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The Historical Review of the United Nation Concepts from the Viewpoint of Muslim Intellectuals in the 5th Century

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Abstract

The present study aims to explain the concept of united nation and its historical evolution from the point of view of the Imamate intellectuals to summing up and evaluating their views and their performance in relation to the concept of a united nation in the 5th and 6th centuries. First, the concept of the nation is semantically-conceptual in terms of Islamic sources, then from the viewpoint of the intellectuals of Imamiyeh. The research question is that the function of the Imams' scholars was to revive the united nation concept, and what kinds of behaviors and actions in solving sectarian conflicts were explained ? In response, this word was firstly used in the sense of religion and law; then, with regard to the socio-political situation and the passage of time, the change of nature and it was gradually defined the concept of the nation that was explained as a special political position. The intellectuals of Imamiyeh, from this point of view, have emphasized the religious theory in the organization of their socio-political divisions, the differences of Islamic religions, relying on the principled-religious unity, and the components and solutions and the necessities of the creation and survival of the nation that have been raised. The intellectuals have established the good relations with each other in the light of political issues and understanding of the conditions of government at the age of absence, the contingent cooperation with the government, and the resolution of disputes in the context of concept of a single nation, which has been the scientific and civilian development of Muslims from the results of these efforts and their actions.

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Therefore, the terms of convergence and the approximation of religions, which means synonyms with the united nation, were considered to be the basis of religious beliefs that given this synonymous and rich experience that Islam has in the Qur'an concerning the omnipotence and convergence in various fields. This paper analyzes the hypothesis that the Imamiyeh thinkers, in spite of the negative efforts of the Sunni Arabic emperors, were using Shi'a as a logical and peaceful method, such as analogous jurisprudence (Al-Khalaf), comparison and priority, the formulation of interpretive books, the debates, the explanation of religious consensus. The use of the authority of the Shi'a community and the restoration of their position in the Seljuk tribes kept the unity of the nation and the convergence of religions.

Keywords: Shiite Intellectuals; Shiite United Nation; Convergence; Approximation of Religions; Sunnis.

Introduction

Undoubtedly, the sensitive issue of Islamic Iran's history was the rise of the Seljuk government and the Shiite al-Bowh (Shah-i-Al-Boyah) power (334-447 q). A review of this section of history of Shiite political and cultural developments could provide the valuable insights into the discovery and understanding of the Umayyad ruling Islamist Shiite Islam in Baghdad, which was the main focus of these conflicts. However, this trend was felt in the beginning of Seljuq rule (525- 429 AH), with the hardening of the Seljuk rulers. Because the Seljuk rule was in line with the power of the two Shafi and Hanafi religions and the religious intolerance and modern struggles with Shi'ism, because the process of religious convergence was in its nature in the direction of concept of the united nation and its organization, thus, this issue was preceded by the Mongol invasion and after It has not been investigated, hence it causes the innovation of this research.

According to a review of the collective background of life, human beings has been the united nation at the beginning that shaped the essential axis of their lives as a unity of thought and belief; the Quran states: "Cana al-Nas is a unit of the Faabathollah Mobasher and (Baghera, 213). Many commentators believe that the purpose of unity and harmony is in religion and belief. The formulation of the concept of the nation from the time of the Prophet (pbuh) was determined with a single purpose and belief in the course of a particular social movement. This concept has always changed in the history of Islam. First, the concept of the nation was formed in the shadow of religious convergence in the first and second rear pillars of Mecca with the presence of tribal elders. By the conversion of the Prophet (pbuh), the word nation has become more extensive, and the treaty among various tribes, including the treaty of brotherhood-religious, according to the recommendation of Prophet Muhammad (pbuh), in the first year of the Hijri, the term "Immigrants and Ansar" and the treaty with non-Muslim allies included Jews. The



idea of the approximation and unity of Islamic religions, which has always been seen in the Qur'an and the Sire of the Prophet (pbuh) and the elders. The Unity of the nation is an abstract word with Islamic burden. In the form of a single concept derived from the term "OM" means a special intention and a direct path, in the sense of solidarity, is to accompany the unified path to reach a single destination. The word approximation is also from the "anticipation" of the anti (later) and in the sense (of the meaning) (Deno) from the viewpoint of closeness. Therefore, the followers of the Islamic religions aim at defining and recognizing each other in order to find religious brotherhood and understanding based on the principles of Islam and the teachings of Islam (Ibn Manzoor, Bitā, Balaqaf) It means eliminating religious differences and intercessions between the Islamic teachings of the Islamic religions based on the Muslim principle and the passage of the Quran and the Sunnah. This term is from a modern periodic approach, and in historical research it is used as a modern concept for examining historical past. In this research, Sheykh al-Ta'afeh Toosi (480-385 AD), Amin al-Islam (2-48), Abdul Jalil Qazwini (559-609 AD), are Imamiyeh intellectuals who explain the thoughts of nation and Islamic convergence, which are related to the views of the Shiite elders and the doctrine of tradition and beliefs and the various knowledge of the religious masses of the people. The intellectuals and the outstanding theorists of Imamiyeh, who were struggling to overcome the possible risks in the face of Islamic concerns, focused on the cultural-religious activities and the work of the political-minded bourgeoisie to promote convergence and preservation of the Shiite school. The research question is, what did these Imamiyeh thinkers explain and what their views on solving sectarian conflicts and convergence of religions? This research is descriptive-analytic, seeks to examine the hypothesis that Shi'a intellectuals are aware of the political and social conditions due to the scholarly efforts in the textbook, they try to write and teach the religious debates in the schools, in the form of religious unity, etc., made efforts to converge among Muslims.

