



**The Role of Ideology in
Constructing The
Human Being**

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Preference of The Centre



IN THE NAME OF ALLAH THE BENEFICIENT THE MERCIFUL

Praise is to Allah the Lord of the worlds, the best blessing and the complete salutation are to the loyal chosen “Mustafa” and his pure progeny however; Man’s viewpoint about life, universe and his concepts in different fields, rather even his emotions and senses all of these centre around the axis of the belief which he adopts and which contributes in his ideological, ethical and social constructing, and directing his energies to words development and change.

If positive (unreligious) schools had achieved some success in the materialistic fields of civilization it has proved its failure in responding to man’s need for an honorable life free from the chains of indecency and profligacy. So moral corruption, ethical decline familial dissociation and ideological emptiness have been the most outstanding outputs of the materialistic civilization which Man has created on the ideological individual and social level of life.

The creator’s wisdom has required that He guides him to the roots and origins from which he draws his knowledge and the truths of this being so that he could reach through them to the right beliefs which are purified of blemishes and far from deviation due to the fact that Allah has bestowed upon him the pure nature as a cresset which guides him to the light, the light of the right Islamic belief which has enlightened with its brightness what is around it.

When one judges with his mind he finds that the Islamic belief forms complete system for human life with all of its stages and draws the way to all of its sides, harmonizes with human composition, ensures the accomplishment of the spiritual and materialistic needs of the individual in a balanced and precise manners and in a way which secures his dignity and personality.

On the bases of this belief the building of personality is founded, the personality of the individual, the society, and the Islamic state duties are specified, justice and equity are achieved, security and peace are settled, liability and solidarity originate, virtues and noble qualities nourish and man is built on all levels.

On the ideological level: the Islamic belief has rescued man from the world of legendry and

ignorance to help him enter the world of knowledge and light, stimulating his potential energy to speculate and learn lessons from the evidences and proofs of Allah (be glorified) so it has cast away imitation in believing and connected between knowledge and faith.

On the social level: the Islamic belief has succeeded in elevating social relationships for from the bases of tribal spirit, color and wealth up to moral bases such as piety, virtue and human brotherhood, so Moslims had formed the best nation that humanity has seen after they had been separated and conflicting groups.

On the ethical level: the Islamic belief has succeeded in promoting the subjective motive which relies on the basis of believing the creator's observation of all Man's movements and stillness and what follows that from reward and punishment, this matter resulted in moderating the instincts and growing the tree of virtues and making them as a common ingredient of all Islamic laws.

The Islamic belief has also contributed in building the society economically, politically and educationally, so it represents the strong factor in the history of the Islamic civilization.

Thus, in order to raise the Moslim human being from the state of spiritual weakness, from the slipping into the holes of materialism and its temptations he should be reminded of the fruits of that belief, stabilizing his perscuation of its strength and suitability for all ages, using contemporary language, and inform that matches with the necessities of the modern age and mental analysis.

Our book clarifies to you these truths plainly, following intellectual research and analysis, using an interesting easy style and a straight scientific survey which lead ideas far from the holes of deviation and fantastic imagination, and direct them towards pure truths and brilliant evidences.

So, we thank Allah for what he has granted and praised Him for the success he bestowed and it is on Him we depend.

Al-Risaalah Centre.

Introduction

The most important thing for the human being in life is that he knows his beginning and end, the aim of his presence, from where he has come, to which place he goes finally and why has he been created?

These questions which man always puts forward to himself need definite answers in order that Man takes a position towards life in their lights which specifies his behavior, and builds a right satisfactory order to his society.

Positive belief has failed in giving the answer to man's inquiries about his beginning and end, and the aim of his presence, one time by claiming that Man has been created by chance, another time by claiming that he has been created as a result of development of material...and other interpretations like these which don't have any result nor value so as to know the truth.

Furthermore, they failed in drawing the outlines of the social order which can reform Man and make him happy.

While deviated religious belief have answered these questions with distorted and dull answers when they admitted initially the existence of the Creator but they likened Him to his creatures as they also failed to specify the most convenient order for humanity,

the Islamic belief has answered all that with the most sincerity and depth when it has announced that man has a wise powerful Creator, who is not known by senses and not compared with people, and that Man has been created for a sublime purpose which is worshipping Allah to reach through this worship to the loftiest degrees of perfection and eternity.

This belief also generates noble emotions and sentiments, which Islam adopts spreading and growing them up, in order to build the perfect human being in the intellectual social and behavioral dimensions, to construct the ideological personality which owns a purposeful intellectuality, straight behavior and a vocational direction on the contrary of the outsider character whose attention concentrates on itself, interests and wishes; therefore suffers from mental emptiness, psychological tension and lack of aimfulness in life.

We must refer that the Islamic belief is not like the beliefs of philosophers- as an intellectual theory- situated in the corners of the mind- rather it is a power which moves through the heart and is reflected positively on the spirit and senses, so he (who adopts it) rushes into the fields of strife and work, so it had been an active and motive power which changed the direction of history,

altered the features of civilization, brought about excellent social and intellectual conversions in

man's life and, achieved witnessed military victories. Hence, we found that the oppressed armless minority in Mecca could- thereby depending on their belief- withstand for thirteen years in confronting a tyranny like flood.

It is this belief which could draft for the Prophet (s.w.a.) an army of ten thousand men while he left Mecca hidingly and chased by its infidels. Those who had made war against him for along time couldn't withstand against the creeping power of faith, so they surrendered to him, came to him submissively or they paid him the tribute humbly.

Moslems have owned the most powerful implements of victory, it is the belief which makes miracles, which made Hamza- the master of martyrs- leads the first cavalry squadron of thirty Moslems to confront three hundred cavalry fighters from Qureish on the shore of the Red Sea, the Moslem squadron have not come out for a mere parade rather they have been serious in confrontation and engagement with an enemy whose power is ten times its force.

It hadn't happened through the history of the battles of Islam in which Islam achieved magnificent and successive victories that Moslems' material power was equal to that power of the enemy.

Rather Moslems' power had been- as for the number and equipments- no more than a fifth of the enemy's victory hadn't been achieved except through their dependence on the great moral reinforcement which the Islamic belief grants for the Moslem fighter without ignoring the role of the continual divine support and some other material factors and conditions.

Thus we find that belief is the basic power in all of the battles of Islam and the central factor in achieving victory in all fields.

In order to motivate the Moslem individual and to put him on the way of civilizational development he should be reminded of the civilizational achievements which the Islamic belief has granted to Moslems who preceded him;

it is true that Moslem has not lost his belief completely but his belief has lost its activity in his heart and lost its social radiance in his behavior because of the factors of the invasion to which he had been subjected and because of the factors of moral decay and retardation which blew away his society as a direct result of his drawing for from the values and instructions of Heaven.

What we must emphasize here in this framework are the following:

Firstly: we must familiarize the Moslem with his right- belief by taking its knowledge from its pure sources.

Secondly: we must stabilize his certainty of its rightness and competency for the modern age and show the points of its superiority to other beliefs.

Thirdly: we must strive to renew the role of the belief in building Moslem individual in order that it is manifested in his intellect as a deep faith, in his behavior as good deeds and virtuous morals as it was interacting in the spirits of Moslems previously bringing about donations and struggle.

For this aim we have issued this research which deals with the role of belief in the intellectual, social and psychological construction of Man and its reflections on the moral of Moslems and their behavior. We also shed light on the great role which the school of "Ahlilbait" (A.S.) had played in preserving belief and confronting the attempts of superficializing knowledge to which the Moslem had been subject throughout successive political eras.

We must mention that we have followed the "traditional procedure" and have depended- basically- on traditional sources. From Allah we ask support and success.

Chapter One : The Ideological Constquction

The first Topic: liberating Man's mind:

The view of the Islamic Ideology relies the fact that Man is an honored creature: (And surely we have honored the Sons of Adam and We carry them in the land and the sea and We have given them of the good things and We have made them to excel by an appropriate excellence over most of those whom We have created) [17-7].

He is the "Chaliph (i. E representative) of Allah on earth, he has the abilities which enable him to ascend to high degrees in sublimity and elevation: "And when your Lord said to the angels I am going to create in the earth a Kaliph, they said! What! Wilt Thou place in it such as shall make mischief in it and shed blood and we celebrate Thy praise and extol Thy Holiness? He said; surely I know what you don't know." [2:30]

Likewise, He can stoop and demean himself till he reaches the rank of animal: "He clung to the earth and followed his law desires so his parable is as the parable of the dog, if you attack him he lolls out his tongue and if you leave him alone he lolls out his tongue..." [7:176].

“Then he falls down more and more till he reaches the rank of a solid body! “Then your hearts hardened after that so that they were like rocks rather worse in hardness” [2;74].

So the Islamic ideology faces in consideration takes the strong and weak sides together in the human being as Man has been described in the Holy Book as has been created weak, dismayed and rash, he is surely inordinate, and that he oppresses and is ignorant- [1]

On this basis the Islamic legislation does not attempt to overburden him by heavy incumbents which exceed his psychological and bodily abilities, Allah (be exalted) has said:

“Allah Does not impose on any soul a duty but to the extent of its ability” [2]

The prophet (s.w.a.): “Nine things from my nation are not required: the mistake, forgetting, the thing to which they are obliged, what they do not know, what they do not endure, what they do under necessity jealousy and evil omen, and thinking with a sense of misgiving about creation unless it is uttered”[3]

He also said “The pen had been lifted (i-e it doesn’t write) from three persons “the mad person who has lost his mind till he restores it, the sleeping person till he wakes up, and the young boy till he reaches sexual maturity” [4]

The Islamic belief, then, considers the sides of weakness in man as a natural state caused by his human construction and it does not consider it as very complicated to the degree that Man loses with it his ability to build and move, and to choose freely.

More than that the Islamic belief has attempted –while its motivating to construct and develop human being-to agitate in him a deep feeling of the positive side in his presence.

Sin is accidental:

From another side, the Islamic ideology considers sin as an accidental matter to human being and not on original subjective matter. So when Man falls into the holes of sin he is not changed into a devil whose devilish nature prevents from returning to the vastnesses of humanity, rather Man remains a sinful person who can strive to repent, correct his fault and can rise from his misstep.

This is the secret of the greatness of the Islamic view point to man as it doesn’t put him under the mercy of the feeling of an imposed original sin as Christianity does, rather it tries to save him from the mud of sin and make him know his ability to progress, remind him always of Allah’s pardon and His vast mercy and not to feel disappointed of it.

There is no “confessional chair” in Islam as it is there in Christianity, rather the leaders of religion and theologians attempt to veil the defects and sins of people as much as possible because Allah loves concealing sins.

It is related from Assbagh Ebin Nabaatah that he said: A person came to Ameer al Mu’amineen and said: O Ameer al Mu’amineen, I have committed adultery so purify me (i-e punish me), Ameer al Mu’amineen turned his face away from him then he said to him: “Sit down, then Ali “A.S.” turned to his people and said: Poes the one of you fail to conceal his sin when he commits it as Allah Has concealed his sin?!...” [5]

Man is an honored creature:

From another side the Islamic ideology attempts to make Man feel-always- that he is an honored being who has his important position in this universe through the duty of “Caliphate which he should adopt and he has nothing to do but to carry out the duty of caliphate” (Allah’s representativeness on earth in the best way, to thank his Creator for his honor, enabling and guidance to the right religion.

A person asked Ameer al Mu’amineen (A.S.) about his love to meet Allah (be glorified), he said how do you love the meeting of Allah? He (Ali) said “When I found that He has chosen foe me the religion of His angles, apostles and prophets I knew that He has honored me with this does not forget me so I loved his meeting,”[6]

The symptoms of liberating

The Islamic ideology played an active role in liberating Man on different axes:

Firstly: It has freed man from political dictatorship.

No one in Islam can dictate to another person, nor is there any exploitation of a class or a nation over an other one (religion has been along the Islamic history one of the most prominent factor of the appearance of liberation movements whatever the view point of the researcher towards religion he can not exclude the religious factor and its influence in building the revolutionary awareness during this era of Islamic history.

Abbasid's and Alhussain's (A.S.) revolutions had been nothing but a starting point of a conscious tendency to correct the deviation in the history of Islam. In spite of all deviation from which Moslems had suffered along their long history they hadn't lost in any era of this history a strong revolutionary tendency which strives to restore Islam to the runs of life to eliminate oppression, exploitation and to restore the rights of the Moslem and his dignity". [7]

The Islamic ideology has released Man from "defying people" such as worshipping monarchs and dynasties. This habit was prevented by some ancient nations like ancient Egyptians. Islam has abolished the theories of discrimination against any one on the basis of race or language or color or wealth or power. The measure of superiority is restricted within moral matters which are piety and virtue, Allah "be exalted" Has said: (O you men!

Surely we have created you of a male and a female and made you tribes and nations that you may know each other, surely the most honorable of you with Allah is the one among you most pious! Surely Allah is knowing aware)[8]

Islam has preceded the French revolution in announcing the doctrine of liberty with ten centuries.

Ameeral Mu'amineen Ali (A.S.) says in one of his sermons (O people, Adam has not born a slave or a girl maid all people are free...) [9]

But Islam has not made this granted freedom for Man unlimited so that man is free to do whatever he wishes. Rather it set controllers and curbs for freedom least it results in anarchy.

Hence, the difference between the Islamic ideology, which connects human freedom with slavery to Allah and the conscious and voluntary submission to His authority and between the legislation which throw Man in amazement that doesn't accord with his ability and his nature.

From this, there must be a balance between freedom and servitude, there is no a balance in this concern which releases Man's energies and preserves his nature at the same time but what we find in Islam; a servitude to Allah and liberty from other servitudes, these slave's freedom does not become complete except through his servitude to Allah, his servitude to Allah does not become complete except through his freedom from worshipping other than Him, so there is a clear balance and consistency between the social side and the judicial side in the character of Moslem through the way of freedom as Islam views it.[10]

In the light of what has preceded, the ideology settles a basic truth which is the essence of the true freedom is the servitude to Allah because it means the freedom from all deviated authorities while in the servitude to Allah there is not any disgrace for human's dignity rather it, on the contrary, consolidates his character and protects his dignity.

The prophet "s.w.a." has been proud of his being a slave of Allah, he liked to be called the slave of Allah and refused the exaltation, which may lead to the false deity, as it had happened to "Ahlil Kitaab" (Christians and Jews) in spite of Allah's warning them not to raise the personalities of their prophets, Allah said: "O followers of the Book! Don't exceed the limits in your religion and don't speak (lies) against Allah but speak the truth the Messiah Isa son of Maryam is only an apostle of Allah and His word, which he communicated to Maryam and a spirit from Him..." [11]

The School of "Ahlil Bait" (A.S.) refuses strongly the idea of apotheosizing people through concentrating on the feature of servitude for sometimes...

Ameeralmu'amineen Ali (A.S.) said "I am the slave of Allah and the brother of His prophet" [12]Alimaam Alreza (A.S.) said: "I am proud of being Allah's slave"[13]. The idea of apothosizing people has been prevailing among other nations then it sneaked to the followers of heavenly religions and mixed with the beliefs of some of them.

Christianity for example claims AlMasseiah's deity, Judaism claims that Auzair is the son of Allah!

Therefore Imam Ali's wisdom and foresight becomes clear in his concentration on the feature of "servitude" and his challenge to withstand all the claims of exaggeration which attributed him to deity. It is narrated in "Hadeeth" that "some people came to Ameeral mu'amineen (A.S.) and said: Salutations be to you, our God! He called them to repent but they didn't, he dug for them a hole, he kindled fire in it then he dug another hole beside it and connected them when they didn't repent he threw them down in the hole and kindled fire in the other hole till they died. [14]

In this concern he said: "In me two kinds of men perished an exaggerating lover and an extravagant hater" [15]

Secondly: The Islamic ideology has released Moslem from his lusts after it has connected his heart with Allah and the next abode and it didn't connect him with his wishes and caprices. The Islamic ideology has supplied the Moslem's mind and will with the protective immunity from deviation or preferring the transient world to the remaining everlasting life. The spirit –according to Ahlilbait's instructions- is the place of danger, so it took most of their attentions.

Thus, we find that the speech about the "spirit", the necessity of controlling it, occupies a vast area of Ameeral Mu'amineen's sayings, maxims and preachments, he didn't miss any chance without speaking about the "soul" because it is the pivot of the mill in building the human being.

The Holy Qur'an has told us: "Allah has never changed a favor which He has conferred upon a

people until they changed their own conditions”[16], so what is noteworthy is that Imam Ali (A.S.)-during the days of his just government- was ordering his governors and leaders to take control over their wishes, although he has chosen them precisely from virtue and that most of them had a recommended merits,

from alter he (A.S.) wrote to Alashtar when he appointed him as a governor of Egypt: “this is what Abdullah Ameeralmu’amineen ordered Maalik bin AlHaarith Alashtar...he ordered him to fear Allah and to prefer His obedience... he ordered him to break his devotion to lusts...as the spirit longs for evils, except what Allah’s mercy helps...so take control over your wishes, keep your wishes back of what is not permitted to you as taking control of the spirit is the equity of what she loves and hates and feel sympathy to your subject. [17]

From a commandment to Shureih Ibna Haani, one of his millitary leaders when he appointed him on the vanguard of his army to Alsham: “...know that if you don’t hold yourself back from so much of what you like your wishes will guide you to so much damage. So would you prevent yourself and deter it..”[18].

