EDITORIAL

This issue of the journal Safinah al-Najat contains a number of topics whose pivotal point concerns the intellect and reasoning. The place of using one's inellect and sound reasoning in Islamic religious studies and practices needs little defensive arguments. A ready proof in this regard is that the fundamental principles of the Islamic religion cannot be accepted emulatively; they must be accepted both individually and reasonably. Even in finding out the religious verdicts, a mujtahid is supposed to act reasonably and based on his personal and academically sound arguments.

In the history of Islamic history and thought, and just after the tragic episode of the Ashura Battle of Karbala, the guidance-oriented ideas and ideals of Imam al-Husayn needed to be continued. The fourth Infallible Imam Ali b. al-Husayn "al-Sajjad" was unable to organize open classes for people. He was secretly and constantly being watched by the secret agents of the Umayyads and Marwanids. Offering prayers, with the right standards embedded in them, was the most suitable modus operandi. He used to accept some people apparently as servants. Those servants received the finest and most fundamental lessons of the Islamic religion from him. Their training period was just a year, from one Ramadan to the next year. They must be very happy to attend such classes. In the meantime, they received portions of the Sahifah as their lessons.

In addition to the Sahifah, there are other written legacies of Imam al-Sajjad. This is his landmark Epistle of Rights. Corruptness of people stems

from their selfishness and arrogance. The legacy of Imam al-Sajjad helps people get out of going astray and train children who are careful of their own self-esteem.

People grown up and trained with a strong sense of self-esteem are careful to observe moral rights of both themselves and others. May we benefit from the light of guidance kindled by the Infallible Imams.

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