting, other obligations are similar his political judgment (*Fatwa*) and political order about Jihad, political relationships, interior relationships of country and all issues; all of them are obligatory obedience. Imam Sadiq has carried in being such huge organizations and with these organizations and help of people who were in these organizations were struggling against the setup of *Bani Umayyah*. Of course, the adventure (story) of Imam Sadiq is so important and instructive, because He struggled against *Bani Umayyah* for ten years and other long period against *Bani Abbas*. While His victory on *Bani Umayyah* had become assured

and certain, *Bani Abbas* appeared as obstructive and opportunist flow and grasped the status, after that Imam Sadiq struggled against both of *Bani Umayyah* and *Bani Abbas*.

Tabari- the famous historian- has mentioned things that His Excellency fought against *Bani Umayyah* in early ten years. In this period the struggle of Imam Sadiq was frank, clear and apparent, i.e. there was not any kind of covering, *Taqiyyah* (Reservation) and concealment. The reason was that the Caliphs of *Bani Umayyah* were busy that they didn't have time to seek Imam Sadiq and His Shias (followers) for violence;... So Imam Sadiq did need to have concealment. ... Imam Sadiq would go to Arafat among the huge crowd of people on Arafah Day and stood up- where this wooded came from? From all round the Islamic world; Africa, Middle East, Hijaz, Iraq, Iran of those days, Khorasan, Afghanistan of those days, Eastern Turkistan- there were pilgrims from all over the place. If you explode a bomb here, you could have exploded the entire Islamic world. If you spoke out one sentence, its like you have talked to a global media networking. Imam Sadiq came in this crowd and announced explicitly (frankly) and formally that O the people! The legal and right ruler is no body except Ja'far bin Muhammad and not Abi Ja'far Mansoor. Imam mentioned the reason also, but not theological and rational argument, because the people of those days didn't have patience clearly in this mob to listen this kind of argument, but Imam mentioned another kind of argument, because Mansoor Abbasi and this setup pretend to convince the people that they are the successors of Prophet, also forged from themselves a relative chain, would say that we are the offspring of Abbas. They have two kinds of ancestry dynastic chain, used one of them once and another one once other time.

One of them was such that they said we are the offspring of Abbas, the paternal uncle of Prophet and after Prophet's departure from the

mortal life, the Caliphate was for *Bani Hashim* and Abbas amongst *Bani Hashim* was one who was elder than all other members and so-called mellowed than others. So, Caliphate after Prophet was for Abbas, after him it will reach to us because we are the offspring of Abbas. This was one claim. They used to speak about another ancestry dynastic chain also. Used to say that we are the offspring of Ali Abbasi, Ali bin Abdullah bin Abbas. It was correct that they were the grandson of Ali Abbasi or sons of Ali Abbasi; and he was the disciple of Muhammad Hanafia. And Muhammad Hanafia is the son of Imam Ali bin Abi Talib (*Amir al-Mumineen*) and he is the son in law of Prophet. The Caliphate reached to Ali after Prophet, from Ali it reached to Muhammad Hanafia – not Hassan and Hussein- and from Muhammad Hanafia reached to the son of Abdullah bin Abbas – that he is our grandfather- from Abdullah to us, so we are the Caliphs.

They have made a dynastic ancestry chain this way and it convinced the people of those days; because the level of their thinking was low and shallow. For this, when Imam would stand up in that mob stating the correct chain of Imamate;

ایہا الناس ان رسول اللہ کان الامام

(O the People! The Holy Prophet of Allah was Imam)

The Prophet himself was Imam, i.e. He was the leader and guide of society.

ثم من بعده علی بن ابی طالب

(After Him, Ali Bin bin Abi Talib)

It was the very logic of Shia; then Hassan, then Hussein, then Ali bin al-Hussein, then Muhammad bin Ali and then I am. Introduced himself as Imam and it needed a lot of bravery. It is not a normal word, not just simple one, it was the biggest announcement of disagreement; Imam Sadiq used to do this in the latter period of *Bani Umayyah*. But not in the period of *Bani Abbas*, use to perform with

Taqiyyah (Reservation) and concealment; the reason was that *Bani Abbas* uttered the slogans and remarks (expressions) of Ali's Household (*All-e-Ali*), their features are alike Ali's Household (*All-e-Ali*) but performances and actions are similar with *Bani Umayyah*.

In the period of *Bani Umayyah* Ruling, the struggle was that way; in the period of *Bani Abbas*- that was longer- the struggle was done in a concealing and hiding way and *Bani Abbas* was that astray and deviation movement which used the chance from revolution, i.e. they have deviated the revolution which was carried by Imam Sadiq and this was the danger for all revolutions forever. The correct line of revolution which is compatible with the standards (criteria) and principal rules replaces sometimes its chance with the mistaken, deviant, vicious and invalid front with right slogans; this is what people should be aware and care. People of those days did not care and were not aware; for a long times, perhaps thirty or twenty years, the people of remote regions –after snapping the government through *Bani Abbas*-imagined that this the output of their own struggles and fighting for Ali's Household (*All-e-Ali*). They supposed that it is the government of Ali's Household (*All-e-Ali*) and they did not know that the rulers were imposters.

Imam Sadiq (A.S) passed two steps in this period; first is from 148th year to the Mansoor's Caliphate, this is one period that the era of comfort and easemen. What became known for the contention and involvement between *Bani Umayyah* and *Bani Abbas* is this era. The time of Imam Baqir was not so. Imam Baqir's time was the era of the power and force of *Bani Umayyah's* and Hisham bin Abd al-Malik who was said about his:

و كان هشام رجلهم

He was the ironer and the biggest personality of *Bani Umayyah* after Abd al-Malik. Hence, there was not any kind of contention that

would cause to be chance for Imams in Imam Baqir's time. But in the time of Imam Sadiq coinciding with the period of claiming through *Bani Abbas* slowly and spreading their invitation, the culminating uprising of Alavi Shia was in the thorough out of Islamic world.

... When Mansoor grasped the power, of course the conditions became difficult, and the lifestyle of the Imam returned to the way of life of Imam Baqir similarly, asphyxia and suffocation is all where, on that time Imam is exiled several time to Hirah, Rumailah, and some other places. Mansoor called Imam several time to presence. One he said:

"قتلني الله ان لم اقتلك"¹

(May Allah kill me if I don't kill you!)

Once he sent a message to the ruler of Madinah:

"أن احرق على جعفر بن محمد داره"

(to burn on the home of Ja'far bin Muhammad)

to burn and fire His home. And His Excellency came in the center of fires and presented an extravagant demonstration saying:

"أنا ابن ارعراق الثرى"²

1. Al-Ihtijaj Ala Ahl al-Lujaj, Tabarsi, V1, P163.

2. Al-Kafi, V1, P 478:

"وَجَّهَهَا مَنْصُورُ إِلَى حَسَنَ بْنِ زَيْدٍ وَهُوَ وَالْبَيْهَعِيُّ الْحَرَمِيُّ نَأَى حَرِّ قَعْلَى جَعْفَرِ بْنِ مُحَمَّدٍ دَارَهُ فَقَالَى النَّارُ فَيَدَارِ أَبِي

عَبْدِ اللَّهِ فَأَخَذَتْ النَّارُ فِي الْبَابِ وَالِدَهُ لِيَزِجَ فَخَرَجَ أَبُو عَبْدِ اللَّهِ يَتَخَطَّى النَّارَ وَيَمْشِي فِيهَا وَيَقُولُ أَنَا ابْنُ أَعْرَاقِ الثَّرَى أَنَا ابْنُ إِهِيْمَ خَلِيلِ اللَّهِ"

“Mansoor Dawaniqi sent a man to his governor, Hussein bin Zaid, who was the governor of Mecca and Madina, with the message to burn the home of Ja'far bin Muhammad. They burned Iman' home, when it fire spread to the door and rooms, Imam put His foot on the fire and walked on the fire, while He was saying: “I am the son of the veins of the earth, I am the son of Ibrahim, the Friend of God”

(I am the son of the veins of earth.)

And it beaten and overturned His opponents more, and the actions of Mansoor towards His Excellency Sadiq was so crucial and obdurately.

However, there are some narrations that His Excellency subservience in front of Mansoor and disgraced himself, but no one them is correct. I have myself researched on those narrations, I got that the groundwork and base is originally reach to Rabe' Hajib. Rabe' Hajib is definitely lecher (sinner) and one of hail-fellows of Mansoor. Some researchers and scholars have said idiotically that Rabe' was Shia. Which character of Rabe' was alike Shias? I researched on the life of Rabe' bin Yonus, he came out from a slavery family in the setup of Abbasi, served them, became the Hajib (Cover and Hail-Fellow) of Mansoor did a lot of work for *Bani Abbas* as if Rabe' was there, the Caliphate would come out from the control of Mansoor's family after Mansoor's death. Mansoor's uncles wanted to get the control. So, Rabe' forge a devise for Mehdi son of Mansoor and he imparted Mehdi to Caliphate. Afterward Fazl bin Rabi' we see who is the son of this person. No! This family was ones loyal and devotee to *Bani Abbas*, and no kind of affectation towards the Household of Prophet (*Ahl al-Bait*) and what were forged through them were lies and false and the forging was to oppress and smear His Excellency in the mind of Islamic society of those days and introduce him as one who disgrace himself in front of Caliph to know other people their duties not on behalf of Him. Anyway, the confrontation between Imam Sadiq and Mansoor was so intensive and it concluded to the martyrdom of Imam Sadiq in 148th year after Hijra.

I got the important and significant schema and diagram of Imam Sadiq's as it related to the special viewpoint as following:

1- *Expression and Preaching for the Issue of Imanted.*

2- *Preaching and Explanation of Religious Orders according to Shia Jurisprudence and also the Interpretation of Quran on the Base of Shia Perspective and Sight.*

3- *Existence of Hidden and Concealing Politico- Ideological Organizations*

The Righteous Leader, P 67

The Invitation of Imam Sadiq to Imamate

Now we returned to the main topic; i.e. Imam Sadiq same like other Imams of Shia, the magnificent stanza of His invitation is the topic and subject of Imamate. For proving this historical actuality, the most decisive document is the abundant narrations where the proclaiming of Imamate is narrated clearly and frankly by Imam Sadiq.

As I will explain, Imam was seeing himself during publishing and preaching this content on a step of struggle that He should directly and clearly negate the rulers of the time and introduce himself as the right and real owner of Guardianship (*Wilayat*) and Imamate; and principally this act would happen only when He has done all former steps of struggle successfully; the political and social consciousness came in being in a comprehensive crust and level; the readiness is potentially felt all over places and regions; the ideological bases are created in a considerable set; the necessity of righteous and just government has been proved for a major sets of people and at last the leader has decided firmly for a conclusive struggle. Without these, propounding the name of a certain person as rightful Imam and statesman of society is a hurried and worthless action.

Another point that should be considered is that Imam sometimes did not only prove His Imamate but mention with His name the names of other righteous Imams and His antecedents, and in fact He propounded the chain of the Imamate of the Prophet's Household (Ahl al-Bait) as connected and inseparable. This action with attending to

the thought of Shia that denies all former unjust and non-right statesmen and counts them as tyrant (*Taghout*), and it can be a mark of a continuum and connection of Jihad and struggle of Shias of this time to the passed away times and eras also. In fact, Imam Sadiq (A.S) with this expression counts His Imamate as a necessary result which depends on the predecessors' Imamate and carries it out from its being non-precedence, baseless and rootless situation and connected His chain to the Holy Prophet through a trustful and doubtless channel. Now look at some instances of the method of invitation of Imam:

The most interesting narration I noted is narrated by Amr bin Abi al-Miqdam which draws a wonderful scene. On 9th Dhul-Hijjah –Day of Arafah- a huge number of people gathered in Arafat for performing the special rites of the day and the general representatives of all over Muslims habitant regions, from farthest of Khorasan to the coast of Meditarian are present there. One timeous word there can have the role of the most comprehensive networking mass communications in those days. Imam brought him there and delivered a message. (The narrator) Says: Imam stood up on the center of mob and delivered his message as loudly as possible –with crying as it should resonate and spread in all over Islamic world through the listeners - three times. He turned his face to another side and spoke out that message three times. Once again, turned to another side and cried and shouted three times for that message (three times). Thus, Imam repeated twelve times this saying. The message was performed in this passage:

”ایہا الناس! ان رسول اللہ کان الامام و ثم کان علی بن ابی طالب ثم الحسن ثم الحسین ثم علی بن الحسین ثم محمد بن علی، ثم...¹“

1. Bihar al-Anwar, V.47, P. 45.

“O the People! The Holy Prophet of Allah was Imam, after him the Imam is Ali bin Abi Talib, then al-Hassan, then al-Hussein, then Ali bin al-Hussein, then Muhammad bin Ali, and then....”

There is another narration narrated by Abi al-Sabbah Kunani, where Imam Sadiq (A.S) describes himself and other Imam of Shia in such way: "We are those whom God made necessary our obedience on people, Anfal¹ and Safwa al-Mal is for Us." Safwa al-Mal is the things which the turbulent tyrants specified for themselves and cut the deserving hands from them, and when these arrogated things came out from the possession of beaten tyrants through the Muslim soldiers, they should not divide like other booties, because the holder may take them and give him a mendacious glory and fable pride; but they should be consign to the Islamic ruler and he will use them in the muslim public advantages. Imam introduce himself as the controller of Safwa al-Mal and also Anfal –that is the right of Imam also- and conveyed clearly that He is the current ruler of Islamic society and all these things should be in His control and hands for they will be used in the correct consumptions as He sees. In another narration, He reminds the preceding Imams with their name one by one and gives testimony for their Imamate and that their obedience is obligatory and necessary. When He reaches to His name, He kept silence. The listeners and audience know correctly that the heritage of science and government is in Imam Sadiq's control after Imam Baqir. Thus, He propounds His right of ruling and either expresses through a demonstrative tune His relation and connection to His Eminent Ancestor Ali bin Abi Talib.² There are abundant narrations like this

1. The booty and property that is got in the control of Islamic Government without any war.

2. Al-Kafi, V1, P 186.

one in the chapters of book "Argument (*Al-Hujjat*)" in al-Kafi and also in the 47th volume of Bihar al-Anwar, where Imam has claimed Imamate and invited towards that either clearly or allegorically.

The another definitive document is the some proportions and evidences which mention a comprehensive preaching network of Imam in all over Islamic countries and make undoubtable the existence of thus network. These instances are so most and proved that if even there was any clear narration, it could not be an objection on the certainty of this subject. The researcher on the unwritten biographies of Imam asked himself: if the Imams of Shia did not have, in the ends of *Bani Umayyah*' period, inviters and preachers in the regions and remote areas of Islamic country for preaching their imamate and take from people the promise of obedience and espouse form them? If yes, then how can be justified the signs of this organizational coalition that is clearly observed in the financial and intellectual relationships between Imams and Shia? The carrying of funds and amounts to Madina from worldwide? The considerable questions about religious issues? The comprehensive invitation towards Tashayu'? And while the matchless popularity and respect of Ali's Household (*All-e-Ali*) in the important parts of Islamic country? And al lot groups of traditionists and narrators of Khorasan, Sistan, Kufa, Basra, Yemen and Egypt rounding Imam? Which powerful hand had carried all of these in being? Is it possible to guess as the automatically accidents and occurrences are the creator of these proportional and correlated phenomena?

Despite the opponent propagandas which usually being done wherever without any exception through the communications of *Umavi* Chaliphate Regime and even the name of Ali bin Abi Talib was remembered as the guiltiest figure of Islam on tribunes and sermons, is it possible without existence of a strong preaching network for Ali's Household (*All-e-Ali*) to be such popular and

attractive in the farthest and unfamiliar points of country that the people for mere meeting, advantage, and exposing the love and relation with them, pave the long ways and come in to Hijaz and Madina, learn the religious matters according to Shias' belief as like politic and administrate, and in the several times without any impatience want to apply a military action- and in the word of narrations, uprising and wake up-? If the weapons of Shia were only in the way of proving science and piety of Imams, then why do they appeal military action?

It is possible to ask that if there was such comprehensive preaching network surely, why there is no name of that mentioned in history and is not mentioned any event of that? The answer – as we indicated early- briefly is so that the reason of this non-signing is at first should be search in the overcautious holding of Imam's followers on the valid and progressive principle of "*Taqiyyah* (Reservation)" that restricted from the penetration of any strange in the organization. But the failure of Shias' Jihad (struggle) on that step and not-getting power of them are the effected of some causes and elements. If *Bani Abbas* could not get power too, then, the hidden and secret endeavor and activity and also their sweet and bitter memories from the propagating activities would remain in hearts and no one could be aware of them and in result they would not be recorded in the history.

The Righteous Leader, P 74-80

When we talk about "Reservation (*Taqiyyah*)" you can ask that "Reservation (*Taqiyyah*)" was for the time when a tyrant government was ruling and we are hiding ourselves and did not disclose for fearing. The answer is that: No! not, the problem of "Reservation (*Taqiyyah*)" is for fearing.

"التقىة ترس المؤمن"¹

Trans: "Reservation (Taqiyyah)" is the spear of believer.

Where the spear is used? The spear is used in the battle field and fighting. So, "Reservation (Taqiyyah)" for fighting, because it is shield, banker, saver and spear of.

That was so on those times. When we had "Reservation (Taqiyyah)", its meaning was that when we would carry down the brunt and strike of sword on the inauspicious body of enemy as he could see neither sword and holding sword hand, and nor raising and carrying down it, but he only feel of its pain and cutting. "Reservation (Taqiyyah)" was so. Those who had "Reservation (Taqiyyah)", they do on such way. When they secretly and covering the eyes of enemies arrange something like booklet or proclaiming brochure in the hiding places with thousands of cautions and cares, that when the brochures com in the hand of public, they would wash and destroy the credit and reputation of ruling setup. This work was alike the brunt of sword when it rises, it comes down on the backbone and skull of enemy. Thus, we do "Reservation (Taqiyyah)" i.e. we did not let the enemy understand how is going on. "Reservation (Taqiyyah)" is the spear and the one who do "Reservation (Taqiyyah)" he hides himself behind the spear. This is the meaning of "Reservation (Taqiyyah)". It means now also such.

9/11/1368

Preaching and Expressing the Religious Rules according to Shia Jurisprudence

This is an explicit point of Imam Sadiq; but in some way more distinctive and clearer than what is regarded and observed in other Imams's life, as the Shia Jurisprudence is named "Ja'fari

1. Bihar al-Anwar, V. 72, P. 394.

Jurisprudence" and all researchers who disregarded Imam's political activity agreed with this point that Imam Sadiq had having the most widespread and comprehensive –or one of the- scientific and jurisprudential domain of his time. Amongst them, the point which remained the most level of hiding in the views of the researchers' on Imam Life is the political and demonstrative concept and attitude of this performance and now we deal with it.

As the introductory point, it should be known that the Caliphate setup in Islam differs with other systems of government in this dimension that it is not a mere a political organization but it is a religious-political leadership. The name and title of "Caliph" for the Islamic ruler indicates to this reality that the he is more than a political leader, successor of the Prophet who carried a religion and instructor of morals and at same time He is political leader and ruler. Thus, Caliph is Islam in addition to politic, is the guardian of people in religious affairs and their religious leader also.

This definitive reality caused for this fact that after the early chain of Islamic Caliphs, the coming statesmen who had so litter knowledge about religious affairs or sometimes did not have at all, tried to fulfill this deficiency through the religious men who were dependent on government and adding the barrater Jurisprudents, Interpreters and Traditionits to their government to make this system a composite of religion and politics also.