Research Background

Investigating the concept of nation and Convergence in the political thoughts of the Muslim intellectuals of the Seljuk era has always been associated with the developments and the political, social and cultural events of this period by the scholars and numerous books have been devised in connection with the political thoughts and intellectual conditions of this period. The idea of the united nation and the issues of convergence and its past approximation do not go before a century ago. But it can be admitted that many attempts have been made over one hundred and fifty years ago with the approach to the political thought about the concept of a united nation. There have been significant articles and drafts in this field. So far, the results of the thoughts, efforts and achievements of the precious Muslim thinkers have not been fully utilized in the different periods in the context of the concept of united nation and convergence,



in fact, part of the ethno-political issues of Islam from the very beginning are blended with theology of speech, jurisprudence, commentary, and hadith .

It should be noted that the idea of a united nation has always been at the forefront of Islam, but none of existed books has not considered the concept of nation. Regarding this fact that this study tries to show Imamiyeh intellectuals align with the concept of nation, this sense, there are many examples such as Seyed Jamal Al Din Asad Abadi, has been known as the first Muslim thinker and the founder of "Unity of the Islamic nation". In the newspaper "Urohu al-Watseqi" he sought to establish unity among nations and Islamic governments. The great intellectuals of Imamiyeh like Mirza Shirazi, Mohammad Tabatabaei, Seyed Abdollah Behbahani, Sheykh Fazlullah Noori , the fans of Islamic religions, Seyed Abdul Hussain Sharaf al-Din, Sheikh Mohammad Taqi Qomi Secretary-General (Dar Taghrib Islami) and Imam Khomeini (RA) as well as the Suni intellectuals that have been associated with the Imameiyeh thinkers regarding the issue of Islamic unity and the approximation of religions and the elimination of differences, the scientific debate include Sheykh Mahmoud Shaltut, the expired Sheykh Salim, Abdolfattah Abdol Matsud and others. Each of the abovementioned thinkers has written various essays and articles on the concept of nation. Most of them are contemporary; they have merely considered the concept of nation and the convergence in the first ages. The essay entitled "the Pioneers of Approximation of Ibn Shahr Ashub, the Intellectual of sixth Century" by Aman Alah Shafaei has considered the convergence approach of Ibn Shahr Ashub as the great character of Shieh in the six century in front of the cultural-scientific interaction of Sunnis, Ibn Shahr Ashub has followed the excessive, scientific interactions with the scientists and intellectuals of other religious majors of Sunnis, in their view they have such a place that the great ones like Ibn Hajar Asqala and others have deserved him . His motivation of the Imams as the Sunni intellectuals; that is what is in his book and in the news has come. Of course, he also refers to Shi'a books and narrates them. Shafaei in this article is based on the logic of Ibn Shahr Ashshob's moderate logic with the Sunni people, who have had close friendship with many Sunni thinkers, and a critique of the article that he does not raise the political views of Ibn Shahr Ashub. Other essay entitled "the view on the Field of Closeness in Sheykh Toosi's Reflection" by Ali Asghar Ahmadi has designed his political thoughts of convergence. Another book of Comparative Jurisprudence by Mohammad Taher Yaqoubi, M.j.Mcdermott, the author of Sheykh Mofid's Speech, has considered the Imamiyeh approximation in the introduction. Etan Kohlberg, in his article "Western Studies on Shiite Islam," the value of disparaging Muslims and paying attention to the approximation of religions to solutions, the intellectuals of Imamiyeh have been dealing with the religious differences of the Seljuq community, Wilfred Madelung also refers to the issue of Islamic sects. This research investigates a different bank from previous research and referring to historical texts and related articles. This research investigates a different view from previous research and referring to the historical texts and related articles.



The Principles of Concept of Nation in the Quran in terms of Lexicology and Meaning

Islam is the continuous source for understanding religious and theoretical foundations in all spheres of culture, politics, and society. In the Holy Quran, sixty-four times the term "Ummah" (nation) has come down, which in most cases means a group of people with a single purpose and belief. The Quran has used several terms such as: NAS (240 times), people (383 times), villages (56 times), and Ansas (5 times) to convey the meaning of a group of human beings. "The Umma is a special Arabic root that can not be found in the European languages, especially the Ummah al-Nabi, which is probably the mother of the original root of " OM" means mother. The Quran has divided the concept of a single into three general categories: a group of verses that examine monotheism, harmony, difference, and difference in the system of creation. The second group of verses that positively invites Muslims to unity and invites them to do so, and the third group of verses that emphasize Muslims' denial of divorce, so the term Qur'ani of nation is the central concept in Islamic thought and education, and to a particular group from the follower of religion, due to the parallelism, there has been a certain kind of Muslim intellectual attitude and practice. Hence, in the lower layer of the inner meaning of this term, there are two other semantic elements called the movement and the object which are interconnected, which is necessary for every movement, a destination without objective meaning. This is confirmed by the Qur'an: "There is no creature in the earth and no bird flying with its two wings, unless our people are like yours" (Aamam, 38). Therefore, the three elements of movement (Imam), intent and purpose (destination) are considered in the nation concept to be called the Ummah (nation) community.

The Challenges Faced by Shiite Intellectuals in Fifth and Sixth Centuries

In the late fourth century, due to the weakness of the caliphate system and the civil war and the grip of religious leaders, sectarian and religious plurality, there was a kind of political open space that, with the presence of the Shiites in the political scene that gave a new impetus to the situation. Al-Duri writes: "During the Amir al-Ma'ra'i era, Nasser al-Dawlahi Hamdani, the presence of Rafzieh (Imamyieh) was made public in Baghdad, and the reason why the Shiites followers were inclined to publicize matters and problems were the tribute of Amir al-Amra Nasser al-Dawlah, who was Shiite himself of the twelve Imams, but it was not so long that the religious bias and the entry of the common people into the scene of conflicts, this freedom was deviated ".