From a letter he wrote to Muaweia, he uncovered to him the secret of his mutiny against the legal leadership i-e his psychological deviations, he said to him- your spirit (wishes) has driven you in evils, pushed into sin, has led you to perils and has guided you through rough passageways” [19]

Psychological deviation has serious consequences especially from those who take power without legality and qualification.

“Ahlilbait” with their known infallibility were asking Allah to help them take control over their wishes in order to teach and refine others” some of what is cited in a supplication of Imam Zeinala’abideen (A.S.) “...And weaken our strength to do what enrages you to us, do not let our souls alone with its choice as it chooses false option except what You help, longs for evil except what you lead with Your mercy”. [20]

from all that we deduce that Man cannot be built except by taking control over the soul “wishes” about which we will speak later.

Thirdly: the Islamic ideology has released Man from worshipping nature and sanctifying its phenomenon, and fear of it, Allah says: “of His signs night and day, sun and moon don’t kneel to the sun and to the moon...” [21]

Man has passed through the stage of confusion, inquiry and fear of the phenomenon of nature about him, he does not know any thing of its secrets and changes of its conditions so he began to sanctify it and sacrificed to it generously thinking that- he can feel safe of its bursting volcanos,

destructive earthquakes, sweeping floods and its burning thunder bolts.

So the ideology worked towards purifying minds of their veils, opened the vast way to make use of nature and to make peace with it when it removed the thick veils between Man and nature, it has become clear to him that nature and what it includes of creatures and happiness are all emanated from Allah (be exalted),

they are exploited creatures to serve him, he (Man) has nothing to do but to make use of them, think of them and their origin in order to reach through them to the Creator: “will they not then consider the camels, how they are created? And the heaven how it is reared aloft, and the mountains how they are firmly fixed and the earth how it is made a vast expanse? [22]

We must point out here that the procedure of the ideology in building human being is a “comprehensive procedure” it arranges Man’s relationship with himself, his creator, and nature around him. Every establishment or development in the relationship between man and his Creator will be reflected positively on the relationship between Man and nature, which is drudged by the hands of Allah.

So it grants the faithful man with blessings and benevolences. Hence the prophet “Hood” asked his people –who had deviated from the procedure of Heaven so it didn’t rain for three years till they were about to perish- to ask Allah’s forgiveness for their past sins and to repent to Him by correcting their course and arranging their relation with Allah (be exalted) then their relation with nature will be organized and it will grant them with rain and benevolences he said to them: “And, O my people’ ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and don’t turn back guilty” [23]

So, real worship should be to Allah alone, fear should be of guilts, which cause Allah’s rage and revenge, so He uses nature as a means to punishment, as Allah Has drowned pheroons into the sea, send the destructive wind which damaged the people of Aaad. Hence we find that most of the punishments which afflicted infidels had been fulfilled by the powers of nature which reveals to us the correlative relationship between Man an nature,

in this concern Imam Al-Baaqir says: “we have found in the Book of the prophet (S.W.A)...when people abstain from praying “Zakaat” earth abstains its blessings such as plants, fruits and metals”[24] His son Imam Alsaadiq (A.S.) says “when adultery spreads out earthquicks appear, when “Zakaat” is not paid cattle perish, when judges decide unjustly rain doesn’t come down from heaven...”[25]

In brief, human fear must conceentrate on sins and misbehavior, which cause the destruction of societies and prevent heavenly blessings. As to the fear of nature, the belief that some of its

phenomenons are evils which don't harmonize with the worldly prevalent order firstly and with its wisdom and justice secondly it is originated from their limitedly narrow viewpoint to these issues.

Had they looked out to these incidents in the framework of the universal common order they would have given in to the idea that they are all good things. At the first look these incidents appear to be evil and disastrous, but he who contemplates deeply finds that they are motives for good and reform and they are not outside wisdom, justice and order.

Dealing in detail with the subject of the philosophy of evils and afflictions in this world is related to the (Scholastic theology) but what is connected with our research we reemphasize that the Islamic ideology has restored the molding of man's mind towards the nature around him in a way which makes him much freer, more interacting and feeling in peace with it.

Fourthly: releasing Man from legendries and myths in belief and behavior in order to eradicate the fantastic deterrents, which prevent the right use of the energy the mind. Man in the pre-Islamic era e.g. had been regarding a good or a bad omen of the movements of bird, so he went optimistically to do some thing when bird takes the right direction and retreats and gives up the work when the bird takes the left direction. The class of parsons and diviners occupy the position of forefront in the social ladder and were cheating people by claiming that they know the unseen.

Telling bad omen were chaining people with the ropes of fanaticism and prevent them from work and traveling, also the use of "azlaam" i-e if one wants to do something he takes three arrows writing on one of them (do) on the second (do not do) and leave the third free he stretches his hand to take one of them,

if the first comes out he advances to his work, when he hits the second he does not do this work if the third comes out he repeats once again! Magic also has been prevalent among people foreshadowing a serious evil, the Islamic ideology made war against these phenomenons, it has been a cause for opening the minds and elevation of spirits and to bring people out of the darkneses of illusion and legendry to the light of science and truth.

The prophet (S.W.A.) said: " he is not of us who sees an evil omen or is told about evil omen, and he who foretold or was foretold, or made magic or was made to him[26]. He (A.S.) also said that He who gives up his work because of bad omen is a polytheist. [27]

Al Imam Alsaadiq (A.S.) said: " bad omen is as you consider, if you regard it unimportant it becomes as such, if you regard it serious it becomes as such, if you regard it nothing it becomes as such too" [28]

From another side the Islamic ideology released the Moslem's mind from the deductions of

soothsayers as it considered a soothsayer like a foreteller, both of them try to restrict Man's movement in life and to cheat his mind.

It is related from Abdilmalik bin A'ayon that he said: I said to Abiabdula (A.S.): I have been afflicted with this science-he means divinations- so when I look in the horoscope and I see the horoscope of evil I sit down and don't go and if I see the horoscope of good luck I go to fulfill what I need he said to me: do you gain your need? I said: yes he said to me burn your books"[29]

We must state here that the Divine school of Ahlilbait (A.S.) does not criticize the stars as a natural science Man can discover by it the features of the sky which shadows him in order to discover through that the greatness of the creator, but it finds fault with these who claim that they know through them (stars) the unseen future.

One of the witnesses which reflects Ahlilbait's striving to release Moslem human being from the habit of soothtelling which remained to a late centuries, what Ameeralmu'amineen said to some of his companions when he decided to setup to confront "Khawaarij" as it is said to him! If you setup in this time we fear that you will miss your aim through the science of stars.

He (A.S.) said: "Do you claim that you guide to the hour where every one set up would avoid evil? And you threaten of the hour where every one sets up would suffer damage? He who believes you, then, has accused Qur'an of telling lie and has dispensed with depending on Allah in getting the wanted and getting of evil.... Then he (A.S.) turned to people and said:

O people' beware of knowing the science of sooth telling except what is used to know the directions in land and sea- till he said to them- go on depending on Allah (be exalted). [30]

The second topic: Building Man's Thought

Mind has an important significance in the Islamic religion. It is a source to attain the right belief, it is one of the evidences of deriving laws (i- e- "ijtihaad") the honored prophet (S.W.A.) said: "every thing has a prop the prop of religion is mind" [31]

From another side mind composes the prop of the faithful human being, the prophet (S.W.A.) said "he who has a mind has a religion and he who has a religion he entered paradise" [32]

The texts of “hadeeths” which deal with drawing attention to the role of mind reached hundreds we can discover, through a general look at these texts, that the procedure of Islam in giving mind its actual role passes through two stages, it begins with releasing it then it shifts to direct its energies.

Liberating the mind: This is the first step of the mentioned Islamic procedure which we can discover through the texts that have been directed to give up the bonds which enchain mind and confine its real activity and so lead it to serious errors. This can be found in two clear examples:

The first: is giving up blind imitation: its examples in the Holy Qur’an are very much, we can read them in many verses and scenes..

While Qur’an emphasizes that they have not the smallest proof of what they believe of worshipping idols and false creeds it concentrated that all of their plea is that they have found their fathers worshipping these idols so they adhered to that... “Nay! They say: we found our fathers on a course and surely we are guided by their footsteps” [33]

Then it emphasizes that this is the habit of this kind of people who has shut all the vents on his mind... “And thus we did not send before you any warner to a town but those who led easy life in it said: surely we found our fathers on a course and surely we are followers of their footsteps.” [34] Thus Qur’an recounted their plea twice in two successive verses to show the disintegration it contains and the inherited rooted ignorance in which they are drowned to the limit that they do not listen to any right call nor obvious proof rather they have no more than repeating their plea “Have you come to us to turn us away from what we found our fathers upon” [35]

Even though a challenger came to them showing that what they follow is an error (He said: what! Even if I bring to you a better guide than that on which you found your fathers?” [36]

Even with such evocation they do not search for a proof nor do they open a vent to discussion, rather they insisted on their first foggy nature, “Surely we are unbelievers in that with which you are sent” and “They said that on which we found our fathers is sufficient for us” [37], Qur’an repeats its condemnation of those in other positions because Qur’an confronts in its epistemic project theories that have been consolidated and taken roots with successive nations and it is not far that there would be extended to the future of nations too.

This theory has exceeded the excellent of knowledge and beliefs to the spheres of behavior and interactions. “And when they commit an indecency they say: we found our fathers doing so” [38] and “They say: Nay, we found our fathers doing so” [39]

Then Qur’an states the punishment which waits those people who took this course pointing out

that people must beware of such a course...” so we inflicted retribution on them, then consider how was the end of the rejectors”[40]

DIRECTING THE ENERGY OF THE MIND:

After Islamic ideology has released human mind from the chains which capture it, its ends it out onwards directing its energies through drawing attention and pondering over the universe and life in order to establish a complete building religiously and for this world...

We can state some groups of the Qur’anic verses which direct the mind towards several vast horizons, some of them are as follows:

Firstly: pondering on the evidences of Allah (be exalted) in horizons and souls:

“Most surely in the creation of heavens and earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord Thou hast not created this in vain! Glory is to Thee: save us then from the chastisement of the fire” [41]

“And in the earth there are signs for those who are sure and in your own souls too will you not then see?” [42]

“Say look what is there in heavens and earth..”[43]

“Let Man then think over of what he has been created” [44]

“Let Man then look at his food” [45]

“Will they not then consider the camels, how they are created and the heaven how it is reared aloft and the mountains how they are firmly fixed. And the earth how it is made vast expanse, therefore do remind for you are only a reminder” [46]

What is noticeable here is Qur’an’s great attention to mention the scenes of the universe through repeating their show in more than one “Surah” i-e (chapter) in different ways and its call for the human being to ponder on and contemplate them, to mediate on the run of its happenings, the most important of that Qur’an made this universe as starting point to reach to Allah (i- e to deduce His existence and to know Him) the creator and originator.

It is narrated from the prophet (S.W.A.) that he was reciting “most surely in the creation of heavens and the earth and he alternation of the night and the day there are signs for men who

understand, those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain Glory be to Thee, save us then from the chastisement of the fire"[47], he says "woe to him who reads it without contemplating it" and in another narration "woe to him who chewed it between his jaws without contemplating it".

And it is related to Ameeral muamineen Ali (A.S.) that he said: "when the prophet (S.W.A.) wakes up at night he cleans his teeth then he looks at the sky then he says "most surely in the creation of heaven and the earth and the alternation of the night and the day there are signs for men who understand, those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth our Lord: Thou hast not created this in vain Glory be to Thee save us then from the chastisement of the fire" [48]

The purified Imams (A.S.) used the way of setting the proofs of the existence of Allah through intellectual contemplation of the universe and what precise order and wonderful harmony it contains which is the proof called by scholars "the proof of order".

Ameeral mu'amineen Ali (A.S.) said: Had they thought of the greatness of His power and the plentiness of benevolence they would have returned to the path and feared the chastisement of burning but minds are ill, hearts are disordered. Do they not see the small-created things He has created, how He had consolidated its creation, mastered its composition, opened to it hearing and sight and made to it bones and skins!

Look at the ant in its small body, delicate form which is difficult to be seen by the eye and to be recognized by realizing mind, how it has crept on its land and stored its sustenance...if you think of the runs of her food, its upper and lower part, what its balley includes of epigastriums" its head of eye and ear you will be full of amazement at its creation and feel tired of its description...

So look at the sun and the moon... the burst out of these seas and the plentiness of these mountains, the length of these deserts and the diversity of these languages and tongues.

So woe to whom he denies the predeterminer and rejects the designer, they alleged that they are like plants without a planter and there is no maker for their different images while they didn't give any proof of what they claimed and no inspection in what they adopt...

"And can there be a building without a builder or a crime without a criminal!" [49]

From another side the Holy Qur'an draws forth in the minds the motives of sincere and fruitful thinking through what it displays of knowledge, one time it uses the interrogatory question, such as His saying (Be Glorified) "What! Did you then think that we had created you in vain"[50], and by

disavowal of shallow conceptions another time such as His saying (be Glorified) “And we didn’t create the heavens and the earth and what is between them in vain* we didn’t create them both but with the truth but most of them do not know”[51]

It is known that according to the school of “Ahlilbait” (A.S.) thinking of the kingdom of the heavens and earth is a kind of worship, rather the best degree of worship. Imam Alsaadiq says: “the best worship is the continuous thinking of Allah and His omnipotence”[52]

The followers of this high school and its disciples were making much of this intellectual worship which plays a very important part in constructing the human being and enables him to reach very high Gnostic degrees. For example most of Abbizar’s (may Allah be mercy with him) worship was thinking and taking lessons, his mother was asked about Abbizar’s worship she said: “During his day time he was thinking away from people” [53]

It must be known that the general view point about being to which the two “rare things” (Althaqalain) guide –The Qur’an and “Ahlilbait”- is the origin from which all intellectual behavioral view points stem and it is the foundation of the diversion of civilizations and cultures.

Secondly: meditating on the laws of history: the Islamic ideology has called us to ponder on the incidents of history with a shrewd sight, an inspecting intellect in order to discover the reasons which had led societies to destruction, the flourishment or down fall of civilizations, Allah Has said: “indeed there have been examples before you, therefore travel in the earth and see what was the end of the rejecters”[54]

Allah (be glorified) also said: “Do they don’t consider how many a generation we have destroyed before them, whom we have established in the earth as we haven’t established you and we sent the clouds pouring rain o them in abundance and we made the rivers to flow beneath them, then we destroyed them on account of their faults and we originated after them another generations” [55]

Allah (be glorified) also said: “And certainly we did destroy generations before you when they were unjust, and their apostles had shown them clear argument and they wouldn’t believe; thus do we recompense the guilty people.” [56]

It is a call which insists on people to move the wheel of their minds, to look in the history of their ancestors least they become like strayed herd that moves without a shepherd towards the unknown, it is a call with a drawn procedure in order to benefit from the practices of previous civilizations and to study the reasons of their down fall,

especially that history repeat its courses, Allah (be glorified) Has said: “Such has been the course

of Allah with respect to those who have gone before and you shall not find any change in the course of Allah” [57]we have to state here that,

“The role of religion and its responsibility in Man’s life is to create the environment of appropriateness and harmony between Man’s thinking and behavior with the courses of Allah (i- e the laws Allah Has set in this universe to move with their course) and to direct the run of Man’s life to the current of these divine course which Allah Has set as an order for his creatures and creating in this universe.” [58]

So religion directs Man’s thinking towards the deep aimful look. Certainly there is a big difference between the superficial unsophisticated look to life and history and the deep examining look which is not satisfied with noticing the thing or the incident but it penetrates into its depths and observes its necessities and evidences in order to deduce the historical law which is applied to it, for example a tourist may pass through the pyramids of Egypt so he feels astonished at the marvelousness of its construction, and its highness and enjoys the beauty of its outer appearance and every thing ends.

As to the conscious thinker who is armed with belief, when he passes through the pyramids so many questions rise into his mind: about Man’s abilities, the injustice which was prevailing during those days through the phyrans’ exploitation of a great number of people to work in building these pyramids and what they had suffered of tiredness, weariness and chastisements. He also deduced the phyroon’s wrong concept of death and resurrection. Rather the believer, after having those pieces of knowledge deduces the beneficent lesson as he looks to their wreckages so he wonders where are their inhabitants and what was their fate?!

Therefore Ahlilbait (A.S.) draw the attention to the importance of the aware note and the deep look which is not restricted to the external matters it penetrates through the depths and sizes the dimensions they include as well as and implicational or correlative significances.