The another benefit of the existence of jurisprudential elements in the system of government is that they could change and transform easily the religious rules on behalf of policies and interests according to the tendency and order of the tyrant and dictator ruler and then transmogrify divine rules in the veil of induction and Ijtihad (inference) –that is undistinguishable for the mob and vigor people-for the order their gods (king).

The book-writers and historians of early centuries have mentioned some awful and horrible instances of forging narrations and self-centered interpretation where most of time the ghost of political power's hands are apparent. This performance which has the form of narration and tradition in the earliest time –till the ends of first century Hijrian calendar-, has taken by and by the form of Fatwa also. Therefore there were a lot of jurists who using the innovative (Bidah) methods like analogy (*Qias*) and self-like (*Istehsan*)¹, deliver the Islamic rule according to the his own opinion –that was probably the view of ruling powers - at the ends of *Bani Umayyah*'s period and early duration of *Bani Abbas*. They do exactly this attitude towards the interpretations of Quran. Interpretation and exegesis of Quran on behalf of self-centered view of interpreter is one those accounts which could easily the divine rules in the view of mob and cause to their belief as the interpreter –he often also wants what is the ruler's intention –wants.

1. Porsaman Internet Network/ The work “Istehsan” is taken from “Hasana”, which means literally is like, see good, and also apply good with intend of following it, and its meaning terminologically is such: go on base of a matter to its similar instances, what Mujtahid get good according to his own understanding, what comes in mind without any instrument and Thus, Istehsan has realtion with Qias, Istislah Principle and Masalih-e-Mursalah, and going toward is based on Qias. The main reason for Shia Jurisprudents’ refutation of such principle is that Istehsan keeps free the hands of Mufti in ascribing divine rules on the his own interest as what he thinks good would become Wajib and what he likes as bad would become Haram, without having any kind of argument and narration, while Shia Jurisprudents do not pretend any order to the God without any argument and their process of giving Fawta is completely formulized.

Thus, the jurisprudence, narration and interpretation from the early times of Islamic periods in two general movements: one of them depends on the imposer setup of governments which would immolate most of time the realities for self-made policies and interests of government and would distort the divine rule for the less precious matter. But the another one is a noble and honest movement that did not prefer any interest and benefit on the advantage of expressing the divine correct rules and inevitably confronted on every step with the governmental setup and its barrater jurisprudence. This movement probably worked as an illegal and unofficial one.

Having this knowledge, it can be understood clearly that Ja'fari Jurisprudence in contrary of the official jurists' school of the time of Imam Sadiq not only a mere and simple controversy on religious belief, but exactly at the same time it had having two demonstrative contents also. First and more important: proof of not having the ruling setup's lack of religious cognition and its failing in leading intellectual affairs of people-i.e. in fact, its inability for having the status of Caliphate-. Another one is the specification the instances of distortion in official jurisprudence which is emanated from jurists' self-interesting (*Maslahat*) in delivering jurisprudential rules and their extra-cautions and cares for their own benefits confronting with the domination and determination of ruling powers. Imam Sadiq with spreading the scientific domain (stand), expressing Islamic jurisprudence and doctrines, and interpreting Quran in a method other than the method of the dependent on government scholars, stood up for struggle and fighting practically. His Excellency throw from the rank all religious organizations and official jurisprudence which was the important side and angle of Caliphs' ruling, and annihilate the religious dimension of governmental setup.

We don't have any definitive and clear document on that how much the *Bani Umayyah* paid attention towards the intromission of Imam's

scientific and jurisprudential domain; but we can guess strong that *Bani Abbas* specially Mansoor who had cunning intelligence and sharpness and for this point that he had passed his ages before his Caliphate in struggling environment against *Bani Umayyah*, had informations about Alavi struggles and warriors, the high rank of Caliphate had attention towards effective role of this indirect fighting.

The enormous threatens, pressures, hardens of Mansoor for the educational and jurisprudential activities that some of them are mentioned in a lot of historical narrations, were emanated from this attention and feeling. And also, his emphasize and insisting on several times for gathering the famous jurists of Hijaz and Iraq in his capital city –that is also narrated in several numbers of narrations– were emanated from very and same necessity. In conversations and educations of Imam to His followers and close ones, we can trace exactly that Imam recommended them to use the element of "Caliphs' lack of knowledge" as argument on this fact that they don't have right to govern and rule: i.e. Imam expressly talked on what Quran and Narrations invoked him to say.

In a narration from Imam, He said:

"نحن قوم فرض الله طاعتنا وانتم تاتمون بمن لا يعذر الناس بجهالته"¹

(Trans:) We are those who God has made necessity to their obedience, while you obey those that people are not to be excused in front of God for their ignorance.

i.e. the people, those have gone astray for the ignorance of their unable leaders and rulers and not paved in way of God, can't excuse in the presence of God that: we did not pave the incorrect way for our own knowledge, but the rulers and leaders have dragged us towards this. Because the obedience of such leaders is a misdeed itself, so,

1. Al-Kafi, V 1, P 186.

their other misdeeds can't be justified.¹ This idea, that the political leadership in revolutionary society of Islam is the very revolutionary leadership and implicitly same with intellectual and ideological leadership, was exist explicitly in the prior and posterior Imams to Imam Sadiq. In a narration Imam Ali bin Musa (Reza) from His Holy Grandfather Imam Muhammad Baqir has analogizes "weapon" with the coffin in the ancestor races of Bani Israel: "the weapon now in us is alike the coffin among Bani Israel that anyone who hold it, he is Prophet –and in a narration, government-, among us, everyone who has weapon, he has leadership and ruling."- it should be paid attention to the symbolic form and the very deep concept of phrase- while the narrator asks:

"فَيَكُونُ السَّلَاحُ مَزَايِلًا لِلْعِلْمِ"

(Trans: thus the weapon removes the knowledge)

i.e. Is it possible that the one who has weapon but don't have the ideological religion?² And Imam replied: Not³. i.e. the ruling on society and revolutionary leadership of Muslim *Ummah* should be in the hand of one who has both of weapon and knowledge.

Thus, Imam thinks on side that the condition of Imamate is the knowledge of religion and right understanding of Quran and from

1. Quran has repeated this content in the several forms; sated about the conflict between the followers and their leaders of dark way, and the complain of the followers that they carried us to the astray And at last, reminds such excuse is not acceptable and both of them have a same destiny. Ref: Baqarahm 167, Shua'ra 91-102, Saba 91 and Nisa 97. (Writer)

2. This meaning for the word of "Muzailan" is taken from the great expert of Narration, Allama Majlisi in the book of "Mirat al-Oqol (Mirror of Intellets.)" (Writer)

3. Al-Kafi, V 1, P 238.

another side that spreading the scientific domain and gathering a wooded of eagers of religious science around Him and educating them the specific method that contradicts with the normal and official way of jurisprudence and interpretation, generally opposite of the normal religious studies of scholars, traditionists and interpreters who are dependent on the governmental setup, Imam prove practically His own religious studies and religious non-studies of Caliphate setup with all its related scholars, sign and symbol, through this way, Imam give a new dimension to His struggle by perpetual, deep and calm encounter and fighting.

As we point out before, the early rulers of *Bani Abbas* who have passed, prior to get power, several years in the environment of Alavi struggles near to the followers and supporters of Ali Household (*All-e-Ali*) and knew a lot of secrets and tactics of them, perceived more than their Amavi ancestors the struggling role of the discussion, debate, narration and interpretation. Perhaps for this reason, Mansoor Abbasi, among the rogue contentions with Imam Sadiq, has prohibited His Excellency to have relation with people and teaching them the religious science, and forbid people to go to Imam and to question, as according to Mufazzal bin Umar –the illustrious and well-known figure of Shia- when anyone had any problem about marriage, divorcement and so on, he could not get on the answer of His Excellency easily.¹

The Righteous Leader, P 88-95

The Existence of the Hidden and Concealing Politico-Ideological Organizations

Imam Sadiq could make a group of believer, scholastic, original, revolutionary, sacrificing and adventurous muslim in all over Islamic

1. Manaqib, Ibn Shahr-e-Ashoub, V 4, P 238.

world through the extensive and comprehensive endeavor of His Fathers –i.e. Imam Sajjad and Imam Baqir, specially the ending time of Imam Baqir's life-. The followers were not only the normal people. But it does not mean they belonged to the superior caste and class, not but they were tradesmen, businessmen, servants and so on. But they were not similar to the mobs at all in the spiritual stage. There were persons whose life were summarized in their goal and school of thought, and have presence everywhere. This is a terrific point that Imam Sadiq's supporters have presence all where, not only in Madina, not so. In Kufa more than in Madina, even there were some in Syria. This is comprehensive network of Imam Sadiq. Alavi Party or Tashayu' party was the organizational network of Shia and I meant such. This is the unknown chapters of Imam Sadiq's life. This is one of the points that is stress and insist that a comprehensive organizational network or a complete party were being regulated by Imam Sadiq in thorough out the world. This is a positive and powerful point.

14/6/1359

A network that undertook the huge and useful activities in farthest remote areas and regions of Muslim country, specially sub-region of Iraq and Khorasan, about the issue of Imamate, but this is one side of that and this less than others. The subject of concealing organizations in the life of Imam Sadiq and also other Imams is one of most sensational and at same time unknown and ambiguity chapter of the adventurous life.

As we talked early that it is impossible and should not be definitive documents on the existence of such organization. It should not be expected that one of Imams or His close supporters confess frankly on the existence of spiritual-political organizations of Shia. It is not confessable. A reasonable wait is that if even enemy is informed on the existence of the secret organization and asks His Excellency or

one of supporters about that, he should deny and refuse at all and call such assumption as distrust and suspect or accusation. This is usual character of secret program. Nevertheless, the researchers of Imams biographies should not accept the existence of such organizations without any convincing document and argument. They should be in search of proportions, symmetries and wombs of apparently simple events which don't not attract normal viewer's sight but if someone deliberates and contemplates, they inform him about the lot the secret and hiding movements. If we look with this perspective on the thorough out duration of Imams' lives in the two centuries and half, the existence of an unapparent organization for and under the order of Imams will become approximately undoubted.

The RighteousLeader, P 96&97

The Thirteenth Chapter:

The Secret and Concealing Organization

What is the mean of organization exactly? It is obvious that its meaning was and should not to be an organized and ordered party of its current meaning –that is a set of organized cadres, and regional and urban commanding etc.-The meaning of organization is a population of people who have a common goal, and would perform several works and duties in relating to a center, palpitating heart and commanding brain, and had have some kind of relationships, and closely and familiar feelings.

This group was in the time of Ali (Peace Be Upon Him) –in the interval of 25 years between *Saqifah* and Caliphate- the very specific companions, who despite the legal and public demonstrations against the Caliphate setup, believed that the ruling is right of the best and most devotees Muslim –i.e. Ali bin Abi Talib (Peace Be Upon Him)- and did not forget the specification Ali from the Prophet as His successor, and have declared frankly also, on the early days after *Saqifah*, their own disagreement with the winners of Caliphate and loyalty to Imam. Afterwards, although a great benefit (*Maslahat*) has invoked Imam to be silent even cooperate with early Caliphs, so they were laid in the normal and ordinal process of Islamic society, but never lost their correct view and aspect and also recognition, and always remained the followers of Ali. And for this reason, got correct the name of "Ali's Shia" and became popular with this intellectual and practical orientation. The famous and honorific figures like Salman, Abuzar, Ubay bin Ka'b, Miqdad, Huzaifah and ... are in this group and account.

Historical evidences approved that this group used to preach always among the people the thought of Shia –belief in the compulsory obedience and following of Imam as the intellectual leader and also

political statesman- with the methods of expedition and wisdom and increase gradually on their account. This is alike what regarded as a fore-part of obligatory (Wajib) for establishing Alavi Government.

Since Believers' Leader (*Amir al-Mumineen*) got government in 35th year, only those who had believed in the Imamate and Government according to the standards of Shia and accepted Imam firmly on behalf of those standards, were the very group of Shia i.e. direct and indirect trained and educated in the school of Imam during the last twenty and some years. Other people –majority of people- even lived in the realm of Imam's leadership and going forward practically in the dimension of Shia thought, But they did not have the intellectual and spiritual belongings which carry them in the horizon of Shia organization.

Having this dual attitude in the proponents of Imam, the too many different actions of Muslims of those days towards His Excellency, that some bodies like Ammar, Malik Ashtar, Hijir bin Adey, Sahl bin Hunaif and Qais bin Sa'd on one side and others like Abus Musa Asha'ri, Ziad bin Abeeh and Sa'd bin Waqas are justified and interpreted. It should be accepted that even the first applying for creating Shia organization is done in this meeting, the pattern and bases of that is anticipated and predicted early times ago in a prophecy of Imam Ali bin Abi Talib to His close supporters and devotees.

After the occurrence of Imam Hassan's peace, a very important ploy is done that is the spreading of Shia thought and reintegrating this correlated and familiar group which could have more motivation and dynamism now under tyrannical domination of Amavi Ruling and its pressure. Such is forever that asphyxia and pressure instead to be the element of coherent forces' rupture (discontent) under pressure, caused to be the more enjoinder, firm and comprehension of those forces.

For this reason, after the occurrence of peace, a group of Shias in the commanding of Musayyab bin Najabah and Sulaiman Bin Surad Khozae'y went to see Imam, -while He returned newly from Kufa and made city His intellectual and political sector once again- and proposed to recover military forces, control Kufa and attack on the Syrian Army. Imam took the hands of both commanders, invited His private room, convinced them with the points whose quantity and quality are unknown to be the wrongness of this planning, and when they returned to their supporters and fellow-travelers, informed them that military operation is negated, should return Kufa and deal with their own works.

Seen these evidences, Hussein –the contemporary intelligent Arabic historian- believed that the first corner stone of Shia political organization has been rooted in very day and in that council when these two famous figures of Shia met Imam Hassan and delegated.

“When you lose me, will see a lot of events that you wish to die. Injustice, enmity, monopolization, demoralization of divine right and dangers on life; when it happened so, just save yourselves in a form of group through a divine relation, and don't be scattered. Choice the way of resistance, prayer –remembering God-, and *Taqiyyah* (Reservation) -concealment- and know that God angers on to be variant behaviors of His followers. Don't pass away from the right and owner of that. Because everyone who choices another instead of us, will lose world and depart while he his sinner.”¹

1. Tuhaf al-Oqol, A'lami Printing, P 82:

"قَالَ امير المؤمنين علي بن ابي طالب: ...: لَوْ قَدْ فَقَدْتُ مُحَمَّدًا نَبِيَّ رَبِّي لَكُنْتُ بِأَشْيَاءَ يَتَمَتَّى أَحَدُكُمْ
الْمُؤْتَمِمِينَ مِنَ الْجُورِ وَالْعُدْوَانِ الْأَثَرَةَ وَالْإِسْتِخْفَافِ فِي حَقِّ اللَّهِ وَالْخَوْفِ عَلَى نَفْسِهِ إِذَا كَانَ ذَلِكَ كَفَاعَتِصِمُّوْا بِحَبْلِ اللَّهِ

This saying where Imam drew and traced clearly the most difficulties in *Umavi* period, and ordered to make an organized and harmonized circle, is one of most attractive documents relating to Shia Part. And this pattern is actualized and objectified in meeting of Imam Hassan with two selected commanders of Shias. Without any doubt, all followers and Shias did not have any information about this extra-intelligent planning. The reason of some objections and protests of lovers on His Excellency was this point, but an answer perhaps several times was used to listen with this content that “what do we know? may be that is for your test and exam and –for your enemy- it is something decay able benefit.”¹ And this indicates and points out to very politic and planning.

During Mua’wiya’s 20 long years tyrannical government, according to what the detrimental events mentioned by the historians about the propaganda method against Alavi by him in all around and regions of country –as cursing on the Believers' Leader (*Amir al-Mumineen*) became a normal and ordinal tradition- and not being any apparent and open activity by Imam Hassan and Imam Hussein (Peace of God Be Upon Both of Them.), the existence of such integrity and organizing make possible to progressing the thought of Shia and increasing the population of Shiaa in all over Hijaz and Iraq.

We look at intellectual realm of these regions while 20 years passed from held peace. In Kufa, Shia headmen are the most popular and famous figures. In Mecca and Madina, and even some remote areas,

جَمِيعاً وَلَا تَفْرُقُوا وَعَلَيْكُمْ بِالصَّبْرِ وَالصَّوَابِ وَالْتَقِيَةِ وَاعْلَمُوا أَنَّا لِلْهَعَزِّ وَجَلْبِيغِضْ مِنْ عِبَادِهَا تَلَوْنَا لَهَا تَزْرُؤًا لَوْ أَعَانَا لِحَقِّ أَهْلِهَا نَمَانَسْتَبَدَّ

بِنَاهَا كَوَفَاتِهَا لِدُنْيَا وَخَرَجَمِنَهَا آثِمًا ... "

1. This situation is comparable in some measure and dimensions with the context of current society [of Iran] which is being led by the Supreme Leader and regulated by the political parties.

the Shias are connected to each other like the ring of chain and know about their fellows. When one of the headmen of Shias –Hijr bin A'dey- is killed after few years, despite the strong asphyxia, Shia protested in some point of country and even a famous person died in Khorasan in bear of fierce angry.¹ After Mua'wiya's death, thousands of people write letter to Imam Hussein and invite His Excellency to uprising. After the martyrdom of Imam, thousands of people joint the revenge group and revolted against the *Umavi* Government in the event of Repenters (*Tawwabin*), or militia of Mukhtar and Ibrahim bin Malik.

The researcher on history asks his if it rationale the spreading the thought and tendencies at this measures, without existence of any precise organizational activities of a united and empathy group of Shias -i.e. the organization whose creation is guessed by Imam Hussein after the peace of Imam Hassan without any interval? Definitely, not! An organized propagation of *Umavi* dominant setup which is regulated through hundreds of judges, reciters, orators and governors, can't be replied or even annihilate except through another organized preaching group that is regulated from a correlated, united and definitely concealing.

At near of Mua'wiya's death, these organized activities got more account and its melody is song loudly. Until the governor of Madina as he got information about Imam's activities, wrote to Mua'wiya: "afterwards, Umar bin Usman –respective agent- reported that some people of Iraq and other well-known men of Hijaz have relationships with Hussein and it is guess that he intends to uprising. I investigate on my own behalf and informed that He -Hussein- intent to raise the flag

1. Imam Hassan's Peace, written by Sheikh Razi Al-e-Yaseen, translated [in Persian] by Ayatullah Syed Ali Khamenei.

of oppositions. Please write down your order and view about this issue.”¹

After the tragedy of Karbala and Imam’s Martyrdom, the organized activities of Shias in Iraq became more orderly and motivational. And this was the influence of psychological conditions of the Shias of Kufa –who get aback under the strong strike of Caliphate setup and could not convey themselves to the battle field of Karbala on the day of Ashura- and the regret, sorrow and pain were furbishing (distaining) them.

Tabari, the famous historian of [3rd] century, writes: “that group – Shia- perpetually were collecting weapons, (fighting equipments), militia training, hiding inviting people –either Shia or Non-Shia- to revenge of Hussein. Thus groups after groups joint them and continioud till Yazid bin Mua’wiya’s death.”²

The author of “Jihad of Shias (Jihad al-Shiah)” correctly writes: “the population of Shia appeared after the martyrdom of Hussein like well-formed and organized group that the political links and religious beliefs gave them an integrity and had having of aggregations leader and warrior forces, and the Repenter (Tawwabin) group is the first appearance of such group”³

When we study the historical events and viewpoints of these historians, we understand, about the events in the period of Mua'wiya and likewise the occurrences held after the martyrdom of Imam Hussein, the novation of act, designing and leadership of these events were by Shias and their controlling. Otherwise there were a lot of ordinal people who accompanied Shias practically and participated in

1. Hussein’s Revolution, P 118, citing from “A’yah al-Shia wa al-Akhbar al-Tiwal”.

2.Tabari, V 7, citing from Jihad al-Shia, P 28.