During this open space, the Shiites who were still under pressure at that time appeared in front of famous families such as Karkhi, Al-Frat, Al-Nobakht, who came to the scene. They were deserved ambassadors such as Abolhassan Ali ibn Muhammad ibn Euphrates, Abolfazl Ja'far bin Efat and Abu Ja'far Muhammad ibn al-Qasim al-Karkhi. In the conflict of Barbahari (M 323), the leader of the Hanbali who,



against the Shi'i beliefs, such as the pilgrimage of the graves and mourning of Ashura, ordered to murder the Shiites, and he and his followers gathered in the mosque which the Shiites called the "Zarar" , Which caused the Khalifa al-Rashidi, Ar-Fahari and his followers to be threatened . Muslim thinkers also in various debates with the owners of various religions, they met all the ethical standards, preaching, and controversy. Sheikh Toosi, in pursuit of convergence and diminution of religious fanaticism, took into account the unique scientific atmosphere created by the multitude of religions and differences in groups in Baghdad, which was the creation of "parallel jurisprudence". In this context, he compiled the book "Al-Khalaf", in which, along with the jurisprudential discussions of the Imamiyeh tribe, the main arguments of the religious jurists of the Sunni were also raised, and even did not ignore the mention of their rhetoric and fatwas.

The Political and Social challenges

The political turmoil and instability, not only in the life of the masses of the people, also clearly reflected the kind of behavior the Imamiyeh intellectuals. The deep influence of the political situation of that day in the religious conception of a different Islamic world remained as a feature of religion in the minds of the people. The subject of the caliphate, as a symbol of the political unity of the Muslims, collapsed; the policy of religious violence of the Turks did affect this situation. This era was Socio-politically characterized by anxiety and tensions that arose from the fall of the Ghaznavid rule 351-582 BC) began in Khorasan and the Iranian governments in Iraq, Fars, Kerman, Gorgan and Tabarestan. During this period, the Abbasid caliphate was weakened, Seljuq's Tugril (429-455 AD) considered himself as the savior of the caliph's authority from the pressure of Shi'ie powers such as Al Boyah, Al-Mazid and Fatimids, the position of Tugral in the lands of the Muslim world, the division of power between the caliph The Abbasid (the spiritual leader) and the sultan of Seljuqi (the mundane leader) became brighter.

Seljuq rule played no role in the beginning due to the interaction of peaceful reign and rule plan the political debates and conflicts religion, but over time the differences among the ruling class and political turmoil intensified, giving it the power to the ruling class which took advantage of religious disputes and, in the face of such differences, ensure their survival. Hence, everyone must pass the religious sentiment of the people - a clear manifestation of religious tendencies - in order to gain power and protection. Usually, the influential political people tried to show themselves as a special stream of support and thus gather a number of people, but by separating these two institutions from one another, in addition to religious differences and the social conflicts in the cities of Baghdad, Ray, Khorasan were intensified". They also tried to avoid engaging the tribes, and they lead them to ideological and religious unity, in order to reduce violence, so the tendency to moderation is always in the Shi'a branch of ijtehad and principle. This trend of moderation reflects the emergence of the "basic Shiite" of the Seljuk era which



was founded by Sheikh Toosi .Shiites of the Seljuk era, especially in areas such as Baghdad, Rey, and Khorasan, who lived in the vicinity of the Sunni neighborhoods, faced many seditions by the differences of the Sunni, especially Hanbali. This, therefore, led to the cowardice of the different fanatics and the disruption of the social situation of the Muslims nation. The influence of the political situation of that day on religious denominations varied from Islamic one, as the index of Islamic religions remained in the minds of the people. According to Islamic sources in the 5th and 6th centuries, the realm of Islam was filled with the number of religions and affairs. But as the divisions between the ruling class and political riots intensified, the ruling class, in the face of such differences, survived.

The Cultural and Religious Challenge

One of the features of Imam Shiism in the sixth century is the tendency towards moderation in the principles of Shi'a'a'yathadi and principles. The support of the first ruler of the Seljuk rule (549- 429 AD), namely Tugrul, Albarcelan and Melshah, of the Sunni religion, was a difficult situation for the Shi'ites, as it was not possible for active, scientific, ideological, political and military movements to take place. However, Shi'ism continued to evolve. Apart from the Shiites (Ismailis) with high political and military power, Shi'ism also enjoyed a better status and power than another Islamic secession. With the consolidation of the rule of Salajuq, which ruled anti-Shi'a politics in the east of Iran, it did not last long because, despite the anti-Shi'ite policy, the Shia centers were booming from these methods to escape from the invasion and the dangers came up with a modest approach in their dealings with the Sunni community, and to avoid the rise of Bashniyani. The effect of Al-Khalaf of Sheikh Toosi and the interpretive work of the Assembly of Al-Bayan by Tabarzio, Al-Nahzad, composed by Abdul Jalil Qazvini, in the sixth century which the examples of the Barzaian was a moderate tendency, which expressed the term "basic Shi'a" in the latter .The sensitive Shi'a rule was dismantled, and this led to unpredictable religious and cultural challenges, with the consolidation of the rule of Salajuq that governed the policy of anti- Imamiyieh in the Iranian region .

The most important cultural feature of this era is the role of schools in bringing about the convergence and approximation of religions. Because in such centers, the followers of religions become acquainted with the sources and texts of each other and play an important role in the convergence of ideas. After the establishment of the Shiites, the Shi'ite despicable Shi'ites has now faced a fanatical Sunni ruler. The lack of confidence in the sibling government did not lead to a single opposition, but when most of the people in Baghdad were in control of the Taliban, they were protected by a large number of people, and the residents of Karkh independently defended themselves against the rules of terrorism. After defeating the insurgents, Tugrul thanked Karkh for his support of the neighborhood in the possible prospect of Sunnis. One of the other cases of Tugrul, which was very revered by the Shiite, was the confiscation of the Turks'



property, the Shiite blood enemies. The ruler of the arrest of Malik Rahim and all his supporters was removed in 447 years. Although the caliph did not bless the dictatorship, but did not profit.

The historic Coincidence of the Imameyeh Intellectuals

The Imameyeh intellectuals, who were more than anything else accustomed to an approximation of ideas and compassionate efforts to bring the Islamic sects closer together. The functions of the intellectuals are divided into two distinct categories, scientific and political functions, and the ultimate goal of both categories being the realization of the concept of the united nation.