It is narrated from Alhassan Alsaikal that he said: I said to Abi abduh (A.S.): thinking for an hour is better than worshipping for a night? He said: Yes, the prophet (S.W.A.) said: thinking for an hour is better than worshipping for a night.”[59]

When Ameeralmu’amineen passed by the ruins of Almadaaen he gave his companions a lesson about the example of history in which, he (A.S.) said: those people had been heirs then they became testators, those people violated the immunities of Allah so they had been afflicted with His revenge, so do not violate Allah’s immunities so that you suffer His vengances” [60]

And He (A.S.) said: So take lesson from what the previous arrogant nations afflicted with of Allah’s agony, assaults, combats and examples..”[61]

Imam Ali (A.S.) went farther than that when he pointed out that the historic law is applied to all people, in every time and place and that it is not restricted to destroying infidels and the arrogant, rather it is applied to believers too, if they do not adhere-practically- to the Devine procedure in life and when they deviate from the right path when they disagree and dispute and controversies. In this concern he says:

“And reflect on the circumstances of the believers before you how were they in the state of examination and misfortune...so look in their circumstances when their wishes were unified and had the same aims; so look then their last circumstances when disagreement and dispute took place their wishes and hearts changed, they disputed and conflicted making war against one another, Allah has taken the cloth of His honor out of them and deprived them of His benevolence, there remains with you the stories of their narrations as lessons to their seekers”[62]

Some of his golden will to his son AlHassan (A.S.) in which he urges him on thinking of the circumstances of ancient nations which is called today “the philosophy of history” it is stated: “O my son’ although I haven’t lived as long as those before me had lived, I pondered on their actions, thought of their narrations, walked in their ruins till I have become one of them rather I have become –because of what I knew of them...as if I lived with their first till their last...” [63]

Thirdly: Thinking about the wisdom of the legislation:

The aim of that is to affirm Moslem’s certainty of his legislation, its rightness and stating its applicability to every time and place in order that the clouds of suspicions, aroused by the enemy of Islam, fade away. If some of Islamic legislations are obligatory which call the Moslem to submit to them, and there is no benefit from pondering on them such as the worshipping matters; yet there are some legislations in Islam which have social dimensions, and the Qur’an has revealed to us the concealed wisdom of their legislations as there is social benefits related to the individual and the society as well such as His saying (be exalted): “And there is life for you in the law of retaliation, o men of understanding that you may guard yourselves.” [64]

And His saying (be exalted) ‘Allah doesn’t want to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you” [65]

The “Sunnah” also has uncovered so many sides of the wisdom of the legislation. For example, Imam Ali Ibna Moussa Alreza (A.S.) wrote to Mohammad Ibna Sinaan answering some of his questions: “Allah Has prohibited killing the human being because it leads to corruption and perhaps their extinction and chaos of order...Allah Has prohibited adultery because it leads to many kinds of corruption such as killing others and intermixing of peoples’ descendance, leaving

children without bringing –up, the corruption of heritage ...and other sides of corruption like these” [66]

Fourthly: directing the mind to consider, to be deliberate in one’s opinion and to be independent in thinking and determination:

The Prophet of Allah (S.W.A) said:

“Don’t be blind imitators who say: when people do good we do good and when people oppress we do so but strive to do good when people do good and not to oppress when people do so” [67]

Allah Has said: “Do they not then reflect on the Qur’an? Nay there are locks on their hearts.” [68]

Here is a serious call to consider and think by first disapproving those shallow -minded, absent – minded, and stubborn people firstly, then secondly through severe scolding of those kinds of people.

Allah Has also said: “Say: Bring your proof if you are truthful” [69]

So there is no value of a claim without a proof, and if Al-Zamakhsharri had seen in that text the most destructive call for the course of imitators”. [70]It has what is more than that for the (word) maybe directed to those accustomed to imitations but this Qur’anic verses is applicable to the whole of human thinking with all of its parts and sides, as thinkers may fall in- and so often they had fallen in- serious errors because of their dependence on some general concepts which they thought to be axioms that do not need a proof while they had been no more than imaginations emanated from fantasies or falling short of mind.

This happens so many times with the errors of disputants, rather it sometimes happens with those engaged with practical sciences when they consider some deductions to be scientific affirmed laws while they are deductions based on incomplete notices.

Hence we feel a wider range of the Qur’anic call to advance the complete proof for every concept and case weather they are in the mental or practical sciences.

It is doubtless that the field of thinking and contempt acting is as wide as the wideness of knowledge and attitudes, and here we state two important effects:

One of them is general such as the generality of the mentioned Qur’anic text: although it aimed generally at the imitative mind like the people who are dominated with imitation in their faiths and attitudes.

The second effect, which was seen as a special kind of imitation, is the blind imitation of some people, who have gained an affirmed high positions in peoples' hearts, whereas the role of mind and its function in thinking, viewing and criticism has vanished, as if those people had become in them-selves the measure for right, so it is not right to weight their speeches and actions or to be subjected to judgment and criticism.

This kind of imitation which had been and still the source of so many kinds of dangers in beliefs and attitudes... Ameer almu'amineen uncovered the secret of the error in this imitation and showed the right way to learn knowledge, this happened when some people were astonished at seeing Talha, Zubair and A'aisha standing in one line against Ameer al mu'amineen, so he denied that people like those agree on some thing wrong,

so he mentioned that to Ameer almu'amineen (A.S.), and he (A.S.) replied beginning his answer with the source of false imagination then shifting to give him the right method in knowledge, he (A.S.) said: "You are deceived, Allah's religion is not known by men, rather by the evidence of rightness: so do know the right then you know its followers" [71]

Fifthly: directing Man to attain science and knowledge:

It is indisputable that the Islamic religion urges on attaining science and knowledge. He who contemplates on the verses Qur'an finds that repeated clearly or by hint: "Say are those who know and those who do not know alike?

Only the men of understanding are mindful"[72].

"Allah will exalt those of you who believe, and those who are given knowledge, in high degrees, and Allah is aware of what you do"[73]

"Say: O my Lord' increase me in knowledge" [74]

"Those of His servants only who are possessed of knowledge" [75]

because of the importance of knowledge Allah Has taken the covenant of "Ahlilkitaab" to reveal it to people and not to monopolize it: "Allah Has made a covenant with those who were given the Book you should certainly made it known to people and don't hide it" [76]

After the verses of Qur'an there come the "hadeeths" of the prophet (S.W.A.) and his purified progeny (A.S.) as they lead to this direction, and state that knowledge is the pillar of religion and the life of Islam is in it.

They prompt to gain it, uncover its merit, so the ink of scholar is superior to the blood of martyrs, and the superiority of a scholar to a worshiper is such as the superiority of the moon to other stars. In this concern the prophet (S.W.A.) says:

“Seeking knowledge is prior-with Allah- to prayer fasting “hajj” and striving in the path of Allah” [77]

it is enough to quote Ameer almu’amineen’s (A.S.) saying:

“The value of every person is what good he does”[78]; it gives evidence to Ahlilbait’s prompt to get science and knowledge.

Look closely at the excellent comparison which Imam Ali (A.S.) made for Kumail Ibn Zeyaad Alnekhai about the superiority of knowledge to funds and money He (A.S.) says: “O Kumail’ knowledge is better than funds, knowledge guards you while you guard funds and money becomes less when you spend it while knowledge flourishes when you spend it and the favor done by wealth vanishes with its vanishing.

O Kumail bin Zeyaad’ attaining knowledge is a religion followed, with it one can achieve the course of Allah’s obedience in his life, and the good remembrance after his demise, knowledge is a governor while money is governed.

O Kumail, the treasurers of funds perished while they are alive, while Scholars are alive as long as there is time, their bodies are absent and their statues in the hearts are present.”[79]

Because of this rich epistemic sustenance the Moslem set off, being released from the shackles of ignorance and retardation, to the wide horizons of knowledge so he began to contemplate the universal phenomenon discover the secrets of nature through the empirical manner to which his ideology had directed; and this is the procedure on which modern science has been built.

Gebb says in his book “The modern directions in Islam”: “I think that it is agreed on that the detailed precise observation which Moslem researchers practiced had helped to achieve the scientific development in the material field, and that through these notices the empirical procedure had reached Europe in the middle ages” [80]

Man has the right to be astonished at the greatness of the Islamic ideology which had brought in that civilizational revolution in the souls of the desert inhabitants till they have become the pioneers of the whole world in science and knowledge and other sides of civilization and culture.

Knowledge and faith

It is worth stating that the ideology connects knowledge with faith, as knowledge without faith is like a plant without fruit. Knowledge calls to faith and faith prompts to knowledge. To separate one from the other leads to serious dangers. The martyr Murtaza Mutaharri says:

“Historical practices proved that separating knowledge from faith had resulted in damages which couldn't be made up, faith must be known in the light of knowledge faith draws for a way from legends in the light of knowledge. By separating knowledge from faith, faith changed into languidness and blind fanaticism,

moving quickly round itself without reaching anywhere. In the place which is empty of science and knowledge the ignorant believers are turned into a tool at the hand of the big hypocrites and this was what we had seen of the examples of “Khawaarij” in the first period of Islam and the following ages in different forms.

Knowledge without faith is a torch at the hand of a thief at midnight to steal the best merchandise, so the person of knowledge without faith today doesn't differ from the ignorant person without faith yesterday in the least difference concerning the nature of manners, practices and their essence” [81]

So knowledge needs faith as the body needs spirit because knowledge alone is unable -by its nature-to build the perfect human being, pure scientific education builds a half human not a perfect human, it can make a human being who may be powerful and able but he is not necessarily virtuous, it creates a human being with one dimension which is the material dimension. As to faith it molds one's personality in its different dimensions.

Europeans' deception by science has reached the limit of deification and worshipping although they did not perform its rituals in their churches and because religion depends on unseen foundations outside the extent of material they considered it to be an unscientific phenomenon.

On this basis the disease of separation between religion and knowledge appeared, this is a strange inclination to Islam “Nothing gives more evidence to this cohesion between religion and science than this urgent call by religion to get knowledge and to get more of it in all stages of the age and

in all circumstances... and from this high evaluation of knowledge and Scholars by religion.

If there had been a conflict between religion and science in some eras of history, as it happened with the history of Christianity, that conflict had no connection with religion. Rather it had been a sort of deviation from religion, and religion is not responsible for the deviations people commit by its name" [82]

It is sorrowful that some voices rise here and there calling to separate religion from knowledge on the pretext that Europe had shun religion then it developed and we adhered to religion we failed. The minds of those people are either incapable of realizing the function of science which is a tool to uncover the objective truths and to give a neutral,

precise and deep interpretation of the reality, or that those minds are ignorant of the Islamic procedure which doesn't cease to inspire people to get knowledge. Most probably that they are mercenaried minds echoing the allegations of the grudged enemies of Islam and they overlook the serious spiritual results which stemmed from separating science from religion:

"The clearest example of that is the age in which we live, the age in which the scientific and material development has reached its summit, and in which humanity had reached its lowest point in brutal fighting and enmity which severs the relations of humanity and makes it live in a lasting horror and fear of destruction, as it also has reached the lowest level in their depiction of the aims of life and the raise d'être of humanity restricting them to lust and enjoyments, reaching its lowest level -as a result of that thinking- of moral corruption and sexual disorder from which the animal abstains."[83]

So the procedures of education bear a big obligation to the Islamic ideology for its insistence on the role of faith and knowledge in building Man's personality. By separating knowledge from faith Man becomes like a magnetic needle swinging between the north and the south; therefore he needs a power which can stimulate a revolution in his conscience and give him a moral course that can actualize his humanity, this is a task which science can not perform without religion.

[1] Al-Nissa'a 4:28, Al-Ma'arech 70:19 Al-Ahzaab 33:72, Al-Anbei'a 21:37, Al-Alaq 96: 6.

[2] Al-Baqarah 2: 286.

[3] Al-Khisal by Al-Sadook, p. 417, chapter of number nine.

[4] Kanzel Ummal by Al-Muttaki Al-Hindi, vol. 4, p. 233.

- [5] Manlaa Yahzurul Fakeeh 4: 31 the chapter of punishments Daar Saaub pub. 140, h...
- [6] Alkhisal: 33 chapter of No.2"-the society of teachers-Qum.
- [7] The role of the Religion in Man's life, Sheikh Aasefei: 50 Dar Alta'aruf pub:2.
- [8] Al-Hujuraat [49:13].
- [9] Forou'a elkaafii 8: 69- Darsaamb 3rd pub.
- [10] The features of Moslem's character, Dr. Yahya Ferghul: 79-80 Al Maktabba alasreiah publications, pub. 1399 h.
- [11] Alnissa'a 4: 271.
- [12] Kenzel aumaal 13: h'a 36410.
- [13] Behaar elanwar 49:129.
- [14] Wassaeil alsheiah 18: 552 Dar ehiaal turaathil arabi pub. 5
- [15] nehjilbalagha! Subhi alsaalih 558/ hikam 469.
- [16] Anfaal 8: 53.
- [17] Nehjilbalagha: Subhi Alssaalih 427.
- [18] Nehjilbalagha: 447.
- [19] Nehjil balaghah: 390.
- [20] Fizelaalilsaheefah alsajjadeia, sheikh Mughneia: 100 Dar alta'aruf pub.2.
- [21] Al-Ghaasheia 88: 17-20
- [23] Hood 11: 52.
- [24] Ausouliikaafi 2: 374/2 ketaab aleimaan walkufur Dar Saub.

[25] Alkhesaal: Alsheikh alsadouk 1-2:242/ baab alarba'a'a publication of Jamm'at almodereeseen the year 1403 h.

[26] kanzel aumaal 10: 113.

[27] Kanzel aumaal 10: 113.

[28] Wassaeil Alshee'a: 8:262.

[29] Wassaeil Alshee'a: 8: 268.

[30] Al Mahajjah albaizaa, Alkaashaani 1: 172, ketab aleilim ala'alemi foundation pub: 2.

[31] The same previous source.

[32] Ausoulil Kaafi 1:11, Ketaab Alakil wal jahaal

[33] Alzukruf: 43: 22.

[34] Alzukruf: 43: 23.

[35] Yunous: 10: 78.

[36] Alzokhruf 43: 24.

[37] Alma'aeidah 5: 104.

[38] Ala'araaf 7: 20.

[39] Al-Shu'ar'a 26: 74.

[40] Alzokhruf 43: 25.

[41] Aaliamraan 3: 190-191.

[42] Alzaareyaat 51: 21-22.

[43] Younus 10: 101.

[44] Altaarek 86: 5-6.

[45] Abasah 80: 24.

[46] Alghasheia 88: 17-21.

[47] A'al Imraan 3: 190-191.

[48] Consult Alkeshshaaf Alzamakshari 1: 453.

[49] Nehjilbalaagha, Subhi alsaalih 270-271.

[50] Almu'aminoon: 23: 115.

[51] Aldukhaan 44: 38- 39. Aldukhaan 44: 38- 39.

[52] Ausoul alkaafi 2: 55/ 3 the Book of faith infidelity.

[53] Tenbeehil Khawaatir, the prince , Warraam ibnaabi farraas 1: 250, chapter of thinking, saaub pub.

[54] Aali Aumraan 3:137.

[55] Alan'aam 6: 6.

[56] Younus 10: 13.

[57] Alahzaab 33: 62.

[58] The role of religion in Man's life, Sheikh Ala'aseffi 121-122, Darel taa'aruf pub.2.

[59] behaar elanwaar 71: 325, almahaasin: 26.

[60] Kenzel aumaal 16:205.

[61] Nehjil balagha: Subhi Alsaalih: 290.

[62] Nehjil balagha: 296-297.

[63] Nehjil balaghah: 393-394.

- [64] Albakarrah 2: 179.
- [65] Almaeidah 5: 6.
- [66] Manlaayahzurahul fakeeh 3: 369.
- [67] Meezaanil hikmah 8:254 from Tergheeb and terheeb 3: 341.
- [68] Mohammad 47: 24.
- [69] Albagharah 2: 111, An-Naml: 27: 64.
- [70] Alkeshshaaf: 1: 178.
- [71] Amaali Altoosi: 625/ 1292, Alba'atha foundation, Behaarel anwaar 39: 239/ 28.
- [72] Alzumar : 9: 39.
- [73] Almijaadalah: 11: 58.
- [74] Taaha: 20: 114.
- [75] Faatir 35: 28.
- [76] Aalaumraan 3: 187.
- [77] Kanzel U'maal 10: 131/ 28655.
- [78] Nahjil balaagha, Subhi Al-Salih: 482/ saying 81.
- [79] Nehjilbalagha: 496/ saying 147.
- [80] Look up: Menhaj alterbeia Aleslaameia: Mohammad Kutub 119, Dar Damascus pub.2.
- [81] man and faith: the martyr Murtaza Mutahhiri 1: 15 published by Ershaad Islami ministry.
- [82] The role of religion in Man's life, Shakh Ala'asifi, 69-Darelta'aruf pub.2.
- [83] Menhaj Al-Tarbiyah Al-Islamiyah, by Mohammad Qutb, p. 115.

