

The correlation of cognation relationships with livelihoods and self-improvement with an emphasis on news and sayings from Imam Reza (AS)

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Abstract

Visiting relationships is one of the religious customs of a Muslim in Islamic culture. It is one of the most ethical-legal strategies of Islam to self-improvement and strengthens social bonds. With emphasis on the tradition of Imam Reza this article tries to study the relationship of the above mentioned issue with livelihood and self-improvement. According to this, we can say "there is an instant correlation between visiting relationships and self-improvement and livelihoods". The research methodology is descriptive-analysis and attributive that have been conducted using Islamic texts.

Keywords: Imam Reza (AS), visiting relationships, piety, livelihoods, social capital.

Introduction:

Visiting relationships is a religious behavior based on the beliefs and teachings of divine and the inverse concept is called breaking familiar relationships. The duty specified by ethic is to consider the families, make relationships and show goodness and inversely avoid to breaking cognation relationships. These matters truly are the objective evidences to regard practicing cognation relationships as a religious behavior so as the ethical authority makes it a responsibility. This is not only a moral issue but also a decisive and necessary issue and would be a factor to have a social life and access to a desirable life. It is shown from religious rules, necessity and obligation which lie in that religious order, that Islam has put it in a harmonic and systematic structure consistent with other sentences, ideas and moralities.

Islam is characterized by integrity, and immortality, and its inclusion in various subjects is consistent with the nature and system of genesis. On the one hand it is referred that there is an instant relationship between religious faith and social health and mental serenity, it is in first hand because of the nature and social nature of the human. On the other hand the relationship results in mental serenity, feeling of felicity, safety and inner peace. Although there are many expedients and prohibits in description of divine rules that we don't know the origin and wisdom behind them, we can say that social interactions, especially in the family that is the heart of human life, affect the human spirit and increase the freshness and vitality and balance mental and spiritual health and prevent mental emptiness and depression of the family members. As a results his physical and mental strength to the problems and the pursuit of true perfection increases and social health, reform of public education and general culture will follow.

It is highly recommended from divine rules and traditions of god sent messengers to make relationship with families and avoid breaking relationships, so as it are included in religious necessities and legal obligations of a human. Strengthening the cognation bonds result in: reform and regularizing the social commerce, the extent of the profits and blessing of the property, the forgiveness of sins and prolonging life. Also affects directly on family and social life style. The main question is about "what, how and why the relationship between visiting relationships and the individual reform and livelihoods according to viewpoint of Imam Reza (AS)" it is reviewed in this research by descriptive-analysis and attributive research method.

Despite the importance of reinforcing cognation relationships, the subject and its strategies purely have been explored based on the point of view of Ahl al-Bayt (AS). Major works in this field, are expressed based on Ahl al Bayt (AS) life topics or by expressing the importance of the reinforcing cognation relationships that have been reported in narrative style. Following works are about Imam Reza (AS) life: the political life of the eighth Imam (Ameli) at school scholar Muhammad (Ghaemi), Imam Reza (AS) and his life (Gholamali), Imam Reza, life and economy (Hakimi). Also there are Some valuable works about visiting relationships like: visiting relationships in viewpoint of Quran and Hadith (Tabatabaee); Mafatih Alhyvh (Javadi); Mizan al-Hikma (Ray shahri); social

analysis of visiting relationships (Sharaf al din); juridical review of reinforcing and breaking cognation bonds (Vahedi); reinforcing cognation bonds, affects and advantages (Zavvari Nassab); article about consequents of reinforcing cognation relationships from viewpoint of Islam and psychology (Ghobari); review the role of Islamic beliefs (reinforcing cognation bonds) in achieving social health (Hasan Doost). These including works have published.

1. An introduction to the concept and importance of reinforcing cognation bonds:

Seleh means make relationship and Rahem is the way of cognation (Tarihy, 1408: 6/70) and also Rahem means relatives and who belong to the blood (Ibn Manzoor, 1405: 12 / 231-233). shahid Sani in masalek Alafham writes: "Rahem are all the relatives who are known as person's sibs even distant relatives moreover it's obligatory to make it happen and illegal to cut it off (Shahid Sani, 1413,1 / 470). For explanation of holly sentence "Aghrabo Rohamma" (Kahf: 81) Allameh writes: "This means the more to see relatives and more to love relatives" (Tabatabai, 1402: 13 / 483-482). For showing mercy it is necessary to "give benefit to decedent like: giving bonus, prepayments and showing kindness in marriages and relationships." (Raghib Isfahani, 1404: 347-348).

