IMPORTANT POINTS ABOUT QURAN, IMAMATE, HISTORY AND METHODS OF SHITTE INTERACTION WITH OTHERS

Excerpted from an interview with the late Allameh Seyed Jafar Morteza Ameli
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Abstract: *the most valuable information about religion can be find out in the words and life of practitioners who carried out researches about religion and could suggest others key points regarding it. In the following, an except from an interview with the late Allameh Seyed Jafar Morteza Ameli has been offered.*

Key words: *Quran, Imamate history, shitte interaction*

The Imam and the Prophet are not isolated figures from people and human life; So that people are asked to just sanctify them and bless them. The Imam and the Prophet are not in a position to be in a holy place and the people only receive their commands and prohibitions. A place that people are not allowed to approach; Unless they want to make a small statement and take advantage of their angelic illumination - which gives them a brief opportunity to look earnestly - and return to the veil of secrecy very soon.

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of the cheek. It is not that there are veils of ambiguity and riddle around the Imam and the Prophet. They have not hidden themselves in the nesting forests of illusion; Rather, the Imam and the Prophet are men of effort. They live with people. Live for the people. They live among them and can even be said to be as close as possible to the people.People see them and interact with them directly and without any intermediaries, and they learn every detail from them, and they carefully observe all their movements and residences. It can be said that this is why God has made them role models and leaders, and since they are free from any defect that causes them embarrassment, they do not hide anything from the people, except what God has hidden from him and It is obligatory on other people.

Of course, this concealment is also due to worship and religion and is done with the aim of preserving the safety, security and public health of the society.

This constant and transparent presence of the Imam with the Prophet is a prerequisite for his mission in society. A mission that can be described as:

Leading the nation; Reforming the affairs of society, guiding people to goodness, goodness, success and salvation; Laying the groundwork to prevent the aggression of miscreants and thugs, trite the personality of the people so that they can control their behavior and control themselves and prevent the outburst of their lusts, instincts and instincts and use them in the path of good and weapons. Take. Creating facilities and arrangements in the shadow of which people can establish a bright and fruitful future; A future in which charity and blessings are abundant and the highest and most valuable goals are achieved. A future in which the sweetest and brightest desires occur.

If the prophets and their guardians had come from another world or distanced themselves from the lives of the people, it would have been useless to follow the example and follow, and the true

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meaning of fear and its existence and influence would have been lost. Because it was possible that they may have lived through ups and downs and that there were flaws in some parts of their lives; Although they have slipped in some issues and it has not been possible for people to be informed about it. But their constant presence and companionship with people - even in the smallest details of their lives - is an obstacle to slander that has no justification and ultimately exposes the slanderers.

Also, since the prophets and Hosea were built to deal with the arrogance of the arrogant and the rebellion of the lusts of the people, as well as the breaking of the barrier of Sharia, it is natural that their enemies increase and face demons who rebel against every human being from within. They call for resistance and enmity with the prophets. On the other hand, there are many slanderers and saboteurs, and for this reason, there will be a lot of objections to what has been achieved by the prophets, and the wrongdoers will do everything in their power to confront the prophets, from any lie that They have not left out an event that can be published or an event that can be turned upside down or a verse or a narration that can distort its meaning or basis.

It can be said that wherever man and his desires, his political and financial rebellions, and his coercion and oppression are present, the Prophet or the Imam is also present to stand against them and put man on the right path of life. This effective and decisive presence has made the issues of Imamate, Imamate affairs and even the personality and life of the Imam and the Prophet always the target of the tricks and attacks of the enemies. For this reason, it is necessary for every responsible researcher to deal with various forms of distortion, fraud and slander. This is the reason why you see that the writings of Shiite scholars are full of arguments that are a kind of response to these attacks and aggressions and erase the Shiite heritage from it.

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It should also be added that doubt is, in fact, the same as falsehood, which is adorned with the appearance and ornament of truth, and the signs and appearances of truth have been given to it; So much so that it is difficult for many people to recognize it, and this shows the skill of the fraudsters. Suspicion is like counterfeit dirhams and dinars, the real material of which is low and worthless, but painted in such a way that it looks like precious metals such as gold and silver.