Chapter Two : The Social and Educational Bulding

The Islamic ideology had played a big role on the level of the social and educational building, one can state it in the following points:

Firstly: Agitating the social feeling:

Man before Islam was concentrating upon himself in his social behavior, he sets up in his communications with others through the view point of his desires and interests, driven far away with his selfishness. He had fallen down in his social behavior to the degree of burying his newborn gird alive for fear from poverty and starvation. This matter required the divine intervention to rescue the innocent souls from this ugly social habit, Allah (be exalted) says: "Don't kill your children for fear of poverty"[1]

The thing which draws one's attention mostly is that pre-Islamic man who was moving around himself and his interests had become after his interaction with the elixir of belief ready to sacrifice himself and every precious thing he has for the sake of his religion and society, the horizons of change in his spirit had reached the level at which he prefers the interests of his society to his own interests.

The level of altruism which the "Ansaar" (proponants) showed to the "Muhajireen" (emigrants) is very clear to every one, as they shared them with every thing they possessed even with their homes and wares, this level of alturism had not been restricted to some individuals, rather it represented a social phenomenon that the history of humanity had not witnessed its like at all. In this phenomenon Qur'an verses were revealed from Heaven blessing this compassion, commemorating a society qualified with it as an example of social coherence and brother hood...Allah (be exalted) Has said:

"It is for the poor who fled, those who were driven from their homes and their possessions, seeking grace of Allah and His pleasure and assisting Allah and His Apostle: these it is that are the truthful, and those who made their abode in the city and faith before them love those who have fled to them and don't find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggard liness of his soul, these it is that are the successful ones" [2]

Islam pulls down foundations in the social pre-Islamic building which consolidate the classical and tribal partition, which consisted of two basic classes, the class of the nobles and the class of slaves. The class of nobles should remain as such: wealths are collected at their hands! They monopolize stature and prominence.

Whereas those of the class of slaves should remain as self moving in the orbit of their Lord...so Islam tore out these bases and established other bases that put people equal in one level in the right of life and stature Allah (be exalted) says: "O you men! Surely we have created you of a male and a female, and made you tribes and families that you may know each other, surely the most honorable of you with Allah is the most pious." [3]

So those people in the class of slaves had been released and enjoyed their right in life. Ammar, Selmaan, and Belaal rose to higher level than the class of nobles of Qureish which were still wandering in the aberrations of ignorance such as Alwaleed bin Almugheera, Hishaam Ibnal Hakam and Abbasuffian and the like...

Even funds and money are no more a monopoly to rich people in order to be wealthier, Allah (be exalted) Has said: "Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarers, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you keep back, and be careful of your duty to Allah: surely Allah is severe in retributing evil" [4]

The manners of growing the social feeling:

The Islamic ideology has grown the social feeling with the individual by several means some of them are as follows:

A- awakening the feeling of responsibility to- wards others:

Through the Qur'anic emphasis on one's responsibility towards himself and others such His saying: "And stop them for they shall be questioned" [5]and His saying: " O you who believe! Save your selves and your families from a fire whose fuel are men and stones..." [6]

And the prophet's saying: "I am responsible and you are responsible as well" [7]

And his saying (S.W.A.): "certainly everyone of you is in charge and he is responsible for his subjects, the leader of people is in charge and he is responsible for his subjects; the man is in charge of his family and he is responsible for them; the woman is in charge of her husband's

house and his sons and she is responsible for them..." [8]

Ameeralmu'amineen (A.S.) says: "Fear Allah in his servants and cities as you are responsible for even lands and beasts.." [9]

In a comparative view point to the social positive decrees we find that these decrees have been based on the individual responsibility in this life only and supporting this responsibility with a legal supporters such as depriving of freedom, or torture, or financial penalty or dismissal from work, or rewarding with money or upgrading in office... and the like, and with social supporters such as confidence and no confidence, and evaluation or disgracing.

As to the Islamic doctrine, it is not restricted to the individual's responsibility for the society in which he lives in this life. Rather Islam develops in the individual the feeling of great responsibility to the Great Creator in another life. This prompts him to the voluntary restriction of his wishes and to have the social feeling towards others a part from the law, tradition or conscience because conscience may fail to confront the instincts when the religious belief is lost. Further, it is difficult to secure social observation in every place, where and at all times, so this inner observation can not be obtained except in the religious ideology.

Developing the spirit of sacrifice and altruism Qur'an has urged to practice altruism and celebrated the spirit of sacrifice which Moslems manifested.

So when Ali Ebna Abi Taalib (A.S.) slept on the bed of the prophet (S.W.A.) sacrificing himself for him preferring his life to his own, Allah celebrated this sacrificing unrivaled position so He revealed (And among men is he who sells himself to seek the contentment of Allah; and Allah is affectionate to the slaves" [10]

Alfakhr Alraazi says "it is revealed in the concern of Ali Ibna Abi Taalib (A.S.) he slept in the bed of the prophet the night the prophet had left to the cave. It is narrated that when Ali (A.S.) slept in the bed of the prophet (S.W.A.) Gibraeil (A.S.) stood at his head and Michael at his legs and Gibraeil shouts: it is great! Who is like you the son of Abbi Taalib Allah boasts off you with His angels, then the verse was revealed".[11]

The prophetic bibliography introduced the excellent example in this concern. It is narrated that the prophet (S.W.A) had not satisfied for three successive days at all till he departed this world if he would like he could satisfy but he preferred other to himself" [12]

The results of this prophetic behavior appeared clearly in the behavior of his progeny "Ahlibait" (A.S.) who were following his procedure and walk in his steps and translate his ideals into real practice.

It is narrated from Mohammad bin Ka'ab Alqurzi that he said: I heard Ali Ibna Abi Taalib (A.S.) saying:

"I so often fasten a stone to my stomach because of hunger while my "Sadaqa" (i-e money I give to the poor people) reaches four thousands Dinaars" [13]

All that because he preferred others to himself and preferred their interests to his own interests.

Abul Anwaar- a shirts seller- said: Ali Ibna Abi Taalib came to me with his boy he bought two shirts, then said to his servant "chose what you wish" he took one of them and Ali took the other and wore it"[14]

One of the evidences of that big social change which the Islamic ideology in a short time could create is that:

A head of a sheep was presented to one of the prophet's companions he said:

My brother Mr. X- is more in need for that than us he sent it to him, it continued to be sent by one to another till seven persons circulated it till finally it returned to the first person" [15]

In this way the Islamic ideology educates the Moslem to have a social feeling especially one's feeling towards others, so he exceeds the field of the self to a circle which is wider, it is the circle of the family. Then his concerns extend to include the circle of neighbor hood, then the inhabitants of his country, and then the circle of his nation, then it finally extends to include the whole humanity.

C-Growing the communal feeling

In this concern we find a plenty of "hadeeths" which urge the individual to join the community and to be in harmony with them and to be molded into its block after it has been proved to mindful people that strength and might are in communication.

And after it is certified in the narrations that Allah (be exalted) has made in it all advantages and blessings the prophet (S.W.A.) says "The Hand of Allah is with the community, the Satan runs with

whom he dissents from the community”[16]

He also says: “He who deviates from the community even a span has taken the noose of Islam off his neck” [17]

There is in all that a decisive evidence that Islam is a social religion which tries to connect the individual with the community as much as there is a chance to do so.

Here we must point out to the truth that oppressive rulers had misapplied the concept of (the community) in the worst manner to strengthen their authorities and to protect their thrones. So they began to wreak their wrath upon everyone who speaks frankly the word of right and opposes their illegal domination, and try to disclose their unislamic manners, Amaweians- who took the general wealth to be their and Allah’s creature to be their slaves- killed every one who revolts against them under the plea that he has departed from the community, Abbaassians also followed that strategy, rather they exceeded the Amaweians in innovating the manners of killing and torture.

He who skims over the books of history finds that it reports very ugly depictions of the manners of torturing and murder which Amaweian and Abbassians had committed against Alaweians under a flimsy excuse which is departing from the general view and community.

However the prophet (S.W.A.) had clarified distinctly the concept of (the community) which doesn’t mean necessarily – the majority – as the shallow-minded think and as the oppressors misinterpret, rather it means the community of the followers of right even if they are few, the prophet (S.W.A.) said: “He who departs from the community of Moslems takes the loop of Islam off from his neck, it is said: O prophet of Allah’ what is the community of Moslems? He replied: community of the follower of right even though they are few” [18]

Back to the original topic, it has become clear that the Islamic ideology calls the Moslem to join the community, there is an inquiry here which imposes itself: there are so many “hadeeths” in our sources calling the Moslem to prefer solitude and finally to keep far away from people, the author of “Jaame’a elsa’adaat” Sheikh Alnaraaqi answers this question by saying: “The ascendants adhered to generalize the praise of seclusion, to its advantages such as the prophet’s (S.W.A.) saying “Allah loves the hidden pious servant”, and his (S.W.A.) saying “The best of all people is a believer who strives in the path of Allah sacrificing his spirit and money, then a man secluded in one of the mountain passes”

And Imam Alsaadiq’s saying “Time has corrupted, brothers have changed, seclusion has become more tranquil to one’s heart” and his (A.S.) saying “lessen your acquaintances and denounce whom you know of them”, till he (Sheikh Neraki) said: the right is to say: the priority of which of

them i-e seclusion or association varies according to the persons, circumstances, times and places so every one must consider his state...

For some people it is better to seclude themselves completely, for others association is better, for another kind a midway between seclusion and association" [19]

To reconcile the two tendencies we can say: the tendency, which calls for seclusion can be taken for several facets, one of them is that be taking oneself to warship demands staying far from people for a certain time to dedicate oneself to Allah (be exalted).

This matter- naturally- is not applied to all kinds of worship as "Alhaaj" (pilgrimage) for example, which is a worship with a social nature during which people gather from everywhere in one place at a definite time to perform certain rituals.

From another side seclusion can be taken for avoiding association with evil people, it is stated in the prophet's (S.W.A) sermon to Abbizer Alghifaari (A.S.) "...O Abbazar' good friend is better than seclusion, seclusion is better than bad friend..."[20]

As to associating with good people it is a recommended matter and Islam-as we have mentioned- urges to it.

Generally there are exceptional states which demand seclusion from people, as the general rule in Islam insists on associating with people and to forbear their harms.

The prophet (S.W.A.) says, "The believer who associates with people is better than the believer who doesn't associate with people and doesn't forbear their harm" [21]

Islam dislikes complete seclusion from people whatever excuse it has whether ritual it was an other excuses, as there is no monasticism in Islam as it is known. Some of the evidences of that is that the prophet (S.W.A.) missed some one then he asked about him, he came, the man said: I wanted to go to this mountain and seclude myself from people to worship Allah (be exalted), the prophet (S.W.A.) said: "Certainly one's endurance of what he dislikes for an hour in some of the needs of Islam is better than worshipping alone for forty years"[22]

In the light of that there are some positions demand that one should join the community and to be molded in it such as the states of "Jihaad" (struggle with weapons), joining the congregational prayer in mosques and studying in the centers of knowledge and the like.

Secondly, Changing the orders of social relationships:

The pre-Islamic society considered the relationship of blood and relative as the bases of all social relations.

So it puts the precept of kinship above the precepts of right-ness and justice when they contradict each other. The Holy Qur'an Has denounced this unislamic zealotry frankly:

“When He put the zealotry in the hearts of disbelievers the zealotry of the unislamic era” [23]

The Islamic ideology worked to eradicate the clouds of zealotry out of the hearts, it doesn't accept the priority of some people to others built on kinship or nationality, color, estayles and race. Instead of that it established new relations on moral principals; they are piety and virtue.

However the belief refuses all kinds of zealotry, as it is impossible to harmonize belief with zealotry.

It is related from Abbi Abdullah (A.S.) that he said; “the prophet (S.W.A.) said: He who fanaticizes or the others fanaticized to him has taken the noose of Islam off his neck.” [24]He also said: “He is not of us who propagates for a zealotry” he is not of us who fights for the sake of a zealotry, he is not of us who died for the sake of a zealotry “[25]

In this concern Ameeralmu'amineen (A.S.) introduces his remedial view point to the bad disease of zealotry in his well-known sermon “Alkase'a” he (A.S.) says “I have inspected but haven't found any one who is fanatic for something except for an excuse (reason) which may deceive the minds of ignorant people or a pretext sticks to the minds of the fools, other than you. You are fanatic for a matter without known reason or cause. As to Eblees he became haughty over Adam because of his origin, he vilified Adam about his creation, so he 9the Satan) said:

I am fiery and you are made of clay. As to wealthy people of luxurious classes of ancient nations, they felt proud of the blessings and wealth they owned, so they said: “we are more than others in money and sons and we will not be tortured”.

If there should be a place of zealotry, then let your zealotry be to good characteristics and good deeds and excellent virtues... so be zealous for good praise worthy characteristics such as keeping neighborhood, fulfillment of promise, following paths of good and resisting one's inclinations to pride, beginning by bestowing favors to the others, refraining from aggression, regarding murder a great sin, giving others their rights completely of one's self, suppressing the rage, and avoiding corruption on earth” [26]

Within this sequence his grandson Ali bin Alhussain (A.S.) interpreted the concept of zealotry and which kind of it is dispraised when he was asked about it. He (A.S.) said:

The Zealotry whose practice is regarded to be sinful is that whose adopter sees the evil people of his kinsfolk better than the good people of another kinfolk it is not zealotry that one loves his kinfolk but it is zealotry that one helps his kinfolk to commit unjust.[27]

In this way the Islamic belief worked to drive away the black clouds of zealotry out of the hearts, introduced a new social identity for people grounded on believing in Allah and his Apostle, spread out the feelings of love and mercy instead of the feelings of zealotry and hatred.

The zealotry, which means: “one’s standing up for his kinfolk, or his family, or his country in what disagrees the legislation and what contradicts rightness and justice, is one of the most dangerous and harmful trends in dispersing Moslems, weakening their spiritual and material energies, Islam has made war against it and warned Moslems of its evils” [28]

Perhaps the most prominent phenomenon of the social change which the ideology brought about is that there were some individuals who had been at the bottom of the social ladder in the pre-Islamic era and suddenly –after the shining of the sun of Islam- they were at the top of the social pyramid. Belaal Alhabashi became the prayer announcer of the prophet (S.W.A.), Salmaan Al Faarsi, who has been a Persian man, transferred from a servitude to another one and he became in the age of Islam a grand companion of the prophet and a governor of a wide territory and above all he has become one of Ahlilbait (A.S).

A person asked Ali (A.S.) saying: O Ameer almu’amineen tell me about Selmaan Al-Faarsi, Ali (A.S.) said: excellent, excellent, Selmaan is one of us: Ahlilbait, how can you have the like of Lukmaan Al-Hakeem...” [29]

Zaid ibna Haaretha and his son AUSAAMAH should have been according to the pre-Islamic division- within the class of slaves, but all of sudden they were leading the armies of Moslems in two of the biggest Islamic campaigns in number and ornaments.

This big change in peoples’ thinking and relationships could not be achieved easily in this short time of the mission except for the great changing role, which the Islamic ideology had undertaken.

Thirdly: The urgency on cooperation and acquaintance:

The Islamic ideology had changed the state of the society from the state of rivalry and conflict into the state of cooperation and acquaintance. Qur’an, the first source of the belief urges people to gather and establish relationship among them Allah (be exalted) says: “O you men, We surely have created you of a male and a female, and made you tribes and families that they may know each other surely the most honorable of you with Allah is the one among you most God-fearing.”

[30]

It also urged people to cooperate: “And help one another in goodness and piety, and don’t help each other in sin and aggression” [31]

The human experiments proved that there is power and dignity in cooperation and that it leads to progress. The pre-Islamic society was an under loped society, was living the state of conflict motivated by the tribal zealotry, or excessiveness of personal wishes and interests, or becomes of monopolizing the sources of water and grass by some people. This society -due to Islam- shifted to a new orbit after the values of cooperation and social liability had been settled in it.

In the biography of the prophet (S.W.A.)-who had been a source of a civilization, a motive of a revival- we find many examples of his love to cooperation and liability and his continual urgency to practice that.

In a journey he asked his companions to slay a sheep, one of them said: my duty is to slay it, another one said: I strip it off, another one said: I cut it into pieces, an other one said: I cook it, the prophet (S.W.A.): my duty is to collect the firewood, they said: O Apostle’ do not be tired- my our parents be you sacrificed- we save you that?

