

Safinah al-nejat

An International Quarterly Journal of Islamic Studies
Vol.3, No.9, 2018

Published by: Naba Cultural Organization

Chief Executive Officer: Muhammad H. Shahri

Chief Executive Editor: Hasan Taroumi

Associate Chief Executive Editor: Hamid Farnaq

Chief Adviser: Abdulhusayn Taleie

Managing Director: Mina Oskouei

Editorial Board (alphabetical order):

Reza Berenjkar, *the University of Tehran (Iran)*

Mohammad-Reza Fakh-Rohani, *Qum University (Iran)*

Mohammad Hadi Qandehari, *Azad University (Iran)*

Ahmad-Riza Rahimi-Riseh, *FU University (Germany)*

Narges Shahri, *Azad University (Iran)*

Author's Guidelines

Distribution centers:

Naba institute

3rd floor, No. 26, Adibi
Alley, Shabestari St.,
Shariati Ave,
Tehran, Iran.

Etrat Educational Institute

110, 2030 Marine Dr.
North Vancouver BC
Canada
V7P 1V7

Hidden Sun

Educational foundation

34 Sidmouth Road,
London NW2 5HJ
www.hsef-uk.org

Publisher Address:

P. O. Box 15655 – 377,
Tehran – Iran.

Tel and Fax:

+ 9821-77504683

+9821-77506602

E- mail:

en@safinahmagazine.ir

website :

en.safinahmagazine.ir

All researchers, scholars, and those who are interested in Islamic issues are invited to provide us with their academic researches, findings, and articles to be published in Safinah al-nejat. To this end, considering the following points is recommended:

1. The contributions should be original resulted from academic studies and researches.

2. The articles have not been published earlier and are not currently under consideration for publication elsewhere.

3. Articles should contain author's name, academic status, country and living city.

4. The editors of Safinah al-nejat retain their full authority to bring the accepted papers in conformity with the Safinah al-nejat house style, and edit them for length and clarity.

5. The length of articles should be 5000 words (15 pages) at maximum.

6. Regarding the academic nature of this journal, using abusive or insulting language in essays or articles towards opposite thoughts or views should be highly avoided.

7. The articles will not be returned.

8. The authors are responsible for the accuracy of the articles.

9. Using parts or complete articles of Safinah al-nejat by citing the source is allowed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TABLE OF CONTENTS

EDITORIAL	5
THE WILL OF ALLAH AND OUR DESTINY/ VAHID MAJD	7
THE LOST TRUTH/ HUSEIN DARGAHI	22
JUSTICE OF GOD/ HUSEIN FAKHARI	32
THE PROPHET OF ISLAM, THE MOST PERFECT ROLE MODEL FOR HUMANITY/ AYATULLAH SAFI GOLPAYGANI.....	46
THE INTERPRETATION OF CALIPHATE VERSES FROM SHEIKH SADOUQ P.O.V./ MOJTABA KALBASI	54
METHODS OF MORAL EDUCATION FOR YOUTHS IN NAHJOL BALAGHEH/ AJAMI/VOJDANI/DAVOODI.....	69
GUIDED HEARTS/ALI-REZA JAFAR-ZADE KOCHAKI	82

Transliteration:

ء - '	ع - '	Long Vowels
ب - b	غ - gh	آ - <u>a</u> , ā
ت - t	ف - f	و - <u>u</u>
ث - th	ق - q	ي - <u>i</u>
ج - j	ك - k	Short Vowels
ح - <u>h</u>	ل - l	ا - a
خ - kh	م - m	أ - u
د - d	ن - n	إ - i
ذ - dh	ه - h	
ر - r	و - w	Diphthongs
ز - z	ي - y	أو - aw
س - s		أى - ay
ش - sh		
ص - <u>s</u>		
ض - <u>d</u>		
ط - <u>t</u>		
ظ - <u>z</u>		
ة - ah; at		

Editorial

New Year, Hopes and Successes

Islamic Heritage: Promoting Understanding and Moderation

Dear Readers,

Last year, despite terrible death of refugees and civil people in the war fields and terrors, mainly committed by the suicide bombers of the ISIS, by the grace of the Almighty God, had a breaking point; the decisive defeat of the ISIS in Iraq and Syria. Today global war against terror is not a fight between religions or peoples. But it is between moderates of all faiths and communities, against extremists whose faith is hate and violence.