The Scientific Function

In the era of Salajuqi's reign, there was a religious debate among intellectuals of religions, sometimes leading to bloodshed. Moghadasi (5th century AH) in Ahsan al-Takhassim of the disagreements and unrest of Islamic religions and sects has reported in various cities of Iran. In such a space, and given the long-standing violent relations between the Sunni and Shiites, it naturally creates the feeling of the need to eliminate hostility among the thinkers. Gaining experience from the bitter events of sectarian conflict and undermining of political backing, it became clear that preserving the community by avoiding conflicts is possible. As in the conflicts between Ahl-ulsnan, there is no report of the presence of Shiite thinkers. Secondly, they tried to avoid engaging with the Sunni who were in the majority, and to lead them to the religious unity, to Leverage to approximate and reduce Violence. The scientific plan mainly focuses on the commonalities of religions, the integration of religions and the reconciliation between them, and in the choice of each of them. From their point of view, the only political plan is not the path to the approximation of religions, but the main purpose of the plan of approximation of Islamic religions is to achieve the nation to be a type of political and social unity in Islam.

The Common Beliefs

Tawhid, prophethood and resurrection are the basic and common principles of Islamic religions, and arguments such as the proof of necessity and the possibility of a proof of the order of nature for the purpose of proving God by the Shi'a and Sunni thinkers have been introduced with the unit statement and explanation. The approximation of Islamic religions based on the nature of the Quran, the Sunni of the Prophet (pbuh), the infallible Imams (AS), is the elite of the Islamic thinkers Sheikh Toosi, based on the acceptance of the moderation of the unity of the Imameyeh and the foundation of the common principles of justice, and the monotheism and affection of the Ahlul-Bayt (as), are ongoing efforts towards the approximation and convergence of the nation. He survived the Ahlulit (AS) School in such a way as to reduce the severity of religious violence and, by adopting a policy of religious moderation and Taqiya,



sought to safeguard Shi'i beliefs and ideas. Razi Qazvini, for the unity and approximation of religions, in his work set out the common narratives of the different, and he established a suitable context for understanding, and if there is any difference in the work, it is in terms of interpretation of the narrations, which is also acceptable. He added: "Allah, no Muslim, does not deny the outcome of the Prophet, and hears it and does not like it, unless one is virtuous and destitute" , he calls a kind of pluralism in the sense of the peaceful coexistence of Islamic sects .The principle of the salvation of followers and elders of Islamic religions at the Day of Resurrection, on the condition of the belief in the general principles of justice and monotheism, and the friendship of the Ahlul-Bayt (AS), has been believed, elsewhere in response to the charge that Shiites with the companions of the Prophet and Saleh's predecessor, and the wives of the Prophet (s) are enemies, he writes a book titled *Tanziah Ayesha* . Qazvini is only angered by the habit of the opposition, which occasionally expressed the affection of the Ahlul-Bayt (AS). In his book *Al-Ayazawi*, Shiite and Sunni differences regards the caliphs, only portraying Ali (as) to other sheykh, and he does not accept any accusations of cursing. Therefore, regardless of respect for the caliphs, he maintains his position to khalifa: "Shiite religion is not at the side of the companions, disbelief and shirks; it is that despite the Imam Ali (as), 'Abu Bakr and the non-Abubakr are not deserved to be Imam to the loss of the conditions"

Establishing Common Cultural and Scientific Centers in this Period

In the course of history, rulers and politicians have continually thwarted people in the name of religion by their passion or self-interest; the establishment of schools, especially the Military, the support of the Caliph of Hunablā, the religious conflicts-the sectarianism and political smell associated with bleeding. "Kawaka Nizam al-Mulk, with various motives, set up the religious schools: the training of an effective force for the administration of the Seljuq empire, the interest in the religious sciences, the advocacy of Shafi'i religion, and the spread of Ash'arite's thoughts, which he himself was his stubborn followers, the fight against the Shiites in particular With the Ismailis, he used the material and spiritual resources that overshadowed other schools. Of course, the goal of the overwhelming growth of the military was to be able to educate people in these centers that, in the foreground, the spread of the propaganda of the Ismaili followers and the da's of the Fatimid caliphs in the east of the Muslim world and the Abbasid caliphs' zone". During this period religious-verbal congregations were very thriving; this can be seen in the reports of Shiite scholars. Qazvini, in a section that studies the prosperity of Shiite schools in Ray and other Shiite cities, was one of the reasons for the boom of these schools, the presence of debate seats in these schools; most of the discussions in this debate are based on rationalism and traditionalism in the field of religious knowledge (Qazvini, 1979 , 34) The extent of the presence of the intellectuals of Baghdad among the masters of Imam Khomeini was so great that it was possible to study the schools of Khorasan



and Ray as followers of the Baghdad school . The thinkers of the Imamiyeh studied and educated in various schools of this age. The religious dispute made between Sunnis and Shiite sects, including Imamiyah and Ismaili, and the numerous theological sects (Indeed, the distance between the fifth and sixth centuries should be considered as a period of hard religious debate in Iran. The establishment of a common library of Islamic religions for scholars of the followers of the Islamic religions, in addition to meeting the scientific needs, will provide the basis for the interaction and dialogue of the customers in order to approximate it.