Such frauds are usually committed against objects and issues that are of interest and competition and play a vital role in growth, development and progress. Areas of belief that have a profound effect on human attitudes, morals, life, and goals are among the positions in which the greedy and fanatical try to commit fraud and deception; Because the doctrinal fields are very important and are among the issues that everyone inevitably deals with in some way. This extraordinary importance compels those involved and those who are aware to always monitor the hostile actions of the people of falsehood against the truth and the people of truth: actions that target their beliefs, thoughts and faith.

All efforts in the field of sabotage, incitement, desecration, diminishing and making the sanctities of the modem conscience must be countered; Because giving the enemy a chance in this regard means allowing him to destroy the good deeds that protect the borders of religion and Shiism from the enemy's aggression. This issue forces the thinkers and writers to consciously stand against this danger and try to eliminate it. The thoughts of the thinkers and writers are the defenders, leaders, supporters and frontiersmen of this nation, and their lack of vigilance has a short meaning in the right of the essence of Islam, and this means the destruction of religion and Shiism.

The difference between the principle of religion and our explanation of it

The problem we suffer from is that when we want to do cultural work for people or make an effort in the field of education and morality, we end up creating and paying for our own

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thinking and unjustly - explicitly یا implicitly- We attribute it to religion. If what is to be published is the teachings of Islam and its beliefs and precepts; That is, the same themes of Quranic verses and infallible commands that are extracted by religious experts. In fact, these teachings, which are mixed with the meaning of holiness, establish the spirit of servitude, submission and peace in people.

On the contrary, what our minds have made and paid for is worthless; Because it does not contain any servitude or holiness, and therefore it is not soothing and does not make us surrender: although these personal opinions may be astonishing to naive people or cause the liking and satisfaction of those who are unaware of religious matters. Be together.

In short, we must acquaint people with Islam through the strong verses of the Qur'an and the interpretive narrations of the Infallibles, as well as by presenting the way of life of those Imams and the beauties of their words; Because this method is taken from those gentlemen themselves; They have said: If people know the beauties of their words, they will follow them

It is also significant that just as it is necessary to establish a cordial relationship between people and their practical role models - who are infallible - it is also necessary to establish a cordial relationship between the people and the Qur'an (its themes, meanings, subtleties and purposes).

Since Islam looks at all aspects of human life and even accompanies people in the details, it means the need for a lot of research in Islam and attention to it.

Here is the principle to which all the tributaries must lead and the sea to which all streams flow: the principle of Imamate.

The principle of Imamate or the same source of knowledge and inspiration - is realized in the prophets and their testaments. Those who are the guides of truth and religion and only they are the direct, right and main way. This is something that should be done and

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people should be guided to it and communication between them with this principle. Because the Imam is the source of clarity that irrigates them and revitalizes their souls. The Imam is the one who prevents them from ugliness and keeps evil away from them. Imams are a refuge to solve problems and overcome problems.

Of course, in introducing the Imam to the people, it should be noted that the Imamate is not merely abstract ideas and mental concepts; Rather, it is a real and external issue that accompanies and affects man in all the details of life. Imamate is the way of life and the way of living. Imamate is present everywhere with human beings; Even when eating and drinking: buying and selling being with your spouse or children, waking up and sleeping; day and night; Politics, Economics and Education: War and Peace and Summary in All Matters: Important and Vital and Small and Impact. Therefore, the issue of Imamate should always be emphasized; Because people need the meaning and concept of Imamate just as they need water, food and air.