Still we need to reject misinformation that some groups promote about Islam (or any other faith). We need to take away the waves and the Internet from

the voices of hatred - those who have victimized our world, not only with bombs and terror, but with ignorance and lies.

Much of what is heard today about religion is all about what separates people of the world, mainly through what different groups do not know about others. The ideologies of hate distort the word of God to stir up conflict and justify crimes and terror. We need to take these dangers seriously. But they should not take us away from the truth - that faith should draw humanity together.

It is faith that brings us the Golden Commandments, held in common by multiple world religions - to love God and the good, and love our neighbor, etc. It is faith that allows us to prosper and thrive, bringing together different civilizations and cultures around the common principles of humanity.

Where did human diversity begin? God Almighty says in the Holy Quran, ***“O’People! We created you from a single pair of male and female and made you into nations and tribes, that you may know each other. The most honored of you in the sight of God is the most righteous of you.”***

To understand each other and our common humanity... to act righteously in the sight of God... This is the faith we teach our children; the faith shared by 1.8 billion Muslims around the world, a quarter of humanity. This is traditional, tolerant, plural, and common-based Islam - dedicated to the love of God; following the Prophet Mohammad (peace and blessings be upon he & his family); and seeking to live in virtue and treat others with justice and kindness.

Every day we start our activities with the names of God: ***“the Compassionate, the All-Merciful”***. We hear the greeting, Assalam - alaikum - the blessing of peace be on you. It is a Muslim’s duty to defend the poor and help those in need. Every day, we teach others Muslim heritage that is promoting ‘Understanding and Moderation’. Indeed, we are working globally for dialogue and peace. It was wisely said, the world is one family. However different our countries and our peoples are, we have a common responsibility - to each other, as well as to the future.

The holy Prophet, peace and blessings be upon he & his family, said: “None of you has faith until you love for your neighbor what you love for yourself.” Compassion, mercy, tolerance - these are values that are shared by billions of Muslims and non-Muslims around the world. And these values require us to act for our common future. We need to make sure young people learn the true values of our religions. And let us teach them to honor our common civilization.

We have continued this line of moderation inspired by the holy Quran and the words of the infallible people of the House of the Prophet in this volume, and our scholar writers have provided insightful points about the Divine Justice, Divine Will and the Man’s efforts, Educational thoughts of Imam Ali (p.b.u.h) and other subjects about the holy life and teachings of the blessed infallible Family of the holy Last Prophet.

We are very grateful and happy to draw our congratulations to our readers, all Muslims, and those people who respect the values of humanity, on the occasion of anniversary of birth of Imam amir al-Momenin ‘Ali bin Abi Talib (A.S.).

THE WILL OF ALLAH AND OUR DESTINY

Part IX: Felicity and Wretchedness

Vahid Majd

Associate Professor of Tarbiat Modares University

March 2018

Abstract: *In this part, the religious notions of felicity and wretchedness are discussed in details, and that whether or not the written fate affect our volition. Moreover, the possibility of changes in the fate is addressed.*

Keywords: *Felicity; wretchedness; written fate; will of Allah*

1 Introduction

According to the tokens of the holy Quran and the divinely inspired sayings of the Prophet (*PBUH&HF*) narrated by all Muslim factions, the knowledge of Allah precedes our would-be choice of actions, including our thoughts, beliefs, and practices. Allah permits us to exercise choice and knows what we will finally choose to do given a decreed situation. Thus, Allah knows our fate

based on the currently permitted situation. This way, before a person comes to this world, Allah has created the will of knowledge on whether he will turn to good or bad, and thus some are written as felicitous (*Sa'id*) and some are written wretched (*Shaqi*).

The heretical school of compulsion considers that Allah imposes this written fate according to His eternal will, and human has no choice on his actions as

well as the outcomes of his actions including his fate. On the other hand, the heretical school of independent freedom of will does not believe in any written fate, and considers that the fate of human is left to himself. Opposing both of these extreme thoughts, the school of Ahl al-Bayt (*PBUT*) considers the written fate is based on Allah's foreknowledge and what He permitted to happen, and is a penalty or a reward for the voluntary actions of human beings. In this part, we discuss these issues in details.