3.Jihad al-Shia, P 27.

the battle fields or in the emprises which have Pseudo-Shia for the humanistic motives or discontent of *Umavi* governmental setup. So, it should be imagined that all those who have participated in the several adventures of those days and had active or normal role were Shia i.e. the organized and considered planning group.

I want to stress on a point on behalf of the above explanation is that till the respective days –i.e. after the Martyrdom of Imam Hussein (Peace of God Be Upon Him)-, the name and term of Shia like the time of the Believers' Leader (*Amir al-Mumineen*) was used only for those who have a strong and specific relationship in thinking and practicing with the righteous Imam. The same group who has created the correlated organization of Shia after Imam Hassan (Peace Be Upon Him) by the order of His Excellency, and these are those who brought other ones by their own successive and deep preaching and dragged to the adventures of Shias more ones who were not similar to them in thinking and ideology. Without any doubt, the narration whom we cited from Imam Sadiq in the preface of this discourse –that He limited the Shias in four or five persons- indicates to this group. That is the consonant Shias and follower of Imams, those who have a consciously and determinant role in the motivation and progressing course of Alavi and Hashimi revolution. This group recovered its potentially elements for the hiding and apparently calm endeavor of Imam Sajjad, attracted others and spread, and as Imam Sadiq said in a narration whom is hinted to right now, the ordinal people joint it and increased. And the very group scared the chiefs of Caliphate regime through its suspicious actions in the duration of Imam Sajjad, Imam Baqir and Imam Sadiq (Peace Be Upon Them) and invoked sometimes the violent reactions of regime.

In a short passage, the name of Shia in Shiey Culture and Non-Shias' understanding and perception in the early centuries of Islam was not predicted to one who have only the love of Prophet's

Household or only believed in Their legitimacy and claims –even he has not participated in the domain of activity and movement whose center point was Imam- but along with this, being Shia has an essential and necessary condition that is "intellectual and practical integrity with Imam and participation in the activities which is done by the novation and leadership of Imam for regaining the arrogated right and establishing Alavi and Islamic system in the several levels of intellectual, political, and sometimes Military." This integrity is called "Wilayat (Leadership)" in Shia Culture. In fact, Shia was a name for the party of Imamate, a party which applies some specific activities in the leadership of Imam and like other opposing parties and organizations in the age of strangulation, lived as surreptitious and *Taqiyyah* (Reservation). This is the abstract and summery with a rigorous glimpse on Imams lives specially Imam Sadiq. As we said earlier that this is not something provable by explicit arguments, because it could and should not be waited for a board on the gate of a secret house, written: "here is a secret house". Although it should not be satisfied of the existence of such thing, without any determinant evidences. So, it is worthy that we rise up in the search of evidences and testimonies.

The Fourteenth Chapter: Imam Kazim

This duration of 35 years –from 148 to 183 A.H- i.e. the Duration of the Imamate of Holy Abi al-Hassan Musa bin Ja'far (Peace Be Upon Him) is the most important and significant duration of Imams (Peace Be Upon Them) biographies. Two bodies of the most authoritative and powerful emperors of *Bani Abbas* –Mansoor and Haron- and two bodies of the most tyrants of them –Mehdi and Hadi- were governing in this period. A lot of uprisings, insurgences and rebels in Khorasan, African regions, Island of Mosal, Delaman, Jurjan, Syria, Nasibiyeen, Egypt, Azerbaijan, Armenia, and other regions and places were repress and submitted (subjugated), and the new victories, booties, and abundant wealth in the east, west and north of the comprehensive Islamic realm, have increased on the power and solidarity of Abbasi throne.

Some intellectual and doctrinal movements are the climax and some of them bore newly, and this action filled the spiritual condition of contradiction, became an instrument of power-holders and pest for the Islamic and political cautions of people, and in result, it made the way of vanguard of original Islamic doctrines and owners of Avavi's claiming, narrow and difficult.

Poetry, art, jurisprudence, narration, and even asceticism and piety were servicing the lord-powers and became the complement of the instruments of wealth and power. In this period, neither like the ends years of *Bani Umayyah*, nor first ten years of *Bani Abbas* and not similar to the period after Haron's death even these times, sometimes the dominant power used to be threatened, while now, no threat could flutter the Caliphate setup and the Caliph was aware about the Household of Prophet (*Ahl al-Bait*)'s deep and continuous callings.

In this period, nothing could give chance to progress and sustain the Household of Prophet (*Ahl al-Bait*)'s intellectual and political struggle and movement, nor Their righteous supporters, except exhaustless endeavor and dangerous struggle (Jihad) or Those Holies, and appeal to the divine permitted method of *Taqiyyah* (Reservation). Thus, the marvelous dignity

and horrifying Jihad (fight) of the Holy Musa bin Ja'far (Peace and Blessings Be Upon Him and His Fathers.)

I have point out that the researchers on history, when they dealt with the discussion and explanation of Imam Musa Ja'far (Peace Be Upon Him), did not specify a worthy attention and consideration as should be specified to the great and matchless event of "long time being prisoner" of this Holy Imam. And as result, they ignored and neglected His Excellency's dangerous Jihad (struggle).

In the biography of His Excellency, discussion on the several and unrelated events, emphasizing on the scientific, spiritual and sanctum of This Progeny of the Holy Prophet (Peace Be Upon Him and His Household), citing the occurrences of His family, companions and disciples, and also the scientific, and theological debates and suchlike others, these are lack and incomplete without considering His perpetual struggling route map in His 35 years of Imamate. With describing and explaining this route map, the all parts and components of His graceful life will correlate to each other and present an explicit, progressive and oriented picture where every phenomenon, incident and movement is meaningful.

Why does Imam Sadiq say to Mufazzal: talk to only trustful one about the matter of this youngster's Imamate? And why does say to Abd al-Rahman allegorically instead of clearance: the armor came set on the body? And why does introduce for close supporters like Safwan Jammal by hint and sign? And why does mention His son's name as the guardian after the names of four other persons while first of them is Mansoor Abbasi, then the ruler of Madina, then the name of two ladies, as after the death of His Excellency, a group of Shias' leaders did not know the successor of His Holy is the very 20 years old young? Why in the conversation with Haron stating calm and denying:

"حليفتان يجيء اليهما الخراج"¹

1. Al-Ihtijaj Ala Ahl al-Lujaj, Tabarsi, V 2, P 289. "There are two Caliphs in a country and people pay tax for both of them"

But at the starting address an influent ascetic man called Hassan bin Abdullah to come on to have cognition of Imam and introduce Himself as the obligatory obedience Imam i.e. the owner of the stage where Abassi Caliph has sit?

Why does order *Taqiyyah* (Reservation) to Ali Bin Yaqteen who was having a sublime post in Haron's government and one of the lovers of Imam, while haunt Safwan Jammal for giving service to the Caliphate setup and call him to cut off his relationship with Caliph? How and by which instrument does He bring about these links and relationships in the widespread realm of Islam among His lovers and supporters and establish such comprehensive networking?

Why Mansoor, Mehdi, Haron and Hadi, everyone in their own time of ruling, do intend to kill, imprison and exile? And why, as understood form some narrations, His Excellency did hide himself in the periods of His 35 years and go to the villages of Syria or some regions of Tabaristan because the Caliph was in chase of Him and He ordered to Him supporters that if Caliph asks me about any question, but say that we don't know Him and where is He?

Why Haron does glorify His Excellency in a travel of Hajj while in another travel order to imprison and chase and why does His Excellency, in the early time of Caliphate of Haran who chose the method of kindness and forgiveness and released Alavies from prisons, define Fadak as it includes all widespread realm of Islamic country as far as the Caliph said him allegorically: so, stand up and sit on my place? And why the behavior of this kindly Caliph after some years does become so harsh that he put His Excellency into prison and why with passing years in prison, the Caliph can't bear even His existence, and poison and kill Him?

These event and hundreds of other attentive and sensible same time unrelated and sometimes contradict to each other events in the life of Musa Bin Ja'far (Peace Be Upon Him) will become meaningful and correlated when we observe and regard the continuous chain of Imam from the beginning of His Excellency's Imamate to the moment of His martyrdom. This chain is route line of the Jihad and struggle of Imams' (Peace Be Upon Them) that was continuing in all 250 years comprising duration in

several forms. Its purpose were: first, explaining of pure Islam, correct interpretation of Quran and presenting a clear picture of Islamic knowledge, secondly, explaining the issue of Imamate and political sovereignty in Islamic society, and thirdly, endeavor and attempting for establishing the ideal society, realization the goals of the Holy Prophet of Islam (Peace Be Upon Him and His Household) and all over Prophets i.e. get standing of justice and equality, annihilating the idols in the scene of government, and giving the authority of regulation in divine successors and righteous slaves of God.

Imam Musa bin Ja'far has devoted this life in the way of this holy Jihad (fighting). Teaching, education, jurisprudence, narration, *Taqiyyah* (Reservation) and pedagogy all the them were for this purpose. However, it has some specific characteristics, so, his Jihad (struggle) get some specifications in appropriate with the time. Exactly likes other octet Imams from Imam Sajjad (Peace Be Upon Him) to Imam Hassan Askari (Peace Be Upon Him) that everyone or some of them, has his or their own specifications of time, so, they chose some special attitude in Jihad (struggle), and generally their life forms the fourth period of 250 years that it divides in some specific steps.

The Tireless Endeavour and Appealing to *Taqiyyah* (Reservation)

The life of Musa bin Ja'far is a wonderful and tremendous. First, the matter was clear for the close ones of Imam in His private life. Every one of His Excellency's close ones and specific companions knows that what Imam is attempting for and Musa Bin Ja'far Himself points out in His remarks, hints and secret works. Even in His residence, there was a special room He was and it was set such as the narrator –who is one of His intimates- says: I entered in, saw there were three things in Musa bin Ja'far's room. i.e. a brutal dress far from an ordinal relaxing cloth, this is our current term the dress of war, it was hung not wore, it is symbolic thing. Second one is a "hung sword" with ceiling or wall. Third is a "Holy Quran"¹. Just see what a symbolic and beautiful choice, in a private room

1. Bihar al-Anwar, V. 48, P. 100.

which is not in access of anybody, where you see a fighter's signs are observable. The sword indicates to the purpose i.e. Jihad. And brutal dress is the symbol of the instrument, i.e. revolutionary and martial brutal life. The Quran is sign of that this is our goal. We want to achieve a Quranic life through these instruments and we bear all difficulties, His Excellency's enemies also guess so.

Firstly, the life of Musa bin Ja'far i.e. His Imamate started on the most difficult of periods. I think that there was not any period more difficult than the time of Musa bin Ja'far after Imam Sajjad. Musa bin Ja'far got Imamate in 148 A.H after death of His father Imam Sadiq (Blessing and Peace Be Upon Him). The 148th year such year when *Bani Abbas* has left the time their first wars and interior disputes among *Bani Abbas* themselves. The great opponents who were threatened by Caliphate like Bani al-Hassan –Muhammad bin Abdullah Hassan, Abdullah bin Hassan and other children of Hassan who are all of them the member of rebellions against *Bani Abbas* – were oppressed and repressed. A lot of rebels and fighters who were killed by *Bani Abbas* put in a storage and depot when it is opened after Mansoor Abbasi's death, it became clear that they have killed a lot of personalities and persons and put their corpses and bodies in a place which became skeletons. Mansoor killed a lot popular and famous members of Bani al-Hassan and *Bani Hashim*, who were his how familiar and close, that became skeleton and bones. We he passed this situation, Imam Sadiq's turn came on. He poisoned Imam Sadiq deceiving. So, the Bani Abass did not have any other threat. In such conditions where Mansoor is ruling on the climax and culminating domination, the Imamate of Musa bin Ja'far (Blessing and Peace Be Upon Him), who is a fresh young and under full control, started. The danger was as measure that if anyone wants to understand who is the successor of Imam Sadiq for refer him, he could acquire Musa bin Ja'far difficultly and Musa bin Ja'far recommends them to be care and aware, because they understand that you listen to me and get knowledge from me, and have relationship with me, you will be killed, so be careful! In such situations, Musa bin Ja'far achieves Imamate and starts struggling.

Now, if you ask that when Musa bin Ja'far achieves Imamate, how did he start the struggle, what did He do, whom did he gather, where did he go, what events did happen for Musa bin Ja'far in these 35 years? But regretfully, I don't have any clear answer and this is what we get angry and sorrowful that when research on the history of early time of Islam, we don't have thing to say. Nobody has any methodic and compiled information about this duration of 35 years. For this reason, I say that it should be researched and written book. There are some scattered matters from which some things are understandable.

One of those things is that there were four Caliphs in the period of Musa bin Ja'far's Imamate in these 35 years who got Caliphate. One of them is Mansoor Abbas who was on ruling for the first 10 years of Musa bin Ja'far's Imamate. Then, his son Mehdi who was Caliph for 10 years also. After him, Mehi's son Hadi Abbasi who was the Caliph for one year. After that, Haron al-Rasheed who was Caliph for around 12 or 13 years, while Musa bin Ja'far (Blessing and Peace Be Upon Him) was preaching and calling for Imamate in these years. Everyone these four Caliphs carried down some troubles and pressures on Musa bin Ja'far.

Mansoor called Imam i.e. exiled or invited by force to Baghdad. Indeed, what I mention is some of those events and occurrences. When we look at the life of Musa bin Ja'far, we see that there are a lot of these events. One instance is such that Musa bin Ja'far (Blessing and Peace Be Upon Him) is carried to Baghdad, kept His Excellency under control and pressured on. The narrations say that His Excellency has been put in abundant difficulties. This was for once and we don't know how long? Once in the period of Mansoor approximately, His Excellency was carried to a point in Iraq called "Abjar" where He was exiled to. The narrator say that I met His Excellency and Imam said and did so and so. In the period of Mehdi Abbasi, He was carried at least once to Baghdad from Madina. The narrator says "first time" and it is clear that He was brought to Baghdad several times, and I guess this was two or three times (twice or thrice) in the period of Mehdi. He narrated: I met Imam and performed regret and sorrow, He said: don't get worried, I will return back fair, and they can't harm me. This was the time of Mehdi.

In the period of Hadi Abbasi, His Holiness was called to kill and murder, while a jurisprudent get angry of Hadi Abbasi and felt mercy on the grandson of Holy Prophet who is being under pressure such way, he mediated and interceded and Hadi Abbasi gave up. In the period of Haron, His Excellency was carried from Madina to Baghdad more than once, anyway there was once, His Holiness was carried and prisoned in several jails, one of them was in Baghdad He was turn in several jail and at last He was martyred in the jail of Sindi bin Shahak.

Just see, while Musa bin Ja'far was preaching Imamate and performing His duties and struggles, He was carried several times during the 34 or 35 years. In addition these, the Abbasi Caliphs of the era set trap and under-plotted to kill His Holiness. Mehdi Abbasi the son of Mansoor, when he got Caliphate, said to his wazir or special secretary, Rabei', to arrange and plan to annihilate and destroy Musa bin Ja'far. He felt that main and essential danger is from Musa bin Ja'far. As I said before, Hadi Abbasi, on the early or earliest time of his Caliphate, intent to kill Imam. Even he has written a verse, said: "the time is passed away when we used to indiffereniate about *Bani Hashim*, I have intent and determined to not leave anyone of you and Musa bin Ja'far will the first who I will annihilate and destroy." After him, Haron al-Rasheed wanted to do so and involved in the big crime. See on, what an adventurous life Musa bin Ja'far had!

In addition to that, there are small and unclear points in the life of Musa bin Ja'far. Musa bin Ja'far definitely would live in concealment, when He was living secret nobody knew where he is. On those time, the Caliph called people and investigated that did not you see Musa bin Ja'far and do you not know where he is? And the people expressed: not. Even Musa bin Ja'far said to a person – at it is narrated- they will call you and will ask about me that where you see me, then deny and refuse at all and say I did not see him. This person was prisoned to ask where is Musa bin Ja'far.

Just see whose life is suchlike man? A man who just delivers solvation of issues, expressed the Islamic sciences and does not have any concern with government, does not fight politically? If such way, then he would be under pressure. Even I read narration that Imam Musa bin Ja'far (Peace Be Upon Him) was escaping and living secret in the villages of Syria,

"وَقَعَمُوسِي بِنَجْعَفِرٍ بَعْضِ قُرَايَا الشَّامِ هَارِبًا مَتَنَكَّرًا فَوَقَعَ فِي غَارٍ"¹

(Trans: Musa bin Ja'far was in the some villages of Syria while He was escaping and secreting, the He entered in a cave)

We have narration that Musa bin Ja'far was not in Madina, but He was in the villages of Syria while the ruling setup was chasing Him and the spies were searching for Him, He was wandering in several villages with changed dress and strange. While he entered in a cave and a Christian was there, He debated with him. He doesn't neglect and forget His duties and rules of God that is the expression of reality, and in result of that debated, the Christian became Muslim.

This is the adventurous life of Musa bin Ja'far, you see how much this life is exciting and rhapsodic. When we look this life nowadays, we imagine that Musa bin Ja'far was a suppressed, silent and obedient man in Madina, while He was drawn through the officials , carried to Baghdad or Kufa in a place or Basra and prisoned there, the was poisoned and departed. That is all. But it was not so. Actually he was the man of long struggle and organized with a lot of supporters. Musa bin Ja'far had supporters and lovers in all over horizons of Islamic world, while His sinner cousin, son His paternal uncle, who belonged to the ruling setup, said: O Haron! Don't think that you are only one who is Caliph of Islamic society on the earth and people pay tax and levy. There are two Caliphs, one is you and another is Musa bin Ja'far. People pay tax and money to you, likewise they pay tax and money for Musa bin Ja'far. This is a reality. The cousin said this for malignancy, wanted to gossip, but it was correct. There were people in all over Islamic areas who have relationship with Musa bin Ja'far, but these relations were not at level as Musa bin Ja'far could apply for an open armed struggling movement.

This is the condition of Musa bin Ja'far's life, until Haron al-Rasheed got the ruling. When get Caliphate, there was not any opponent of Caliphate setup in Islamic society and he was ruling without any concern and angst, but the situation of Musa bin Ja'far's life and 7th Imam's preaching

1. Bihar al-Anwar, V. 48, P. 105.

network was such that the remedy and solvation of this matter is not so easy. Haron was so clever and politicized Caliph. One of his works was that he went to Mecca himself as Tababri, the famous historian, guessed either surely or presumably and said Haron al-Rasheed travelled intending to perform Hajj and secretly went to Madina to see from near what a being and existent Musa bin Ja'far is. To see how personality He has that the lot of information and sayings about Him, has lovers even in Baghdad? If we should fear from Him or not? Haron come and meets several times Musa bin Ja'far, these meetings are the most important on super-sensation and sensitive. One of them was happened in Masjid al-Haram apparently Musa bin Ja'far encountered as a strange to Haron and conversed with the bitter discussions and Musa bin Ja'far breaks the grandeur of Caliph in the presence of people while he don't recognized Musa bin Ja'far.

Then he came to Madina and met Musa Bin Ja'far several time that these are important meetings. I point out this measure for those who study, research and interested in these issues to go and work. What I said is just gesture, they should research on. One of the points is that Haron applied all those works which is must done for preempting on an opponent hone and real fighter and warrior; threaten, allurement, deception, he did all of these.

