



Typology of Kadhimiya Imams Educational Activities in Improving Scientific and Religious Aspects of Shia's Life

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Abstract

Examining the structure and quality of the educational system is one of the most important units for measuring a civilization's scientific and spiritual growth and its role in guiding society to prosperity and overcoming crises. Every religion has its own educational system, and having a practical educational system is an important feature of Islamic civilizations. The present study aims to investigate this role in one of the most critical times Imami Shias, which is the era of Kadhimiya imams (Imam Kazim and Imam Mohammad Taghi, the 7th and 9th Shia imams). The results show that Imams in this era continued their scientific and educational activities with the help of their companions and prevented them from losing their identity.

Keywords: *Kadhimiya Imams; Educational Activities; Religious Aspects; Shia's Life*

Introduction

The historical identity of every society has emerged through its culture and civilization and can be achieved through understanding the culture and civilization of that society. The Islamic world, with its historical back ground, have inspiring figures and have done valuable deeds throughout human history in improvement of cultures and civilizations. Explaining its different aspects to the new generation is essential for them to gain a better understanding of their history and social identity in order to prevent influences and domination of foreign thoughts.

Among the various aspects of culture and civilization, education of science and literature (educational system) has always been considered as the most important factor and it is also a measure of the development of societies. One of its most important reasons is the fundamental role of education in human manners that can result in development of culture and civilization in Islamic societies. Therefore, in Islamic civilization, which is based on religion-based education, this issue is very important and it is emphasized by Islamic instructions; Because it has been able to scientifically improve Islamic communities.

Islam has had a superb educational system in order to announce the divine mission with aiming for scientific and religious education of the people. Each of the Islamic religions has tried to provide a framework for the growth and excellence of Islamic culture and civilization, but with the fundamental difference between the Shia system of thoughts and beliefs, and the tendency to deviate from its goals and contents than the non-Shia religions, they designed a special education system based on books and traditions at the highest levels to promote pure Islam in addition to promoting Islamic culture and civilization and promoting Shiism. However, due to the deficiency of research in this field and the prejudice of some antagonists in explaining the Shia scientific and educational system, some scholars and Sunnis have been provided with the idea that Shias did not play an important role in the structure of Islamic civilization, especially in the educational system, and that they owe it to others, or that all educational efforts in the Muslim world have been Sunni.

Now, on the basis of these doubts, the present study seeks to examine the various dimensions of this issue by focusing on the period of kadhimiya imams (Imam Kazim and Imam Mohammad Taghi, the 7th and 9th Shia imams) and their followers, one of the most difficult periods in the history of the Imams, and answer these basic questions:

What is the status of the Imami Shia educational system in this period?

Have they been able to teach and transfer religious Principles through a systematic order in those difficult times?

Methodology

To achieve the desired result, the research method is based on studying the structure of research in the educational system and the activities of this social institution. Based on this structure, the collection of historical and ahistorical sources data is carried out using the library method, and finally, a description and analysis of the types of educational activity is provided.

The Imams also put religion education as their first priority in the same prophetic way. They paid attention to education in two dimensions. In one dimension, they promoted knowledge acquisition, especially the religious science and its role in the material and spiritual guidance of mankind, and in the other one, they educated the people in an operational way.

From the Shia`s point of view based on rational and transmissible arguments; the Shia Imams has duties in managing the affairs of the Muslim community. One of these important and key duties in Islam is religious and scientific education and training of the people. The Imam is not only the head of the people's Administration, Judiciary and Military, but also a teacher and a coach for people`s education. As Imam Ali also considers religious and scientific education as the most basic rights of people to Imam and ruler of Islam to not remain ignorant.

It should come as no surprise that government leaders themselves have been teachers, because that is part of their assigned tasks and a requirement for Islamic leaders. The necessity of Islam`s life, and its continuity requires the teaching of religion to the people be continued after the death of the Messenger of God. For this reason, the prophet introduced and replaced the Imami system as responsible for the educational system. The infallible Imam can interpret the Quran and express the religious needs of the people so that the society will not be disturbed. The basic difference between the Shia and other divinities is Imam's divine infallibility and knowledge.

Throughout Shia history have known their imams as key figures in promoting religion and educating many disciples. After the prophet's death, Considering the role of The Umayyads and the Abbasids rulers in trying cultural alternatives to diminish and eliminate Shiite beliefs, the Imami Shia designed the Shiite education system and tried to maintain it.