The prophet (S.W.A.) said: “I know that you save me it, but “Allah exalted” Doesn’t like his servant when he is among his companions to be distinguished” so he stood up collecting to them the firewood” [32]

Just as the prophet (S.W.A.) in the last attitude disliked that one distinguishes from his companions and satisfies with the position of being an onlooker, he also disliked that one becomes a burden on the shoulders of his community depending on others in his life and concerns without an acceptable justification: A person was mentioned to the prophet (S.W.A) and they said: O the prophet’ he went with us to perform pilgrimage, when we reside he continued “tehleel” till we depart, when we depart he continues praising Allah and glorifies Him till we reside.

The prophet (S.W.A.) said: “Who was saving him feeding his camel, preparing his food? They sad: All of us, he (S.W.A.) said: All of you are better than him”[33]

The school of Ahlilbait had played a great role in affirming the principal of cooperation and liability for each other in the society. For example, when falls, and eyes slept, Ali Bin Al- Hussain when night falls, and eyes slept, Ali Bin Al-Hussein started collecting what has remained of the food of his family, put it in a knapsack, hold it on his back, went out the houses of the poor, veiled and divided it among them, they had been often standing at their doors waiting him so when they see

him they tell one another about his coming gladly saying the man with the knapsack has come.” [34]

Imam Alkaazim (A.S.) was searching for the poor of Medeena at night, carrying for them a basket containing material things and Dinars, flour and dates, he delivers that to them while they do not know from which person it was, when he was informed a bad thing of a person about him the Imam) he sends him a pack of Dinars, his packs were well known as a proverb.[35]

The Imams urge their Shiites especially to achieve a higher degree of cooperation and participation among themselves, which may reach the level of idealism. It is related from Saeed Ebnal Hassan that he said: Abu Jaafar (A.S.) said: does one of you put his hand in the bag of his brother and takes out what he wants without being forbidden by him?

I said: I don't know that among us, he said: then you are nothing. I said: we have been rained then he said:

The people have not been given their tolerance yet.” [36]

Imam Alsaadiq (A.S.) has been a peacemaker in helping the others, it is related from Alfazel Ibnaqarra that he said:

Abu Abdullah (A.S.) was spreading out his lap with packs of Dinaars, he says to the envoy: bring them to Mr. X and M.X. is of his relatives and say to them: this has been sent to you from Iraq, the envoy delivers it to them he asks him what did they say, he says they said:

As to you may Allah reward you good for your gift to the relatives of the prophet (S.W.A.) as to Jaafar may Allah be the Judge between us and him, he said: then Abbi Abdullah prostrates himself to the ground saying: O' my Allah lower my neck to the sons of my father” [37]

Imam Alsaadiq (A.S.) has defined precisely the ritual and social characteristics of Shiites when he addressed one of his companions saying: “O Jaabir' is he satisfied that who attributes himself to Sheism with saying that he loves us Ahlilbait (A.S.) I swear by Allah that our Shiite is no one but who feared Allah and obeyed Him, they hadn't been known, o Jaabir, except of modesty, humility for Allah, trustworthiness, muchness in exaltment of Allah, fasting and praying, filial piety, doing favors to the needy, indebted and orphans, truthfulness in speech, Qur'an reciting, refraining their tongue from people except in a good concern...”[38]

It is related from Mohammad Ibna Ajlaan that, he said: I was with Abiabdillah (A.S.), and a person came in and greeted, Abuabdullah (A.S.) said: “How are your brothers whom you left behind? He said a speech in which he praised them highly and commended them, abu Abdullah (A.S.) said to

him: what about the call of their rich to their poor men? He replayed: "little", he (A.S.) said.

What about the visit the rich of them pay to their poor men? He said: little, Abuabduallah (A.S.) said: what about the help of their rich for their poor? The man said: you are mentioning morals very rarely found with those with whom we live, Abu abdullah (A.S.) said: then how do you claim that those are Shiites?" [39]

Thus we find that the matter of cooperation and liability to one another stood on top of the priorities of the Imams' social concerns because it is the only guaranty and the best way to establish a coherent social building in which the motives of conflict and dispute disappear while the motives of love and association predominate.

What is wonderful and excellent is that the pre-Islamic Arabic society, which was torn out, and to whom other nations do not attach any importance, had become by virtue of the Islamic mission united, dignified and with a might and prestige. Imam Ali (A.S.) says: the Arabs today even though they are little but they are plenty with Islam, mighty with their agreeing on their religion..." [40]

Fourthly changing the pre-Islamic habits and traditions:

The Islamic ideology had played a big role in changing so many habits and traditions in which human dignity is humiliated and result in suffering and grief. The prophet (S.W.A.) and his purified Ahlilbait have played an important role in this concern. The prophet (S.W.A.) said:

"Do not stand up like non-Arabs do to one another, it does not harm to move a little to give place to his new comer." [41]

The prophet (S.W.A.) endeavored to propagate and affirm new pedagogical habits, it is narrated from Abiabdullah (A.S.), that he said:

When the prophet (S.W.A.) enters a house he sits at the end of the place of sitting..." It is narrated from the prophet (S.W.A.) that he said "when one of you comes to a session, let him sits at the end of the session" [42]

He (S.W.A.) was trying to change the habits in the different fields of life, in standing and sitting, eating and drinking, in clothes and the like.

Imam Ali (A.S.) followed the prophetic tradition, he strove to change the remaining pre-Islamic habits which do not harmonize with the magnanimity of Islamic religion and its call to give up affectation and false appearances which over load people, put fabricated barriers which prevent association among them, the association between the scholar and he ignorant, the rich and the

poor and the ruler and the ruled. It is enough to recite the following example:

Imam Ali (A.S.) met the traders-in Al-Anbaar during his proceeding to Alshaam-they dismounted and exceeded the limits in their movements to greet him, he (A.S.) said: what is this you practiced? They said: this is a manner we follow to glorify our leaders, he said: By Allah your leaders do not benefit from that, certainly you overload yourself in this world and you put yourself in misery in the next life, what misfortune is the misery followed by punishment, and what benefit is the tranquility together with safety from fire” [43]

He (A.S.) has delivered precious sermons which participate in building the human being, and implant the good customs into his behavior, such as his saying (A.S.): O people, undertake to discipline yourselves, and shift with it from the fierceness of its habits” [44]

The aim of all that is to achieve the desired social change. It is obvious that social building without executing the interior change in the souls and habits of individuals becomes absurd like a building without a foundation Allah says:

“ Certainly; Allah doesn’t change the condition of a people until they change their inner conditions”[45]

The martyred scholar sayyed Mohammad Baqir As-Sadre says: The subjective motive is the cause of the social problem, and this motive is original in the human being because it springs from his love to himself. Here the role of the religion comes by setting the only resolution to the problem as the resolution depends on the harmony between the subjective motives and the general social interests.[46]

[1] Alesra’a 17: 31.

[2] Alhasher 59: 8-9.

[3] Alhujoraat: 49: 13.

[4] Alhashoor 59: 7.

[5] Alsaffat: 37: 24.

[6] Altehreem 66: 6.

[7] Kenzelaummaal 5: 289.

- [8] Saheeh Moslem 3: 1459- Ketaab alemaarah- Daar Ehiaa elturaath pub. 1.
- [9] Nehjilbalagha: sermon 167.
- [10] Tefseer Majmaael Bayaan: 1: 174, Albakarah 2: 207.
- [11] Altafseer AlKabeer, Al fakhr Al Raazi: 5: 223.
- [12] Tenbeehel Khawaatir, Ameer Warram 1: 172, Eithar.
- [13] Assad el ghaabah, Ebnil atheer 4: 102/ 3783, Dar Ehii'a alturaathil Arabi.
- [14] Assad Alghabbah: Ebnil Atheer 4: 103.
- [15] Asbaab alnouzoul: Abbilhassan alnissaboori: 281, Enteshaaraat Alrezi, pub. Of A'alam Alkutub: 235.
- [16] Kenzel aumaal 1:206
- [17] Kenzel aumaal 1: 206/ 1035.
- [18] Rawzatel waeizeen: Alfattal alnissabouri 334- Alrezi pub. Qum.
- [19] Jaamel sa'adaat; Alneraaqhi 3:195-197, Alnejjaf alashraf pub. 3/ 1383 H.
- [20] Mekarem Al-Akhlak, by Al-Tebrisy vol.1 p. 466/769.
- [21] Kenzel aumaal 1: 154/ 769.
- [22] Kenzelaumaal 4: 454/ 11354.
- [23] Alfateh: 48-26.
- [24] Usool Al-Kafi vol.2, p. 308/ ch. Of zealotry.
- [25] Sunnan Abbi dawood 2: 332/ 4- ch. of zealotry.
- [26] Interpretation of Nehjelbalagha, Ibna Abil hadeed 13: 166, Dar Ehiaael turath alarabi pub. 2.
- [27] Ausouliikaafi 2: 308/7 ch. Of zealotry ketaab aleimaan walkufur.

- [28] The morals of Ahlilbait (A.S.) sayed M. Alsadre: 70.
- [29] Al- Ihtejaj vol.1, p. 260.
- [30] Alhujuraat 49:13.
- [31] Al Maeideh 5: 2.
- [32] Mekaarim alakhlaaq, Shakh Tabressi: 251-252, Al'alemi, pub. 6.
- [33] Behaarel anwaar 76- 274, quoting Almahaasin.
- [34] Fi Rehaab a'emmat Ahlilbait (A.S.) Sayed Mohsim Alameen 2: 202 Darel ta'aruf.
- [35] The previous source 4: 84 Daar Saoub.
- [36] Ausoul ilkaafi: 2: 173-174/ 13 ch. Of Muamin rights.
- [37] Tenbeehil Khawaatir, Ameer Warram 2: 266, Daar Saoub.
- [38] Warraam collection 2: 185 Dar saoub.
- [39] Ausouliikaafi 2: 173/ 10 ketaabil eeimaan walkufur.
- [40] Nehjilbalaagha: Subhi alsaalih 203/ sermon 146.
- [41] Mekaarim alakhlaaq: Tebressi: 26.
- [42] The same previous source.
- [43] Nehjil balagha: subhi Elsaalih: 475/ hekma 37.
- [44] Nehjil balagha Suhi Elsaalih: 538/ hekma 359
- [45] Al-Raad 13: 11.
- [46] Iktisaduna, by the martyr Mohammad Baqir Al-Sadr, p. 324.

The Third Chapter : The Psychological Bulding

Every ideology has an effect on its believer which motivates him to a kind of actions and behavior, the belief in Allah (be exalted) for Moslems had deep influences which had their practical results in he general life, we can point out some of them briefly:

Firstly: tranquility of the soul:

The faithful human finds in his ideology tranquility in spite of the storms of accidents around him. It protects him from anxiety and tension, creates for him psychological environment full of tranquility and hope even though he lives in an unstable or dangerous environment.

The history of Islam recites to us countless examples of that state. Although the first Moslems were living difficult conditions, as there were the successive wars which Qureish and her allies made and the economical embargo, social seclusion and psychological pressures which accompanied those wars, they were enjoying high moral, plunging into fight with tranquil spirit hoping Allah's reward and mercy.

It is related from Annas that the prophet of Allah (S.W.A.) said on the Day of Badre "Advance to a paradise whose expansion is like that of earth and heavens".

Aumair Ibnal hammam Alansaari said: O prophet of Allah' Paradise whose expansion is like that of earth and heavens? The prophet (S.W.A) said: Yes, he said: excellent, excellent, No the prophet of Allah, by Allah, I must be one of its inhabitants, the prophet (S.W.A.): certainly you are one of its people "

He drew out some dates and began to eat them, then he said: If I lived till I eat these dates it is then a long life, so he threw out the remnant of his dates, he plunged into the battle and fought till he was martyred.[1]

The environment in which this "mujaahid" was living was dangerous, he was living in the incidents the war of Badre but his psychological environment was happy as he hopes to live in a paradise whose width is like that of earth and heaven.

So the Moslem due to the ideology of belief in Allah (be exalted) feels content and reassured to the accidents taking place around him; he reconciles himself to Allah's fate and will, as the disaster which afflicts him in the present time may change into a blessing. The Holy Qur'an cultivates this feeling and makes it grow in believer's soul, Allah (be exalted) Has said: "it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah's know while you don't know." [2]

The hadeeths of Ahlilbait (A.S.) deepen this feeling in the spirits of Moslems, Ameer almu'amineen (A.S.) sent a letter to Ebnaabbaas says: I have not got benefit of a speech after the speech of the prophet (S.W.A.) as I have got from this speech he (A.S.) says: "one may feel happy for getting what he shouldn't miss, and may feel sorry for missing what he should not obtain, so let your happiness be with what you have got of your next life and your feeling sorry for what you have missed of it". [3]

It is right that the ordinary man naturally submits to disappointment and despair when he is afflicted with calamities as the Qur'an points that out frankly by Allah's saying: "when he is afflicted with calamity he is disappointed and hopeless" [4]..."And if we make man taste mercy from us then we take it off from him; most surely he is despairing ungrateful"[5]. But the faithful human, armed with belief is sober in misfortunes, tolerant in calamities, and suspicion doesn't find away to his soul: "Surely none despairs of Allah's mercy except the unbelieving people"[6]

The leader of the monotheists (A.S.) describes the associates of Allah (be exalted) saying: "...when they are afflicted with successive calamities they seek a refuge with You knowing that the reins of matters are at Your Hands, and their resources spring from Your fate" [7]

It is noticeable that at the time which Ameer almu'amineen insists on that one should not become despaired of Allah's mercy, he insists in his highly educational instructions on being despaired of what is at the hands of people in order that one becomes completely dependant on his Lord and not to be a burden on others' backs Ali (A.S.) says "The biggest wealth is in being despaired of what is at others' hands" [8]

The Manners of The Ideology in Confronting Calamities

In this course, the ideology enlightens in the spirits of its followers-the psychological pressures and tensions to which they are subjected, so they become weak and insignificant, thereby

following several manners:

A- Displaying the nature of the life in which man lives: the results and benefits of this knowledge are manifested in his consciousness and behavior. The ideology then, through its knowledge sources shows the nature of this life and calls for renouncing its pleasures.

Imam Ali (A.S.) says: "O people' look at this world the look of renouncers, who turns away from it, as it will shortly remove the resident dweller, and millagonize the safe luxurious man...its happiness is mixed with sadness" [9]

He (A.S.) also said: "I warn you of this world as it is an abode of departure, a place of embitterness; its resident is a traveler; its dweller is departing, its ways with its dwellers like a ship (in a disturbed sea) [10]

It has been natural that the Islamic ideology warns Moslems of connecting themselves with the means of the transient world, which results in negative influences on Moslem's soul. It is narrated from Aalkama, from Abdullah, that he said:

"The prophet slept on straw mat, then he stood up the mat influenced his side, we said: O the prophet of Allah let us make to you a bed?" He said:

"what have I to do with this world? I am no more in this world than like a rider who rested under a tree then he left it and went on..." [11]

His executor Imam Ali (A.S.) says: "I beware you of this world as it is an abode to be left and not an abode of hope and enjoyment, it has adorned herself with its arrogance, cheated by its ornaments, it is despised by its creator so He mixed its "halaal" with its "haraam", its evil with its god, its life with its death and its sweat with its bitter,

Allah Hasn't recommended it to his lovers and Hasn't refrained from granting it to His enemies, its good is little, its evil is forth coming, what is collected in it is exhausted, its properties are spoliated, its prosperous building demolishes, so what good has an abode which is ruined like the ruin of building, and an age exhausted just as food is exhausted, and a duration which runs out as the journey runs out..."[12]

Alsheikh Aldailemi says: No one could express the reality of this world as Ameer al mu'amineen (A.S.) did by his saying: "It is a residence surrounded by calamities, known of treachery, its circumstances do not last, its dwellers are not safe, her states are changeable, she deals with her inhabitants in various ways, living in it is dispraised, security in it is nonexistent, her inhabitants in her are but targets, she hits them with her arrows and exterminates them by her death..."[13]

It was natural that this deep realization of this world leads to an extreme precaution of it. It is enough to give this narration as an example: Muaweia asked Zerrar Ebna Zumrah Alsheibaani about Ameer Almu'amineen (A.S.), he said: I give a witness that I have seen him in some of his circumstances as night had loosened its curtains while he was standing in his (Mihrab), gripping his beard, fidgeting like a snake-bitten person, crying like a grieved man saying:

“O world’, O world’ away from me, have you molested me, or have you longed for me?! May this time not approach, how impossible! Cheat other than me; I have no need to you, I have divorced you three times, without possibility of returning as your living is short, your importance is little, your hope is mean alas! The sustenance is little, the distance is far, the journey is long, the future is serious”[14]

One of these examples is that we find the belief uncover the nature of this world and the bad end at him, who is deceived by it or rests to it, it also shows the narrow-sightedness of him, who seeks or hopes to find complete rest in this world, it is related from the Imam Alsaadiq (A.S.) saying: Do not hope the impossible, they said: who can hope the impossible? Imam (A.S.) said: you do, do you not hope relaxation in this world? They said: yes, he said: “relaxation for believer in this world is impossible”[15]

B- Misfortunes involve a reward and a recompensation: this belief enlightens the suffering of man from misfortunes, so he confronts them with a solidated heart, and a tranquil soul hoping Allah’s reward and mercy, they do not leave an influence on his heart more than the influence of a bubble on the surface of water. The prophet (S.W.A.) says:

Misfortunes are the keys of reward” [16]

A person wrote to Abbijaafar (A.S.) complaining to him about his misfortune of his sons demise, Abujaafar (A.S.) wrote to him: “haven’t you known that Allah chooses of the believer’s properties, sons and self to reward him for that.”[17]

C- drawing the Moslem’s attention to the great catastrophe:

Which is the affliction in his religion, this minimizes and facilitates his endurance of small earthly afflictions, it is a clever way to absorb the psychological pressures the belief undertakes. This tendency had the priority in the educational practices of “Ahlilbait”.