Holding a Common Friday Prayer

Friday Prayer is a symbol of the unity of Muslims. Therefore, in order to create the practical unity, the religious convergence is required in the joint Friday prayers between Shiites and Sunnis, and the Shiites must attend the Sunni Friday prayer at the Friday prayers of the Shiites. As Imam Ali (AS) during the caliphate did not attend the Friday prayers. Also, the presence of Friday prayers on the motive for the preservation of the unity of the nation was carried out by other Imams. Abdullah Ibn Saynan quoted Imam Sadiq (AS) as saying: "Look at the Sunni patients and come to their bodies and pray with them in their mosques". Also, Mu'awiya Bin Wahb asks Imam Sadiq (AS) that it is our duty to associate with your group and other Muslim sects. The Imam says: Look at your imams who are your followers, do whatever they do to other Muslims; swear to God! Your Imams visit their patients and attend burial and funeral ceremonies and testify to their rightful owners and at the expense of their unworthy ones and also in the narrative Ali ibn Ja'far from his brother, Imam Musa bin Ja'far, said: "Hassan and Hussein prayed behind Marwan, and we also pray with them (formerly). Imam Kadhim (AS) also says: "I also offer prayers with the Sunni people"; that is, my prayer is with the Sunni people for the unity of the nation of Islam. Abdullah ibn Saynan quoted Imam Sadiq (AS) as saying: "You must attend the funeral and burial of Sunni alms and pray with them in their mosques".

Compilation of Verbal-Interpretive Texts

The Imamiyeh intellectuals, the views of religions and Islamic sects always expressed their views on the basis of their beliefs, without humiliating or diminishing. Among Amin al-Islam al-Tabrizi's approximate activities in this field is the writing of Tabrasi Interpretation and the works such as the Assembly of the Holy Quran, the elaboration, the interpretation of al-Kabir, Raza Al-Jenan Jame'a al-Jawama, Imam Elori and al-Baher and Sheikh Tusi Al-Khalaf and Al-Nahzat, all of which are based on tolerance and jurisprudential subjects, Also voiced the main views of other jurisprudential religions, and even ignored the mention of their rhetoric and fatwas. For example, in the interpretation of verses, Tabarsi brings the different interpretations of the Islamic sects and narrates the intellectuals and elders of the Ahlân-i-



Hadith. In his defense of Shiite beliefs, he does not comment on the meaning of it, for example, he writes in the interpretation of the term "Saleh al-Mu'minin": "According to this, according to the Shiite and Sunni traditions, there is the Imam Ali (AS), and the Mujahedin also believes in this" (Tahrim, 4), and a narrative from the book "The Evidence of Al-Tanzil". Kozvini tries to express tolerance.

Emphasis on the jurisprudence of al-Khalaf and Comparison and Priority

Among the convergent components of the intellectuals, the establishment of equal jurisprudence is unprecedented and unique. Contemporary jurisprudence (al-Khawlah) is the expression of the Sunni jurisprudential principles along with Shi'i jurisprudential issues. This look did not explicitly refer to the jurisprudential debates apparently before Sheikh Toosi among Shi'a and Sunni. The jurisprudence of al-Khawlah is: the collection of Islamic jurisprudential opinions along with the evaluation of the votes based on their arguments and sources. "The history of comparative jurisprudence in Islam should be sought in the school of Imam Baqir (AS) and Imam Sadiq (AS) because the first jurisprudential school of parsley emerged from the domain of Islam. The sources and documentation of Sunni and Shiite jurists such as the Quran and Sunni and consensus have been consonant with all Islamic religions, and there is no disagreement between them in principle that they are accepted, some of the principles of jurisprudence are very close to each other and even with the view of the Shi'i jurists, It is entirely consistent; therefore, it is not the case that the differences in jurisprudential sources are exclusive to Sunni and Shia jurists . The construction of Sheikh Toosi in the book "Khalaf" has been to gather the opinions of all the thinkers of the opposing religions, and, at the end of each issue, express the correct opinion. Ibn Qatadah says: "Anyone who does not know the difference between the jurists does not smell the fiqh." Qais Ibn Aqbah says: "A jurist that is not aware of other people's words will not be successful". Qisas and Akhsusan are among the most prevalent religious schools in the Islamic jurisprudence. Imamiyah jurisprudence never used these principles; however, the Imamiyah intellectuals, including Sheikh Toosi and Sheikh Tabarsi, used the two in their works. Although Sheikh Toosi has never accepted the analogy of priority in Shiite jurisprudence, and the only acceptable way to use these two in his book is to approach the rational method of controversy against the jurists of the Islamic religions. However, the design of these two jurisprudential principles non-Shi'ite, indicative of the idea of his convergence. Seyyed Morteza in *Intesar* states that (Sheikh Toosi) argues in analogy in his questions about his reputation for proving his religion against others. Such thoughts are, however, better suited to prove that the religion is authentic and closer to me.



Avoiding Sedition and Fomenting Religious Differences

The disagreement between the followers of various religions is natural, but the differences are more in line with the principles than in the trifles and should not prevent the unity of the Islamic nation and the convergence of the Muslims. Al-Tabarsi (M 548 AH), the owner of the Commentary of the Assembly of the Al-Bayan, is one of the Imameyeh intellectuals of the Seljuq age, who took the moderate course in the Assembly of the Al-Bayan, and he first gives the different commentators the views of the sects and the religions of Islam, without any contempt for the interpretation of the verses. He mentions the views of the elders narrations of Sunni people such as Anas bin Malek, Abu Hanifa Shafei, and he gives the precedence over their views and Shi'i intellectuals to reduce the pressure of the Sunni over Shi'ites which have been felt. The goal of the Shi'a thinkers in the establishment of tolerance and in addition to providing the unity and reducing the pressure on the Shiites by the Sunni people, is to establish a common ground with other Islamic religions, and to accept a kind of pluralism based on the shared principles, in this way these people succeed, they also clashed with the prominent personalities of Imamieyeh who most desperately tried to consolidate the position of the Imamieyeh in the Islamic nation. Ghazvini Razi regards it as a best choice. They would attend to get acquainted with the views and opinions of their supporters and opponents from different religions. Under these circumstances, Shi'a thinkers, especially in Khorasan and Baghdad and Rey, discovered that they were able to preserve the Shi'a customs by approximating the Sunni customs and avoiding religious conflicts, due to their proximity to Ahl-ul-Sin and their political-religious centers, by experiencing the sectarian conflicts and undermining political support. Therefore, they resigned from the controversy of their abandoned people from the centers of tension. In expressing their positions, they criticized and examined the most explicit opinions of dissidents without mentioning the insults to the other. As an example, the Sheikh Mofid in Matters of al-Mukhatarah reminds of one of the Mu'tazilites' elders: ... He said that he is a Sheikh of the Mu'tazilites and the most believers to his religion of that clan ... or in response to Abu al-Qasim Ka'bi, who was from Qīṣā, he said: "What is the religion of this person (Abu al-Qasim Ka'bi) and who is a partner with him in our opposition, in the words of a narration, an ijthad of intent, but a guess, an illusion and hallucination, it is the spoiled thought, It is not a shadow of certainty, nor a science, he is no doubt Mojtahed, they would have ruled. We would not have blamed him if we confess that we are guilty of mischief and mischief.