One of the Shiite sources in the educational system is the hadiths and writings of the Shiite Imams. According to the Shiite faith, the Imams are the true successors of the Prophet, appointed by God. They are the interpreters of the divine verses, and their words are religious law and obedience to them is Like obedience to God's messenger, it is obligatory. Imam Sadegh (AS) also said, "Argue with the people using my word, so if they are hostile to you, they are being hostile towards me and not you"

One of the ways to receive the knowledge of Imamate is by God. As Imam Baqir (AS) said, "through Gabriel, God has granted knowledge to Ali ibn Abi Talib" (Al-Najashi,1416 AH,360). Another source of Imami knowledge is the knowledge of the Messenger of God. The Prophet of Allah (PBUH) said about the knowledge of Ali (AS): "God has given him my knowledge and understanding" (Ibn babawayh,1362 SH,558/2). Ali (AS) Also states, "The Messenger of God taught me a thousand hadiths, and each of which opened a thousand doors" (Safar,1404 AH,313/1).

According to Shia narrations Imams are masters in politics (Kolayni,1407 AH,169/1,170), The science of mania and disasters (Kolayni,1407 AH,202/1), the knowledge of the sky and the earth (Haman,223/1) Science of the name of Shias(Haman,261/1), Prophets and Angels and Foreknowledge (Haman,223/1). They have a founding role in the production of religious science and are the founders of many sciences. Their sciences were not limited to the religious sciences and were also experts in the natural sciences, some Shias, including Mohammad bin Ali bin Babuiyyah Qomi (381 AH), Abdul Aziz ibn Yahya ibn Issa Jalodi Ezadi (381 AH) (Haman,240), And Ali ibn Hussein ibn Musa ibn Babi Qom (326 AH) (Haman,362) set up books of medicine in a narrative way, or Jabir ibn Hayan, who specializes in chemistry, considers himself to be one of the Imam's disciples.(Bastam,1427 AH,315).

Imam Baqir told Salimebn Kohail and Hoknebn oyna about the quality of Imam's science: "Go to east and west of the universe; you will not find the correct science except our science" (Toosi,1409 AH,409/2). Addressing a crowd of people in Kufa, he said: "I am amazed by the people who take their religion from the messenger of god and practice it and are guided by it, but say that his family have less knowledge than him! We are his family and children. The revelation was revealed in our home and science has been given to them by us." (Kolainy, 1407 AH, 398/1). Imam Sadiq also addressed the Shias: "Take the works, traditions, and guiding messages from the messenger of god and Imams." (Haman, 5/8).

Accordingly, the Shias referred to their Imams if they did not know the answer to their questions, (Mofid, Tashih Aleteghadat, 1413 AH,44/1). Hisham bin Hakam made the condition that if he did not know the answer to Abolhozail's questions, he would get help from his Imam (Imam Sadeq). Sometimes masters of other religions referred to Shia Imams because no one could answer their questions (Ibn Babuyeh,1398 AH).

The tradition and scientific authority of the Imams created the basis to produce science and education. Therefore, for the same purpose, Imam Sadiq ordered his disciples to learn the general ideology of ijtehad and to search and learn from the Imams (Ibn Idris,1410 AH,575/3). The result of this effort was the development of science; As Ammar (born in 37 AH) said to Uthman (born in 35 AH):" I speak with authority and adhere to tradition. My teacher [Ali] taught this to me and kept me from your harm (Saqfi,1353 SH,498/2)".

Shia's situation in Baghdad in the age of Imam Kazem. From the time of Imam Jafar Sadiq, a number of Imams came to Baghdad. Imam Kazem (AS) and Imam Javad (AS) stopped for a while in that

city and eventually they were martyred in the same city and their shrine is now in Kadhimiya. Shia symbols such as the tomb of Imam Kazim and the mosque of Brasa in Baghdad were one of the main areas where Shias used to gather.

Another factor in Shias persistence in Baghdad was the influence of a number of Shias, such as Hussein ibn Ali ibn Abi Abbas, Abu Abdullah Nubakhati and Ali ibn Yaqtin Asadi, (Majlesi,1403 AH,136/48) to support them. This is a report on the establishment of Shias in Baghdad and the emergence of Shiite symbols which expresses their active presence: "The mosque of Dar al-Masib was one of the mosques in Baghdad, and Imam Javad performed the Maghrib prayer at the same mosque. The other mosque is Bharatha. The Shias worshiped that mosque, and they believe that the Imam Ali prayed there (Khatib Baghdadi,1417 AH,125/1)".

The Abbasid government was not happy with active presence of Shias in Baghdad and was seeking to eliminate them, as the presence of Shias in the city was a major obstacle for the Abbasids (Ibn Taqtaqi,1360 SH,221). Most of the Sunni population of Baghdad lived in the eastern part of the city, but some of the Shias lived in that part of the city too. The western part of Baghdad, including Karkh, was the central part for the Shias. References made by historians according to the social events can show that neighborhoods such as Karkh, Bharata, Nahr al-Tabaq were in the western Baghdad and neighborhoods of Suq al-Salah, Bab al-Talaq, Suq Yahya, Suq al-Talab, Suleiman was in the east of Baghdad. Some of these cities were completely Shia's living place and some were not. As we read in the report: "There were some Shias living in the Karkh (Moghadasi,1411 SH,174/1)." Baghdad's Karkh district also became one of the major Shia neighborhoods after joining Baghdad.