As you listened, when Haron came to Madina for first time, he praised Musa Bin Ja'far and respected Him. As you know the famous story of Ma'mont; we went Madina He was riding a mule, came and entered in the place where Haron sitting there. When he wanted to get off, Haron swore: He Excellency should be riding till my counter, so He came while He was riding. Haron respect Him and praised Him a lot even Haron ordered to take His pedal. It is interesting that is mentioned in very narration Ma'mon says: Haron, my father, used to give prize to everyone 5 and 10 thousand Dinars, but gave only 2 hundred Dinars to Musa bin Ja'far, while he asked His Excellency about Him, He said: ok, I have many children, and have a lot of difficulties and you know that my financial situation is not fair. The response of His Excellency to Haron is very interesting as I think. These responses is so familiar and understandable of us that how it is possible for a man who disclosed that his situation not good and difficult to pass and

etc., while he did not beg and humiliate. Anyone who did so can understand how is such response.

I know a lot of you have done normally during the tyrant regime and asphyxia and it is understandable completely for you. Anyway, when Imam completed His words, it implies that Haron should say: very well, here are 50 thousand Dinars for. But Haron gives only 2 hundred Dinars. Ma'mon said: I asked my father about this, why did you do so? He replied as its content is so that if I give that amount, He will mobilize and motivated the ready warrior of Khorasan and attack on me. This is what Haron took and he understood correctly. But some people imagine that His Excellency has gossiped. Not, it was the reality. There were a lot people and ready to fight accompanying Musa bin Ja'far. There are a lot of instances for that in other places in Non-Imams, when Imams upraise the flag of war, then others like Hussein bin Ali –the Martyr Fakh- prior to Haron. It was clear their actions illustrate this that How much power Imams have to gather people. So, Haron understood correctly.

One of the points which is talked to Imam Musa bin Ja'far is that you *Bani Hashim* i.e. Ali' Household (*All-e-Ali*) were deprived from "Fadak", now, I want to return back Fadak to you, just say where Fadak and what is it bound to return. It is clear that he is going to deceive to return Fadak as the right of Muhammad's Household (*Ahl al-Bait*) and justify himself in people's eyes. His Excellency says: Well, if you to return back Fadad to me, I figure out its limits and bounds. Starts to figure out the limits and bounds of Fadak. It encompasses the territories of the Islamic country of those days. This is Fadak. i.e. you think that we have dispute with you only on the a garden, with some accounts of palm trees (grove), it is credulity and idiotic. The problem is not for some palm tree (groves) or a garden, while what we claim is the Caliphate of Holy Prophet and Islamic Government. But the way through which imagined to deprive us at all was to grasp and snatch Fadad, so we insist on Fadak. What you arrogated is not the garden of Fadak that is not worthy, your arrogated the Islamic Society and Islamic Country. Musa bin Ja'far (Blessing and Peace Be Upon Him) mentioned a quad sides ant claimed this is Fadak, if you want

to give, just give this one. i.e. Musa bin Ja'far expressly propounded the issue of sovereignty and Caliphate.

"خذ فدكا حتي اردھا اليك"

(Trans: say me the bound of Fadak I will return back it to you.)

Limit (bound) and specify the Fadak, I will return back it to you. His Holiness first refuses, then said:

"لا آخذھا الا بمحدودھا"

(Trans: I don't take it except its bound and limits.)

If you give its original bound, I will take. Haron says: specify its bounds.

It is very interesting that the bounds whom Imam sees for Fadak. The bound is as:

"اما الحد الاول فعدن"

The first bound is the sea of Aden. Just see they are talking in Madina or Baghdad, first bound is the Aden, the endpoint of Arabia.

"فتغير وجه الرشيد"

Rasheed' face changed its color. (got angry)

"و قال ايھا"

(Haron said: surprising and terrific!)

"و قال الحد الثاني سمرقند"

(Imam said: the second bound of Fadak is Samarqand.)

"فاربد وجهه"

Haron became lour.

"والحد الثالث افريقية"

The third bound is Africa i.e. Tunisia.

"فاسود وجهه"

The face of Haron al-Rasheed became smudge.

"وقال هيه"

(Haron said: Wow! what claiming is this!)

"قال و الحد الرابع سيف البحر مما يلي الجزر و ارمينية"

His Excellency said: the forth bound is the islands and shores (beaches) and Armenia, it is Mediterranean and other places like that.

"وقال الرشيد فلم يبق لنا شيء"

“Al-Rashid said: then nothing remains for us”

"فتحول الي مجلسي"

Stand up and sit on my place.

"قال موسى قد اعلمتك اني ان احدها لم تردها"

(Musa said: I knew before that if I bound and limit it, then would not return.)

"فعند ذلك عزم علي قتله"¹

So, Haron intent to kill Musa bin Ja'far.

On this journey to Madina, Haron wanted to of assume and illustrate to be the familiar of Holy Prophet for the people who are seeing him, goes to the near of the grave of Prophet and says:

"السلام علي يابن عم"

Oh my cousin! Peace be upon you.

Does not say:

"يا رسول الله"

Oh the divine Messenger!

Suddenly Musa bin Ja'far stands in front of the shrine and says:

"السلام عليك يا ابا"

Oh my Father! Peace be upon you.

I.e. if the Prophet is you the cousin, then He is my Father. He destroys Haron's way of falsification.

Even the people rounding (representatives) Haron al-Rasheed felt that the existence of Musa bin Ja'far is the most dangerous for the Caliphate setup. One of supporters government was there standing, saw a man came riding a mule without any prompt and protocol i.e. without riding an expensive horse that was the sign of aristocrats, when He came, the people

1. Bihar al-Anwar, V 48, P 144.

gave him way to pass, I guess this held in very journey to Madina, asked how was he as the people prostrated for him even the proponents of Caliph opened a raw for this entering. Said he is Musa bin Ja'far. When he listened this, said: woes on this foolish nation i.e. *Bani Abbas*, how they can respect one who want to kill them and destroy and subvert their ruling. They knew very well that the danger of Musa bin Ja'far for the Caliphate setup is the danger of a great leader who has widespread knowledge, piety and divine slavery and competences that all people know Him such way, He has a lot of lovers and concerned ones in thorough out of Islamic world, He is brave as does not fear and horror from any power, thus, He speaks and discusses frankly against the apparent glory of Haron's domination.

Such a personal who is warrior, fighter, connected to God and trusted (relied) on God, has a lot of lovers in all over Islamic world and planning to practice Islamic system and government. This one is the most dangerous for Haron's ruling. Hence, Haron intent to remove this danger on the way, while he was a politicized man, so, did not apply at once and suddenly. First, he tried to do this indirectly, then see it is better to imprison Musa bin Ja'far may he could treat and deal by privileging or putting under pressure to accept or submit. So, he ordered to arrest Musa bin Ja'far in Madina as it does not harm and hurt the people of Madina and don't understand how is going on with Musa bin Ja'far. For this reason, they prepared two ridings and litters, one of them was sent to Iraq and another one to Sayria for putting the people in wandering. They carried Musa bin Ja'far to the capital city, Baghdad, and prisoned him for a long time. Probably but not surely, His Holiness was released once and arrested again. What is certain is that when Imam (Peace Be Upon Him) was arrested for the last time to kill Him in prison and did so.

The personality of Musa bin Ja'far inside of jail was like such an illustrative flambeau and cresset that clarifies all around. Just see this is the right. This is the Islamic intellectual movement and jihad relying on Quran that halts never ever even in the most dangerous conditions....And this is done by Musa bin Ja'far. There are a lot stories and narrations about this. The most interesting one is that Sindi bin Shahak, the famous jailer, as you

know the he was so strong and blowsy jailer, devotee and loyal towards *Bani Abbas*, their Caliphate and domination, who was the jailer for Musa bin Ja'far and he has prisoned Musa bin Ja'far in the very tough underground of his own home. The family of Sindi bin Shahak look in the prison from an outlet and hole, the style life of Musa bin Ja'far influenced them and it caused to the cultivation of the Household of Prophet (*Ahl al-Bait*)'s love and affectation in the heart of Sindi bin Shahak's family. One of the children Sindi bin Shahak by one or two races, named Kashajim is one of the dignified and eminent personals of Shia. He is one the greatest literates, poets and Shia majesties of his own time. It is written in the books that Kashajim al-Sindi was the offspring of Sindi bin Shahak.

This is the life style of Musa bin Ja'far who passed it in prison as such way. The officials came in to prison for several times to threaten, bribe in a push to make Musa bin Ja'far cheer, but His Excellency resisted with divine bestowed strength, reliance and grace. This resistance is what saved Qur'an and Islam until today. You have to know that our Imams' resistance caused for our having the real Islam. Nowadays, the Muslim and human generations get acquire Quran, Islam and the Prophet's tradition in books, either Shia books or the books of Ahle-e-Sunnat. If the irrefragable struggling of Imams (Peace Be Upon Them) was not during the 250 years, then, the pen and tongues by the wages and hires of *Bani Umayyah* and *Bani Abbas* would transform Islam gradually as there would not remain anything of Islam passing two centuries, there would not existence of Quran or remain but distorted one. These exalted flags, these illustrative flambeaus and these lofty minarets were what resisted and radiated the rays of Islam as the distorters of realities in the dark environment could not do anything. The disciples of Imams belonged to all sects of Islam not specified to Shia. Those who did not have the ideal of Tashayu', i.e. Imamate of Shia, lot of them were the disciples of Imams, they learnt Quranic Interpretation, and Prophet's Narrations and Traditions. These resistances saved Islam until today.

At last, they poisoned Musa bin Ja'far in the jail. The martyrdom of Musa bin Ja'far is one of the bitter stories of the history, even they wanted to simulate. In the last days, Sindi bin Shahak carried on some headmen,

chiefs and leaders in Baghdad to see His Excellency. And said them: just see He is fine, going well and does not have any trouble. His Holiness said there: "yes, but you should know that they have poisoned me." So, they poisoned Imam by few dates under the heavy anklet and chains on His neck, hands and feet. Thus the Holy Suppressed and Dear Imam's spirit fled to the Supreme Empyrean and embraced martyrdom.

Of course, they still would fear from the corpse and grave of Musa bin Ja'far. So, when Musa bin Ja'far's corpse was carried out of prison, they chant that this one was who has fight and struggled against the Caliphate setup. This was to overshadow and outshine the personality of Musa bin Ja'far. The environment of Baghdad was very unreliable and inconvincible as one of governmental penetrating personal Sulaiman bin Ja'far – Sulaiman bin Ja'far bin Mansoor Abbasi, i.e. cousin of Horon who was one of the aristocrats of *Bani Abbas*- came and saw that the situations is in trouble of solve. So, undertook another role and acting, that is, he carried Musa bin Ja'far's corpse and covered and got wore an expensive and precious shroud. Then brought His Excellency with respects to the graveyard of Quriash, what is knows now as "Kazimian (Two Kazims)" where is the holy shrine of Musa bin Ja'far is located near Baghdad. Thus way, the quit struggling and fighting life of Musa bin Ja'far ended.

The Fifteenth Chapter: Imam Reza

When Musa bin Ja'far was poisoned and martyred after passing years in the jail of Haron, the complete and widespread asphyxia was dominant on the comprehensive realm of Abbasi monarchy. In that controlled situation as one of supporters of Ali bin Musa (Peace Be Upon Him) said: "blood dropped (bleeding) from Haron's sword"¹, the greatest accomplishment of Infallible and Holy Imam was that He could save the tree of Shia from the harm of the storming event and does not let o His Holy Father's supporters to scatter and deprive. He saved, through a wonderful fabulous method of *Taqiyyah* (Reservation), His life which is the axis and spirit of Shia population, and continued His Imamate during the most powerful force of Abbasi Caliphs and during the complete and deep solidarity and stability of that regime. History though could not draw clearly sketch of the duration of 10 years of 8th Imam life in the era of Haron and 5 years after that of interior war (civil war) between Khorasan and Baghdad, but it is understandable with contemplation that the 8th Imam maintained in this duration the very longtime struggling of the Household of Prophet (*Ahl al-Bait*) continued in all eras and ages after Ashura with the same purposes and orientations.

When Ma'mon completed and won the war against Ameen on power in 198, and grasped the uncontested Caliphate, one of his planning was to solve the issue of Alavies. For this reason, he looked the experiences of all predecessor Caliphs which mark the increasingly deep power and expansion of that movement, and disability and lack of governmental

1. Al-Irshad of Mufeed, Translated [in Persian] by Rasool Mahallati, V 2, P 257 & 258.

power to eradicate and annihilate and even spot or limit it. He saw that the dominance and retinue (pomp) of Haron even by imprisoning and poisoning the 7th Imam in jail could not hinder and impede the rebellions and political, martial, preaching and intellectual struggles of Shias. He did not have the authority of his father and predecessors and in addition the civil wars of *Bani Abbas*, so he was feeling threats for the Abbasi monarchy, so he had to regard more seriously the danger of Alavi movement.

Perhaps Ma'mon was thinking as a realistic in evaluating the danger of Shias for his government. He guessed strong that the interval of 15 years after the 7th Imam's martyrdom until that day and specially the chance of civil wars, made Shia Movement readier than any time for upraising the flag of Alavi Government.

Ma'mon estimated brilliantly and cleverly and came up to encounter. For these evaluation and recognition, he invited the 8th Imam from Madina to Khorasan and proposed the obligatory succession (Wilayat A'hdi) to His Excellency. So this event, which is very rare or even matchless one in the long history of Imamate, happened.

Now we should stud on the event of succession (Wilayat A'hdi) briefly. The 8th Imam Ali bin Musa al-Reza confronted with a great historical experience and laid in a secret political combat whose victory or defeat could destiny Tashay' in this event. The opponent who has all kinds of innovation and facilities was Ma'mon in this battle. Ma'mon stepped in a field with flowering intelligence, strong and strict planning, and unprecedented comprehension and tact, as he won and could apply as he has planned, he would acquire surely the purpose and goal that no one of *Umavi* and *Abbasi* Caliphs could not grasp that till 40th Hijri year, i.e. Martyrdom of Ali bin Abi Talib, eradicate the Tashayu'

Tree and destroy and annihilate at all the opponent movement which like a thorn merged in leaders' eyes of arrogant Caliphates.

However the 8th Imam won by the divine given prudence and defeated completely Ma'mon in the political battle field whom carried himself, while not only Tashayu' became weak and poor or eradicated rather the 201st year of Hijri, i.e. the year of succession (Wilayat A'hd) of His Excellency, was the one of the most bounteous years of Shia history and Alavies struggles was inbreathed new. These graces were for the divine bestowed prudence of 8th Imam and wise method which was shown by the Infallible Imam in this trial.

To project on the face of this wonderful event, now we discuss with Ma'mon and Imam's planning in a short and brief expression.

Ma'mon was chasing some main and essential goals in inviting 8th Imam to Khorasn:

First and the most important of them was to convert the hot and bitter struggles of Shias to the calm and safe political activity. As I said before Shias had tireless and infinite struggles in the veil of *Taqiyyah* (Reservation). These struggles had indescribable influence in oversetting the stand of Caliphate with two properties and characteristics which were the oppression and sanctity.

The Shias relying on the two penetrating factors used to convey, in the heart and mind of their audiences, the Shiey thought interpretation and expression of Islam according the viewpoint of the Household of Prophet (*Ahl al-Bait*), so if they got a little ready to accept, then they made him inclined or believer toward their school of thought. Thus the circle and horizon of Sheiy thought spread increasingly. And oppression and sanctity would regulate and organize, relying on the Shiey thought in all period and places, the armed

uprisings and insurgent movements against the Caliphate setup.

Ma'mon wanted to uncover the hiding and veiling of this group suddenly and in single shot, and then transfer Imam from the revolutionary battle field to politics, thus carry down the well-performing Shia Movement whose factors of influence were hiding and secreting to zero point. By this way, Ma'man would grab the former two influent (effective) and incisive (penetrating) elements of Alavies Group. Because the group whose leader is the privileged person of Caliphate setup and the successor of omni-potent king of time and executing in country affairs is neither oppressed nor holy and saint. This planning was able to put Shia thought in the level of other beliefs and ideologies which have specific proponents and supporters in the society, and carried out from the level of an opponent thought even this is prohibited and hated one but ordinal people specially the poor and weak ones it is attractive and interrogative.

The second one is to offend the claim of Shia that the *Umavi* and *Abbasi* Caliphates are oppressive, and to legalize and legitimize the Caliphates. Ma'mon proved to all Shias, by this double decaying, that the claiming to be oppressive and illegal of the dominant Caliphates which was the one of main beliefs of Shias, was something emanated from feeling weak and inferiority, because prior Caliphates were illegitimate and tyrant, then the Caliphate of Ma'man as their successor would be illegitimate and oppressive. And as Ali bin Musa al-Reza, with entering in the system and accepting the succession of Ma'mon, recognized legal and legitimate that, then, ther other Caliphs are legitimate but it is contradicts with the claiming of Shias. Through this action, Ma'mon not only would get the legitimization of his own and his predecessors' government from Ali bin Musa al-Reza, but

rather was destroying also the one of basic beliefs of Shias that the former governments were tyrant and oppressor.

In addition to this, the claiming of Shias that their Imams have piety, asceticism and disregarding this mortal world would be annihilated. And assumed that His Excellency has piety when he does not have any access to the world, but now when the doors of mortal paradise is opened for Him, He hastened towards that and pleased and profited like others.

The third purpose was that Ma'mon this way would control on Imam who was the canon of struggling and combat, and carried in his domination else Imam all Alavi leaders, disobedient ones and warriors. This was a great success that no one Ma'mon's predecessors of *Bani Umayyah* and *Bani Abbas* could acquire and achieve.

The fourth goal was that to put Imam, who was a public element, climax of wishes and source of question and complains, in the domination of governmental officials, then it would eliminate slowly their being publics, and put distance between Him and people and them between Him and people's affectations and loves.

The fifth purpose was that Ma'mon would achieve spiritual prestige and status. It is natural that people of those days would praise him for nominating an offspring of the Prophet, and spiritual and holy person as his successor, and depriving his brothers and sons from this advantage. It was forever that when the believers neared to worldly-minded (greedy) ones, it reduces their prestige and it increases the respect of another side.

The sixth purpose according to Ma'mon supposition was that Imam would become the justifier of Caliphate system. It is obvious that if a person, with the culminating level of science and piety having the matchless respect and

popularity as the offspring of Prophet, would undertake to justify the events held in the Caliphate system, then, no one of any opposite songs could object on the dignity of that system, and it was strict fence and veil to justify and cover (hide) all errors and dirties of Caliphate system.

Ma'mon had other purposes else.

As it is seen that this planning was so complicated and entangles that surely no one other than Ma'mon could lead and guide that. For this reason, Ma'mon's close friends and relatives were unaware of its dimensions and sides. It assumed from some historical accounts that even Fazl bin Sahl, the Wazir (minister or consultant) , commander in chief and the closest one of Caliphate system, did not have any information about the reality and content of this planning. Even Ma'mon, for saving and secreting his purposes in this complicated planning from any kind of strike, would forge stories as the reason and motive, and preach them among the mob.