The necessity of interdisciplinary studies in the history of Islam

When a researcher of Islamic history deals with reports that have specific implications and he has to determine its accuracy, he needs a tool that allows him to do so, for example, suppose he is dealing with a report that It is narrated with the attached document and includes their claim that there is a special revelation for the verse. This story also happened in a certain land which is a subset of India or, for example, Persia. This historian must research each of these topics; First he has to research the document. Maybe in the document series, there is an unknown person or someone who is known for lying. The next step is to be precise in the verse for which a certain revelation is claimed; It may be in a surah that was revealed, for example, five years before or after that date. Then he must pay attention to the narration attributed to the Prophet or his guardian, and because the infallibility of the prophets has been proven to him for a definite reason - and he knows that the devil does not

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dominate the Prophet and no mistake is made from him. As a result, the weakness of this narrative increases. Also, when it becomes clear to him that the person whose objection is stated in this narration has died before that date, or has not yet been born on that date, or has not seen the Prophet at all during his lifetime, the weakness of the narration becomes even clearer to him. Be; Or, for example, if it is proven to him that the place the narration speaks of is Mecca, not India or Persia - that is, the Hejaz was the scene of the incident. After proving all these things, he must reject this narration or condemn it as false.

With these explanations, it became clear that the researcher in such a narration needs the science of rijal, Quranic sciences, theology and geography and other sciences; While this is just a narrative and may include other issues; For example, it is related to medical science and claims that drinking water cures leprosy or is related to genealogy and says that Mu'awiyah is the son of Abdul Malik Marwan. It is also the connection of narration to other sciences such as prosody, jurisprudence, etc. As a result, the researcher must have a scientific background; So that his science includes the sciences that may be in the narrations so that he can discover the facts by mastering those sciences if necessary.

The necessity of contemplation in historical narrations

The method of interaction with other historical narrations is not different from the method of interaction with other narrations (such as: jurisprudential, doctrinal, interpretive narrations ...).

The method of interaction with historical narrations is not different from the method of interaction with other narrations (such as jurisprudential, doctrinal, interpretive, etc.). In jurisprudential narration, the researcher needs a documentary and argumentative discussion: he needs to prefer between narrations with the sum of seemingly contradictory narrations, and he must present the narration on the Qur'an or on the jurisprudential,

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doctrinal, medical and other sciences. The same is true of historical narrations that narrate an event or attribute an issue to a prophet or an imam or a scholar. When the Qur'an refers to an event, the scholar of history must specify the time and place of the revelation of the surah or verse. He needs to search for interpretive hadiths and must carefully match those hadiths with the verse. Sometimes it takes a lot of deep research to reach the goals of the verses and the many hints and characteristics that lie in them. The hadiths quoted in hadith books may indicate events that are related to the history of a person or group or in it. They refer to a matter of jurisprudential, doctrinal or other principles. Many events involve a Shari'a ruling that may or may not be in conflict with jurisprudential arguments, or contradict it at all, or agree or disagree with a rule. They are educational. Confirmation of a historical event may require knowledge of right and wrong in the light of a principled or jurisprudential issue quoted in the narrations, or it may be necessary to refer to the evidence of that issue and ijtihad in order to get the right opinion from the wrong and a healthy and strong quote from Recognized as fake and distorted. In short, scholarly practice in the narrations indicates that in many cases the researcher must use the tools of ijtihad in his research to find the truth.

Quran and historical narrations

The Qur'an is not a book of history; Rather, it overlooks all the books and texts that have reached us; Whether these are historical texts or jurisprudence with beliefs or other subjects of the Qur'an, it prevails over all thoughts, behaviors, positions, values, beliefs, methods and, in short, everything. It is the Qur'an that rules over them and is the criterion of their correctness and correctness, and without a doubt, anything that is in conflict with the Qur'an is false and invalid. Of course, what is not explicitly mentioned in the Qur'an and quoted in other texts, if it is consistent with the Qur'anic criteria and has the conditions of acceptance and acceptance according to the Qur'an,

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will be trusted. Those texts that do not have such conditions are divided into two categories: The first category is that part of historical narrations that are in conflict with the principles and rules of the Qur'an. For example, these are the principles of the Qur'an: the infallibility of the prophets, the absolute purity of the Ahl al-Bayt of the Prophet from any defect and defect, the impermissibility of attributing oppression and ignorance to God, no eye understands God, but he understands the eyes God is forgiving, merciful, just and wise, and now if a narrator attributes something to the prophets that is contrary to their infallibility, or attributes to them something that is contrary to the purity of the Ahl al-Bayt, or says that God is seen in this world or the hereafter And there is no doubt that it is fabricated and false; Because it is in conflict with Quranic rules.