Reviving the Interaction between the Leaders and Thinkers of the Islamic Nation

The Imamieyeh thinkers, based on the common beliefs, have sought to create a common front with other religions, including the famous people such as Sheikh Mofid, Sheykh Toosi and Khajeh Abu Tourab Duristi, who were respected by the Sunni tribes. Abdul Jalil Razi's reports in the book of Al-Naghz, along



with other historical evidences, show that Imamiyeh's thinkers, in contrast to the first period of the Seljuq rule, had a relatively good reputation and authority in their convergent work and were seriously involved in various fields of politics, science, and propaganda. The anonymity of the author Fazaeh Al Ravafez and the pity of Umayyad and Abbasid Caliphs are examples of this fact. Al-Naghs attempts to express this tolerance, for example, the incident of the second caliph's attack on the house of Hazrat Zahra (pbuh) and the martyrdom of her son Mohsen does not justify like this:

It may be that they themselves do not know that Fatima is standing in the behind door, if it is, it will be called murder, and if it is deliberate that he is not innocent. The ruler of God is not ours; and we cannot say more. God knows the people and their secrets better. In the answer to the question that the Shi'ites ask: Omar and Othman prohibited Fatima from crying on the Prophet (peace be upon him), he wrote that they did not have to be indebted, that the grandson of Hazrat Zahra (peace be upon him) and self-deceitful (the same), she warns against any religious violence, because "E'raf al-Hâq is not the ruling of the land and the answer to the war". The poor situation of the Shiites in the earlier periods, especially in the era of Ghaznavids and the beginning of the rule of the Seljuq, along with the intensification of ethnic disputes and the creation of a deep social gap called for Shi'a rationalists to strengthen the Shi'ite moderate course, and had brought about a decline in the sense of a strong sense of religious groups' attachment to the past in the form of the Sunni confederation .Hence, On the one hand, they were convinced by convergence with the general Islamic temperament and tried to end the extremist tendencies among themselves and Sunni . Accordingly, the titles such as basil and cereals, which are more or less in the works of the Shiite thinkers, such as Sheykh Mofid, in correcting al-Amamieyh 's principles by Seyyed Morteza in the collection of Rasael. Interactions and convergences of Shi'a Imamieyh intellectuals, and the approximation to the Sunni were visible among the contemporary governors. In spite of the negative methods of the Sunni intellectuals towards the Shiites, according to Saheb al-Najaz, the Shiites used to be present in the house of their opponents and enjoyed the various speeches, and Qazvini considered it the best way to listen to the promises and choices, in order to become familiar with the views and opinions of his supporters and opponents of various other religions. Sheykh Saduq was narrated that he traveled to various lands and visited the various religious thinkers such as; al-Hakim Abu Muhammad Baker ibn Ali Hanafi Shafei and Abu Muhammad ibn Abi Abdullah Shafe'i Faraghani. The intercultural interaction in the form of scientific exchanges such as teaching, instructing, discussion, debate and the utilization of resources, the critique of each other's perspectives and holding meetings held at various occasions. Also, the great intellectual of Sheykh Mofid in Baghdad discusses and arranges talks with the thinkers of all religions; he always seeks to learn from other thinkers. (Al-Tahzib, C 17; 138) The book of al-Khawlah Sheykh Toosi is full of other views of religions; including the Shâfîi religion is unique. Also, the intercultural interactions in other constituent talks of other religious thinkers



have historically been known as Shi'a Hanbali by Ibn Fawati of Sunni thinkers (Ibn Fawati, Mosadar al-Tashir'a, p. 8) the imminent adventure of the intellectuals of Baghdad portrays one of the scenes of these interactions. A story in which the Shiite intellectual, named Hossein ibn Ali Alawi, with the strength and logic and relying on the strong argumentation of the Sunni sources, subjugated Sunni thinker Sheykh Abbas, shields Shaljuq king into Shi'a, to promote the religion for the right of Shi'ism throughout his kingdom or the Sheykh's commentary with Ghazi Abdul Jabbar called for his disciples to respond to the arguments, but they also failed to persuade his decisive argument.

The Political Approach

Avoid Tensions and Sectarian Conflicts

The theological conflicts and field battles between Islamic religions, especially Hanafiyah and Shafeiyeh, with Hanbalah (followers of Ahmad ibn Hanbal), have always existed in Iran. There were religious conflicts between Shāfiyah, Hanafiyah and Imamiyeh eyes in other regions of Iran, such as Rey, Isfahan and Khorasan. There was also a long-standing violent relationship between the Sunni and the Shiites, and all the sects disagreed with the Ismailis, who called them heretic. In a society where religion is the reason for the people's priority, the discussion of the goodness and the evil of religion goes down below other religions .When Mouz al-Dawlah Deylami considered the Alawite individual caliphate instead of the Abbasid caliph in Baghdad , In order to confront the power of the Fatimids in Egypt, who sought to penetrate the East of the Islamic world, he ordered to celebrate the Ashura ceremony and celebrate the feast of Ghadir, which was, of course, worthy of appreciation .But along with it, and in order to provoke the masses, he wrote on the walls of the mosques in Baghdad, to curse some of the followers. Obviously, this was not his belief on the part of him, but the basis for changing the power of the caliphate for his favor. This led him to a long-standing conflict between Shiites and Sunnis. Sheykh Tabari, though expressing the special views on Imamiyeh in the controversial sentences and verdicts, sometimes referred to as religious emotions, but in this emotion does not go through extremism and does not attack his opponents and religion . The intellectuals used this idea to resolve the disputes and crises of the time caused by the tensions and religious conflicts between the Islamic sects, which are rooted in the beliefs and biases of the religious thinkers of the religion to unify people.