Indeed, the planning of Ma'mon had an enormous maturity and depth, but in another side of war was Imam Ali bin Musa al-Reza. So, despite Ma'mon's satanic and extraordinary intelligence, his ripe (mature) and comprehensive planning was overset to ineffective and toy motion by Imam Reza. Nevertheless, Ma'mon, accepting that measure of planning and mega investment in this way, not only got any benefit but rather his planning worked against himself. The arrow which targeted the credit, respect and claims of Imam Ali bin Musa al-Reza, attacked on himself, as passing a short term he was obligated to renunciation and ignore his all plans and choose the method which was chosen by his predecessors against Imam, i.e. "assassination and killing". Ma'mon, who tried to be a holy, justified and wise Caliph, at last downfallen himself in the dustbin where all prior Caliphs

to him were dropped, i.e. rolled and slipped corruption (moral misbehaving), abusing, regalement a revelry with brutality and priding.

Tearing the veil of hypocrisy covering Ma'mon in 15 years after the succession has numerous effects. We mention some instances, like giving the position of chief justice to a lecher, rake and reveler body like Yahya bin Aksam, accompanying and sitting with his singer uncle Ibrahim bin Mehdi, entertaining the dancing and drinking party in capital center in Baghdad, and ...

Now we explain the planning and prudence of Imam Ali bin Musa al-Reza in this event:

1- When Imam was called from Madina to Baghdad, it filled the condition of Madina of His reluctance and discontent as ever one who was close to Imam believed that Ma'mon had made of his home way with bad intent. Imam conveyed his suspension towards Ma'mon as possible as to everyone. At the farewell of Prophet' shrine and His family exiting Madina and performing Tawaf of Ka'ba for pay farewell, cleared for all by His expression and behaving in the form of Dua and tearing that this is journey of His death. At first moments of this journey, the hearts of all those, who should be optimist towards Ma'man and pessimist towards Imam for accepting Ma'mom's propose, became full of enmity for Ma'mon who was distancing brutally between them and their Imam and carrying Him towards the shamble.

2- In Merv, when Ma'mon proposed the issue of succession, His Excellency refused and unless Ma'mon expressly threatened to kill His Holiness, He did not accept. This matter is publicized that Ali bin Musa al-Reza has not accept the succession and prior it the

Caliphate until Ma'mon insisted and stressed. The officials, who don't know precisely what Ma'man going to do, publicized the refutation of Imam clumsily even Fazl bin Sahl expressed among the agents and officials of government: I did not see yet the Caliphate such wretch, because Believers' Leader (Amir al-Mumineen) proposed and presented to Ali bi Musa al-Reza and He refused and denied.¹

Imam used every chance and said that this position and responsibility is giving perforce and I was threatened to kill if I refuse succession, so I accepted. It was natural that this saying scatters such a wonderful phenomenon and everyone, on those days and after, understands in Islamic country that Ma'mon who get war for several years only for his disposition from his brother's succession, killed thousands of people including his brother Ameen and turned his brother's head in cities for his own fierce, such man nominates Ali bin Musa al-Reza as his successor who ignore succession and does not accept it without any reluctance and threatening. When we compare between the planning of Ma'mon and prudence of Ali bin Musa al-Reza, we comprehend what is contradicts with for whom Ma'mon has invested and planned.

3- Nevertheless, Ali bin Musa al-Reza accepted with these conditions an terms that He would not interfere in any affair of government, not deal with the war, peace, disposition, nomination and executing

1. Al-Irshad fi Ma'rifat Hujaj Allah Ala al-Ibad, V 2, P 260:

"فَمَارَ أَيُّنْجِلَافَةَ قَطُّ كَانَتْ تَأْصِيْعَمِنْهَا إِتَامِيرَ الْمُؤْمِنِيْنَ تَفْصِيْ مِنْهَا وَيَعْرِضُهَا عَلَى عَلِيِّ بْنِ مُوسَى وَعَلِيِّ

بْنُ مُوسَى يَرُفُّهَا وَيَأْبَى "

affair. Ma'mon would imagine these are bearable for the current timing of starting, and after passing some time, he would be able to drag Imam to the scene of Caliphate's activities, so he accepted the conditions. It is explicit that in case of realization of this term, his planning would be a mirage and would not fulfill his most of purposes. While Imam has the name of successor and inevitably had the facilities of Caliphate setup, pretended that he is the opponent and demonstrated towards that, because He did not do any order, prohibit, undertaking any responsibility, accepting profession and duty, and defense, and naturally not justification for the governmental actions. It is clear that if he is part and organ of the setup with such authority, then he could not be able to ignore all over responsibilities, while he would be sincere and proponent. Ma'mon felt this deficiency very well and finishing the planning of succession, despite the former contract, tried several times to drag Imam to the governmental professions with frauds for break the negative political attitude of Imam, but Imam frustrated cleverly, every time, his sketch.

4- The main utilization of Imam from this event is more important than the former, that Imam with accepting the succession, performed as such thing was matchless in the history of Imams' life from the ending of the Household of Prophet (Ahl al-Bait)'s Caliphate in 40th Hijri to that date even until the end of Caliphate and that is to make flagrant the claiming of Imamate of Shiaism thought in all over the comprehensive territory of Islam, tearing the thick veil of Taqiyyah (Reservation) and broadcasting the message of Tashayuh' to all Muslims. The great tribune

of Caliphate came in the control of Imam and delivers some messages as loudly as possible what were not said to anyone except closest ones and supporters in Taqiyyah (Reservation) and secreting, and delivered them using the normal facilities of those days which were only in the control of Caliphs and very closed to them.

The debates of Imam in the assembly of scholars and presence of Ma'mon where He has presented and propounded the strongest arguments of Imamate, the letter of "collections of principals and rules (Jawami' al0Sharia'h)" where Imam wrote all theological and jurisprudential main subjects of Shia to Fazl bin Sahl, there is a popular letter on Imamate written in Marv for Abd al-Azeez bin Muslim, there a lot "Laudatory Poems (Qasaed)" which are song in praise of His Excellency on the occasion of succession and some them like Da'bal and Abu Nuas' ones were used to counted as the one of them magnificent "Laudatory Poems (Qasaed)"in Arabic Literature, all of them illustrate the great success of Imam.

When the news of the succession of Ali bin Musa al-Reza was publicized in Madina or perhaps in a lot of Islamic cities in that year, the characteristics and virtues of His were said and expressed. The Household of Prophet (Ahl al-Bait) whom were been abusing frankly for 70 years and no one was brave enough to express Their virtues, but right now They were being remembered with dignity and respect, Their lovers were inspirited and strengthened for this event, the unaware and in-differed ones start to know and got tendency towards Them, Their swore enemies felt weakness and defeat, and the Shia thinkers and

narrators expressed in the great lectures and public places what they would not talk except in privacy.

5- While Ma'mon wished to have Imam separated from people and he wanted through this separation at last as an instrument to cut off the spiritual and emotional relationships between Imam and people, but presented Himself in every chance in the access of take relationship with people. Despite the fact that Ma'mon choose consciously the route of Imam from Madina to Marv as the famous cities to love the Household of Prophet (Ahl al-Bait) like Kufa and Qom would not lie in this route, Nevertheless, Imam passing the determined route used from any chance to establishing new relationship with people. He delivered the Verse of Imamate in Ahwaz, while in Basra presented Himself forward the loving hearts which were unmerciful toward Him, in Nisahpor He delivered the monumental narration of "Golden Chain" forever and showed miraculous signs also, and did not give up any chance of preaching and guiding people. In Marv as the main accommodation and Caliphate center, in any chance got, He used to cut off the fences and bounds of the governmental system to be presence in the mob of population.

6- Not only the insurgents and rebels of Tashayu' were not encouraged by Imam to keep silence and adoption, but there are evidences which represent Imam new place encouraged them, and in result, those rebels who used to pass most periods of their life in the hard-crossing mountains and remote (hard or inaccessible) habitations with the difficulty and hardness, right they were respected and glorified by the representatives of government in different cities on

behalf of Imam's patronage. The disagreeable and bitter-tongue like Da'bal who had never pleased any Caliph, Wazir and prince, and never serviced for their system, never let any sub-obedient and follower of Caliphate safe from his bitter tongue, and for this reason, lived under the chasing and searching (investigating) of governmental officials, have no place to stay (for security), used to be wanderer and escaping in the cities and habitations, such a man could see his Imam and beloved leader, and writes for His Excellency the most popular and eloquent Qaseedah which is the proclaiming chart of Alavi Movement against Umavi and Abbasi Caliphate systems and his poem was publicized in a short term to all over Islamic world as at his returning from the presence of Imam, listen the very poem from the chief of freebooters in the way. Now, we look once again at the general situations of this mysterious battle whom was settled by the innovation of Ma'mon, and he dragged Imam Musa bin Ja'far towards that field for some motives and purposes.

One year after announcing the succession, the situation was thus:

Ma'mon has given unlimited facilities and respects to Ali bin Musa, but everyone knows that this Highness Successor does not interfere in any governmental affair and as He refutes all what is related to Caliphate setup and anyone knows that He accepted the succession with this term to not do anything.

Ma'mon has praised Him either in the text of order or his other expressions and remarks for having virtues, piety, holy dynasty and supreme position in science. And He is known now one who is respectable

and glorify, and deserving Caliphate one who has more suitable and qualified than the current Caliph in age, science, piety, relation with the Prophet, by people whose some have listened just His name or even some other did know at this measure, and perhaps a group cultivated hatred with him forever. Ma'mon not only, by His presence, could not make Shia opponents and warriors optimist and dissuade their attacks and bitter towards him and his Caliphate, but rather the existence of Ali bin Musa became the cause of their security, confidence and inspiring. The name of Ali bin Musa by blaming the greed of mortal word, and love of post and position, not only does not lose its popularity and fame in Madina, Mecca and other important cities, but rather it caused to add the apparent glory on His spiritual dignity and respect, and the exalters started to praise His infallible and oppressed fathers' dignity and spiritual majesty. In short word, Ma'mon not only did not acquire any victory in this game but rather lost a lot of things and waiting to lose else ones. On this point, Ma'mon felt of defeat and lose, and then intent to dispense this huge error and mistake, and felt to need, after these measures of investing, for choice the very method –i.e. killing and assassinate- which was chosen by his oppressor and sinner predecessors to confront with their disagreeable (irreconcilable) enemies -i.e. Imams of the Household of Prophet (Ahl al-Bait)- of Caliphate setup.

When Aba al-Salt mentioned this news for Imam, His Holiness said:

"O my God! Oh the creator of heavens and earth, You are the evident that neither me and nor anyone of

Fathers said such thing forever and this one of aggression they do against us."

Arranging the assemblies of debate with anyone whose had at least expect to defeat Imam, was also the one of very plans. When Imam defeated the debaters of different religions and sects in the presence of public and it caused to spread wherever His scientific fame and strict demonstration, Ma'mon applied every theologian and dialectical expert to the assembly, may one of them could carry Imam down. However, as we know that as he continued establishing the debates, the scientific power of Imam would become clearer and Ma'mon more deprived increasingly.

What I said here is a glimpse on the one of main chapters of the Imams of the Household of Prophet (Ahl al-Bait) [Peace Be Upon Them]'s 250 years old political biography. I expect that the researchers and scholars of early centuries of Islamic History will endeavor on its clearing, explaining and researching as more as.

The Sixteenth Chapter: Imam Jawad, Imam Hadi and Imam Askari
Comprehensive Organizational Endeavor in Order to Have a Long Term Schedule

Imam Jawad like other infallibles Imams for us he is role module, mentor and sample to follow. The short life of this competent servant of Allah ended in jihad with infidels and arrogance. He was appointed as the leader of Islamic nation in his youthful age, and in short years he had an extensive jihad with the enemies of Allah, in such a way that at the age of twenty five, that is at his youthful age, his presence was not endurable for the enemies of Allah, and he was poison to become a martyr. The same is our other Imam (A.S) with their jihad any one of them added a page of history full of proud to Islam. This greatest Imam also practice jihad in any important aspect of Islam and thought us a very big lesson. That big lesson is that when you are faced with hypocritical powers and insincere, we must be prepared to agitate people's awareness against powers. If the enemies unequivocally shows his enmity, and if it is not a claim and insincerity, is easy to deal with him. But if the enmity is like the one of Ma'mon Abbasi, his face shows holiness and supporter of Islam, his identification by the people is a problem. In

Our time and in all historical periods, the powerful men has tried to use hypocrisy and trickery methods, whenever they cannot stand face to face to the people. But Imam Ali ibn Musa Rida and Imam Jawad (A.S), they put a lot of effort to remove this hypocritical and fabricated mask from the face of Ma'mon and they succeeded. **1359/7/18**

These greatest men are modules and emblems of resistance, great man is the one within his short period of life, who can confront and expose fabricated and insincerity

of Abbasid caliphate – Ma'mon -, and He never took a step to retreat. And he endure all the difficult condition, he withstand and resisted all possible methods of war. He was the first person to found matters related to freedom in the presence of Ma'mon Abbasi, with scholars, preachers and guiders. He talked about the most accurate issues and proofed, then proofed his priority and rightfulness. Free discussion is freedom inherited from Islam, free discussion during the time of Imams was common. During the period of Imam Jawad through his Excellency it continued in the same way. **1360/2/25.**

In the fight between Imam Hadi (A.S) those caliphates during his Era, the one who became consciously and openly victorious was Imam Hadi (A.S). During the Imamates of this greatest Man six caliphates came one after the other and pursue to hell. The last person of these caliphates was Mutaz will killed Imam Hadi (A.S) and died after that in a very short period. This caliphate normally dies a humiliated death, one is kill from the hands of his son, other from the hands of his nephew and in this sequences the Abbasid descendants was torn apart to perish, and that is opposite to Shia.

Shia during the time of Imam Hadi and Imam Akari, under those hardships was able to spread day by day and strengthen.

Imam Hadi (A.S) was forty two year and He lived samura twenty year out of forty two. In samura he had a farm, work at live his life there. Samura was a real solders camp, and was firmly built so to get the Turkish certitude closer to themselves. - I mean our own Turkish people from Azerbaijan and other places, - you should not make mistake that this Turk was brought from turkey, Samarqand, and this religion of Mongolia and eastern Asia to be confine in

Samura. This minority newly converted to Islam. They were not having knowing about the

Imams and the believer and new nothing about Islam. Because of this reason they used to confront people and they had difference with Arabs - Baghdad - . In the same town of Samura the minorities who were control where gathered by Imam Hadi (A.S) and guided them. Through these people the message of Imam overwhelm throughout the Islamic world – by correspondence - . These turn into Shia number of channels in Qum, Khorasan, Rai, Medina, Yemen and the faraway place were able to spread the message of Islam. And were able days after days to increase the number of people who were embracing this school of thought, Imam Hadi was able to do all these under the watchful eyes, wild sharpen swords and the shedding of blood by the same caliphate, and Imam did all these upon all that hardship. There is a famous narration about the death of Imam Hadi (A.S) which can be understood from its sentences that in the city of Samura some Shia who can be guided were brought together. In such a way that they were not known by the security of the caliph, and if they to be known all of them could be killed. Because these groups where very strongly built so the security of the caliph was not able to identify them.

One day of jihad of these greatest men, - the Imams (A.S) – impacted the world for so many years. One day of their holy lives is like a group of people who worked for so many years impact the society. These greatest Men, this is how they preserved the religion, otherwise the religion that is headed by Mutawakil, Mutaz, Mutasim and Ma'mon, and its scholars people like Yahya bun Aktham, upon being part of the caliphs government, they themselves where famously ranked as number one corrupt and insincere personalities. They do not deserve to live and they must end up in those

cruelty days everything would ended. These jihad and strives of the Imams (A.S) was only for preservation Shiites but Quran, Islam and religious science was preserved. That is the qualities of pure and sincere of the divinely appointed Men. If Islam were not to be having who tightens their belts, it would have being impossible for after thousand two hundred, three hundred years then it revive, and call for Islamic awakening. The satanic whispering must go away, if Islam were not having people who are to teach these greatest sciences and put them into the minds of mankind after the Holy prophet, all the knowledge could vanish. It would have finished and nothing would remain. And if it would have remained there would have not be any thought remain. Like Christianity and Judaism today which do not have any of its original thought. As Quran remain accurately, the traditions of the Holy Prophet remain accurate, and as all these rules and sciences remain accurate, And Islamic sciences after thousand years to be able to stay on top of human sciences and proof itself was not a natured work. It was unnatured work done by hardworking. Along this biggest path, there was physical assault, imprisonment and executions, which were regarded by this greatest men as nothing.

There is a narration about the childhood of Imam Hadi (A.S), when Mutasim in the year two hundred and seventeen of lunar calendar, Imam Jawad was brought from Medina to Bagdad two year before his martyrdom. Imam Hadi (A.S) was six year at that time, He stayed in Medina with his family. After Imam Jawad (A.S) was brought to Bagdad, Mutasim asked the about the condition of his family, and when he heard that the eldest son of Imam Jawad – Ali ibn Muhammad - is six years old. He said (Mutasim) He is very dangerous and we must think of how to deal with him. Mutasim ordered a person who was closer to him to go from

Bagdad to Medina to found someone who is enemy of Ahlul-bayt, and put Imam Hadi to his custody. So to act as a teacher of Imam Hadi (A.S) and teach him how to become the enemy of his own family and according to the perspectives of caliph. This went from Bagdad to Medina and one of the scholar of Medina known as al-juneidi, who was among the enemies of Ahlul-bayt, – in Medina during those days there was scholars like that - , was assigned to this job and was told: I want you to train and bring up this child. Do not allowed him to him associate to someone and bring him up in way we want it. The name of this man is – Al-juneidi – recorded in history. Imam Hadi (A.S) – as I said – was six years old at that time, and at this age He took the leadership, who can resist that pressure.

After some time one who was the member of the ruler saw al-juneidi and asked him about a child who is in his custody. Al-juneidi said: a child? Is this a child? When I explained to him one topic about morals He (A.S) will explained to me many topics about morals that I benefit from it. These Imams (A.S) where did they lean? At times when He (A.S) wanted enter in the room we asked him to recite one chapter from the Holy Quran before you enter. – Just for disturbances – He (A.S) ask them which chapter should I recite. Then I said a big chapter like al-umran. He (A.S) recite and explain to me the difficult part of it. They are scholars, memorizers of Quran and scholars of commentary of Quran. A child? The relationship of this child -

It appears like a child – but He is man of Allah (and we gave him the prophethood at childhood.¹). He (A.S) continued with this teacher and the teacher became one of the sincere Shia of Ahlul-bayt.

1. Quran, 19: 12

"شد غلامی کھا آجو آرد آجو ی آمدو غلامی برد" ^{1, 2}

Victory was with them in all field and they have never defeated any point. Deble was bad towards the Abbasid caliphates, with his poems was able to confront them and recorded their cruelty in history. He had some poems about Mutasim in which he said we read in books that Abbasid have seven caliphs and now they are saying that is eight caliphs. Where is eighth one? He is like the people of the cave. Their eighth one was their dog. Then he said – dueble – where are you and where is that god? That dog do not have any sins against Allah and you from head to toe is full of sins. **1383/5/30**

Imam Hadi was taken from Medina to Samura to be under their closest watchful eye but this could not benefits them. If you take a look of the conditions of these three Imams (A.S) in a book known as –Manaqib – and other books², if will found out that during the time of these greatest Imam (A.S) there were Shia channels related to each other. A lot of these occurred during the time of Imam Baqir, and Imam Sadiq in faraway places in the world. They used to send letters and money also received commands from the Imams. Upon being under restriction Imam Hadi (A.S) was loved by the people in Samura. All the people respected him and there was no humiliation from these people. After the death of Hadi (A.S) and also Imam Askari (A.S) the whole township was destabilized. These are where the rulers became aware that there were something secret connections with the people so they must found it and destroyed it. Then the rulers understood the meaning of Holiness. Mutawakil took Imam to a bear bar just to tarnish his image, Ali ibn Muhammad,

1. Gulistan Saadi, Chapter: 3

2. Manaqib al- Abitalib. V. 4, P. 337- 447

Ayashi, and Basatsharab who were visitors of Mutawakil were among the gathering. All were expecting how this rumors will spread.