It is narrated that Alsaadiq saw a person who was very grieved over his son’s death, Imam (A.S.) said to him: “O’ you have grieved over the small misfortune and passed over the great misfortune, had you been ready to meet your son’s death, you shouldn’t have grieved over him so much, so

your misfortune with lacking or giving up your readiness to his death is much more than you're affliction with your son's death." [18]

Abuabduallah (A.S.) says when he is afflicted with a misfortune: (Praise is to Allah in that He has not made my affliction in my religion and praise is to Allah who-if He wished- Hasn't made my affliction greater, and praise is to Allah who has determined that this accident should take place so it took place." [19]

In brief we conclude that Islamic ideology molds moderate strong spirits that face hard situations with a steadfast heart confident of Allah's destiny and judgement. It defines for man his associative path.

Therefore a man without an ideology is like a ship without a compass, which soon hits the rocks and is wrecked.

SECONDLY: RELEASING THE SPIRIT FROM FEARS:

It is doubtless that fear scatters one's activity, and paralyzes his mental and bodily energy. Man before Islam had been in a lasting fear of his brother, and his intrigues, of the nature around him and its disasters of the inevitable death of poverty and drought of diseases and the pains accompanying it. The Islamic ideology enlightens the severness of the feeling of fear which paralyzes one's energy and prevents him from movement and production and makes him a target for fears and grieves.

DEATH IS A GIFT: The Holy Qur'an draws peoples' attention to an eternal truth that Man should make himself ready to meet, it is "every spirit tastes death" [20]

So death is inevitable, it is something that one can not avoid, and it will had the living human as it has caught those before him, Allah Has said: "Wherever you are, death will overtake you, though you are in lofty towers" [21] He also says: "say, feed shall not do you any good if you feed from death..." [22]

Qur'an, then emphasizes that death is inevitable, then it is a matter at the hand of Allah (be exalted) and not at the hand of other than Him. This truth has suggestive reflections on man's spirit that there is no earthly or heavenly power-what ever powerful it is- can not deprive him of his life Allah (be exalted) has said: "And a soul will not die but with the permission of Allah, the term is fixed..." [23]

Qur'an has showed the falsity of the Jews' allegations. In spite of their extreme desire for this life, the claim that they are the lovers of Allah without other people the Qur'an uncovered the falsity

of their allegations by this challenge which addresses the hidden secrets of souls as the real believer doesn't fear death when he meets him. Death is a passing from a transient residence to an eternal life. Due to what they are characterized of extreme material tendency the Jews fear death and hold by this life. Hence the Holy Qur'an confronted them with this grave challenge Allah has said:

"Say: O you, who are Jews, if you think that you are the favors of Allah with the exclusion of people, then invoke death if you are truthful. And they will never invoke it because of what their hands have sent before; and Allah is cognizant of the unjust"[24]

Imam Ali (A.S.) says: "...He who fears death doesn't get away from it, and he who loves staying will not have eternity" [25]what is wonderful in the matter is that at the time the ideology enlightens Man's fear of death it depicts death to the believer as a gift! To which he has to set out. The prophet (S.W.A.) says: "Death is the gift of the believer" He said that because this life is a prison for the believer as he is still in a strive and tiredness of training himself, resisting his lusts and withstanding the Satan. Death then is a release to him from the chastisement and this release is a gift to him to pass to the eternal blessing"[26]

Imam Abuabdullah (A.S.) said to his proponents on the day of "Aashouraa": "Be patient O' nobles, death in nothing but an arch you pass through it from poverty and suffering to immense paradises and the eternal blessing. Which of you dislike to shift from a prison to a palace?..." [27]

From another side the school of "Ahlibait" calls to know the death as knowing a thing may eradicate he fears of it. Ameeralmu'amineen says: " When you fear something fall in it because the difficulty of guarding against it is greater than what you fear" [28]

It is narrated from Imam Ali Ebna Mohammaad Al-Haadi (A.S.) that he said to a sick person of his companions when he entered to him and found him crying impatiently for fear of death: "O' servant of Allah, you fear death because you do not know it, can you suppose that you have become dirty and filthy and you have suffered from the plentiness of dirtiness and ugliness and you suffered from wounds and scabies, if you know that taking a bath eliminates all that; do you not want to enter that bathroom and wash all that or do you not like to enter it so that dirtiness and filthiness remain with you? He said: certainly yes, O' son of the prophet.

He (A.S.) said: that death is that bathroom, it is the last stage to pass to be purified of your sins, when you reach it and pass through it you will then be saved from all sorrow, grieves and suffering, and will reach to all happiness and blessing". The man became calm, submitted, inspired, he shut his eyes and passed away..." [29]

In this concern Imam Alsaadiq says, as he was asked to describe death for them: "Death for the

believer is like the sweetest perfume he smells and so becomes sleepy, and all tiredness and pain are shutoff, but it is for infidels like the sting of snakes and the bite of scorpions or severer..." [30]

Thus, the Islamic ideology introduces a light of safety which enlightens the hardness of death, as it is for the believer a gift and comfort. The prophet (S.W.A.) says "Two things are disliked by a human being: he dislikes death while death is a comfort for the believer from the trouble, he also dislikes the littleness of property while littleness of property is easier in accounting (at Doomsday)[31].

Imams insist on remembering death so much, for the educational influences it includes. It subdues the lusts enlightens the calamities of life which blow Man away like the storms. The prophet (S.W.A) says: "Remember death too much as it purifies you of sins and induces to abstain from worldly appetites" [32]

Imam Ali (A.S.) says: "Remember death very much and the day of your coming-out of your graves, and your call to be present before Allah on the day of judgment, then your calamities become easy." [33]

In some of Ameer almu'amineen's recommendations to his son Alhassan (A.S.): "O my son' remember death so much, and remember what you will meet, and what you come after death, till it comes to you in a state you have made your preparations, and tightened your back for it, do not let it comes to you suddenly so it overwhelms you" [34]. He also says, "He who remembers death very much will be satisfied with the little of this world" [35]

We return to say that the Islamic ideology releases spirits from fear of death by insisting on that it is a truth, which can not be denied, we must submit to it and make up with it by knowing its truth, and that it is for the believer a comfort. Instead of forgetting or pretending to have forgotten it we must remember it continuously for the good results it has, which we have mentioned previously.

Subsistance is Guaranteed For Its Seekers

There is a fear that befalls Man and embitter his life, it is the fear of poverty but the Islamic ideology diffuses this fear by emphasizing a very clear truth like the sun at midday.

It is that the sources of sustenance are at the hands of Allah, and He has guaranteed it for His

servants so there is no justification for these fears. He who reads the Qur'an finds so many verses urging to eradicate the reasons of the fear of poverty which motivated the Man before Islam to kill his children Allah (be exalted) says: "surely Allah is the bestower of sustenance the Lord of Power, the strong"[36]. He also said " And do not kill your children for fear of poverty we give them sustenance and yourselves too" [37]

The "hadeeths" of the prophet (S.W.A.) and the purified Imams lead to the same course, the prophet (S.W.A.) says: "the doors of paradise are opened to the poor and the wretched, Allah's mercy descends to the merciful people, Allah is pleased with the generous people" [38]

His executor Imam Ali (A.S.) says: "...The creatures are His family, He has guaranteed their sustenance determined their foodstuff..."[39]

From another side they corrected peoples' concept about sustenance. Truly Allah has guaranteed his servants' sustenance but this does not mean that He urges them to be lazy and inactive or to sit at home idle, but He connected obtaining sustenance with one's striving and seeking it. Imam Ali (A.S.) says: " search for sustenance as it is guaranteed to its seeker" [40]

Ameeral Mu'amineen was working in an agricultural field with his spade, he released the slaves from the revenue of his hand's toil" [41]

He (A.S.) was irrigating date palms of some Jews of Medeena till his hands fatigued, he gave his wages to the poor as alms and put a stone and tight it on his stomach" [42]

Imam has not been striving to collect the funds for himself out of this wearisome work as Imam Ali (A.S.) is not cheated by a white or yellow coin rather he was trying to obtain the "halaal" sustenance from its source and spend it in its proper place.

As spirits are infatuated with properties, fond of collecting and treasuring it, it is appropriate for the enlightened aware believer not to be cheated by its brightness, lured by its attractions, and he has to take lesson from those attracted and cheated by it while they are deprived of the reward of the next life, they are bankrupt in every additional property more than their necessary needs as they are trusty treasurers who strive and suffer in saving it, then they leave it behind like a sweet food for inheritors, so they are hold responsible for it in the hereafter while their sons spend it and enjoy it as they like"[43]

In this way the Islamic ideology uproots the sources of fear from poverty from spirits and makes man work to ensure the necessities of his honorable living.

DISEASE ERADICATES SIN...ENTAILS REWARD:

From another side the Islamic ideology mollifies Man's constant fear of catching disease by insisting on an obvious truth, it is that every body is liable to illness. Imam Ali (A.S.) says "one should not have confidence in two attributes: health and wealth, you may find him healthy, suddenly he becomes ill; and you may find him rich suddenly he becomes poor"[44]

Their hadeeths also emphasized that disease eradicates sins. Imam Alisajjad (A.S.) says, "when a believer fevers one time his sins scatter like the leaves of tree" [45]

And it related from Abbiabdullah (A.S.) that he said: headache for a night lays down every sin except great sins" [46]

In addition disease entails abundant reward and that enlightens its severity to the soul. The prophet (S.W.A) says: "I wonder at the believer and his grief of illness had he known his reward due to illness, he would have liked to be ill continually till he meets his Lord" [47]

Imam Reza specifies the philosophy of illness by his saying: "illness to the believer is purification and mercy, and to the infidel a chastisement and curse, believer is still suffering from disease till he is freed from sins completely"[48]

We return to say that illness has not been made by Allah in vain, rather He made it an examine the human being and know his patience to forbear calamities. So He examined by illness His prophets the pious servants, Ayyoub's (A.S.) examination -as t is known-had been in his body: "None of his organs remained sound except his heart and tongue by which he glorifies Allah, in all that he has been tolerant and contented, glorifying Allah day and night morning and evening.

The duration of his illness lasted for a long time till his companions loathed him, his associations deserted him, he was expelled out of his country, all people deserted him no one remained to help him except his faithful wife who was taking into account his right and knowing his old favor to her. All this hadn't increased Ayyoub but tolerance and contentedness, praise and thanks to God, till his patience became a proverb"[49]

As a result of this tolerance and contentment Allah gave back to him everything He had taken of him kindly and generously.

The ideology, at the time which it orders the Moslem to endure, it advises him not to complain of disease, as complaining means that one accused Allah of injustice in His determination, it also abases one's dignity in peoples' eyes, it incites disappointment and mockery. Ameeralmu'amineen (A.S.) says: "I had previously a brother whose brother hood was for the sake of Allah, what makes him great in my view is the meanness of this world in his view.. He wasn't complaining of a pain

except after it heals..." [50]

It is worth mentioning that the ideology at the time which scatters the clouds of fear within the self it grows up in him the feeling of fear from Allah (be exalted) only as it is the only way to be released from all kinds of fear and it (the belief) beware of disobeying Him and brandish refers at His severe revenge.

The Holy Qur'an in so many verses deepens the feeling of fear of Allah (be exalted) some of them are: "Say, surely I fear, if I disobey my Lord, the chastisement of a grievous day" [51] He also says: "And for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden- that is the abode"[52]

The prophet (S.W.A.) says: "Allah has not invested with power over Man except of whom Man has feared, and had Man not feared except Allah, Allah wouldn't invest any one with power over him except Allah..."[53]

He also said: "blessedness is to whom fear of Allah has occupied him and diverted him from fearing people" [54]

It is natural that this kind of fear has educational influences from which the individual benefits. In this concern imam Alsaadiq says: "He who knows Allah fear Him and he who fears Him abandons this world" [55]

Social advantages result from this fear as it motivates the individual to help others, Allah (be exalted) said: "And they give food in spite of their love for it to the poor and the orphan and the captive we only feed you for Allah's sake we desire from you neither a reward nor thanks* Surely we fear from our Lord a stern distressful day" [56]

In short, the ideology had changed the souls, opened to them immense horizons by releasing them from their fears. It also connected their rope with their Creator, and made it feel His favors and frightened them of His painful chastisement.

THIRDLY: KNOWLEDGE OF THE SELF:

One of the advantages of this ideology is that it motivates the Moslem to know himself. It is impossible to elevate the self without knowing its nature. This knowledge is the first step to take control over it and to rein its caprices. Imam Albaaqir says: (there is no knowledge like knowing your self" [57]

Then, there is a strong associative relationship between knowing Allah (be exalted) and knowing

the self. For by knowing the self, its nature and powers, Man can know its Creator and evaluate His greatness. It is in the prophetic Hadeeth “He who knows himself, knows his (Creator)”. In return forgetting Allah (be exalted) results in forgetting one’s self: “And be not like those who forsook Allah so He made them forsake of their own selves” [58]

The role of the ideology in identifying Man to himself

It is doubtless that the ideology –through its sources and symbols-played a big role in disclosing the nature of the self and specified very precisely its diseases and the effects ensued from them.

The Holy Qur’an states explicitly that the soul orders one (its holder) to commit evil: “I do not declare myself free of sin, most surely man’s self is wont to command (him to do) evil except such as my Lord had mercy on.” [59]

Qur’an also states frankly that the human spirit is stingy Allah (be exalted) says “And avarice souls has been made to be presented in the people’s minds”[60]. He also says: “Whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.” [61]

There is a group of “hadeeths” which shed light on the nature of human self and recommend the remedial viewpoint to its diseases, some of them is what Imam wrote to Al-Ashter Alnekhæi when he appointed him as a governor of Egypt, it is stated: “He has ordered him to resist his lusts, to curb his self at its caprices as the “man’s soul is wont to command him to commit evils except such as Allah Had mercy...”[62]

A sermon of his (A.S.) which included recommendations to people, says: “We depend on His help to tame these souls which slacken to perform what they are ordered to perform, and which hasten to commit what they are forbidden to do...” [63]

He (A.S.) also says: “The self is disposed to bad manners, the servant is ordered to keep to courtesy, the self naturally runs into the field of disobedience, the servant strives to keep it from its evil demands, so when he gives it the full reins he is a partner in its corruption; and he who helps himself to follow the wishes of his self he has participated in killing himself” [64]

On this level, it is worth mentioning that when the psychological disease, are not treated, they result in very dangerous consequences. For example the big confusion, which took place in

“Alsakeefa” for Moslems, when the legal leadership was excluded from the center of determination, had psychological roots. It is enough here to recite the speech of Ameer almu’amineen (A.S.) to one of his companions when he asked him: how did your people drive you back of this authority (leader ship) while you are more entitled to it?

“As to taking exclusive possession of this position while we are the more sublime in decency and the most associated with the prophet of Allah, it has been an egoism the souls of some people have refrained while the souls of others have overlooked it generously, and Allah is the Judge” [65]

So the egoism which has been concealed in the souls of some people has been the reason of the first and the most dangerous deviation which the Islamic movement witnessed some hours after the prophet’s demise, therefore in spite of their achieved infallibility, Imams of Ahlilbait (A.S.) were seeking a refuge with Allah (be exalted) by supplications invoking Him to protect them from this dangerous psychological disease.

It is related from Alfazel Ebna Abi Karrah said: I saw Abbaabdullah (A.S.) circumambulating since the beginning of night till the dawn saying: “O my Lord’ protect me from egoism of my soul” I said: may I be a sacrifice for you, I have not heard you reciting other than this supplication?