Lord, has always recommended man, to maintain and strengthen the relationship with them (Baqarah: 180). It is quoted from Messenger of Allah that: "I recommended all of my nation from the present and absent ones and those who are not born or in their mother's uterus until the resurrection day to visit relationships even if there is distant as a year between them because it is the quality of Islam." (Saduq, 1413, 4/361); Imam Ali ibn Musa al-Reza said, "Maintain the cognation links even with giving a swig of water..." (Harrani, 325). Imam Reza (AS) said: "respect to elderly people and be kind with youngster and visit your relatives" (Saduq, 1378, 2/265). Having linked with God surrogates is the best relationship; it shows respect (Tabarsi, 1403: 103) and is a symbol of appreciation and allegiance to messenger of God the Prophet Muhammad (pbuh), (Bohrani, 1374: vol 4, p. 823). Imam Reza (AS) said: "It's a kind of worship to look at our children", he also said: "but also it's a pray to look at all the children of the Prophet till they are uncut form his method and unpolluted from the sins" (Saduq, 1378: 2/51)

After this, the best example of reinforcing relationships is for relatives and close friends. Imam Hussein (peace is upon him) quoted the Prophet (SAW): "he said to regard the cognation rights start from your family: First, your mother, your father, your sister, your brother. Then based on the collocation, any closer person to you." (Javadi, 1391: 218). Imam Reza (AS) said: "Know that the right of the mother is the most necessary and the most essential... Lord, put it the same as his right and said: "appreciate me and avoid disobedience and disloyal to your parents." (Saduq, 1406: 334)

Reinforcing cognation links can be done in several ways like financial, mental, spiritual and heartfelt support. The main reason is to be connected to close friends and to meet their needs and requirements. The Imam Reza (AS) said: it's necessary to be patient and to have halal income and to meet your families and knowing about people health. And also he said: "meet your relatives even by granting a swig of water, and the best way is to avoid annoying them (Sadoogh, 1378, Vol 2, P 3; Koleini 1369: 151/2) and to defend people credits (Saduq, 1378: 248/1)

2. The relationship between meeting relatives and piety and self-purification:

As meeting relatives and benefit to them is of necessities of the religion, the one who practice included as Muslims (Deilami, 1408: 118). The Lord says: "Heed the God who ask each other while mentioning his name and don't ask help from the relatives because the God always is watching you out" (Nesaa/ 176). The Prophet Mohammad said: do the celestial necessary tasks to be the most virtuous among the people" (Mofid, 1413: 350). Imam Ali (AS) said: meeting relatives truly is one most obligatory duties of Islam and dear God bided people to appreciate it and The God would be connected the anyone who visit its relationships and would be disconnected to anybody who remove its familiar linkages and also appreciate any person who respect meeting relatives." (Amadi, 1366: H.3651). It is shown that there is a instance and natural relationship between piety and meeting the relatives and also meeting relatives is an example for celestial rights (Varram, Bita: 301). Imam Reza (AS) said: Dear God put three things along with three other things: prayer and pay alms, appreciation of him (God) and appreciation of the parents, and he ordered to observe piety and compassion together; so everyone avoid meeting relatives, did not comply divine piety" (Saduq, 1362, 1/156). As meeting relatives is the best example of virtue, also breaking familiar linkages is as a result of disobeying the order of God and getting far from his mercy (quran:Muhammad: 23-22).

Practicing celestial duties and giving benefit is the main reason for meeting relatives (Koleini, 1369:2/240). Based on this, it would be a sign of intellectuality and being developed (the latter: 157). It would let him in the path of servitude and God vicinity, would enjoy the God gifts in present and future life. (Tabarsi 1413: 431) and would be sooner rewarded (Koleini, 1369: 2/152). There is a correlation between them which clearly can be seen by the first sentences of great Soore of Divorce. Moreover, affording the gift of heaven (Saduq, 1362: 39), easy taking the audits (Majlesi 1403: 210/78), felicity of life and having subsequence of death are all the felicities and conditional consequences of practicing the divine obligatory which can be afforded by meeting relatives (Saduq1362:112). It should be said that individual and social perfection can be realized together, at the aim of creation and the philosophy of religion. Imam Reza said: “we don’t know any way for longing life but meeting relatives. “Koleini 1407: 2/152).

3. The relationship between meeting relatives with felicity in income:

Meeting relatives based on religious customs have instance, literal and genetic effects on lifestyle especially to livelihood. An individual and its surrounding ones can study this matter from two sides. First side is to afford purity and faith that is necessary to assure your performance and to afford its consequences. It is quoted from Imam Sadegh(AS): “if one owns a taboo property, neither the customs of Haj, Omreh nor meeting relatives are not accepted till he let it out of his body. “(majlesi, 1406: 125/96).

From the other side, feeling responsibility about relatives and having effort on solving their needs can comply our desires and provoke the universe to get more welfare and affording more divine gifts. Meeting relatives can make it easy to grasp the facilities and boost the revenues (Saduq, 1362: P 124). Holly prophet (peace be upon him) said: “I assure a couple of things for people who visit their familiar relationships: God would love them and their income would be increased.” (Majlesi, 1403: 71/87). Therefore he said: “I assure increasing health and wealth and kindness in heart of the relatives for anyone who help their parents and visit their relatives.” (Noori, 1408: 15/176). Imam Reza (AS) quoted from his ancestors: “cognition bonds and well-behaving to neighbors increases the properties.” (Majlesi, 1403: 74/92) and know it as a factor to longing the life (the latter: 97/71).