Imam looked at scene like resistant person and withstand these conspiracy. Imam went to the palace of Mutawakil and turn this alcoholic gathering into spiritual gathering. By speaking the truth and saying of poems Imam overcame Mutawakil. It was in such a way that that at the end of his world Mutawakil

Stood up brought good perfume to Imam and with respect saw him off. Imam told him that – you are imagining that death will never come to you at where you are sitting? – This is how death threatens the life of Mutawakil and took his life. And Imam changed the face of the palace totally before leaving. In a combat which its beginner was caliph who was strong hard and the other opponent, a defenseless youth, appeared to be weaker, was able bring in psychological war. A war in which swords and arrows were useless. If we were presence we would have not been able to do this work. Is Imam who can analyses the situation and speak in such a way that He will not upset the caliph. For example it was possible that Imam could have stood up and pull down all the cups containing alcoholic drinks. This would not have been good reaction and no good result would have come out of that, Imam rather acted in a different manner, and this dimension of the matter is every important.

We must pay attention to this point in the lives of Imams (A.S) that these greatest Men, they were in conflict always. The conflict which have political motives because the one on top of government also claim to be religious man, and take religious slogans into consideration. And sometimes accepts the views of Imam about religion, for example like stories you head about Ma'mon who appeared to accept what Imam

said. Meaning sometime they do not have problem to accept the views of jurisprudent. The things which were causing the conflict and confrontation for Ahlul-bayt is that they regard themselves as Imams. And were saying that we are the Imams (A.S), and this was the biggest conflict with the ruler, because whoever was ruler also regard himself as Imam and leader. They were seeing all the Quranic witnesses and signs which are compulsory for Imam present in this Imam (A.S) but they were lacking it. So the presences of Imam was a threat to the government, because the ruler were just making a claims confronting the Imam. But Imams (A.S) also stood like mountain with high spirit to fight this conflict. It was obvious that in this conflict, knowledge, jurisprudent, moral and attitudes possessed and published by the Imams could not ended. Training of many students and having connections with Shia increased day by day. These things maintain Shia. You just take an example of a building with two hundred and fifty years of governance in it. It obvious that nothing will remain from this building. Without any renovation all the building will be demolished and vanished. But look at what is the news today where Shia has arrived today.

This point must carefully seen from poems recited about Imam Sadiq, Imam Hadi and Imam Askari (A.S). They were fighting and they lost their lives in this fight. This was a path towards a clear ambition and it will continue. Sometimes some retreat, other took another direction but all our ambition is one. These greatest Men (A.S) from Imam Husain (A.S) who founded the pillars was more successful, because after the martyrdom of Imam Husain – people abundant their religion except three of them – no one remain. But when you look during the time of Imam Hadi (A.S) all the Islamic world within the hands of Imam (A.S), if the

Abbasid caliphates were surprised and even do not know what to do, they turned to Shia.

One of the Abbasid caliphates wrote a letter to give a command that Ahlul-bayt must be mentioned during sermons, by saying that they are righteous people. This letter is recorded in history and it was written. The minister of palace hasten to the caliph and said: what are you doing? He was courageous to say that Ahlul-bayt is not the righteous but he rather said: now in the mountain of tabristan and other places some rising up with the slogans of Ahlul-bayt. If this news is spread everywhere that time soldier could be formed and turned against you. The caliphs understood that is was truth then said: some part of the letter should not be published, this means that they were afraid of losing their powers of governance. Even if they were believer this powers and imperialism would prevent them to be true believers. **1380/6/30**

These greatest Men upon being an alien for long time, this is reality, far away from Medina and families and also far away from usual environment. But besides this, about these three Imams (A.S) – from Imam Jawad till Imam Askari – there is another point and that is, however we are heading further towards the end of the Era of Imam Askari (A.S), this strangeness increases. The influential areas and broadness of Shia during the time of these three Imams (A.S) could be ten times compare to Imam Sadiq and Baqir (A.S) and is something wonderful. May be the reasons were that because these were under pressure and restriction, it was the root cause. After

Imam Rida (A.S) moved towards Iran and settle in khorasan, one of the incidence that is this, may in the calculation of the eighth Imam (A.S) this incidence where not present. Before that separated everywhere but without

links to each other, hopelessness, lack of vision and with no any hopes. The government were present everywhere, and the heart of this was Harun with powers like Pharaoh. The Imam who was heading towards Khorasan and through his way, was a person who appears and pass by the people with full of, knowledge, greatness, inspirer, truthful and lightness. After all people have never seen a person like Him before, how many people would have been able to move from Khorasan to Medina to meet with Imam Sadiq (A.S). But in this long way every places people were able to see Imam from close range. What a strange it was, as if they have seen a person who is prophet. That outlook, spiritual greatness, honesty, morals, faithfulness, spirituality and broad knowledge. – Whatever you asked and whatever you want is in his hands, things that people have never seen – these caused instability.

Imam arrived at Khorasan in the city Maru and Maru was the capital that occurs in turkmastani today. After one or two years He became a martyr and people became bereaved. The arrival of Imam – was a signs that portrays Imam as things that people never seen and heard -. And the martyrdom that greatest Man – was gather a wonderful bereaved – in fact all the atmosphere of this region was put within the disposal of Shia. Is not real that everybody became shia, but all became the lovers of Ahlul-bayt. In this atmosphere the Shias were spread to work. You see the Ashariya suddenly found in Qum, why did they come? The Asharis were strangers, when they heard about this – Imam Rida – they came to Qum to build centers and propagate Islamic thoughts. In the city of Rai people like Kulaini rise up. Someone like Kulaini from the beginning was not supposed to stand up. There must a circular place for Shia for gathering places. There must be an atmosphere for beliefs so to be able to bring up the young

once with this qualities to be like Kulaini. After that this movement continued.

When you look at sheikh Saduq¹, up Harat and Khorasan and different places he want for compilations of narrations for Shia. This is very important, the narrators of Shia in Khorasan what were they doing? Shia narrator in Samarqand what were they doing? Who was in Samarqand? Sheikh Ayashi Samarqani². Ayashi Samarqandi was in the city of Samarqand, and it was said that: - (in his house in which he was hotbed For Shia and scholars³) - . This is in the explanations of sheikh Kashi⁴, and he himself was from Samarqand. So the movement of Imam Rida (A.S) and after his oppressive martyrdom, He laid foundation for this atmosphere to remain in the hands of Shia. And the other Imams also built and benefit from the foundation. The correspondences and up and down movements that was going on was not occurring normally. All was going on at the blind side of the security men, and if it could have been

1. Abu Ja'far Muhammad ibn Ali ibn Baabaweihi Qummi known as Sheikh Saduq. He as among the scholars and jurisprudence of Shia in the fourth century. He was born in 306 lunar calendar in Qum. His valuable book –man la yahdurus Faqih which and the second book among the four books of shia is also among his works. This highly jurispudent died in the year 381 in the city of Rai.

2. Muhammad ibn Masud Ayashi Samariqandi is among the populous scholars and commentators of shia who lived with the end of fourth century.

3. Rijal najashi, p. 372.

4. Muhammad ibn Umar ibn Abdul Aziz known as Sheikh Kashi and tittle with Abu Umar. He was among the famous faces in the middle of the first part of the fourth century and among the well-known scholars and in Hadith.

exposed arrest will be done and hand and legs cut off. For the example the harshness deed of Mutawakil and his prevention of people to go Karbala, could he have allowed people to send their matter to Imam easily? And then allowed people to get their answers? Or could he have allowed any links between the people and the Imam? These tell us about the big channels and networks of this greatest Imam used to propagate Islam.

After Imam Rida until the martyrdom of Imam Askari (A.S) incidence like this occurred. Imam Hadi and Imam Askari (.s.a) in the town of Samura they were camped like soldiers, - Samura was not a big town as such, it was a newly built capital that (Surra man ra'a¹). Dignities, elite and the governmental official and some few ordinary people who were seeking for some assistance were gathered in his town. The Imams were able to link to the whole Islamic world. When we look at the angles of the lives of Imam we will understand what they were doing. So they were not only explaining the Islamic rules of prayers and fasting or purity and diets. They stood in the same position with Imam, – with same meaning of Islam - And speak to people. According my view this angle must considered beside other angles. You have seen that Imam Hadi (A.S) was taken from Medina to Samura in his youthful years. – Fourth two years at age – and was murdered to became a martyr, or Imam Askari (A.S) became a martyr at the age of twenty eight. All these show the biggest movement of the Imams (A.S) and Shias and the companions of these greatest Men throughout the history. Upon all cruelty of the caliphs, which was harsh and heard in its deed, at the same the Imams (A.S) was so successful in

1 it pleases who sees it

their ambitions, justified that being in foreign land and attained this greatness. **1382/2/20**

At any time the relation and links and increments of Shia associations of throughout the Islamic world, was not like the Eras of Imam Jawad, Imam Hadi and Imam Askari (A.S). The presence of representatives and entrusted people, and stories that are narrated by Imam Hadi and Askari (A.S). – For example someone brought money to Imam, and Imam instructed what to do with it – it shows that upon these two (Imam Hadi and Askari (A.S)) being sentenced in Samura and put in a solders camp, they were able to spread Shia. And before them was Imam Jawad and Imam Rida also played different role to linked with the people to spread Shia, and this role was present even before Imam Rida. But presence of Imam Rida in Khorasan increased the effectiveness of this kind of methods. **1384/5/18**

Our Imams throughout this two hundred and fifty years, - from the day the holy prophet passed away till the death of Imam Askari (A.S), two hundred and fifty years - they suffered a lot, they were killed, they oppressed. And they deserved for us to cry for them. Their innocence draws the attentions of emotional heart. But they were able to overcome the oppressive at a period and also throughout the history. **1384/5/30**

The Seventeenth Chapter: Endpoint of 250 Years Old Person

The principle of Mahdiwiya is a matter agreed by all Muslims. Other religions also expect an-awaiting savior at the end of the era in their belief. They also in one part of the matter, understood some issues, but the root part of the issue which deals with recognition of the awaiting savior in person was dealt with lack of knowledge. Shia with its authentic and obvious narrations, the savior is recognize by his name, address, personal qualities and date of birth. The qualities of our belief we the Shias is that, this reality in the Shia sect has transform from these optimistic and concept into a reality which exists. The reality is that when Shias are awaiting for Imam Mahdi (A.S), they are waiting for the savior who gives salvations and they are not panicking in the imaginary world. They are searching for a certain reality and that reality exist. The proof or the savior of Allah exists among the people, lives with them, sees them, share and sense their happiness and sadness. Those who are lucky and have capability sometimes visits him without recognizing him. He exist, he is a real human being with identity, with identifiable name, with identifiable parents, and he is among the people and lives with them. These qualities are our belief we the Shias.

1387/5/27

Those also from the other sect who do have these beliefs, have never presented a logical and acceptable proof to reject this reality. All the real and obvious proofs for Mahdawiya, many are from the Sunnis books. Constantly and obviously the presence of this kind of human leader (Imam Mahdi), this proof of Allah, is undeniable reality – with these qualities that you and I know – narrates it and you witness it in the many of Non Shia references.

The holy son of Imam Hasan Askari (A.S) his date of birth is known, his relatives are known, his miracles are clear and Allah gives him long life and is the personification of big hope by the world generations. All religions and all tribes in all generation this is the qualities of the Shia sect on this important matter.

There are some points in the Shia beliefs of Mahdawiya that I want to present briefly. One point is that, the presences of His holiness, Imam Mahdi (A.S) is the continuation of the movement of Prophet-hoods and Divine calls from the beginning of history until today. As we usually read in the (Dua Nudba) that (therefore YOU allocated some of them in your heaven) pointing to Adam (A.S), (until you ended the matter) pointing to the Holy prophet Muhammad (s.a.w). And then comes the well of the holy progeny of the Holy prophet till Imam Mahadi (A.S). All is one ancestral chain related to each other in the history of mankind. These means that the great movement of Prophet-hood and call through the messenger has never stopped at a certain point. Mankind needed the prophets and the Divine calls and those making divine calls. And this needs till today exist and as time goes on mankind gets closer to the teachings of the messenger of Allah.

Today human society with intellectual, civility and knowledgeable development, many of the teachings of the prophets – before tens of centuries ago was not comprehensible to mankind – are understood. These issue of justice, freedom, human respect and humanity are the populous words in the world today. In those days majority of the people and public opinions were not able to understand these concepts. Prophets came one after the other.

And the publication of the messages of the prophets, these teachings with mindful, heartily and naturally from

generations to generations was understood by the people. Today we can confidently say that the descendants of those messengers of Allah did not cut off and the presence of Imam Mahdi is the continuation of the descendants of the messengers of Allah, which we read in the supplication of – Aali Yasin: (Peace be upon you, O caller to Allah and interpreter of His Verses) it means the same messages of Abraham, Moses, Jesus, all the prophet and Divine reformer and the Holy prophet Muhammad (s.a.w) is a personification which can be seen in Imam Mahdi (A.S). This greatest personality inherited all these divine people and he bears their flags and messages in hand. He used the same messages and knowledge of His predecessor to call upon the world, and this point is important.

The next point in the chapter of Mahdawiya is awaiting for salvation. Awaiting for salvation is a broad concept that talks of awaiting for the final and last salvation. It means when mankind sees the world's arrogance with new tactics, looting and pressurizing people by transgressing their rights, should not think that this is the destination of the world. They should not think that there is no way out, so the only way is to surrender to such a condition. They should know that this condition will pass – (for the false is a past) and the thing which is related to this world is the implementation of justice government, and He shall come. The awaiting of salvation and solution, at the end of the era in which we are living mankind has face tyranny and cruelty, this is one reality of awaiting the Savoir and we have other realities also.

When we are told to await salvations, this does not mean that we should only await the final salvations, but it means every problem has a solution. This is the meaning of salvation because salvation means solution. Absolutely by

the lesson of salvation we learn and know that there is no any deadlock in the life of mankind which cannot be solved so mankind should not be hopeless and fold his arms and sit down and say now nothing can be done. No, when human being at the end of the day faces all these tyrannical and cruelty movements, the sun of salvation will appear. Therefore in the deadlocks of daily life this kind of salvation must be expected and awaited for. This lesson gives hopes to all people and this is a real lesson to all people.

Therefore, awaiting of salvation is known as best option. No mistakes should be made or misconception that awaiting means folding arms and waiting for something to happen. Awaiting is a deed, is a preparation, is strengthening of anxieties in the heart and consciences, and is hilarity, movement and dynamic in all fields. This is the real interpretation of these holy verses of Quran:

(And we wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors)¹ or (Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.)²

It means nations and generation should not be hopeless under any circumstances.

Iranian nation arose to the challenge and were hopeful. Today those hopes are fulfilled through the revolution. It got that big result and today it is hoping for more prosperous future and with hopes and hilarity it is moving forward. This is the light of hope which pushes the youth with hilarity, ability from the heart and stopped them from panics, and

1.Surah al-Qisas: 28:5

2.Surah, al-A'raf: 128

flourish the life of the society. This is the result of awaiting salvation.

Therefore we must await the final salvation as well as the salvation in different stages of personal and social life. Do not allow pessimism to take control of your heart, await the salvation and know that it will happen on condition that your preparedness is real in deeds and actions with anxiety of movements.

Today we are waiting for salvation, it means we are waiting for strong hand which spreads justice to come and overcomes these tyranny and oppression and this hand has control of mankind and which will bring down these conditions of oppression and tyranny and prepare ground for the atmosphere of justice and equality to prevail on the life of human being. A human being who does not rise up his head to his desires is not fare to his own life. A human being who looks at the public life seriously, naturally he is someone who is awaiting justice, and this is the meaning of awaiting. Awaiting means lack of satisfaction, rejecting the present condition of human life and striving to reach at the satisfactory condition. Absolutely this satisfactory condition will prevail in the hand of divinely man the owner of the era, Imam Mahdi (A.S).

It is necessary to look at yourself as a soldier, as a man who is ready for such conditions and get prepared. The awaiting for salvation does not mean you sit down and do nothing and do not look for reforms because you are awaiting for Imam (A.S), this is not awaiting. Awaiting is forceful and strongest divinely hand that must come and with the help of this people to overcome and do away with existing oppression and cruelty. Then truth will prevail and justice will take control in the life of people, and the flag of monotheism will rise, and turn people into real servant of

Allah. We must prepare for such work, the founding of the Islamic republic of Iran is one of the steps towards this great historic movement. Every steps towards implementation of justice is a step towards that leadership. This is the meaning of awaiting, is a movement not inactive. Awaiting is not inactive and idleness and siting to wait for things to be done automatically. Awaiting is a movement, awaiting is preparedness. This preparedness must live in our consciences and preserved and maintain in our societies. Allah the exalted has given blessings to our people - the Iranian nation- that they were able to take big steps and prepare the condition for the coming and awaiting savior; this is the meaning of awaiting for salvation.

The Mahdawiya society means the world which Imam Mahdi will come and build, that is the same society which all the prophets came to implement. This means all the prophet took steps for the ideal of perfect society, which will finally be built by the coming Imam Mahdi to this world.

From its root, like a mansion someone will come and prepare the land and level it, others will come and make the foundation, others will come and rise the pillars, others will come and build the walls, and one after the other the architects will be visiting the site until this mansion is ready. This mansion is built throughout a long period gradually. The messengers of Allah from the beginning of the history of mankind, were coming one after the other for the human society to be taken step by step closer towards the aims and the final perfection. All the prophets were successful and no one of them was stopped in this path. It was a load which was laid on the shoulder of these great designated people. Each one of them took this load to closer destination. They worked hard and put every effort to achieve that goal. The owner of the era (Imam Mahdi) who inherits all the prophets

is to come and take the final step and take the divinely society to its final destination.

Let me talk briefly about the qualities of that society, although in the Islamic books and in the main text if studied carefully, all the qualities can be collected. Going back to the famous Friday dua (Dua Nudba) it says:

(Where is the one who gratifies the believers and humiliates the enemies?)

For example that is the society whereby the believer of Allah is gratified and the enemies of Allah humiliated, these are the values and criteria for such a society.

(Where is the one to implement the punishment of Allah?)

That is the society where the punishment of Allah will be implemented. It means all restriction and borders that Allah has put and Islam identifies will be implemented in that society and Imam of the era will consider and control all of them. When Imam appears, he is going to build a society which in brief shall have this few qualities, and I am going to mention them. When you are reciting you should open your mind widely in this places. Reciting alone is not enough.

Taking lessons and understanding is important.

Imam of the era (Imam Mahdi) is going to build his society on these few pillars: first, to destroy, remove and uproot arrogance and tyranny. This means that the society must be free from oppression and cruelty not only in Iran or in the Islamic nations but the whole world. The society will be free of economic, political, cultural and all kind of oppression and suppression. Colonization, inequality, social and economic differences, bullying, all will be uprooted from the society.