The second category: narrations whose content does not contradict the courts of the Qur'an and are not in conflict with any of the principles, rules and laws that God has laid down; Such narrations are not doomed to invalidity, but remain within the limits of probability and are investigated according to the natural procedure, and according to the method of reason in such cases, evidence is provided to deny or prove its content.

The role of the Qur'an in guiding people to the Imamate

There is no doubt that the Holy Qur'an has established the principles and pillars on which the great foundation of the Imamate is based, and if people had paid attention to the verses of the Qur'an and dealt with them far from prejudice and justice, surely any doubt about It was disappearing, and the path of guidance was revealed to everyone through misguidance, and it was in this way that everyone clung to the strong divine rope - which has no separation and discontinuity - that God is all-hearing and all-knowing.

It is certain that God, the Blessed and Exalted, has opened the doors of guidance in various ways. One who can not easily get rid of the doubts of the Imamate created by the fanatics, the

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misguided and the army of Satan, God has opened various doors for him that he can get out of that doubt through one or more doors; Doors that each lead him to the correct meaning of Imamate and the source of true knowledge. For example, one may suspect that the Prophet did not make Amir al-Mu'minin Ali his guardian; Because at the time of their death, they did not allow anything to be written on this subject.

For such a person, the hadith of Ghadir and the allegiance that the people made to the Amir al-Mu'minin in the presence of the Prophet is the door through which he can get out of this doubt safely. If other doubts prevent him from leaving this door, he can leave the hadith of "Saqaleen" and if he can not, he will leave the verse "Giving a ring to the Commander of the Faithful in Ruku" and other doors that do not count.

Regarding the many doubts and problems that human beings face, it can be said that every human being can find what fits with his way of thinking, moods, circumstances and culture.

The point to be noted here is that God Almighty is merciful, compassionate, wise, and knowledgeable in managing the affairs of His servants, and does not intend to close the doors of His mercy and choose people between heaven and hell: to take some to heaven. And he should not hesitate and throw some people to hell and he should not be afraid. God Almighty treats people with patience, mercy and patience; It changes their states from strength to weakness, from illness to comfort, from comfort to hardship, from need to needlessness, and from narrowness to openness. It gives them more time and opportunity. People gather and disperse during their long life, hear and see; Object, discuss; Make friends and enemies, fight and make peace; In the hope that maybe their hearts will return and their hardships will become a kind of softness.

Perhaps it can be said that this tolerance with the people is the reason why the

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name of Amir al-Mu'minin is not mentioned in the Qur'an; Because if it was mentioned and the people denied him and his Imamate, they would leave the religion. Perhaps this is the reason for presenting the verse of "completion" over the verse of "propaganda" because the divine will has been attributed to the fact that the Qur'an, the reference of all, prevents dispersion and is the connecting point of all groups and sects.

In short, the Qur'an is very important in guiding people to the truth and has encouraged them to ponder on its verses: verses that are ultimately psychological, simple and solid. The Qur'an has also encouraged people to ponder over its meanings; Meanings that are ultimately precise and subtle. The prerequisite for this is to have a pure heart, superior taste and a pure soul, contemplation, practice and more accuracy in the verses, the result of which is to benefit more and more from the sciences and discussions of the Qur'an. Contemplation in the Qur'an and familiarity with it, gives the researcher double power to understand the words of the infallibles, their goals and the exact points of those words and gives him the power to do everything in the context of the subject of Imamate and its affairs in the words and behavior of the infallibles to understand better.

