

Fazil Ibn Shazan (part 2)

ABDOL HOSAIN TALEI

The great scholar Fazl ibn Shazan is famous for his knowledge concerning “Ahkam, Ebadat, Kalam, etc.” It is worth mentioning the foundation of his versatile knowledge – and the very true factor of his advancement- was his strong adherence to infallible Imams and the narrators of their traditions (hadiths).

In the previous issue of Saffinah we read the first collection of the traditions. In the present article we are going to read some more traditions.

Imam Mahdi

Imam Reza (p.b.u.h) said:

What you are looking for i. e. Reappearance of the waited Imam (may Allah hasten his reappearance) will not happen except you get Mahdi examined until a few of you will remain faithful.

Then, imam said the verse

Do people reckon that they will be left alone just because they say: "we believe," and they will not be tested? (The Holy Quran; 29:2)

Reshad, 2:357

Capital's after death (1)

Imam Sadiq (p.b.u.h) said:

No reward will be received after death except in three cases :

-The charity that he gave it when he was alive, it continues after his death, that part of property which was endowed would not be included in inheritance.

- An acceptable tradition that will be followed after him.
- A righteous child who asks God for his parents' forgiveness.

Kafi, 7:56/2

Capital's after death (2)

The things that receive human after death:

- An acceptable manner he establishes which will be practiced after his death, so he will be donated rewards similar to the person who follows that manner without decreasing that reward of that person.
- Continuous charity which continues after him.

- A good child that prays for his parents after their death, goes to Hajj for the sake of them, donates to charities, sets an slave free, fasts and worships for them.

Kafi 7:57/4

Manners of someone who is preparing for Hajj (Mchrem)

Imam Sadiq (p.b.u.h) said:

When you are preparing to visit the holy house of God, it is on you to:

-Be afraid of (committing sins and punishment of) God

-Remember God frequently

-Limit your speaking unless you say benedictions, because one of the signs of hajj's and Omra's completion is to avoid saying things but valuable things, as God says, "**anyone who undertakes the pilgrimage during them should not indulge in amorous intercourse, nor any immorality nor wrangling during the pilgrimage.**" (Holy Quran, 1: 197)

"Rafasa" means accompany of women, fosoogh means telling lies and cursing. Jedal means swearing and saying "la vallah" or "bali vallah".

-Not to be arrogant or proud

-To reach vara'e (to be such a pious person to avoid uncertain things) to stop you from committing sins.

God the Almighty says, "*then, let the pilgrims accomplish their acts of cleansing, and let them fulfill their vows*". (Hajj: 29) .One of the examples of "tafasa" (dirtiness) means to say bad words while you are mohrem.

Al-Kafi, V. 4:338/3

Manners of brotherhood

Imam Sadiq, (p.b.u.h)said:

A Muslim is brother to other Muslim. He does not disturb him, does not cheat him in trade, does not stop supporting him, does not backbite him, does not betray,

Al-Kafi V. 2:167/11; Bihar Al-Anvar, 71:273/14

Manners of invitation and propagation

Imam Kazim (p. b. u. h)said:

When God the Almighty sent Moses and Haroon to Pharaoh, He told them,

"Speak a soft word to him."(The Holy Quran, 20: 44)

It means to honor and respect him, call him in his konya (title) and told him, oh, Aba Mosab. Because his name was valid ibn Mosab and his konya, abu Mosab. Then God says, "*so that he may be reminded or even feel afraid.*" (The holy Quran, 20: 44) . God by telling this wanted to increase Moses willing to approach Pharaoh, though God was aware Pharaoh would not accept his warning or would not be scared unless he face punishment; no one faith would be accepted in that time if he was not a faithful person before.

Biharul anvar, v. 13:134/40

Manner of being a Shia

Imam Baqir,

Sometimes a person of Ali's follower is living in a group or tribe, which is an ornament for them. He is the best when it gets to trustfulness, is fair and the most honest one. So others trust him and put their assets with him. When ask about him, the tribe people would say, who is the one

similar to him who is the most honest and truthfulness ones? (be like this one)

Biharul anvar, v. 34:306/40

Manner of worship

Imam Sadiq,

Do not force yourself to worship unless you feel like it from your heart.