2 The Written Destiny

It is important to re-emphasize that the foreknowledge of Allah is not the cause for our choice of actions, otherwise, there would be no volition. When Allah writes that someone will be felicitous or wretched, it means that He knows that under the circumstances that He has currently permitted to occur for such a person and under his future spiritual state, he will choose righteousness or wickedness and will have a good or bad end. Notice that Allah does not question us for the events and the circumstances that we face, which are not our choice. He only holds us accountable for our voluntary reactions to them. Allah says in the holy Quran:

فَأَنْذَرْنَاكُمْ نَارًا تَلْقَوْنَ لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلَّى .

Therefore I warned you of a Fire blazing fiercely (within Hell); that none shall meet it but those most wretched ones; those who deny (Wilaya of Ali (*PBUH*)¹) and turn their backs. (92:14-16)

فَذَكَّرْ إِنَّ نَعْتَكَ الذِّكْرَى سَيَذَكَّرُ مَنْ بَخَسَى وَ يَتَجَبَّبَهَا
الْأَشْقَى الَّذِي يَصْلَى النَّارَ الْكُبْرَى ثُمَّ لَا يَمُوتُ فِيهَا وَ
لَا يَحْيَى .

Therefore, give admonition in case the admonition profits (the hearer). He shall soon heed who fears; but the most wretched ones shall avoid it, who shall meet the Greater Fire in which they shall then neither die nor live. (87:9-13)

يَوْمَ يَأْتُ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُعْيٌ وَ سَعِيدٌ فَأَمَّا
الَّذِينَ شَقُوا فِيهَا النَّارُ لَهُمْ فِيهَا زَفِيرٌ وَ شَهيقٌ خَالِدِينَ
فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ
رَبَّكَ فَعَالٌ لِمَا يُرِيدُ وَ أَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ
رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُوذٍ .

A day shall arrive that no soul shall speak except by His leave. Of those (who shall be gathered), some are wretched and some are felicitous. Those who became wretched shall be in the Fire. There shall be for them therein the heaving of sighs and sobs. They shall dwell therein so long as the heavens and the earth endure, except as your Lord wills, for your Lord is the accomplisher of what He intends. And those who became felicitous shall be in the Garden; they shall dwell therein so long as the heavens and the earth endure, except as your Lord wills. (It is) a gift without

break. (11:105-108)

The school of compulsion considers that this written fate is imposed by Allah according to His eternal will, and thus it is irrevocable by Allah. In the view of this sect, the written fate is a finalized and compulsory fate that predestines people to Hell or Paradise. This way, all the history of humankind as well as the entire world becomes a plaything of Allah, Who brings people to this world to play their assigned role and then meet their fate without having a chance to act in a way that Allah may alter their destiny. Opposed to this claim, Allah states in the holy Quran that:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِاعْبِينَ لَوْ
أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آتَاخِذًا مِنْ لَدُنَّا إِنَّ كِتَابَ الْفَاعِلِينَ لَبَل
نَقُذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ
الْوَيْلُ مِمَّا تَصِفُونَ .

And We did not create the heavens and the earth and what is between them (including human being) for playing and entertainment. If We wanted to be amused, We would have surely taken it up with Ourselves, if that is what We wished to do. No! We cast with the truth upon the falsehood, so it disrupts it, and behold, falsehood vanishes. Thus woe unto you for what you have attributed (to Allah). (21:16-18)

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ
يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ
الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا .

And say: (This is) the truth from your Lord: let anyone who wishes believe it, and let anyone who wishes disbelieve it." Indeed, We have prepared for the wrongdoers a Fire whose curtains will surround them. If they cry out for help, they will be helped with a water like molten copper which will scald the faces. What an evil drink, and how ill a resting place! (18:29)

فَلَوْ لَا كَانَتْ قَرِيَةً آمَنَتْ فَأَنْفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يَبُوءُونَ
لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَازِبَ الْخَزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ
مَتَّعْنَاهُمْ إِلَى حِينٍ

Why had not there been a single township (among those We decreed to destroy) whose people would accept faith so that their faith should have profited them (before Our decree is carried out), except for the People of Jonah (Yunus)? When they believed, We lifted the chastisement of ignominy from them in the life of this world, and permitted them to enjoy (their life) for a while. (10:98)