In the interpretation, we should try to pay attention to the appearance of the verses and by referring to the Arabic usage in the poems and texts and paying attention to the differences between the synonymous words, we can get points and subtleties in the verses. In addition, try to pay attention to the narrations. For example, in the subject of Hazrat Adam, the Qur'an says: Traditions also say that he ate from a tree. Here I have tried to understand the meaning of the verse of the Qur'an along with that narration. The first question is who was Adam jealous of and to whom? After paying attention to the narrations, we find that the people in question are the Prophet and the Ahl al-Bayt of that Imam, and the subject in question is the specific authorities of those gentlemen. The next question is what does jealousy

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mean according to the status of infallibility of Adam? The answer is that with a person like Adam, who has the perfection of intellect and wisdom, it is natural for him to seek all perfections, including the officials of perfection, Muhammad and the family of Muhammad. He wished that he was in the rank of Muhammad and the family of Muhammad (PBUH) and this wish is in fact perfection for Adam; But since the authorities of Muhammad and the family of Muhammad are specific to those gentlemen, the desire to achieve it is a kind of deprivation of the position and assignment of those gentlemen, and therefore the shadow of jealousy arises. However, Adam did not ask the Ahl al-Bayt to deprive him of such a position; But the coercive requirement of that Imam's request is in fact the result of jealousy; But his very act is a request for perfection; No jealousy; In other words, because of sharing the result, it is interpreted as jealousy.

Therefore, we understand that the narrations have spoken in accordance with the Qur'an and in order to understand its verses.

The Qur'an does not go into all the details and only establishes the principles. The Qur'an has set for us criteria and standards according to which we must evaluate and judge historical narrations and reports. In Imamate research, we must use the same Qur'anic criteria. For example, the Holy Qur'an says on the subject of choosing Talut for the children of Israel: "Allah is the bestower of knowledge and the greatest in knowledge and body." This is a Qur'anic criterion; that is, balance and proportion in body, spirits, attributes, properties and human habits and having knowledge of The characteristics of a leader are that we must apply these criteria to the Imam and Imamate debates, so the criterion, if there is a defect in the scientific, moral, physical or other characteristics of the Imam, we find that the person is not qualified to be the Imamate. It provides us with such criteria and it is up to us to take advantage of these criteria.

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Strategies for resolving disputes over disputes and Islamic unity

God says: "You will not be satisfied with the Jews or the Christians, even if you follow their people." You can not obtain the consent of others unless you follow their method. Is to tell the truth, but sometimes the issue is beyond this and the problems are not related to the method of the individual; rather, they object to the principle of presenting the truth; As they had the same problem with the Holy Prophet, and although that Imam told the truth in the best way, but they were at war with him and accused the Prophet of God of telling falsehoods and myths, or the relation of the sorcerer and the poet to They would give and say that their unity had been disturbed. Amr al-As mentioned this point during his trip to Abyssinia.

It is our duty to present the facts, and we must raise them, and we do not expect everyone to be satisfied; However, we express it in the best and most beautiful way possible. Certainly, we are not better than the Prophet and the Imams in terms of the way of presenting the truth. At the same time, we see that not everyone was satisfied with them.

Our duty is to present the truth according to the criteria stated by the Prophet and the Ahl al-Bayt, and we should work hard, we should not expect everyone to be satisfied with us; We should know that many people lose the expression of truth and truth, and as a result, they accuse us of falsehood and misguidance.

Suggestions for Shiite interaction with others

We Shiites are attacked from different directions; On the other hand, the religions of thought and the followers of those religions are hostile to us. The reason for this enmity is that they do not have the ability to confront us intellectually and scientifically, and for this reason, they resort to slander and turn their youth away from us through swearing, takfir, propaganda war, and arousing emotions; That is, they distance themselves from us by prejudice and convulsions, not by scientific discourse and reason.

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On the other hand, the constant enemies of the Shiites are the rulers, the rich and the lustful of the world. Because Shiite culture considers their behavior and thoughts to be incorrect; They consider the Shiites as their opposite and a barrier to their path and they cannot tolerate the existence of the Shiites; For this reason, they are fighting the Shiites in various ways and with all their might. Propaganda war, economic blockade, sanctions, isolation, imprisonment, military war, killing, displacement, alienation from world scientific societies (to use those societies in the direction of their goals) and ...