The Policy of Facilitate and Religious Tolerance with the Rulers

The internal conflicts of the Seljuq and their need for special forces to maintain power, as well as under pressure from the Shiite Imamiyeh, made the Shiite thinkers of Imamiyeh, in the light of the policy of tolerance and facilitate, play an essential role in the preservation and expansion of the Imamiyeh religion



and pressure the opposition on the Shiites Imamiyeh decreased. After the consolidation of his power, the Seljuq government resurfaced the Abbasid caliphate, which was weakening due to the collapse of its internal weakness and the Sunni religion, which was weakened by the rule of the Shiite religion of Albuya . Despite the religious fanaticism, was unhappy with the continuity of this process, and the historical evidence of their desire to create some kind of Islamic convergence. The reports of Abdul Jalil Razi, in the book of al-Naghz, along with other historical evidence, show that the Imamiyeh intellectuals , with its approximate and utopian politics, was on the contrary with the first period of the Seljuq rule, was a relatively good reputation and authority, and in the various fields of politics, science and propaganda. There were indications of this, including the anonymity of the author of Baz Fazaeh Al-Rawafez, along with his sadness with the Seljukites and the regret of the period of the authority of the Umayyad and Abbasid caliphs (Qazvini, 1997, 108, 261, 31-63). The political theories of the Imamiyeh intellectuals, considering the social and political conditions of the society and their positions, were unrelated to the society. For example Tabarasi who is famous the field of political in the interpretation of the Majma of Al-Bayan and Adaboddinieh Llkhezneh al-Meenieh. In these works, Tabarsi relying on the traditions of the infallible people (AS) expressed the individual traditions in various fields, and in the end, he makes valuable points about the ways of governing the people with the people and considers serving the people as the greatest worship. The thinkers in their works illustrate the ideal model of government in varying dimensions that the actual political and social conditions take another path in which a desirable religious government (unitary nation) was challenged. The most important challenge is the will of adversity in the face of God's determination that man contracts a unilateral act of engagement with God, and alone takes his destiny". The government ideally, the rule of Imam is innocent.

Political Cooperation with Seljuq Rulers and Courtiers

In spite of religious prejudices, despite the religious fanaticism, the Seljuq governors dissatisfied with the continuity of the process and provided the historical evidence to create an Islamic convergence, was influenced by the presence of such thinkers as Sheykh Toosi, Tabrasi, Qazvini, and other thinkers - . The attitude of Sheykh Toosi, Tabari and Qazvini to the jurisprudential leaders indicates the importance of convergence and understanding between Muslims. For example, Qazvini knew that many religious rifts and differences were not rooted in religious data; rather, they were due to the misconceptions of extreme differentiation or the abuse of rulers and kings who wanted to use the religious beliefs of the people to strengthen their power and influence. Abdul Jalil Razi's reports, along with other historical evidence, show that the intellectuals of Imamiyeh, with its approximate and convergent function, in contrast to the first period of the Seljuq rule, enjoyed a relatively good reputation and was active in various fields of politics, including the anonymity of the author of Baz Fazaeh Al Ravafez, along with his sadness with the



Seljuq and the regretted period of the authority of the Umayyad and Abbasid caliphs are indicative of this. Consequently, rulers on the one hand think about convergence with the general Islamic temperamental difference. On the other hand, they attempted to put an end to extreme tendencies. Shiite knew the political and intellectual conditions of the early Seljuk period, tried to consolidate their position in the society through modest cultural measures, and moderation and cooperation with institutions with the political parties to provide the ground for the presence of Shiites in the political arena. This action would have made the Shiites, as well as the Ahlbeulites, leverage the power and balance the balance. The presence of Shiites such as Taher Mousavi and Seyyed Tabataba Hassani, and ... as Sadat's encounter, is an example of Shiite activities in the political arena. Despite the tendency of the Seljuk emirs to the Sunni religion, the Alevis were always the most deserving of them, and they paid attention to the shrine of Imam Reza (pbuh), a symbol of Shiism. Seljuk period, Abū Turh Qummi, Minister of Sultan Sanjar, for the first time built a building for Imam Reza's shrine. Shi'a scholars rose to a scientific confrontation in response to this trickery and accusations. Qazvini responded to the Shi'ite elders in *Al-Nahdat's* allegations against Shiites and warned Shiite opponents of religious violence. He denounced the accusation of tricks and religious slander, as an ideology contrary to the tradition of the people of science. The Imam's coherent viewpoint, finding some Shiite customs, such as the mourning of Imam Hussein (AS) to Sunni communities and the abandonment of Sunni extremist movements, illustrate the fact that Shi'a, while converging with the ideas of Baghdad's school, such as the science of Imam And ... have been influenced.