The school of Ahl al-Bayt (*PBUT*) does not consider the written fate to be a necessitated one. For example, even if it is written for a person that he will die wretched, that person will not be compelled to such a fate. Allah has provided him means, such as striving to perform good deeds, supplication to Allah and seeking His assistance so that Allah *may* change his spiritual state and

may assist him by His Mercy so as to lighten for him the burden of performing good deeds and to make it easier for him to rectify his deeds. Although Allah has the foreknowledge of his future supplications and good deeds (provided that he is blessed by Allah to turn to such deeds), Allah *might* have decided not to change his situation in His will until the time of the occurrence of such good actions. Notice that whether Allah blesses us and provides us an opportunity to call upon Him, and whether Allah changes our situation due to our call—we are not compelled to do wrong. Rather, it is more difficult to choose right in the darkness that was the decreed outcome of our previous wrong deeds.

The more we get assistance from Allah, the easier it would be to pass Allah's test. He provides His assistance to whom He wills. If Allah provides His assistance for someone, He has acted according to His grace and has decided to overlook his previous bad deeds. On the other hand, if He does not assist him due to his previous bad deeds, He has only acted according to His justice. The extent of the assistance is according to Allah's choice and its amount may involve future *Badaa* for each specific case. Hence, the issue is not concluded by Allah, and an ill fate is only a currently decided fate. As discussed in

the previous parts, these modifications only appear in the knowledge and will that Allah has created and attributed to Himself, not the Eternal Knowledge that is His Essence.

The divine traditions state, however, that due to Allah's Grace, a person for whom Allah has written a good fate, will not leave this world wretched, and his final state will not be changed. But, since no one among the sinners knows his fate, one should do his best to avoid sin and to earn the pleasure of Allah so that he may have a good ending. In fact, the divine traditions are quite clear that one cannot surely judge a person's destiny by his previous deeds. Ali Ibn Hanzala narrated that Imam al-Sadiq (*PBUH*) said:

يُسْأَلُكَ بِالسَّعِيدِ فِي طَرِيقِ الْأَشْقِيَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَتَذَرَكُهُ السَّعَادَةَ وَقَدْ يُسْأَلُكَ بِالشَّقِيِّ فِي طَرِيقِ السَّعْدَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَتَذَرَكُهُ الشَّقَاءَ إِنَّ مَنْ كَتَبَهُ اللَّهُ سَعِيداً وَ إِنْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا فَوَاقٍ نَاقَةٌ حَتَّمْ لَهُ بِالسَّعَادَةِ .

“Verily one who is felicitous (who shall have a good ending) may be put into the path of the wretched so much so that people say, ‘How much he resembles them! He is rather of them.’ But, he then achieves felicity. Verily one who is wretched (who shall have a bad ending) may be put into the path of the felicitous so much so that people say, ‘How much he resembles them! He is rather of

them.’ But, he (may) then become wretched. Most certainly, he for whom Allah has written felicity, shall end his life by felicity even if nothing is left from his lifetime but the duration of a yawn of a she-camel.”²

The above Hadith not only gives us hope to change our life for better but also warns the good ones not to be proud of their past deeds. They should always be mindful of their end and seek refuge in Allah from having an ill fate. This is one of the places where supplication to Allah and resorting (*Tawassul*) to his vicegerents are effective—if Allah wills—in keeping us away from misery and bad ending.

What is written of felicity and wretchedness for us is not about our past and our creation. Rather, it is about what we will earn in the future towards the end of our life. Imam al-Sadiq (*PBUH*) narrated from his father (*PBUH*) that Imam Ali (*PBUH*) said:

إِنَّ حَقِيقَةَ السَّعَادَةِ أَنْ يُخْتَمَ لِلْمَرْءِ عَمَلُهُ بِالسَّعَادَةِ وَإِنَّ حَقِيقَةَ الشَّقَاءِ أَنْ يُخْتَمَ لِلْمَرْءِ عَمَلُهُ بِالشَّقَاءِ.