He said: which thing is worse than egoism? Allah (be exalted) says: “And whoever is preserved from the niggardliness of his soul these it is that are the successful ones” [66]

FOURTHLY: TAKING CONTROL OVER THE SELF:

The procedure of the ideology in educating the self is that it does not call for suppressing its wishes because repressing kills its activity and scatter its energies. So it doesn’t work and doesn’t produce. At the same time the Islamic ideology doesn’t urge to release its wishes without restraints; rather it urges on following a wise policy with it. Ameer almu’amineen (A.S.) says: “The best administering is administering the self” [67]

The operation of taking control over the self can be achieved through controlling its wishes and directing her caprices towards moderation. It is also achieved through calling it to account, the Imam Mousa Ibna Ja’afar says: “He is not of us who doesn’t call his self to account once a day; so when he did good he asks Allah to increase it and when he did evil, he asks Allah’s forgiveness and repents to Him” [68]

We must point out that the Islamic ideology does not recommend the crooked manners to control the self; it is narrated from Talha, that he said: A person one day went out and took his clothes out, wallowed in scorching heat saying to himself: Taste, the torture of Hell is hotter, are you

satisfied with your state as a carrion at night and idleness at day?! He said: As that man was in that state the prophet (S.W.A.) saw him and came to him, he said:

My self has over powered me, the prophet (S.W.A.) said to him: “Hasn’t there been any other way except what you have done?” [69]

From this direction we know that at the time which the Islamic ideology urges every truthful attempt of man to take control over his self we also find that it doesn’t recommend the unrational manners to control the self, as the soul needs patience and a lasting policy, and a special training in order to refrain from its brutal habits like that training which Ameer almu’amineen (A.S.) swore to follow with his self... “I swear by Allah a swearing excluding by it Allah’s will only-I will train myself a training with which it is satisfied with a loaf of bread as a food staff and salt to be her condiment...”[70]

One really becomes over whelmed with Imam’s ability to control his self although funds were levied to him from different countries of the Islamic Caliphate during his Caliphate years, he (A.S.) had lived up to his oath.

It is narrated from Habbat Al Arnee that he said: a plate of “Falouzag” (i- e a kind of sweet) was brought to Ameer almu’amineen (A.S.). He saw its purity and taste; he put his finger in it till it reached its bottom then he drew it without taking any of it then he smacked his finger and said: “The “Halaal” is tasteful, it is not “Haraam” but I don’t like to habituate myself to what I haven’t habituated it, lift it up” they lifted it up”[71]

He was putting the grouts of barley in a plate and locked it up, he was asked about that he (A.S.) replied: “I fear those two boys may put something of oil or butter in it” [72]

FEAR AND HOPE:

We can emphasize that there are two opposite lines in man’s soul. The Islamic ideology takes to both lines scattering every false fear and every deviated hope instead it grows the fear of Allah from one side and the hope of his reward from the other side Allah has said: “Fearing of the hereafter and hopes for the mercy of his Lord”[73]. Its view is not one –sided such as concentrating on the side of fear, and consequently man becomes despaired of Allah’s mercy, or concentrates- on the opposite- on hope so it weakens in man’s soul the fear of Allah.

The prophet (S.W.A.) says: “If you know the vastness of Allah’s mercy you will depend on it and you will not do but little, and if you know the extent of Allah’s anger you assume that you will not be saved” [74]

His executor Imam Ali (A.S.) says: If you can have a grave bear of Allah and a good assumption of Allah, so you do comprise between them, as the servant's good assumption of his creator is to be the amount of his fear of Him, best person in his good assumption of Allah is him whose fear from Allah is greater" [75]

[76] It worthies mentioning that people in their natures and behavior differ very much, so it is wise to take into consideration the best way in guiding and ushering them using hope and frightening. For some of them can be reformed by hope they are the regretted disobedient who have exceed in committing sins, and they are trying to return to Allah through penitence yet they have become disappointed of Allah's pardon because of the enormity of their crimes and the plentiness of their sins, so, in this state, their despair is treated with the hope in Allah's generosity and the wideness of his mercy and forgiveness.

"As to those who are reformed by frightening: they are the mutinous disobedients who are engrossed in committing sins, conceited with hope, so their treatment is by frightening and violent checking, by threatening them of the painful chastisement and the disgraceful torture that waits them." [77]

The followers of the School of "Ahlilbait" whose souls were inhabited by Allah's fear and reflected on their organs, and that His hope grew up in their hearts, had the most excellent examples. "It is narrated that Abbi-Zaar had cried due to fear of Allah till he suffered of his eyes. Then it is said to him: would you appeal to Allah to heal your eyes?! He replied: I am busy from that and it is not my major concern. They said: what busied you from it? He said the two great things, Paradise and Hell" [78]

From another side the heralds of his divine School strengthen the feeling of hope in the souls. It is stated in some of Ali's recommendations (A.S.) his son Al-Hassan (A.S.): "O my son, do not drive a sinful person to despair, so many a sin committer had a good end and so many people were practicing a good deed at the end of their age, would go to Hell may Allah save us from it".[79]

[1] Alseerah Alnabaweiah, Abbilfeda'a: 2:420 Dar alreaed Alarabi edition: 3.

[2] Albakarah: 2: 216.

[3] Nahjilbalaaghah, Subhi Al-Salih: 378-Kitaab 22.

[4] Fusseilat: 41: 49.

[5] Hood: 11: 9.

[6] Yousif: 12- 87.

[7] Nahj Al-Balagha, Subhi Al-Saleh, p. 349.

[8] Nahjil balaaghah, Subhel Saleh: 534.

[9] Nehjil balaghah: Subhi Alsaalih: Sermon 103, p. 148

[10] Nehjil balagha: 310.

[11] Sinan Al-Turmuzi 4: 508/ 2377, CH. 44-Daar alfikr edition 1408. A.H.

[12] Nehjelbalagha: Subhi Alsaalih: 167/ sermon 113.

[13] Ershaadel quloob: Aldailemi: 1- 30, Alrezi publications, Qom.

[14] Tenbeehilkhawaatir: Ameer Warram: 1: 79, baab Aleitaab.

[15] Aalaam Aldeen: Aldailemi: 278.

[16] Behaarelanwaar 82: 122- from Mussakin Alfuaad

[17] Behaarel Anwaar 82: 123 from Meshkaatel anwaar: 280.

[18] Rawzatel Waezeen; Fattaal Alneishabouri: 489

[19] Alkaafi: Alkulaini 3: 262/ 42: baab alnawaadir.

[20] Aal Aumraan 3: 185.

[21] Alnesa'a 4: 78.

[22] Alahzaab 33: 16.

[23] Aalaumraan: 3:145.

[24] Aljuma'aa 62: 6-7.

[25] Nehjilbalagha, Subhi Alsaalih 81/ sermon 38.

- [26] Tenbeehil Khawaatir, Ameer Warraam 1-2/ 268/ baab Zekrelmawt.
- [27] Ma'ani Alakhbaar: Alsadouq: 288, Jama'at Almoderriseen, edition of 1379 h.
- [28] Nehjilbalagha, short hekam/ 175.
- [29] Ma'ani Alakhbaar, Al-Sadouq: 290.
- [30] Auyoun Akhbaar Alreza, Ebin babawaih 2: 248 Ala'alemi foundation edition: 1.
- [31] Rawzatel Waaezeen, Alfattal Alneesaabouri 486, in remembering death.
- [32] Tenbeehilkhawaatir 1: 269.
- [33] Alkhesaal Alsadouq 2: 616, the hadeth of 400.
- [34] Nehjilbalagha 400: letter 31.
- [35] Rawzatelwaeizeen: 490.
- [36] Alzaareiat 51: 58.
- [37] Alesra'a: 17: 31.
- [38] Rawzatelwaeizeen, Alfattaal Alneeshaabouri 2: 454.
- [39] Nehjilbalagha, subhi Alssaalih 124/ sermon 91.
- [40] Alershaad: Sheikh Almufeed: 160, Beseeretilibrary, Qom.
- [41] Alkaafi 5: 74/ 2
- [42] sherh Alnahag 1:7.
- [43] Akhlaaq Ahlilbait, Sayyed M.Alsadre: 143 Darel Ketaab Aleslaami.
- [44] Nehjil balagha 551, wisdom 426.

- [45] Thawaabila'amaal waekaabila'amaal, sheikh Alsadouk, 228
- [46] the previous source, 230.
- [47] Ketaab Altawheed: sheikh alsadouq: 400: Alneshaleslaami-Qom.
- [48] The above sources: Sheikh alsadouq: 229, baab thawaab il maradh (disease).
- [49] Albedaayah walnahaayah: Ebnilatheer Aldimeskki 1: 254/ 1 Dar Ehya'a ilturaath 1408 edition 1.
- [50] Nehjilbalagha, Subhi Alsaalih: 526.
- [51] Alanaam 6: 15.
- [52] Alnaazeaat 79: 40-41.
- [53] Kenzelaummaal: 3: 148/ 5909.
- [54] Tuhafil aukoul: Ebin Shu'aba Alharraani: 28 Al'alami edit: 5th.
- [55] Ausoulil Kaafi 2: 68/4 ch. Fear and hop.
- [56] Alensaan 76: 8-10.
- [57] Tuhaf alaukool: 208.
- [58] Alhashr 59: 19.
- [59] Yousif 12: 53.
- [60] Alnessa'a: 4:128.
- [61] Alhashr 59: 9.
- [62] Nehjil balagha, Subhi Alsaalih: 427, letter 53.
- [63] Nehjilbalagha 169/ sermon 114.

- [64] Mizaan Alhikmah 1: 16, from Meshkaat el anwaar.
- [65] Nehjilbalaagha: 231.
- [66] Mizaanil Hikmah: 5: 33, from Noorel Thaqalain 5: 291.
- [67] Mizaanil Hikma 10: 134 from Ghurarel Hikam.
- [68] The morals of Ahlilbait sayed M. Alsadre : 351, Alwaafi 3: 62, from Alkaafi.
- [69] Almehajjah Albaiza'a: Almuhaquaq alkaashaani 8: 68, Ala'alami foundation edit: 2.
- [70] Nehjilbalagha: Subhi Alsaalih: 419.
- [71] Wassaaeil Alsheea'a 16: 508, Dar Ehiaaelturaath elarabi.
- [72] Wassaaeil Alsheea'a 16: 509.
- [73] Alzumer: 39: 9.
- [74] Kenzel Aumaal 3: 144/ 5894.
- [75] Nehjil Balagha: 384.
- [77] Akhlaaq Ahlilbait: Sayed M.Alsadre: 129, Dareketaabil Islaami.
- [78] Rawzatel Waaeizeen: 285, merits of Abbizar.
- [79] Tuhafil Aukoul: 66, Ala'alami foundation edit: 5.

Chapter 4 : Moral Bulding

The ideology serves as a solid foundation for morals because it creates the psychological motive in the human being to keep to high moral values in contrast with positive ideologies which keep peace with man's lusts and grow the seeds of selfishness which are planted into his own self.

Morals have an exceptional importance in the Islamic ideology. The prophet (S.W.A.) says: "I have been sent to complete noble morals"[1], He (S.W.A.) also said: "Noble manners are half of the religion"

It is said to Him: What is the best thing a Moslem was given? He said: "Good morals". [2]

Islam associates the right religion with morals, the lines of such a viewpoint are manifested through the truth that religion stimulates man to good morals, it purifies one's moral constitutions and makes that a duty one has to perform it and it involves reward or punishment. Hence religion has not recommended its ideal moral directives in a manner devoided of responsibility it verily made morals half of religion because religion is a belief and a behavior and morals represent the behavioral side of the individual.

Imam Albaaqir said: "The believer with the most complete faith is him with the best morals" [3]

A person came to the prophet (S.W.A.) from his front side and said: O the Prophet of Allah, what is religion? The Prophet (S.W.A.) said: "good morality" then he came to him from the right side and said: what is religion? He (S.W.A.) said: "good morality" then he came to him from his left side and said: what is religion? The prophet (S.W.A.) said: "good morality" then he came to him from the back wards and said: what is religion? The Prophet (S.W.A.) turned his face to him and said: don't you understand religion? It is not to become angry" [4]

Ameeralmu'amineen (A.S.) said: "The title of a believer's page is his good morals." [5]

The Scholar Altabatabaei says: "Morals do not meet the need of the society for happiness and do not urge man on good behavior unless they are founded on monotheism-which is the belief that there is a creator for this world- and man is a part of it- He is a single everlasting Creator, and nothing is out of his knowledge.

He can not be overcome in His omnipotence, He had created things in the best order not because of His need to them, He will return them to Him and call them to account rewarding the good-doer for his good deeds and punishing the bad-doer for his bad deeds then they will be immortalized either in happiness or in misery.

It is known that when the morals depend on this ideology there would remain no purpose for human being except observing Allah's contentment in his deeds; and piety becomes an inner deterrent from committing crimes.

Were it not for the sucking of morals from the chest of this belief- the belief of monotheism- there

would remain no aim for man in his important actions except enjoying the desires of this transient world and relishing the pleasures of material life” [6]

The atheistic beliefs, by abolishing the feeling of association with the perfect Creator, the unlimited ideal, the feeling of His observation and calling to account, had abolished the basic foundation of morals; they couldn't make up for it with another foundation like it in strength.

Morals are a social necessity; it is like a safety valve against the trend of evil concealed in the human being, which motivates him to harm his brothers. So the social building without the system of morals is like building on a sand hill, Ameer almu'amineen (A.S.) said: “If we did not hope a paradise and did not fear a Hell, nor reward or punishment we should have sought good morals, as they guide to the path of success”[7]

THE MANNERS OF THE IDEOLOGY IN BUILDING MAN MORALLY:

As morals have an exceptional importance in the Islamic ideology we find that it has followed several manners and ways connected with each other like a building which forms the protective fence which protects man from moral decline and collapse. We can sum up these manners through the following points:

Firstly: THE IDEOLOGY IS DEFINING THE HEREAFTER SEQUENCES OF MORALS:

So he who is qualified with good morals the ideology promised him with abundant reward and lofty degrees and he whose morals are bad and has released the reins of himself it promised him with painful chastisement.

The prophet (S.W.A.) said, “The servant can reach by his good morals the lofty great degrees in the hereafter and honorable places although his worship is little” [8]

He also said: “Good morals reach the degree of him who always fasts and prays” [9]

He also said advising: “O sons of Abdulmuttalib' spread out salutations, associate with your relatives, offer food for others, use pleasant speech, then You would enter Paradise peacefully”[10]

He also said: “Good morals dissolves sins as the sun dissolves ice...” [11]

In this sense Imam AlSaadiq (A.S.) says: “Allah (be exalted) gives His servant for his good morals just as what He gives the struggler in His way who continues his struggle” [12]

Then there is a correlation between the acceptance of one's actions in general, and the ritual worships in specially, and the morals. It is narrated that the prophet (S.W.A.) heard a fasting woman abusing her neighboring woman, he called for food and asked the woman to eat she said: I am fasting, He (S.W.A.) said: how can you fast while you have abused your neighboring woman..? [13]

SECONDLY: THE IDEOLOGY'S MANIFESTATING OF THE ADVANTAGES OF GOOD MORALS IN THIS WORLD:

He, who is qualified with good morals can conform to his brothers, live a happy life, with a tranquil heart, and relaxed. But he, who breaks away from the fetters of moral values and dogmas will be lost in darkness, live anxious and confused; so he tortures himself and be hated by his brothers in humanity, he enters into mazes whose disadvantages are countless.

The prophet (S.W.A.) says: "Good morals stabilize love" [14]

Ameer almu'amineen (A.S.) says: "The Treasures of sustenance are in good morals" [15] Imam Alsadiq (A.S.) says 'if you want to be respected you should be gentle and if you want to be despised be coarse"[16], He also said: "charity and good morals populate countries and add to ages" [17]

On the opposite side, bad morals have very disadvantageous effects which man can find in this world.

Imam Alsaadiq (A.S.) says: "He whose morals become bad he tortures himself"[18], He (A.S.) said to suffian AlThawri who asked him for advise him: "A liar has no chivalry, a jealous man has no comfort, aboard man has no brotherhood, an arrogant man no friendship, an ill-disciplined man has no dignity." [19]

Therefore it became clear that the Islamic ideology urges man to adorn himself with good morals by showing the advantages of them in this world and in the hereafter. He can obtain these benefits when he follows the course of chastening. From the other side it deters him from bad morals by showing the bad disadvantages which result from them in this world and in the hereafter.

THIRDLY: INTRODUCING RECOMMENDATIONS AND ADVICES:

The Islamic ideology introduces- through its knowledge sources- precious recommendations in this concern which implant in man the burgeons of good morals and uproot from him the corrupted values and morals.

It is narrated in the book of “Alnobowwah” from Ibna abbaas from the prophet (S.W.A.) that he said: “I have been educated by Allah and Ali has been educated by me, my Lord Has ordered me to have generosity and be nevolience and interdicted me from stinginess and rudeness, nothing is more hateful to Allah than stinginess and bad morals, it corrupts work such as vinegar corrupts honey”[20]

His executor Imam Ali (A.S.) said; “...Train yourself for good morals because the Moslem servant can reach by his good morals the degree of the fasting and praying man” [21]

He also said recommending: “...Accustom yourself to forgiveness and chose for her the best of every manner as goodness is habit” [22]

He said: “Adhere to good morals because they are a sublimity guard against bad morals as they humiliate the noble man and destroy glory”[23]

For these selected examples we can say that the Islamic ideology introduces its advices and valuable recommendations supported with their fruits and advantages in order to form a fence of power which protects man from falling into the hell of bad morals.