Therefore, neither the rulers, nor the religious leaders, nor the secularists tolerate any of us; Because we are not tolerant of anyone; For example, if a ruler commits an act contrary to the Shari'a, we consider it obligatory to forbid him from denying it; While non-Shiites do not have such a method and believe that we follow the rules of the ruler in any case: if the ruler is satisfied with an issue, we are also satisfied, and if he is angry, we are also angry, they say: Be with the ruler even though the whip is on your back Zand or usurp property. In the non-Shiite view, the ruler is the shadow of God on earth; God has brought the ruler to power, but the Shiites are not like that, and for this reason, the rulers consider the Shiites as a danger to themselves, and we are always under various attacks; Because we have a hard time tolerating them.

I believe that we must endure and continue on our way. If we want to be a true Muslim, we must not rest; Rather, we must endure this suffering, hardship and calamity until the Imam of the Age appears.

Shiite ethics in debate with others

The ancient method of Shiite scholars, including Seyyed Sharaf al-Din in debating with Sheikh Salim Bashari and Allameh's discussions with this team and others. This method has been used throughout history and even the same method can be seen in the debates of the companions of the Imams. The strange thing that I came across in history is that sometimes strange friendships are seen between the most

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hostile enemies of the Ahl al-Bayt and their most steadfast Shiites. This indicates the high rationality and progressive morality of the Shiites. The friendships that were rippling to live together softly and calmly for years. How can this relationship be interpreted?

This rationality is due to the merits found in Shiite culture, and they do not have such a feature. Ibn Abi al-Hadid, a fanatical Sunni, agrees. He says in a strange word: Ali himself was a man of good temper, gentleness, etc., and this characteristic of his has remained among his Shiites to this day; That is, the seventh century, but Omar was big-tempered, immoral, etc., and the same characteristics have remained in his followers to this day. Of course, this friendship does not mean that the Shiites give up their belief; Rather, it means tolerance in interaction with the enemy, which attracts the enemy and controls his evil nature. More research is needed on this type of relationship and its examples. Therefore, the method of Shiite scholars and elders from the beginning until today has been based on wisdom, good preaching and good mood.

Evidence of history

Here I am referring to a very beautiful point of history; We have narrations in which the Shiites presented their beliefs and religion to the Imams; That is, they would refer to the Imam and say: Sidi and Mawlawi! I believe that so and so; Tell me, is it correct or not? In one of these narrations, someone came to the service of the Imam and presented his beliefs regarding monotheism, prophethood, Imamate and other matters. Someone was there who did not know the details of the ideas. He changed to the Imam: Sidi and Mawlawi! I do not know these details and I can not say; But I believe in what Ali ibn Abi Talib believed in. The Imam said: That is enough.

We must also get help from this simple and straightforward method. The Imams and the Qur'an have drawn for us principles and rules that we must rely on to stand against the doubts based on those principles and rules. The meaning of similar reference to

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firm is that, for example, you know that the Prophet is infallible; But what is the answer to the doubt at the beginning of Surah Tahrir? It is a question that we must answer by researching and examining. But from the very beginning we are convinced that the infallibility of the original prophet is strong and inviolable.

We must teach people this way so that they can maintain their faith whenever they have doubts. We must give ourselves a chance to find the answer. God has also given us this opportunity, we must stand firm on the principles and at the same time act to find the answer to the doubt. If we do not teach this method, the enemy will hunt the careless people and bring them closer to their belief and religion.

I'm free from headaches and boxwood. Tip ۸: Even if we know that a casualty who has fallen on the side of the road needs brain surgery (that is, to diagnose both pain and treatment) without sufficient knowledge and Necessary facilities, we do not perform brain surgery, but we consider surgery in those conditions as an example of misunderstanding and lack of reason. In solving the problems of absenteeism, the real waiter, if in some cases, sees the solution of the problem beyond his power and possibilities, does not go to the field ruthlessly and leaves the work to the expert by taking one of the competent people.