Imam Reza (AS) specially considered family rights as the God right that is responsibility of human.(Toosi, 1365:60/4) and bided: “healthy person should increases his family costs (Majlesi, 1403: 335/78) and also said wealthy person is always in danger responsible for the divine right. I swear to dear God who gave me gifts and I’m always careful about them till I comply the right that God has obligated (the letter49/105). Imam Reza focuses on meeting relatives as a response to accomplish that duty and for emersion of its signs in the life. (Saduq, 1406: 258)

To realize the act of meeting relatives it’s necessary to have tools and services like well-behaving and good commerce with others. Based on the manner of Imam Reza it is directly effective on self-improvement and improve the morality (Saduq, 1406: 354). Imam Sadegh (AS) bided: “meeting relatives make a man kindly, generous and pure.” (Koleini, 1369: 151/2).

The same as the latter meeting relatives and being in touch with others, prevents a man be in trouble and poverty. Because humans are aware of each other. The God messenger Mohammad (peace be upon him) bided: “Meeting relatives longs life and cure the poverty.” (Majlesi 1403:3/71).

Islam recommends that poor ones are in priority and more preferable to have supports and charities, so specifying more prize to this type of social worships is another solution for desirable balancing of familiar relationships and a fundamental step to have social parity. It is Quoted from Holly prophet: “giving alms to relatives is counted as both charity and meeting relatives. Imam Reza (AS) wrote in a letter to his son: grant it if any person would ask you a thing. Do not donate less than 50 Ashrafis if your uncles would ask you. Do not donate less than 25 Ashrafies if your aunts would ask you, you are free if you want to grant more. With this donations, the dear God would elect you and give you a higher grade, So it is eligible to donate all the time and don’t feel fear of getting poor. If anyone would do his/her responsibility the dear God and angels care about him/her (Koleini, 1407:43/4)

Visiting relatives as a religious act and an undeniable urgency in human society absolutely resolve many of the cultural, economical and moral problems when is adopted as a value to the whole people and counted as a main element in the area of social behavior and being considered as a cultural-religious tradition. Imam Reza (AS)

said: "I ashamed of the God if I would see one of my Muslim brothers in a need for money and a I avoid helping him while asking God for heaven." (Saduq, 1402:62).

Another question is that "what is the relationship between visiting relatives and justice in acts"? Imam Reza (AS) answered one of his followers: "Zakat is placed to tucker poor people and to maintain wealthy people properties because dear God has sentenced healthy ones to examination and to consider the people necessities, also put the Zakat for following reasons: a kind of patience and thanks giving to prevent avidity and kindness and grace to poor people and pity to decrepit ones and supporting poor people and equality of them in religious affairs and a reason to honor of wealthiest. Also all the good jobs are placed in charities, Zakat and visiting relationships. So it is necessary to give thanks for compliance of the divine gift." (Saduq, 1413:9-8/2). To answer the question "Is there anything in people's property but Zakat ?" he said: so what the God bided in this sentence is: proponents of the truth are the ones who preserve the linkages God ordered to be maintained, they care about the God and are scared of bad results in the resurrection day. But where are they?" (Majlesi, 1403: 127/74). Having relationship with relatives specially those who we owe them more than others, like father and mother is an example for the following sentence (quran: Baqarah: 27). Also he quoted from his ancestors that: "The God make an inspiration on holy Davood in which maybe one of my servants would do a good job so that I take him to paradise." The holy Davood asked about that job? God bided: to dispel sorrow of a Muslim even with a seed of date. (Saduq, 1378: 629/1). Mohammad ibn Ismaeel heard Imam Reza (AS) that said: "The property just can be gathered by five features: being too much stingy, far and impossible ambitions, too much avidity, cut the cognation relationships, preferring present life to after death life. (Saduq, 1362: 282/1).

Beside these obligatory rights, there are some religious recommendations about well- behaving and caring about affairs origin from life of the holy innocent leaders. Toosi quoted from Mohammad Ibn Ahmad Baznaqi: about a couple wanted to divorce Imam Reza (AS) ordered to: send the woman some clothes and a slave and meet her other needs and also resolve the necessities of her family and tribe and send her family 300 dinars beside comply the rights man owe to his wife, then he bided to sentenced them to divorce. (Toosi, 1365:40/8)

Conclusion:

1. Visiting relatives in the manner of Imam Reza (AS) is a ritual trait based on divine beliefs and listens and they shouldn't be taken only as a moral term. The Islam takes it as an important matter with a disciplined structure coordinated with other sentences, beliefs and moral principles.
2. In the life of the Imam Reza (AS), the relationship between meet the relatives and self- eminence, virtue and self improvement is definite and direct. Most of our genetically and immediate effects of the praise tasks are based on faith and virtue and without this purity that effects won't realize because of expectation and philosophy of religion.
3. Considering the manner of Imam Reza there is a genetic, definite and objective truth between visiting relatives and livelihood and earning money. The relationship can be seen clearly in individuals and relatives. Whole the social life benefits from its results and felicities.

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