Preventing Religious Biased and Violence

The policy of Ghaznavid religious violence was not ineffective. Abdul Jalil Qazvini, based on the acceptance of the moderation of the unity of the nation tied to base on the principles of the common cause of justice and monotheism and friendship of the Ahlul-Bayt (AS) in *Al Naghz*. He added: "Allah, no Muslim, does not deny The Prophet and the message which was heard and and does not like it, unless he is a volunteer and transient", and somehow pluralism means the peaceful coexistence of Islamic religions, for example, Abdul Jalil believes his enemy should avoid any Religious violence, because "Erof al-Haq is not the rule of the land and the answer to the war." Meanwhile, he hated the accusation of excommunication and interrogating and inflicting slanderous insults, and considers it as a heresy against the good tradition of the intellectuals: "The idea of the caliphate of Abu Bakr Eli Haza al-Yuli in all of his Sunni followers was not more felicitous, more fanatical, and more complicated than the book bag, and called it "somewhat Fazaeh Al- Ravafez". He is more ambitious and more felicitous than everybody who is late and prior, to summon a few lies and bless you after 500 years and call Muslims atheists". Elsewhere, in response to the charge that Shi'a is with the followers and the Prophet and the wives of the



Messenger Allah (pbuh) is an enemy and writes a book entitled *Tanziah Aisha*, which was about removing the charge of *Qaza'f* from *Ayesha* in the *Qur'an*. On the contrary with, *Abdullah Afandi's* opinion, *Qazvini* was not only to recover the accusation of *Qaza'f* of *Aisha*, he also paid tribute to the Prophet (peace be upon him), and salutes him. Nevertheless, he considers obligatory repentance against *Aisha* in the adventure of the militant and opposition to *Ali (as)* and defends him in preventing the burial of *Imam Hassan (AS)* beside the Prophet (pbuh). *Sheykh Toosi*, as one of the initiators of thought-nation, has devoted himself to a futile struggle. He begins with the introduction of *Al Mabossoud's* book, he began from those whose thought were Solid and says: "I always heard that jurists from the congregation, our jurisprudents, humiliated the Shiites of the Imam ... I was always eager to use my library to entrust me, but my engagement and hardship was one of the things that made my determination that the companions showed interest in this because they were reliant on the texts of news and narrations, and they were not even willing to change verbally, which, if a verb was replaced by a word, would be amazed and their understanding did not mean to understand it."

What has been said that the conquest of the family of disbelievers occurred in the era of *Omar* was so, and does not deny this, but the mention of the names of fighters and ancestors who have fought *jihad* and *Ghazawat* and *Fatah* have reached their hands and blade, it is also Allah Aham al-Islam and Al-Muslim in *Kheira* ... and did not mention the end of *Nasab Ali (AS)*... But *Khalid Ibn Waleed*, who was the enemy of the Prophet *Muhammad (pbuh)*, and *Saad* was the father of *Omar*, who has cut off *Hussein Ibn Ali* and *Sharhabil*, *Moshavir Mu'awiyah* accompanied in the killing of *Hassan Ibn Ali (as)* and *Khajeh Fariyatah*, as he arrives at *Ali* and *Al*, does not leave his mother's grief. Therefore, in spite of respect to the followers and Caliphs, he fully maintains his Shiite position and accepts the legitimacy of their caliphate: "Shiite religion is not in the companionship, disbelief and polytheism; it is that despite *Ali (as)*, 'Abu Bakr and non-Bubakr is entitled to Imamate not to the lack of conditions. *Jaber Ibn Abdullah* and *Anas bin Malik* narrated of *Imam Baqir* and *Imam Sadiq (as)* he was a logical religion, in *Shi'i al-Rijil's* book it was stated that he was a Shi'ite and many poems have composed which differed greatly in the religion of *Abu Hanifa* and *Shafi'i*. In the interpretation of *Sheykh Toosi* and *Muhammad Fetal Nishaburi* and *Abu Ali Tabarsi* and *Abu al-Fitwah Razi*, his justification of the attack on the house of *Hazrat Fatima* is somewhat surprising: "This is true in the Shi'ite and Sunni books."

Conclusion

The general outline of united nation theory and convergence is to realize the ideal unity of the Islamic society. Given that the focus of this article on the efforts of the *Imamiyeh* intellectuals in the context of the concept of the Imam, which is the same as convergence, some tried to eliminate divisive issues and unite between Shiite divisions and Sunni. The concept of the nation regarding the approximation of



religions and the creation of a coherence of convergence among Muslims is an essential principle, and great intellectuals have taken steps to achieve this sacred goal from both sides. The debate and discussion of the Imamiyeh thinkers will bring convergence of religious leaders to the unity of faith and encourage the followers of religions, since they sought to eliminate the sectarian wars into principles such as establishing religious unity, defending the faith through the expression of the common denominations, they try to improve their position, despite all of the hatred and wickedness of some of the leaders of some of religions against them, a majority of the Imamiyeh thinkers advised convergence that they could pray after the Imams of the Sunni community, whose purpose were to revive the united nation on the basis of common principles among Muslims, which featured in their works. The Imamamieyeh thinkers developed the most principled issues of Shi'ism defended the principles of Islam, such as monotheism, jurisprudence, and the law, they explained the right and the duty of the judge to their own words. With the advent of the Imamiyeh intellectuals from the standards of the tradition of the Sunni and the participation of many Sunni thinkers in the Sunni assemblies such as Sheykh Toosi Tabarasi and Qazvini Razi, all expressed the true intention and the purpose of understanding the logic discussions of the Imamiyeh thinkers. The intellectuals will avoid conflicting and stressful issues by relying on common principles and preserving their religious specificities in order to achieve a united nation, and to help each other in the hardships and problems imposed by the enemies. The Imamiyeh intellectuals based on the acceptance of the moderation and the unity of the nation, and the foundation of the common principles of justice and the supremacy of the Ahlul-Bayt (as), made ongoing efforts to bring about convergence in the nation, to reduce the severity of religious violence, and by adopting a policy of religious moderation and Taqiya to seek protection from Shi'i beliefs and ideas. Therefore, the intercultural interactions in the present era and the return of the thinkers of Islamic sects to the approach of tolerance and the convergence of the thought of Imamiyeh, with the design and explanation of the brilliant and unique backdrop of intercultural interactions among the intellectuals of various Islamic religions, undermine the promoters of the Shiite and Sunni secession. Therefore, the design of methods such as the common extermination, the compilation of texts and the interpretive books, the co-operation of intellectuals, the holding of common sessions of the Shi'a and Sunnis, and the praise of the Sunni faculty, the logical discussions, answering the doubts and accusations against the Shi'a, ultimately trying to maintain moderation in the first place, religion was one of the ways to revive the nation for unity of Islamic civilization.

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