Irrational and emotional actions that lead a person to do things beyond his competence are contrary to the spirit of expectation, how many cases where the seemingly benevolent actions of the defenders of the Prophet, due to lack of expertise in how to solve the problem, cause tragedy He has done so much

Encounter a severe accident scene, or a violent fire, and with the little information he has in the face of the accident, take small steps to fix the problem, and even make small mistakes, and wait for expert action for more complete actions. He will not be criticized for not having learned enough expertise in dealing with the problem. The same person should live in a situation that is constantly with

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these problems, for example, due to geographical conditions, his area of life may be prone to earthquake fires. It is assumed and obligatory for the opposite

This problem, acquire the necessary knowledge and sufficient tools. It is not acceptable for a person to make many mistakes due to ignorance

In the severe tragedy of the absence of Imam Zaman Ajal Allah Almighty Farjah Al-Sharr, the real waiter who finds himself constantly involved in this tragedy, is trying to face problems, to steal enough knowledge and skills and to make the least mistakes in this struggle. . Therefore, the real waiter, on the one hand, does not consider himself allowed to enter fields that are outside his specialty, and on the other hand, if he acquires knowledge and expertise.

It is necessary for him to fall short and this "lack of knowledge" will lead him to make mistakes in finding the right solution to the problems, he will not forgive himself. The need to study science to reduce mistakes has been emphasized in many narrations. Including:

The first part is a manifestation in the knowledge of the inside of the world.

"It will not come as a surprise." Tip ١٠: In a terrible fire, sometimes the intensity of the fire narrows the arena so much that the only way forward is to escape from the scene. Escape from the scene becomes a "duty" when the pressure of fire not only discourages us from saving others, but also causes us to sink into our own mouths. In the time of absence, according to what has been commanded, if seditions are destroying our religion, the primary duty is to preserve our religion; Not others, although this preservation of religion will lead to leaving the city and the country. Therefore, in spite of the many catastrophes during the time of absence and the duty waiting to correct it, it is possible to migrate from the city and the country and leave the society alone, in some cases as a duty. Of course, it should be noted that this solution is the last encounter that awaits the

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catastrophes of the time of absence, otherwise in most periods of the absence of the Imam, social duties will not be abolished. Hence, where reform is possible, albeit on a small scale, it is against duty to abandon and flee from society.

Allama Seyyed Jafar Morteza, there is no doubt that the Holy Qur'an has established the principles and the great pillar of Imamate on which they are based, and if people did it for it and practiced it away from prejudice and fairness, surely every skeptic would be guided by The path of misguidance was revealed to all, and it was in this way that the strong divine law - which has no separation or interruption - clung to the fact that God is the Hearer and the Wise, Ibn Muslim, that God, the Blessed and Exalted, has opened the doors of guidance in various ways. One who can not easily get rid of the shrines of the Imamate created by the air of Satan and the armies of Satan, God is for him different doors that he can get out of one or more valleys during those nights; The doors that each of them lead me to the correct Imamate and the source of true knowledge, for example, it may be suspected that someone did not make the Prophet, the Commander of the Faithful, his guardian; Because at the time of their demise, they decided to write something in this regard.

If other doubts prevent him from leaving this door, he can go out of the hadith of "narrators", and if he still cannot, he will go out of the door of the lady of the Amir al-Mu'minin, not in bowing, and other doors that do not count towards many From the doubts and problems that human beings face, it can be said that every human being can find what fits his way of thinking, moods, circumstances and culture.

The point to be noted here is that God Almighty is merciful, compassionate, wise and knowledgeable in managing the affairs of His servants and does not intend to close the doors of His mercy and choose people between heaven and hell: to take some to heaven And he should not be reluctant and he should throw some people to hell and he should not be afraid. God bless the

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people with patience, mercy and patience.

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