FOERTHLY: THE MANNER OF GOOD EXAMPLE:

It is one of the educational manners of the Islamic ideology; it connects its followers with its ideal leaders, as they are the complete and ideal incarnations of its aims.

They are the lights and which spreads out its lights; so it urges individuals to follow their examples in order to be influenced by their morals and be provided with their pieces of knowledge.

Allah (be exalted) said: “Certainly you have in the Apostle of Allah an excellent exemplar..”[24]

Because the prophet’s conduct is the complete practical incarnation of the mission; since the prophet- as Qur’an describes him- represents a top in good morals- (And most surely you have sublime morality)[25], it is Moslem’s duty to study his morals and be guided by his laws as much as they can.

The Prophet (S.W.A.) has been taking his morals from Allah (be exalted) and His Holy Book. Allah said: “Take to forgiveness and enjoy well and turn aside from the ignorant”[26]

It is narrated that when this verse which contains all good moralities- was revealed the prophet (S.W.A.) asked Gibrael (A.S.) about that he said: “I don’t know till I will ask the omniscient, then he

came to him and said:

“O Muhammad’ Allah orders you to forgive him who has done ill to you, to give him who has deprived you and to associate with him who has broken up with you” [27]

The prophet calls to be characterized by good moralities such as humbleness, generosity, trustworthiness, shyness, loyalty... and the like. He also forbids bad moralities such as stinginess, greediness, treachery, betrayal, lying, jealousy, backbiting...etc.

In this way He strove to straighten every bad moral, and the examples are plenty, there is no room to mention all of them.

Imam Ali (A.S.) says: “He- the prophet (S.W.A.)- was eating on the ground, sitting like a servant’s, he mends his sandals with his hand and patches his garment with his hand” [28]

The prophet (S.W.A.) –as he is the most excellent embodiment of the Islamic ideology- is devoted to show people the right way because the operation of building man culturally becomes vain without the process of direction and guidance. Ahlilbait (A.S.) are the stars of the eternal guidance of this nation. Ameeralmu’amineen (A.S.) said:

“A’alimohammad (A.S.) are like the stars of sky when a star of them sets another star rises..”[29]

It is doubtless that guidance involves salvation is the aim for Moslem and here we can understand the deep meaning and significant similarity of the prophetic Hadeeth: “My Ahlilbait (A.S.) are similar to the ship of Noah, He, who rides on it is rescued and he, who leaves it sinks. The parallel of my Ahlilbait (A.S.) with you is the “door of Hittah” with the sons of Israel: he, who enters it is forgiven”[30]

The cream of saying is that Ahlilbait (A.S.) have a big role in building the Moslem rescuing him from different kinds of going astray and decline in order to reach the shore of salvation.

Ameeralmu’amineen (A.S.) says: “Notice the Ahlilbait of your prophet, follow their path, tread on their heels, as they will not take you out of a right path and they will not reconvert you to a mischief..”[31], He (A.S.) also said: “We are the middle party the late has accede to it and that he who advanced much has to return to it” [32]

The purified Imams had followed the prophet’s conduct so they played a noticeable civilizational role in propagating and settling good morals and deterring from bad morals. They emphasize the essence instead of the appearance. They consider adorning the soul with good morals better and properer than adorning the parts of the body with splendid clothes. So their behavior has become

an example for us and their attitudes had become an exemplar.

It is narrated from Imam Alsaadiq (A.S.) that he said:

“Ali (A.S.) delivered a sermon to people, putting on a wrapper of a coarse clothe patched with woolen pieces, he was asked about that, and he said: the heart feels humiliated and believer takes it as an example”[33]

A researcher finds that the matter of morals had occupied an immense space in the traditions of “Ahlilbait” such as “Nehjil balagha” and “Alsaheefa Alsajjaadeiah” and the other traditions because this essential issue plays an important in the educational construction of the Moslem.

It is narrated from Jarrah almadaaenni that he said:

Abuabduallah (A.S.) said to me: “Do you want me to tell you of god morals? They are pardoning people, man’s helping his brother out of his money and reciting Allah so much” [34]

At the time, which Ahlilbait deter from every moral deviation, they veil peoples’ defects; they do not use their vices as an allegation to defame them.

It is stated in a letter of Ameeralmu’amimneen (A.S.) to Maalik Alashtar when he made him governor of Egypt “Let the farthest from you, of your people and the worst to you is him who searches for others’ defects as people have defects the governor is more entitled to veil. So do not uncover what is concealed from you of them, your duty is to purify what appears to you...so veil defect as much as you can...” [35]

They (A.S.) follow the manner of wisdom and good preaching. It is narrated that a person backbite another at Imam Hussain’s presence, Imam said to him:

“O you’ abstain from backbiting as it is the food of the Hell’s dogs” [36]

A person said: to Imam Ali bin Alhussain: “Mr. So’ attributes you to be a heretic and going a stray; Imam said: “You haven’t observed the right of sitting with the man, as you have related to us what he said, nor have you discharged to me my right as you have told me of my brother what I do not know...Know that who speaks so much of peoples’ defects, this augmentation is a witness that he seeks these defects to the limit that he suffers from them”[37]

A part of his supplication was “O my Lord’ I seek refuge with you from the agitation of stinginess and the out burst of anger, be overcoming with jealousy, weakness of patience, paucity of contentedness and fractiousness of morals..” [38]

And This Wondrous Educational Attitude

Following the example is not restricted to the individual and social moral field. Rather it has a very immense horizon as the vastness of the horizons of life. How much can politicians and prudent men take lessons from the creators of history and the engineers of intellect, let us look at this incident –which may appear to be a small one- in the history of Ameer almu'amineen (A.S.), looking at what it reflects of the characteristics of the leader and the representative, and at the lessons we can derive in the sides of our life whether it is individual or social:

A nomad stood up and came to Ameer almu'amineen (A.S.) at the day of Aljamel (War) and said: O Ameer almu'amineen' do you say that Allah is one?

He said: people blamed him saying: Don't you see that the Imam's heart is busy (with the affairs of war)?!

Ameer almu'amineen (A.S.) said: "Let him ask as what he wants is the same thing we want from the other party (i-e from our enemy!)".

Then he (A.S.) said: "O nomad' the saying that Allah is one has four meanings, two of them are not applicable i-e they are wrong to be attributed to Allah while the other two are right and applied to Allah (be exalted).

As to those which are wrong and not applicable to Him are the saying of one that He is one, meaning the category of numbers, this is not right because one has no second for him is not counted within numbers.

Do you not see that he who said that He is the third of three became infidel; likewise that who says that He is one of people, meaning that He is an individual of the sort which is taken from the genus this is wrong because it is a likening, our Creator is exalted from that meaning.

As to the two meanings which are right to be said about Him. The first is when one says that He is one, who has no similarity among things, and our Creator is as such. The second is when one says that He is one outside numbers (monism) which means that He is not divided in reality, mind or imagination, our creator is as such, may He be exalted"[39]

As a comparable point of view, what a great difference between what Imam Ali (A.S.) has done there, in spite of his being busy as his comparisons described him due to the turmoil which befell Muslim during Al-Jamal war, and what Aumer ebna khataab has done with Alasbagh ebna assal when he asked him about the “Mutashaabeh” of Qur’an although Aumer was living untroubled at Almadeena.

Ebin Hajjar narrated that a man came to Almedeena at the time of Aumer; this man is called Alasbagh bin Assal; he asked Aumer about the “Mutashaabeh” of Qur’an Aumer called on Him and beat him with his stitch till his head bleeds, he cancelled his share from “baitelmaal”, forbade people from sitting with him- then he decided to expel him to Basrah and wrote to his governor there Abu Mousa Al-Asha'ri: “I tell you that Alasbagh has burdened on himself what he has been saved and wasted what he had been entrusted, so when my letter reaches you don’t deal with him in purchase, don’t visit him when he becomes ill and if he dies don’t participate in his funeral”[40]

AHLILBAIT (A.S.) ARE THE EXAMPLE AFTER THE PROPHET (S.W.A.):

Ahlilbait (A.S.) are one of the two “Thaqalain” (i- e the two rare things) to which the prophet (S.W.A.) ordered his nation to adhere, and to tread in their traces: he said: “I have left with you “Althaqalain” (i – e the two rare things) As long as you adhere to them you would not go astray at all, the Book of Allah, a tough rope stretched out from Heaven to earth and my house hold Ahlilbait surely they wouldn’t leave each other till they reach me at the end (the Day of Judgement) [41]

Summary

The Islamic ideology is the central foundation of the Islamic thinking, which moulds for the Moslem his monotheistic view point to universe and life. This ideology produces to him proper concepts, which reflect the Islamic viewpoint in different fields of life as it also produces to him philanthropic emotions, and sentiments.

So the ideology represents the ingredient of power, it is the ideology, which fulfilled miracles and achieved the great victories at the dawn of Islam.

In order to motivate Moslem today to move towards revival and progress we must remind him of the civilizational donations that the ideology has bestowed upon those who preceded him, and we must stabilize his certainty of its rightness and appropriateness for all generations.

We can summarize the important role, which the ideology played in building man on all levels as follows:

1- ON THE INTELLECTUAL LEVEL: It considered man to be a respected being. It regards sin as an incidental thing, which can be treated by repentance. Hence it makes man feel that he has the ability to advance it does not disappoint him of Allah's mercy and pardon.

The Islamic ideology released man from the political dictatorship of unjust governors. It also freed him from the habit of idolizing human beings, it granted him his freedom but it confined it to the limits of Islamic law least it results in chaos; it also connected human freedom with the servitude to Allah only and the attentive, voluntary submission to His authority.

It also freed man from his lusts and from worshipping the phenomenons of nature around him.

It also freed him from legendries and myths in beliefs and behavior.

It carried out the operation of building man through the operation of releasing the mind, so it gave mind a great position, it recognized its role, opened to it vast cognitive horizons. It also opened to it the window of the unseen, and released it from the captivity of the narrow circle of senses, directed his creative power towards contemplation and taking lessons of Allah's signs in horizons and selves and considered its contemplation one of the best worships.

The ideology did not restrict itself to this but it directed the energy of the mind to discover the laws of history, which control over nations and peoples. It also directed the mind to know the wisdom of "Teshreea" (the Islamic laws) to solidate Moslem's certainty of the suitability of his "Share'a" to every time and place.

It also urged the Moslem from another side, to acquire science and knowledge, it-connected knowledge with belief. Every separation between them leads to destructive results. It also directed the mind to independent contemplation and attentive notes, to derive the results from certain premises and call the Muslim not to imitate others in understanding the basic principals of religion.

2- ON THE SOCIAL LEVEL:

The Islamic ideology played a big changing role, which the pre-Islamic man thinks about himself and his interests he became after being interacted with the elixir of the Islamic ideology, ready to sacrifice every expensive and precious thing for the sake of his religion and the interests of his society.

The ideology has eradicated the contrast between the subjective motives, which motivate man to achieve his own interests and the interests of the community by agitating the social feeling of the individual towards the others.

The Islamic ideology has grown this feeling through several manners some of them that are: by awakening the feeling of responsibility for others and by developing the spirit of sacrifice and altruism of the individual and urging him to be molded in the block of community.

From another side, the Islamic ideology has changed the social relations among the individual: from relations based fanaticism for kinship, or on the basis of color or money or race, to more sublime relations based on moral foundations: piety, virtue, and human brother hood.

The ideology changed the individuals from the state of contradiction and conflict to the state of association and co-operating, so they formed a mighty nation after they had been separated conflicting tribes for which other nations do not pay any attention.

In addition to that the Islamic ideology had changed the pre-Islamic habits which insult the human's dignity and cause him to suffer hardships.

3- ON THE PSYCHOLOGICAL LEVEL: The ideology participated in creating a feeling of safety, and security to the human being whatever hardships are around him.

It followed different manners to lighten the miseries which man faces suddenly, some of these manners are:

Showing the nature of this world as it is a place of afflictions and examination filled with the currents of tribulations, which befall man from every direction.

So it is impossible for man to seek rest and relaxation in this world. He has to seek success in this divine examination, as it is a place of performing man's duties.

The ideology has enlightened the bitterness of afflictions through its emphasis that they involve every good reward; it also drew man's attention to the great affliction, which is the affliction with one's religion, which enlightens the impresses of small secular distresses.

The belief had released spirits, from the fears, which paralyses man's activities withhold his energy, it also urged man to know himself as it is very difficult to get control over it and curb it without this knowledge. It is then, impossible to know Allah (be exalted) without knowing the self.

We have deduced, throughout the research, that the psychological dangerous diseases such as fanaticism, miserliness and egocentrism, lead to very dangerous social and political results, such as the affliction which blew away Moslems in "Alsaqeefa" that Imam Ali (A.S.) showed its psychological roots.

4- ON THE MORAL LEVEL:

The Islamic ideology played a creative role in building the moralities of the Moslem individual; it founded those moralities on religious bases which involves good and bad reward they are not mere moral recommendations free from responsibility, on the contrary with positive laws which abolished from the individual's soul the feeling of Allah's observation and so they invalidated the foundation of morals, since morals lose the guarantees of perseverance without faith.

It is known that the ideology followed several manners to urge individuals to be adorned with good morals and avoid bad morals, some of them are: Showing the affects of good and bad morals in this world and the other world.

It also followed the manner of introducing the "good example" in order to connect the individuals with the examples of the ideology and its leaders in order to be influenced with their good morals and imitate them in their life history.

[1] Kenzel Aumaal 11: 240/ 31969.

[2] Rawzatel Waaezeen: Al Fattaal alnisabouri: 376- Aleazzi Qum.

1 Ausoul Alkaafi: 2: 99/ 1 Ketaab aleimaan Walkufur..

2 Almehajjah Albaiza'a 5: 89.

[5] Tuhafil A'ukool: 200.

[6] Almeezaan fi tefseerel Qur'an, Alaamah Altabatabaei 11: 157. Ala'alemi foundation edition 3.

[7] Mustadrekel wasseil: 2: 283.

[8] Almahajjah albaiza'a 5: 93.

[9] Ershaadelkuluub: 1-2: 133.

[10] The same source.

- [11] Ausouliikaafi: 2: 100/ 7 Ketaabil eimaan walkufur, baseereti library publications- Qom.
- [12] Ausoul alkaafi 2: 101/ 12, kitaabil eimaan wal kufur.
- [13] Alakhlaaq sayed Abdullah Shubber: 70.
- [14] Tuhafel aukool: 38.
- [15] Tuhafel Aukool: 98.
- [16] Tuhafel Aukool: 356.
- [17] Ausoul Alkaafi 2: 100/ 8 ketaabil eimaan walkufur.
- [18] Ausoul Alkaafi 2:321/ 4 ketaab eimaan walkufur.
- [19] Fi rehaab aeima Ahlilbait (A.S.) sayyed Mohsin Alameen 4: 69 from Tuhafil aukoul.
- [20] Mekaarim alakhlaaq: altebressi: 17.
- [21] Alkhesaal, Alsadooq 2: 621, Hadeeth the 400.
- [22] Behaarel anwaar 77: 1213, from Keshfil mehajjah lithamaratel muhjjah: 157, ch. 154, Alnajjaf Alashraaf.
- [23] Behaarel anwaar 78-53, Alghurer: Aamed.
- [24] Ahzaab: 33: 21.
- [25] Alkalam 68-4.
- [26] Ala'araaf 7: 199.
- [27] Majmaelbaiaan: Altabressi 3: 89- Alhayaat library publications the year 1980 A.H.
- [28] Nehjil balagha, Subhi Alsaalih 228/ sermon 160.
- [29] Sherhnaajil balagha: Ebna abbil Hadeed 7: 84.

[30] Almuraaja'at, sayyed Abdulhussan Sharrafideen 23, 8th murajaah.

[31] Sherh alnehj, Ebnaabil hadeed 7: 76.

[32] Sherh alnehj, Ebna abilhadeed 18: 273.

[33] Mekaarim alakhlaaq: Altebressi: 113.

[34] Mea'ani Alakhbaar: Alsadouq: 191.

[35] Nehjilbalaagha: subhil alsaalih 439 leter: 53.

[36] Tuhaf Al-Ikoul, p. 176.

[37] Al-Ihtijaj by Al-Tebressi vol.1-2, p. 315.

[38] Al-Sahifah Al-Sajjadiyah Al-Jamia, p. 69-Qom.

[39] Ketaab Alkhesaal, Alsheikh Alsadouq: 2/ ch. Of Alwaahid, pub.: Jama'atalmuderreseen Qom and Ma'ani Alakhbaar: 5 baab alwaahid.

[40] Alessabah fi temyeez elsahaabah: Ebnahajjar alaskalaani 2: 198- Dar Ehyaalturaath alarabi pub: 1st, , 1328 H.

[41] Behaar el anwaar 23: 106 and kenzel aumaal 1: 172, the Hadeth has many other ways from both sides.