Secondly, the qualities of idealist society which will be built by Imam of the era, is the rising of the level of human thoughts in terms of sciences and Islamic knowledge. This

means during the time of Imam Mahdi you must not see any signs of illiteracy, lack of knowledge, lack of intellects, lack of culture and morals in the world. People will be able to understand the true religion and this – as we all know – was one of the biggest goals of the Prophets and Imam Ali (A.S) as explained in Nahjul-Balagh: (and flourish for them the buried intellects¹). In our narration (i.e. Shia references) it is said that when Imam Mahdi appears, a woman will sit at home and open the holy Quran and extract the realities from the Quran and understand it. What is the meaning? It means the level of Islamic culture will be risen up where by all people and society and the women who may not take part in the society and choose to stay at home, can also be intellectuals and religious scholars. They can open the Quran and understand some religious facts by themselves from the holy Quran. You look in the society where men and women in different level, have the ability of understanding and extraction of sharia from the Quran.

The third qualities which is possessed by the society of Imam Mahdi (A.S) is that, all the powers of nature and mankind will be used, nothing will remain beneath the earth

So mankind can make use of it. All energy including those natural ones, lands that can feed human being, all undeveloped energy for centuries ago that existed in history will be extracted during the era of Imam Mahdi. In another sentence the other qualities of the era of Imam Mahdi is the criteria and scale of superiority is morals and advantages, and those who have more of this are superior and are ahead of others.

In another narration it say:

1. Nahjul Balagha, Sermon: 1

The up riser among us is helped through horror and he is supported with victory which will fold and expose to him all the assets. His rulings cover east and west. ¹

It means our up riser will be victorious through cowards and cruel and oppressive governments will fear him. This is the sample of such thing which we see today in our society. Today our government and our society and our Islamic system is a sprinkle from the sprinkles of that Islamic government, one droplet from the ocean with the Divine greatness and powerfulness. However in the hearts of the world powers and oppressors is full of fearfulness and this is a sign of victory. Today the arrogant of the world have fears of Islamic republic, our revolution, our nation and our system, because of their fears they are struggling hard to do away with Iran through hindrance and suppression. Contrary to their struggling – as you witness – in the field of world politics, most of the victory will end up to Islam and Muslims. That time conditions like these will be within the conscience of the owner of the era which will overwhelm Him to be able to build worldly government, - (supported with victory) - help with Divine support because things are complicated in front of Him and this means that his disposal and powers is handled. All assets will be at his disposal and his powers will spread to east and west of the world.

However, we read that: (there is no need for destruction on earth except if there is command) this means that power will only be used for developments of the world, but not for imperialism and taking control of the benefits of the people and lead them to weakness. Throughout the world there will not be any point of destruction except development. Now what kinds of destruction occurred through the hands of

1. Kamal al-Din Wa Tamam al- Ni'mah. V. 1, P. 331

mankind? What kinds of destructions were imposed to mankind through ignorance? One narration by Imam Baqir (A.S) says that:

When the up riser arises there will be auction, and a man will come and take his needs from his brother's pocket and the brother will not prevent him.¹

This points to the morality and equality of the people, sacrifices and forgiveness among the people, saves the hearts of the people from greediness and miseries, these were the biggest means of bulling mankind. After this a brother can go to his fellow brother and take from his pocket what he needs and his fellow brother will not prevent him. In reality this shows peace, moral, social economic of the Islamic system for that days, which means bulling and dictatorship will not be there. Mankind himself will be saved from greediness and selfishness and this will bring that kind of human heaven.

Also in another narration:

– If our awaited arises all discriminations will perish and there will be no segregations²

That favoritism which world arrogant governments normally give their friends or allies are normally taken from other nations and pass on these groups. When the time comes all these will be curbed in this world, what was constant in a certain condition in the past will not be in a different conditions on that day. In the past the condition was that a monarch, imperialist will take a piece of land, desert, cottage, town, palace, and province and give it to a person and say go and do whatever you like with it. Take taxes from its people, get benefits from their farms, whatever kind of

1. Kamal al-Din Wa Tamam al- Ni'mah. V. 1, P.331

2.Wasail al-Shia', V.5, P. 121

material interest they have is for you, and give some right to the King. Today in a monopolistic manner all kinds of petroleum, manufacturing, skills and all these big manufactures in reality is term as crippling containment of nations.

In reality, all these containment is still considered today. Because these help to restrict and control the nations and also assist in bribery and corruption. These means of inhuman and immorality will perish and the way for general benefits will be implemented.

In another narration it looks also to economic condition and says:

-And equality will prevail among the people until the needy of alms will not be seen.¹

Among the people this kind of monetary and economic equality will be installed, so that you will not see a poor person whom you are willing to give alms. Here alms or zakat will definitely be used for the public benefits and will not be given to any poor people because in those days and in that world, there will be no poor people. For such example narration are the designers of an Islamic heaven and the real world. It will not be like those cities of perfection which some people tried to imagine and think of. No is the same slogans of Islam and all is real practicable and we are feeling that in Islamic republic. That is a real powerful heart through which is connected to revelation and with the Divine support, and an infallible one who can bring such condition in the world, and mankind will also welcome that in this world.

Now if you go back to verses and narrations – though researchers and followers have done it – you will get more

1. Bihar al-Anwar, V.52, P. 390

qualities. A society free from tyranny, transgression and suppression, a society which in terms of religious and scientific thought its people are at high level, a society in which all blessings, gifts, goods and beauty of the world are exposed and put at the reach of the people. At last, you end up having a society in which belief, advantage, forgiveness, self-sacrificing, brotherly hood, mercifulness and one color are the root cause of superiority. You must expect such a society. This is that society which our coming Imam Mahdi (A.S), our lovely Imam of the Era - who still live under this sky and on this earth among the people – will bring and support, this is our belief about Imam Mahdi (A.S).

We the Iranian nation now have done a revolution. Our revolution is in the path of that aim which Imam Mahdi will be sent to come and support, and obviously it is possible because (the revolution) is a necessary and a big step. If we had not taken this big step, the exaltation of Imam would have delay. You the people of Iran, you the mothers of Martyrs and the bereaved fathers, and all the individuals who struggled in this path must know this has led to the movement towards the destination and also lead to the hastening of the exaltation of Imam Mahdi (A.S). In this time with this revolution, you have taken a step closer to the house– during this time the same suppressive and cruel system of government was in some corner of the world and was very dangerous and nuisance cancer - and this is your effort, struggles and bitterness.

Therefore, after this what should we do? After this our assignment is clear. First we must know that the exaltation of Imam with this revolution is a step closer, and with this same revolution we can get closer again. This means with this same people who made the revolution and put themselves a step closer to their Imam, they can also take their people step

by step one after the other to get closer to Imam Mahdi (A.S). How? First and foremost, whatever you can, the limited ground of Islam which you and I have in Iran – I am not exaggerating – though it is not perfect Islam but this nation is able to practice part of Islam in Iran. This same part of Islam whatever you can to propagate, spread and channel to the other part of the world, other countries and other point of darkness this amount will help and bring you closer the exaltation of Imam Mahdi (A.S).

Secondly, getting closer to Imam of the Era is not in a place and not in a particular time you wish for exaltation. Exaltation of Imam of the Era do not have a specific period of time like hundred years or fifty years to come. Therefore we can countdown and say two and three year has passed, forty six or forty seven year remaining, exaltation is not in terms of place so we say that if we move towards this place, for an example to east or west of the world, or north and south to found out where is the owner of the Era and who can we meet him. Getting closer to Imam Mahdi is a spiritual closeness, in any time till another fifty years.

Another ten years, hundred years, where we can increase the qualities and quantities of the Islamic society Imam Mahdi will appear. If you can help within your own society – revolutionist society – to support beliefs, morals, religiousness, generosity, and spiritual closeness to Allah for yourself and others, you have strengthen the pillars of exaltation of Imam Mahdi (A.S). Whatever you can do to increase the qualities and quantities of the number of faithful Muslims, then you have got closer to Imam and the time of exaltation. Therefore step by step we can get our society, our time and history closer to the time of exaltation of Imam Mahdi. This is one point.

The second point is, today in our revolution have movements and methods, this movements must move towards which direction? This point must per attention to. We consider a student who want to be a mathematics teacher in future, now how are we going to provide him with the necessary steps? We must lay the grounds that all his studies we provide should be in mathematical direction. It is meaningless that someone we want him to be a mathematician then for example teach him jurisprudence, that person who wants to be jurisprudent then we teach him about nature. Is necessary that steps taken must be contrast to the result and aims, a developed society of Imam Mahdi must have these qualities. Therefore we must also provide these kinds of grounds and steps, we should not be with tyranny, we must move against anybody and any kind suppression absolutely. We must go towards the implementation of the Islamic rules. In our society we should not give any field of spreading non Islamic and Islam phobia thoughts. I am not say we should use force or restriction and overcoming, know that is thought and intellect. As you know there cannot be fight without thoughts and intellects, but we are saying that Islam must be propagated through reasons and logics in the right way.

All our national rules, code of conduct, officiating, acting organizations, all and all, in general must have Islamic contents, and day by day we get closer to Islam. This direction of awaiting of Imam Mahdi moves us forward. In the dua-nudba we recite that Imam will stand against corruption, transgression, arrogant and hypocrites, and will uproot and remove hypocrisy, sinfulness, divisions and double standard. Today in our society we must also move towards that direction and move up more. This is the thing which move us spiritually closer to Imam Mahdi, and our

society will move closer to the society of the owner of Era, that Mahdawi, Alawi, monotheistic society.

Another impact and result which shape the world for us is, hopeless and pessimistic is increasing in the hearts of nations, we now that our fight is effective and have a result. Sometime individual who do not have knowledge about this kind of Islamic thoughts, in contrast of equating and choosing the world's biggest material they wonder and be pessimistic. They are feeling that with these biggest material powers, with these developed technology, with these destructive weapons and the presence of atomic bomb, a certain country will rise and form revolution, how much can he resist these? They are feeling that as for them persistent resistance and the face of suppressive arrogant is impossible. But believe in Imam Mahdi is a belief of future divinely and Islamic government, through the descendant of prophet – Imam Mahdi – this hope and optimistic is being bring to the people. We are fighting just because the outcome belongs to us. Because at the end of the day there will be that condition, whereby the world will necessarily be submissive and humble in front it, and this shall happen. For the historic routine to head towards that thing which we have founded its pillars, we have made sample of that even if it is not perfect. If this optimistic is brought in the heart of resistant nations – especially Islamic nation - . It will give them tirelessness condition that no factor will be able to overcome them in the battle field, and will defeat and stricken their self-consciences.

Another point which is there is that, a false propagations is been put in to peoples mind in the previous years, that before the exaltation of Imam Mahdi any kind of movement, reforms and uprising is ineffective, trying to proof that by saying, the world must be full of sins and suppression before

exaltation will occurred. Until the world is not full of sins and suppression Imam will not come, and they were saying that, after the world is full of in then He will come.

The point here is that, all the narrations which are about Imam Mahdi, there is sentence like this: (through Him Allah will fill the world with justice and equality as it was filled with sins and suppression¹) up to now I have not seen and I am not Imagining that the sentence – after is filled with sins and suppression – is present in the narrations. Because of this point I have make references to different narrations in different lesion. I have not seen at any place the sentence – after is filled with sins and suppression – all narrations are alike. After it is filled with sins and suppression – it means filling the world with justices and equality is through Imam Mahdi, but not after the world is filled with sins and suppression no. But severally, as it was throughout the history, not one occasion, and not a place, rather in different periods the world was filled with sins and suppression. During the pharaohs’ era, during the arrogance governments, during the imperialism the whole world was under suppressive pressure, and was covered under the shadows of black clouds and it was all black. There were no lights any place which was a signs of justice and freedom. This was days witnessed by the world, the world shall witness another days, from pole to pole throughout this world, a place without the lights of justice. There will not be a place for suppressive governments, a place where people will suffer from the hands of oppressors, tyrants, bulling and marginalize by regimes. Meaning that this condition that dominates in the world, and is fact that it was a dominant in the world this will change to the social justice.

1. Al- Kafi, V.1. P. 341

Today with the Islamic revolution, we are in the front line seeking for justices at the world's level. The revolution of Imam Mahdi is a biggest step closer to his aims, not only that the existence of the Islamic government will delay the exaltation but it will rather hasten it and this is the meaning of awaiting. Awaiting for salvation, it means awaiting for Islamic governance. You should not convince with what is going on in the presently, even with the progress achieved by the Islamic revolution. I want us to get closer to the Islamic governance and this is awaiting for salvation. Awaiting for salvation means to await humanity work.

Today humanity is in difficult knots, complicated and complex. Today materialistic culture is forcefully imposed to human being.

This is a knot, today in the world marginalization is hurting people, and this is a big node. Today this is where human being ended up by falsely imagination so when an outcry of revolutionary nation got misses within the imperialists and those who are greedy of power, this a node. Today the weakened Africans, Latin Americans, Asia and Mideast millions of people starving. Millions of nonwhite people are suffering from marginalization and suppression due to their color. Their eyeful hope is pin to righteous and salvage outcry, and this big power will not allow for this salvage outcry to get into hears, this is a hindrance. Salvation means opening up these knots, we should widely open our eye in our houses and should not restrict our normal life. At the world level humanity is looking for salvation but he do not know the path of salvation.

You the revolutionary and Islamic nation, you must use your systematic movement in persisting of Islamic revolution to get closer to the world's salvage humanity. You must head toward the exaltation of Imam Mahdi and the final

worldwide Islamic revolution of humanity, that will overwhelms the whole world, and He will open up all the knots step by step. You must get yourselves closer and take humanity also closer, this is to await for salvation. In this path we are supported with the mercy of Allah and the accepted supplication of Imam Mahdi, and we must prepared ourselves to be with him and know him more. We should not forget the Imam of the Era our nation is the nation of that Imam, our revolution is the revolution of Imam, because it is an Islamic revolution. We must keep the memories of that divinely Imam in our hearts. The supplication – O Lord we are wishing from YOU a perfect nation¹ – we should recite it with all our hearts and all our needs, your soles should be in the awaiting of Imam Mahdi, also our physical energy must move in this direction. Any steps you take in the path of strengthen this Islamic revolution, is a step closer to exaltation of Imam Mahdi.

The government that is in our hand today was the hopes of believers. All the Imams moved in this direction so to implement and governance of Allah and divine rules in the societies. Some effort were put, some struggles were use, sufferings and imprisonment, and

Exiles and martyrdoms, a lot of heavy was endeared in this path. Today you have find this chance as the sons of Israel after centuries they have this chance during the time of Prophet Solomon and David. Whatever you have O the nations of Islam, O the victorious and resistant nation – Iran – you must recognize your values, get hold of yourself until by the will of Allah this government will end up with the government of Imam Mahdi the owner of the Era.

1. Al Kafi, Dua Iftitah V. 3, P. 434

This is the path that you the dear Iran nation has already grabbed and following, and by the grace of Allah you will pursue this path. This is the path fortunately you are witnessing the Islamic nations in the corner and sidelines of the world slowing, slowing having and moving towards. Allah the almighty says: - the outcome is for believer- if that is that, then this belief can be reflected as our own methods, definitely the outcome shall belong to Islamic nations and this future with trust in Allah is not far.

At the end I present one sentence about spiritual and solely emotional relationship with that Imam, the greatest and divinely infallible for every one of us. The issues should not analyses within the limited of intellectuals and intellects. That infallible is appointed by Allah, today He lives among us the people in a certain place in the world where we do not know. He is present and prays, recites Quran, explains the matters of Allah, prostrates and bows down, worship and appears in some gatherings, helps people and he is physically and real present. But for us we are ignorant about him, the man is appointed by Lord. Today he is present and we must strengthen our relationship with him by our personality, heartily, spiritually, in addition to social and political, - thanks to Allah our system is in the direction of the will of that greatest Imam - . It means every individual in our society with intersection of that Imam and signs and Telis of that greatest man (A.S), and wishing peace to him, paying attention to him, must be known as a responsibility and obligation. And pray for him as we have in narrations and

This dua: - O my Lord be for your great servant¹ – is one of the many of the supplication that is present. And there is a

1.Al-Kafi, V. 4, P. 162 (O my Lord be for your servant, the proof and the son of Imam Hasan – askari -. May your peace be upon

lot of supplications in books in addition of having dimensions of intellects, self-awareness and sciences we must also recite them. It also contains solely, heartily, and merciful dimensions, and we are in need of them. Our children, our youths and our jihadists in the frontline by paying attention and interceding through Imam Mahdi they gain more spirits, active and optimistic. With the desirable crying and tears they shed, they move their hearts closer to that Imam, and they draw the attention of Allah and that greatest Man to themselves and this must be present.

O Imam of the Era, O the exalting Mahdi, loved by this nation, O the descendant of the Holy Prophets, O the inheritor of all the world's monotheistic revolution. This our nation started with your memory, by your name, and your mercy is tested in their life and existence. O deservable servant and reformer of Allah, today we need a supplication, that is from the pure divinely, omnipotent, and from the holy spirit for the victory of our nation and the victory of this revolution. And from the powerful hand that Allah has given you, help this nation and the path of this nation. – **You are dearly upon me to see the creatures and without seeing you¹** - . O Imam of the Era, it is very difficult for as that in this world, in this infinitive nature which is belong to reformer, which belongs to the servants of Allah to see the enemies of Allah, to see their clues but without seeing you and recognizing your grace.

him and upon his fathers, in this time and in every time Guider, preserver, leader, helper, and assistor, truth one till you settle him on your earth comfortable and bestows upon him for longer period.

1. Bihar al-Anwar, V. 99, P. 108

O Lord we swear by the Muhammad and the progeny of the Muhammad, let our hearts persistently remembering the Imam of the Era.

O Lord brighten our eyes with the beauty of the owner of the Era.

O Lord these are the soldiers of Allah, these are the people who fought in YOUR path, Put them among the soldiers and veterans of Imam Mahdi.

O Lord by the Muhammad and the progeny of Muhammad, Let us be accepted by the holy heart of yours holy infallible the Owner of the Era. And let us be part of

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The reason Imam Hassan's defeat was the admixing of people's belief with material motives.

The conduct of both sides of valid and invalid movement after held peace.

The result and end of Imam Hassan's peace.

The Sixth Chapter: Imam Hussein

Two exterior and interior downfalls which threaten Islamic system forever.

Islam legitimized "Jihad" as the way to remove these two downfalls.

The movement of Imam Hussein is a role model for performing Jihad against these two downfalls.

The more important reason of Imam Hussein's uprising was to revive the spirit of "combat against the oppression and decadence".

Some instances of decadences of the nobles of Islamic society.

The great uprising of Imam Hussein was for struggling against the spirit of to be comfortable in society which is corruptible.

The Purpose and Aim of Imam Hussein's Uprising

Some researchers think that the purpose of Imam Hussein's uprising was to "establish government".

Some others think that "Martyrdom" was the aim of Imam Hussein's uprising.

The purpose was to perform an obligatory whose has neither heretofore before Imam Hussein and nor after Him in the eras of other Imams.

The result of performing such obligatory is either martyrdom or grasping ruling, and Imam Hussein was ready for both of them.

All rules which are the need of Islamic society carried by the Prophet.

Two kinds of detour can occur in Islamic society.

If the danger of deviation threatens the origin of Islam itself, then a revolutionary movement is more necessary than any other ones.

This duty should be don't by the one of Prophet's successors and that should be done on an appropriate and proper chance and opportunity.

In Imam Hussein's era, the deviation existed and the opportunity was proper also.

A small sample of what is done by Imam Hussein is performed in our era.

This duties leads either to martyrdom or government, it has the benefit in both aspects.

The expression and statement of Imam Hussein for illustrating that detour which threatens the origin of Islam.

Imam Hussein's uprising was an instance of reforming, and order to good and forbidding the bad.

Imam Hussein clears His purpose of uprising through two letters written for the headmen of Basra and Kufa.