“Certainly, the reality of felicity for person is that his action is ended with bliss, and the reality of wretchedness for someone is that his deed is ended misery.”³

Ibn Abi Umair narrated:

سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَ عَنْ مَعْنَى قَوْلِ

رَسُولِ اللَّهِ صِ الشَّقِيَّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ السَّعِيدُ مَنْ سَعَدَ فِي بَطْنِ أُمِّهِ فَقَالَ الشَّقِيُّ مَنْ عَلَّمَ اللَّهُ وَ هُوَ فِي بَطْنِ أُمِّهِ أَنَّهُ سَيَعْمَلُ أَعْمَالَ الْأَشْقِيَاءِ وَ السَّعِيدُ مَنْ عَلَّمَ اللَّهُ وَ هُوَ فِي بَطْنِ أُمِّهِ أَنَّهُ سَيَعْمَلُ أَعْمَالَ السَّعْدَاءِ قُلْتُ لَهُ فَمَا مَعْنَى قَوْلِهِ صِ اعْمَلُوا فَكُلَّ مَيْسِرٍ لِمَا خُلِقَ لَهُ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجِنَّ وَ الْإِنْسَ لِيَعْبُدُوهُ وَ لَمْ يَخْلُقْهُمْ لِيَعْبُوهُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ فَيَسِّرَ كَلًّا لِمَا خُلِقَ لَهُ فَالْوَيْلُ لِمَنْ اسْتَحَبَّ الْعَمَى عَلَى الْهُدَى.

I asked Imam Musa Ibn Ja'far (*PBUH*) about the meaning of the saying of the Messenger of Allah (*PBUH&HF*), “A wretched one is he who became wretched in the womb of his mother, and a felicitous one is he who became felicitous in the womb of his mother”. The Imam (*PBUH*) replied, “A wretched one is a person who, while he was in the womb of his mother, Allah knew he would soon act upon the deeds of the wretched. Likewise, a felicitous one is a person who, while he was in the womb of his mother, Allah knew he would soon act upon the deeds of the felicitous.” I asked, “What is the meaning of the saying of the Messenger of Allah (*PBUH&HF*), ‘Act, for everyone is provided facilities (to act) towards the purpose for which he is created?’” The Imam (*PBUH*) replied, “Certainly the Lord of might and majesty created the Jinn and the human to worship Him, and He did not create them to disobey Him. This is His saying, the Glorious, ‘And We did not create the Jinn and the human but in order that

they worship Me.’ (51:56) Thus, it is made easy for every one (to act) towards the purpose for which he is created (i.e., worship). Then, woe unto him who prefers blindness over guidance.”⁴

It follows that, when Allah states in the holy Quran:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ.

We have created many of the Jinn and the human beings whose destination is Hell (because) they have hearts they do not understand with, and eyes they do not see with, and ears they do not hear with. They are like livestock; in fact, they are even further off the track, they are so heedless, (7:179)

He means that He knew many of the Jinn and the human beings that He has created will go to Hell. The term “li” in Arabic (which is usually translated as “for”) has multiple meanings. Here it means the outcome and the consequence of something, and not a *prima facie* reason. In other words, the reason for their creation was not to send them to Hell, rather, Allah in his foreknowledge, states that there are many who, given free will, will go to Hell for their refusal to worship Him and that they do not direct their hearts, ears, and eyes to act towards worshipping the creator alone. If

we were to take the surface meaning of the token, it would contradict many other tokens of the holy Quran (including the previously mention token 51:56) as well as the sayings of the Prophet (PBUH&HF) and the pure members of his progeny (PBUT). Both the Shia and Bakri narrate:

قَالَ رَسُولُ اللَّهِ ص: كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ.

The Messenger of Allah (PBUH&HF) said, “Every newborn is born according to (pure) nature (*Fitra*).”⁵

On the commentary of the above saying of the Prophet (PBUH&HF), Zurara narrated that Imam al-Baqir (PBUH) said:

قَالَ رَسُولُ اللَّهِ ص كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ يَعْنِي الْمَعْرِفَةَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَالِقُهُ كَذَلِكَ قَوْلُهُ وَ لَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ.

In the saying the Messenger of Allah (PBUH&HF) who said: ‘Every newborn is born according to *Fitra*’, the term *al-Fitra* refers to the (natural) recognition of that fact that Allah is his Creator. And such is His saying: ‘If you ask them who it is that created the heavens and the earth, they will certainly say, Allah.’ (31:25)

Moreover, Muhammad al-Halabi narrated:

عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ عَلَى التَّوْحِيدِ.