Types of educational activities of Imam Kazim. After the death of Imam Sadiq, Imam Kazim became the Imam of the ummah. To continue the path of the Shia education system, he continued his work in Medina to preserve religion and poverty (Abi al-Hadid,1404 AH,291/15). In the time of Imam Kazim, the fight against the Alawites continued by the government and some of the Shias were martyred (Abolfarj Isfahani, Bita,388-399). The Abbasids could not accept a Shia-led organization under the leadership of the infallible Imam, So Aaron deported most of the Alawites in Baghdad to Medina (Tabari,1387 AH,235/8). According to Abolfazr Isfahani, six other members of Bani Hashim, including Yahya bin Abdullah have been murdered (Abolfarj Isfahani, Bita, 388-399). And then he ordered the imprisonment of the Imam because he continued his educational activity by correspondence (Kolayni,1407 AH,313/1).

Pathology and the fight against scientific and intellectual currents. One of the scientific and educational activities of Imam Kazim was pathology and removing obstacles to the movement of the Shia educational system. At the beginning of the Imamate of Imam al-Kazim, various groups such as Mutazilites, Marjai, Khadriya, Zaydiyeh had educational activities and invited the people. The effects of these propaganda were that after the death of Imam Sadiq some of the Shias, such as: Hesham Ibn Salem and Moemen Altaq came to these groups (Mofid-Al Ershad,1413 AH,221/2). But with the Imam's educational activities to impart correct teachings and the ability to answer Shia's questions, most of the Shias accepted their Imamate (Nowbakhti,1404 AH,79).

Imam Kazim (AS) tried to differentiate his Shias from other sects and groups that were propagating their own ideas. To this end, the Imam (PBUH) ordered his Shias to be decent and well-groomed and maintain their social personality. One day he saw one of his Shias walking by with a fish in his hand, so he said to him, "You are a group that has a lot of enemies, so look as good as you can"

Another of Imam Kazim's major efforts to develop the Shia's educational system was to promote knowledge and emphasize on comparing it with the Book of God and hadiths of the Prophet (PBUH). If they were in agreement with Qur'an and hadiths, it was true, otherwise, it was false. He insisted that it was

impossible to get valid religious teachings from non-Imams. Because people act according to their sensual desires or beliefs because of avoiding the Book of God and the tradition of the Prophet.

Training the students. Imam Kazim (AS) tried to defend, teach and educate students in that political and critical situation. One of the basic tasks of Imam Kazim (AS) was to train the following outstanding disciples: Younis ibn Abdul Rahman, Safwan ibn Yahya, Mohammad bin Abi omair, Abdullah Ibn Mughira, Hassan Ibn Mahbub, Ahmad Ibn Muhammad Ibn Abbi nasr, Ali Ibn yaqtin and Hassan Ibn Ali Ibn Fassal and helped them preserve the real meaning of Shiism.

Observing the scientific and educational views of the opposition. Imam Kazim (AS) observed the public and presented them to evaluate the accuracy of the texts. To show the strength of the Imami educational system, he told one of his companions to learn jurisprudence and hadith. Imam said: "Learn the sciences from the jurists of Medina and then present me their hadith". He went and wrote hadiths and then read them for Imam. Imam rejected all (Kolayni,1407 AH,353/1).

The Shias contributed to the quality of the educational system by Imam Kazims management. Sometimes the Shias came to Imam for a proper response by following existing ideas or educational methods such as analogy. And sometimes the Imam led the Shias to observe the intellectual, scientific, and educational situation and asked them to take appropriate action according to that situation. It is quoted from Hashamben Salem that Imam Kazim (AS) said: "Tell Hashamben to write something about the beliefs of the Qadriyyah - and its criticism - and send it to me. Hisham wrote it and offered it to the Imam, and Imam said: "Everything has come into it. "Shia scholars occasionally attended their lectures in order to benefit from Sunni knowledge and criticism (Asqalani,1390 AH,159/2).

Results and Discussion

The subject of studying laws in the time of Imams (AS) is one of the fundamental issues in understanding the dimensions of their lives. The Shia imams set up an organization that would make it easier for them to communicate with other Shias in the farthest parts of the Islamic world, and the Shias could obtain their answers from this trusted organization. This organization, began to work from the era of Imam Sadiq (AS), and became official in the time of Imam Kazim (AS). Due to the political and social situation and the Shias distance from the scientific centers, the organization of law was on the agenda and was able to fulfill the task of the educational system in order to promote the hadith, the word of Imams and to deal with the affairs of the Shia's life.