Biharul Anvar, V. 68:213/4

Manner of saying prayer: imam Sajjad's prayer

Imam Sadiq, when imam Sajjad was standing for prayer, his face's color changed. While prostrating, he did not leave it unless he was sweating (it means his prostrating was long.)

A selection from kefayat al-mohtadi, 110; kamal al-din, v. 1:319; ehtejaj, v. 2:318; chehel hadith, 49, 8

The names of God

Imam kazem (p. b. u. h):

God:

-is (The First), which means there isn't any being before Him.

-is (The Last), which means there isn't any being after Him.

-is (The Old), which means any being except Him is a creature.

God is above creature's features.

Biharul Anvar, 54:80/54

God and his description

Imam Sadiq (p.b.u.h): God can't be described, how would you describe Him, while He says in His book:

"They have not valued Allah with his true value"(The holy Quran; 2:91)

So no word can be said about God, unless God is above it.

Al-Kafi, Vol 1:103/11

Reappearance of Imam Mahdi (p.b.u.h) (1)

Fozail ibn yasar says:

I asked imam bager, is there any exact time for reappearance (may Allah hasten his reappearance) ?

Imam repeated these sentence three times:

"They are liars who determine time for his reappearance!".

Biharul Anvar, 52:103/5

Reappearance of Imam Mahdi (p.b.u.h) (2)

Imam Sadiq (p. b. u. h)

They are liars who determine time for reappearance. Nor did we set an exact time in the past nor we will set it in future.

Biharul Anvar, 52:103/5

Reappearance of Imam Mahdi (p.b.u.h) (2)

Imam Sadiq (p.b.u.h)

Every one of people who determines time for reappearance, you can reject it without fear (know him as a liar), since we didn't determine a time for any one and we will not.

Biharul Anvar, 52:103/8

Gratitude prostration:

Jamal Ibn Dorraj

Imam Sadiq told me: the closest time to God is when a person calling God while prostrating. What do you say in prostration?

I asked: please teach me.

He said: *oh God of all lords! Oh the King of all kings! Oh the Master of all masters! Oh the Omnipotent of all powerful! Oh the Worshipped one for all worshipped ones! Send your blessings to Muhammad and his family.* Then ask God whatever you want and then say *I am the servant whose life is at Your Hand.* Then ask your requests because not only He is Generous but also no demand is hard for Him.

Biharul Anvar, 83:233/58

Good - Relation to Spouse

TAHEREH MOGHADASI / MINA OSKOEI

Introduction: A woman and a man who are themselves eager to get married to each other will try hard to have a calm and peaceful life as holy Quran says the goal of marriage is to find peace and equilibrium. But formation of a new family is not sufficient by itself. Each member of this new family is responsible to reach family to the mentioned goals. To realize the goals of family, couples should have a special way of treatment with each other, which is called "good relationship". The topic of humane relationship is not a new subject; it has a long history and during the human's lifetime it was exposed to various changes; sometimes woman have been considered as goods, sometimes men were free to do anything they wanted with women and sometimes men have considered women devilish creatures so men were trying to keep themselves away from them.

The question here is what is a good relationship like (among a woman and a man in a family)?

The holy Quran, Imams' narratives, commentary sources and moral advices. How do they introduce this subject?

Nowadays, noticing the increasing number of divorced couples and family conflicts, it seems that spouses have not enough information about how to behave with each other. We tried to provide you with answers of the mentioned questions in terms of the holy Quran, and the narratives of imams.

The Concept of Good Relationship

Good-relationship is a Quranic concept which is inferred from this verse:

“treat them politely *“(The holy Quran; 4:19)*

Quran interpreters mention different meanings for this verse but all interpretations share a common concept for goodness which is the norm of goodness in society; some have defined goodness (norm) like this: whatever logic and approved customs of a society accept; some said “things which are approved logically and God’s words and imams approve them.”

In all laws already, cheerfulness, kindness to each others, avoiding discourtesy or bad behavior are factors of good-behavior. This shows that if couples avoid misbehaving each others, then in fact they have good – relationship.

The Necessity of Good - Relationship in Life:

Mankind is different from animals regarding some aspects. The most important difference between a human and an animal is that when an animal’s physical needs have been met there would be nothing else left. But human species have other requirements; they desire to have a good-relationship with another human being.