Imam Hussein addressing to His enemies that the performing this duty is ordered by the Prophet.

Imam Hussein was suitable for performing this duty than other one.

The sermon of Imam Hussein one lodge of U'zaib.

A conclusion of Imam Hussein's purpose.

In fact, Imam Hussein's uprising was for rival of the spirit of accepting duty and struggling oppression.

The Seventh Chapter: The Great Lady Zainab and Messengers of Karbala

The Epic of Great Lady Zainab

Cognition the situation and correct choice made Zainab (S.A).

An another Hussein but in the form of a woman is Zainab.

Lady Zainab felt anxiety twice in the tragedy of Karbala.

The Progeny of Prophet is model of Human ebullient sentiments at while the resistance in front of difficulties and sorrows.

The calamities of Lady Zainab at the afternoon of Ashura.

The Great Lady Zainab acted as the apparent victory of enemy changed in an eternal defeat.

The sermon of Lady Zainab addressing the people of Kufa while She was captive.

A woman likes Lady Zainab is not weak but rather She is a role model.

The Movement of Imam Sajjad During the Captivity

The heritage what Imam Sajjad acquired from Shiites.

The epic of Imam Sajjad while He was captive.

The clearance of Imam Sajjad and Lady Zainab in Kufa.

Why Imam Sajjad's bitter and sharp [invective] behavior did change into lenity and smooth action after passing captivation?

The importance of the responsibilities of the messengers of Karbala.

The Eighth Chapter: Social and Political Conditions [Circumstances] after the Tragedy of Karbala

After the tragedy of Karbala the horror and fear among Shiite.

All people became pagan [Mutad] after Imam Hussein except three persons.

The existence of “Concealing Organizational system of Shias” illustrated that Imams’ organization remained not annihilated yet.

Despite the existence of asphyxia and pressure, there are several evidences confirm the organization of Shiites.

The endeavor of Shias for revenging of Imam Hussein and reconstructing their organization.

The tragedy of “Harrah”

The significant role of the tragedy of Harrah in intensifying asphyxia and horror amongst the followers and supporters of the Household of Prophet (*Ahl al-Bait*).

The event of the martyrdom of Muthtar led the more weakness of Shias.

Another factor beside the horror and asphyxia, intellectual and moral decadence of people.

An explanation of vicious conditions of Mecca and Madina.

Some instances of moral decadence of the people of Mecca and Madina.

The Ninth Chapter: Imam Sajjad

Disadvantageous conditions of people’s cognitions with the life and conduct (*Sirah*) of Imam Sajjad.

The importance of paying attention towards the general attitude of Imam Sajjad.

A glimpse on the general attitudes of Imams’ movement from the era of Imam Hassan’s peace to Imam Hussein’s uprising.

The thorough out endeavors and efforts of Imams should be researched in order of actualizing Divine Ruling on this terrestrial world.

A general tracing of Imam Sajjad's life and His positions.

About the intensifying horror which is carried in being after the tragedy of Karbala.

Intellectual, moral and political decadence of eminent nobles and personalities.

Piety and expression of praying in the statement of Imam Sajjad were for the existence of asphyxia of that era and intellectual and moral situation of the people.

The reason of the fact that Imam Sajjad did not accompany the armed movements explicitly.

The method of confrontation and positioning of Imam against Muslim bin Aqabah.

The Aims of Imam

Teaching and publicizing the correct Islamic thought.

Introducing people with the legitimacy of the Household of Prophet (*Ahl al-Bait*) for the stage of Guardianship (*Wilayat*) and Government.

Carrying in being the organization which is essential axe of the future political movements.

Some marginal and implicated actions of Imam.

The method of Imam Sajjad's struggling was for a long term.

Our most essential source for analyzing the life of Imam Sajjad is the statements and expressions of His Excellency.

The reason of using Imam Sajjad from the method of praying and advise for transferring the correct and right concepts and doctrines.

The Expressions of Imam Sajjad, as the Epiphany Point of Political Struggle and Combat

A kind of Imam Sajjad's expressions addressing towards the public mob.

The characteristics of this kind of expressions.

An instance of the first kind expressions along with explaining of characteristics.

Explaining the issue of Imamate among the first kind of expressions.

There nothing which represents the decadence of Islamic thought in the era of Imam Sajjad.

The second type of Imam Sajjad's expressions addressing to a specific number of people.

There are evidences agree with that the second type was specified not public.

Imam wants to prevent people from having tendency towards relaxing in life, because it would lead to be neared to the tyrants.

The purpose of Imam Sajjad from the second expression was "Making Cadres".

The philosophy of Imamate in the viewpoint of Imam Sajjad and presenting the issue of legitimacy of the Imamate of the Household of Prophet (*Ahl al-Bait*).

Another type of Imam Sajjad's expressions which has been gathered in the Treatise of Rights, where He mentions the rights of persons toward each other.

Another type of Imam Sajjad's expressions which includes the several contents of prays and invocations which is collected in Sahifa-e- Sajjadiah ().

One of results of praying is awakening the right and correct motives in the hearts.

The Tactics on the Stating of Third Period of Imams' Movement

The reason of not conflicting explicitly of Imam Sajjad toward the Caliphate setup.

Teaching the concepts belong the polytheism in the era of Bani Umayyah was really a semi-explicit combat against the Caliphate setup.

The statement of Allamah Majlisi according the inner and surficial levels of Verses of Quran about polytheism.

The Verses about polytheism don't relate the era of Prophet only.

Explanation of two instances of letters written between Imam Sajjad and Abd al-Malik.

The poem of Farazdaq; an instance of Imam's companions' combat against the Caliphate setup.

Intense [Bitter] Stand of Imam Sajjad toward the Official Scholars

The significance of making intellectual and mental [psychological] ground of people for creating a Islamic society.

The necessity [need] of tyrants toward the forging Narration.

Instances and examples of forging Narration.

Some fake narrations from Muhammad bin ShahabZuhri.

Beating stand of Imam Sajjad against Muhammad bin Shahab and all official scholars along with the history.

Explanation of Imam Sajjad's letter to Muhammad bin Shahab.

A very shaking attack of Imam Sajjad in His letter to Muhammad bin Shahab.

Conclusion of struggling life of Imam Sajjad.

The Tenth Chapter: Imam Baqir

The Intellectual and Organizational Constructive Duration

Imam Baqir's period; the period of formation of party organizing of Shiite.

Reducing the teasing of Caliphate setup to Imam Baqir and His supporters.

Imam Baqir's combat against the distortion of Islamic doctrines and rules, was wider than heretofore.

The reason of necessity and need of the Caliphs of Bani Umayyah and Marwani to distort religious doctrines.

Different ways of distortion of religious rules and doctrines.

The real meaning of cultural combat in Imams' lives.

Imam Baqir was the starter of a cultural combat and struggle.

The meaning of cultural combat through the organizational way.

Organizational activities of Imam Baqir.

How Imam Baqir is nominated and chosen as a right and valid Imam by Imam Sajjad?

Spreading the dimension of Imam Baqir's calling in some regions among them Khorasan is mentionable.

The depth of the decadence people and movement belongs to the government needs toward special endeavor of Imam Baqir.

Some instance of Imam Baqir and His supporters' stand against the movement depends on government.

Invoking the revolutionary people's sentiments and tendencies toward the decadence in the dominant powers.

A concealing and secret relation and organizational continuity of Imam Baqir and His close supporters.

The event of Jabir bin Yazid Ja'fi is an instance of organizational continuity and perpetuation of Imam Baqir with His supporters.

The reason of bitter and blatant reactions of Umavi Caliphate setup toward Imam Baqir, was His bitter action.

Calling Imam Baqir to Syria (Damascus)

The purposes of Hisham from calling Imam Baqir to Sayria on the ends of His Excellency's life.

The details of events occurred in Hisham assembly and Imam Baqir's reaction.

Hisham prisoned Imam Baqir in reacting to His stand.

Illustrating of Imam Baqir on coming back to Madina likes Shua'ib's urge on the heterodoxies.

Imam Baqir's abstaining to combat explicitly and armed against the dominant power and relying on cultural and intellectual activities.

The expecting methods of Imam Baqir in relating with His close supporters illustrate to be having a near victory in future for Shias.

The sketch of explicitly and preservative (*Taqiyyah*) of Imam Baqir after martyrdom is the continuity of 19 years old calm and deep struggling.

Spreading the Shias' calling through the thousands of worldwide preaching magnified networking of those days.

The Eleventh Chapter: The Ends of Bani Umayya's Government and Imam Sadiq's Imamate

The explaining of unorganized conditions of Islamic county on the ends of BanifUmayyah's government.

Decadence and seeking this mortal world of spiritual leaders, judges, narrators and interpreters of Islamic society in this era.

In such conditions, which one of Imam Sadiq's duties should be done sooner by Him? Uprising or making ready the secret organization of Shias?

Being the conditions in this era proper for struggle against the distortion.

The reason of becoming the movement of Imamate a long term process.

In such conditions, Imam Sadiq is the instance of very correct expect who has been waiting by Shias for several years.

Imam Sadiq's Biography, in the Halo of Ambiguity

Two main reasons of Imam Sadiq' biography on the early years of Imamate.

Concealing is the characteristic of a secret and organizational action.

Historiography with Abbasi overlay.

The only way of introduction to the general route line of Imam Sadiq's life.

The Twelfth Chapter: Imam Sadiq

Explaining the route map of Imam Sadiq for establishing Islamic government.

Imam Sadiq would be posed to be the Upriser of Muhammad's Household [*Qaim-e- All-e-Muhammad*].

Imam Sadiq was the personality of knowledge and science, the man of combat and organization.

In the period of Bani Umayyah, Imam Sadiq's struggles were without any preservation (*Taqiyyah*), while He would perform with preservation (*Taqiyyah*) in the period of Bani Abbas.

Bani Abbas used to argue by their dynastical chain that Caliphate is their right.

Bani Abbas was the detour movement which made astray Imam Sadiq's revolution.

A comparison between two different eras of Imam Sadiq's life before and after Mansoor's Caliphate.

The narrators which say that Imam Sadiq's subservience in front of Mansoor.

The important and significant schema and diagram of Imam Sadiq's life.

The Invitation of Imam Sadiq to Imamate

Imam Sadiq as the right Imam would negate explicitly and clearly the rulers of His time.

Imam Sadiq for pointing out the continuity and precedence of Shias' Jihad would introduce His Fathers as the right Imams.

Some instances of Imam Sadiq's emprise in order to introduce Himself and His Fathers as the valid and right Imams.

Regulation and arrangement of comprehensive organizational network in thorough out Islamic country is an evidence of Imam Sadiq's comprehensive preaching activities.

Imam Sadiq and His supporters' commitment to the principle of preservation (*Taqiyyah*).

Preaching and Expressing the Religious Rules according to Shia Jurisprudence

Appearance of the subject of "Ja'fari Jurisprudence".

The reason of being disturbance of the Ja'fari Jurisprudence toward the Abbasi Caliphate setup.

Threat and pressure of Abbasi Caliphate setup toward the scientific and jurisprudential stand of Imam Sadiq is an evidence of that Ja'fari Jurisprudence has a struggling attitude.

A clear and explicit indication of Caliphs' lack of religious knowledge in the teachings of Imam Sadiq to His pupils [followers and supporters].

Some evidences from Infallible Imams about that Their scientific and jurisprudential stand has struggling and combating attitude.

The limitations carried in being by Abbasi Caliphs for Imam Sadiq.

The Existence of the Hidden and Concealing Politico-Ideological Organizations

Wide spreading of Imam Sadiq's organizational network.

The secret and concealing organizations; as the most sensational and ambiguity chapter of Imams lives and biographies.

The Thirteenth Chapter: The Secret and Concealing Organization

The Secret and Concealing Organization

Organization means a group of people who are in a close relation with a palpitating heart.

The first appearance of Shias' organizationin was in the era and time of the Believers' Leader and Chief (*Amir al-Mumineen*).

Imam Hassan's period; as a starting point of establishment of comprehensive secret organization of Shias.

The details Imam Hassan's advice to His followers and supporters to save and maintain Shias' organization.

Some instances of Shias' comprehensive organizational activities for 20 years after Imam Hassan's peace.

The instances of progressing Shias' organized activities around Mua'wiyah's death and after that.

All those who participated in the conflictive actions against the Bani Umayyah's setup and ruling can't be regarded Shia.

The history of emersion of "Shiite" and its characteristics.

The Fourteenth Chapter: Imam Kazim

The culminating power and pressurizing era of Bani Abbas.

A research on the life of Imam Kazim without regarding the perpetual and continuous map and line [route] of His Jihad and combat for 35 years long is faulty and incomplete.

Imam Sadiq introduces Imam Kazim in a preservative (*Taqiyyah*) situation.

A glimpse on the important stands and event of Imam Kazim's life.

The different and sometimes contradict events and actions in Imam Kazim should be researched regarding the main and essential route map of Imams' struggles and combats.

Imam Kazim's Jihad and combat was proper and adequate with the specifications of His time and period.

The Tireless Endeavour and Appealing to *Taqiyyah* (Reservation)

The evidences corroborate the main and essential route line of Imams' struggle and combat in Imam Kazim's life.

After Imam Sajjad's duration, there was not any period more difficult than Imam Kazim.

Not existence an organized and written researching work on Imam Kazim's life.

The difficulties and obstacles whom are carried in being by every one of four Abbasi Caliphs of Imam Kazim's period for Him.

The Caliphs of Imam Kazim's time traced under-plot to kill Him for several times.

One of dark and ambiguous point of Imam Kazim's life is the period when He used to live secretly and hiding Himself.

The events of Imam Kazim's life in fact illustrate a long term organizational struggle and combat with having a lot of people and supporters.

Defeat of insincerely plans of Haron al-Rasheed in meeting with Imam Musa Kazim.

Hafon at the early time of his Caliphate would respect apparently Imam Kazim.

The occurrence and event of deceiving action of Haron for returning back Fadak to Muhammad's Household (*All-e-Muhammad*) and Imam Kazim clear cut standing and positioning.

Once again, Imam's dominance and victory on Haron's deception in the event of Prophet's Holy Shrine's Pilgrimage (*Ziarat*).

The most dangerous threat for Caliphate setup was the existence of Imam Kazim.

Imam Kazim was an illustrative and blazing lamp [even] in the prison [jail].

The importance and significance of Imams' resistance along the 250 years.

Bani Abbas would fear even after killing Imam Kazim from His corpse [death body].

The Fifteenth Chapter: Imam Reza

Continuity of Imams' long term struggle and combat after [the tragedy of] Ashura.

The reason of calling Imam Reza to Khorasan and proposing obligatory for succession (*Wilayat A'hd*) by Ma'mon.

The importance of wise planning of Imam Reza against the intelligible [clever] and dangerous plan of Ma'mon.

The first goal and purpose of Ma'mon: changing the revolutionary bitter struggles of Shias to political calm and harmless domain.

The second goal and purpose of Ma'mon: offend the claim of Shia that the *Umavi* and *Abbasi* Caliphates.

The third goal and purpose of Ma'mon: control Imam Reza's activities.

The fourth goal and purpose of Ma'mon: separate between people and Imam Reza.

The fifth goal and purpose of Ma'mon: achieve spiritual prestige and status for himself.

The sixth goal and purpose of Ma'mon: Imam would become the justifier of Caliphate system.

Imam defeated Ma'mon as this complicated and mature plan changed against Ma'mon himself.

Imam dealed His discontent and angriness for travel to Khorasan as a comprehensive level in Madina.

Imam Reza's intense refutation in front of the proposal of Succession.

Imam Reza accepts Succession with this condition that He would not interfere in any affair of government.

Imam Reza used from the event of Succession as it was the explicit claiming of Shias for Imamate.

Despite of what Ma'mon wanted, Imam used any chance to have relation with the people.

Comforting for Shias insurgents and becoming better situations for the opposition of government.

After passing only a year; the conditions reversed what Ma'mon wished.

Propagation and citing false words from Imam Reza and arranging the assembly for debates are the some instance of Ma'mon plan to conflict and defeat Imam.

At last; defection of Ma'mon's all plans and his appealing to the method of killing and murdering.

The Sixteenth Chapter: Imam Jawad, Imam Hadi and Imam Askari

**Comprehensive Organizational Endeavor in Order to
Have Long a Term Schedule**

Alerting people toward the imposture of duplicity and hypocrisy of powers; the great lesson of Imam Jawad.

Imam Jawad; the founder of “Free Debate” in the methods of struggle and combat.

Spreading the authority of Shias in the farthest regions of Islamic country in the era of Imam Hadi.

The struggles of Imams for a day only equals a year in survival and raising Islam.

Abbasi’s government endeavored for fighting with Imam Hadi while He was a child.

Mutawakkil for breaking the holiness of Imam Hadi invites Him to a drinking party.

Imam Hadi changed the drinking part to a spiritual party.

The main and essential point in Imams’ struggles and combats is that They regard Themselves “Imam”.

In Imam Hadi’s duration, all regions of Islamic world were influenced by Imams while Bani Abbas was insolvent.

The influence of 8th Imam’s presence in the region of Khorasan and other farthest regions of the Islamic country.

The dignity of preaching and teaching network of these three Holy Imams.

Beside the estrangement of these three Holy Imams, the results of the respect and dignity of them are justifiable.

There we no period where the comprehensive organizational of Shias existed suchlike the era of these three Holy Imams.

During the 250 years term, Imams had the dominance at overall.

**The Seventeenth Chapter: Endpoint of 250 Years Old
Person**

The principle of Mahdivism is the consensus of all Muslims.

The characteristics of Shias' belief in the subject of waiting for the Promised (*Mowo'd*).

The existence of His Excellency of Divine Remaining Behest (Baqiatullah) is the continuity of Divine Prophethoods and Callings.

An instance of waiting is the waiting for the final and last Relief and Solvation.

Expecting for opening all blind-ends and difficulties of Human life is the another meaning of waiting for Relief and Solvation.

Waiting means to do for that not just expressing and relaxing.

Waiting means to not being contentment and rejecting the current situation.

Establishing of the Islamic Republic of Iran was one of the great instances of waiting for Relief and Solvation.

Mahdavi Society is the world that all Prophet came to build it and the Imam of Time will to make it.

The characteristics of Mahdavi society in the Narrations.

Divines Saints will be respected and Their enemies will be humiliated in Mahdavi society and Divine rules will be practiced.

Upgrading the level of Human thought in Mahdavi society.

Derivation all energies of nature and mankind in Islamic society.

The virtues and moralities will be the axe and standard of primacy and preferred in Mahdavi society.

God will help His Excellency Guardian of Time (*Walli-e-Asr*) through putting horror in the hearts of oppressor states.

There will not be any unhabituated and uncultivated point in Mahdavi society.

Moral, financial and political safety system of Mahdavi society.

There would not be the fake generosity of tyrant rulers to their friends and servants in Mahdavi society.

There would not be any poor who need to take Charity (Zakat).

The Iranian Nation with their revolution caused to His Excellency Guardian of Time (*Walli-e- Asr*)'s near to appear.

To be near doesn't mean spatial and temporal nearing.

We should make our own society and give direction that would be appropriate with Mahdavi society.

Tracing Mahdavi society is not an obstacle and barrier of deprivation of worldwide nations in order to struggle and fight against the oppressive and dictator setups and system.

The correct meaning of the narration "He would make the earth full of equality and justice as it is full of oppression and tyranny".

The Iranian Muslim Nation whose is this government is the chiliad wish and will of the believers in Allah [God].

The necessity of having sentimental, spiritual and psychological relation with the Imam of Time (*Imam-e-Zaman*).