These are the types of educational activities of the Imami Shias:

- Establishing a basis for studying. The Shiites preserved their seats as representatives of Imam Ali (PBUH) school, especially in Kufa, and taught Shia's beliefs to the people. They shared the quality of their teaching with Imam Kazim (AS); Referrals of the public to Shia scholars replaced direct reference to Imam. During this period, the people's questions to the infallible Imam (AS) were technical, specific and jurisprudential, and went beyond personal questions. So, a series of books called "Al-Masael" appeared during this period that came from these questions (Tabatabai,1390 SH,255/1).
- Scientific discussion: Another activity of the Shias in this period was scientific discussions. Sometimes discussions that were held between Hishamban Haqq, Hishaban Salem, Abdul Rahman Hajjaj, Ibn Abi Amir, and other groups of Shias could not be resolved so, the problem was resolved by Imam Kazim (AS) (Toosi,1409 AH,564/2).

In a summary of the educational activities of Imam Kazim and the Imami Shias, it can be said that, despite all the limitations, they took advantage of various capacities and caused the Shia intellectual foundation to remain undistorted and the Shia's word kept its reputation.

Types of educational activities of Imam Javad (as): With the death of Imam Reza (as), Imam Javad (AS) continued to manage the Shia educational system. At the very beginning of Imamate in a young age, he prepared the Shias to accept his province by presenting them with scientific ability and prevented them from being absorbed in other groups because the Shias believed that the divine image of the Prophet was in the form of science and knowledge. Therefore, the Shias came to Imam from different regions and insisted on accepting his Imamate by measuring the power of the Imam in knowledge.

- Pathology and fighting against intellectual flows: In the time of Imam Javad (AS) due to the efforts of intellectual groups such as Mutazilites and Asharites in the training of beliefs, some Shias were influenced by their teachings and disagreed. The Ananis knew the Imam as the only ultimate reference in the teachings of religion, so they were known to receive a proper response from him. In this period, incorrect interpretations of divine verses were made; hence, by stating the correct method of interpreting the verses, he prevented misinterpretations (Ayashi, 1380 AH, 314/1).
- Teaching apprentices. Imam Javad (AS) ordered Shias and their children to learn knowledge and sent Imam Hadi (AS) to school to learn how to read and write when he was young. Establishing a discussion and propagating religious doctrines promoted Shias in science (Tabari, 2223 AH). Students in different areas, including Qom, Kufa and Baghdad, quoted the narrations of the Imams.

Continuing the movement of the law organization. Throughout Abbasid government, Imam Javad (AS) dispatched agents with religious, political, and social programs whose main activity was to meet the religious needs of the Shias, and prevented Shia disintegration with their widespread activity. The Shia Imams allowed themselves to seize sensitive positions so that the Shias could find hope. That is why Noah bin Durraj became a judge in Baghdad and then a judge in Kufa.

The following are the types of educational activities of the Imami Shia era:

Asking hadiths of the Imam to prevent distortion. The Shiites of Ahvaz and Qom, tried to quote narratives from the books of the earlier scholars by holding a lecture, and presenting the texts to Imam Javad and questioning their content validity.

Shias and the translation movement. One of the educational events of this period was the continuation of translation. Beginning in the Umayyad era and peaked in Baghdad by caliph Al-Ma'mun in 262AH. He was able to import many books on various subjects from Roma and other areas to Islamic lands.

However, the effects of the translation movement could be good or bad. These influences in the Sunni world, could change their Beliefs. Determining the harmful effects of whatever science was translated is difficult, but it seems that sciences like Philosophy could have had direct and indirect effects on the foundations and process of teaching and research. In one analysis it could be said that their goal could either be the development of different aspects of civilization in Islamic lands, or the development of an intellectual and educational system to keep people's minds away from the Imami educational and intellectual system. If this theory is correct, it seems that the Shias, with the help of their imams, monitored the scientific and educational situation and neutralize some of the science that could be dangerous.

Summarizing the educational status of the Shias in that age we can say the translation movement could not interfere with the Shia educational process. It seems that even if it had an effect on changing people's beliefs about popular religions, it was due to the government's strong propaganda and political pressure on Shias activity, and Shiite avoidance of easy access to Shiite scholars and scholars.

Conclusion

The Necessity of Preserving and Transmitting the True Teachings of Islam by Religious Educators, and Fighting's wrong Trends and dangers of scientific Movements Supported by the Shia Opposition was one of the reasons that inspired Kadhimiya Imams and their Shias to keep the Shia scientific and educational process active, furthermore, protecting the Shia heritage, giving religious guidance, separating the Shias from others, and promoting Islamic civilization. They were able to keep Shia jurisprudence and theology alive and to differ Shia identity from others.

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