Also, on the saying of the Lord of might

and majesty ‘The nature (*Fitrah*) based on which Allah has made mankind. No change (will be) in the creation (of pure nature) by Allah,’ (30:30) Imam al-Sadiq (*PBUH*) said, “Allah made the nature of people with (an intrinsic wisdom and tendency towards) monotheism.”⁶

Also Husham Ibn Hakam narrated that Imam al-Sadiq (*PBUH*) said:

إِنَّ اللَّهَ خَلَقَ خَلْقَهُ جَمِيعاً مُسْلِمِينَ أَمَرَهُمْ وَ نَهَاَهُمْ وَ
الْكُفْرُ اسْمٌ يُلْحَقُ الْفِعْلَ حِينَ يَفْعَلُهُ الْعَبْدُ وَ لَمْ يَخْلُقِ اللَّهُ
الْعَبْدَ حِينَ خَلَقَهُ كَافِراً إِنَّهُ إِنَّمَا كَفَرَ مِنْ بَعْدِ أَنْ بَلَغَ وَ قَدْ
لَزِمَتْهُ الْحُجَّةُ مِنَ اللَّهِ فَعَرَضَ عَلَيْهِ الْحَقَّ فَجَحَدَهُ
فَيُنْكَرِهِ الْحَقَّ صَارَ كَافِراً.

“Certainly, Allah created all His creations submissive (Muslims). Then He commanded them and forbade them. Disbelief (*al-Kufr*) is a name that attaches to the action (of disbelief) when a servant does it. Allah never created a servant disbelieving at the time of his creation. He only disbelieves after the time that the evidence from Allah makes him obligated. Once the truth is presented to him and he refuses it, he becomes a disbeliever.”⁷

This proves that wretchedness is not something intrinsic in the born child. Rather, it is about what Allah knows everyone will choose towards the end of his life given the currently permitted circumstances and events of the future. However, the future situation is not the

cause for the person’s future wrong action so long as Allah grants him volition.

Everyone is born with an innate desire to know Allah and live a monotheistic life, i.e, with a *Fitra*. However, we are not all born with the same amount of spiritual and physical capacities to achieve that aim. The greater the resources and capacities that Allah bestows upon a person, the greater their responsibility towards Allah’s command. Likewise, the greater the advantage, the greater the penalty for the abusing those gifts. The initial spiritual assets include having been born in a pious family, having cognizant parents with superior knowledge about the religion, being raised in a spiritual environment, being sent to a religious school, having a devout teacher, etc. The initial physical assets include health, wealth, social welfare, etc. A person who is born with some spiritual or physical deficiencies will not be questioned for having such deficiencies. Rather he will be questioned for his reactions to the current situation within his capabilities. If such an individual turns out to be wretched, his inborn deficiency will not have been the cause for it. He will have become wretched because he did not perform well relative to his limited capability and ended his life with disbelief.

Let us consider one of the most difficult examples in this regard, which is the situation of an illegitimate child. Does his illegitimacy contribute to his wrong actions? Certainly, an illegitimate child will not be questioned on the Day of Judgment about the way he was born. He will only be questioned for his voluntary actions. It is true that it is much harder for an illegitimate child to become an exemplary pious person. However, he still has choices and if he tries hard, Allah may make *Badaa* and revive his deficient spiritual status. Moreover, if a legitimate individual and an illegitimate one both do a similar wrong action, the penalty that the legitimate one will face is greater because he had the spiritual advantage of having been born legitimately. On the other hand, the illegitimate individual has no excuse for his wrong voluntary actions because he was not deprived of choice within his capability.

Imagine a foot race in which Olympic medalists, amateur athletes and people who need braces to walk all compete. In this race, however, the running distance assigned to everyone is different. The greater his athletic stamina, the longer he needs to run to achieve the reward. In this race, if the crippled person hobbles 1 mile, the amateur athlete 10 miles and the Olympic athlete runs 26 miles, they all win the same prize because their

reward is based on their relative performance versus their capability. If the cripple does not walk the one-mile distance that was determined for him according to his capability, he cannot object to the jury for his fault. On the other hand, if he tries his best and succeeds to do his part well, he *may be given* the same prize as what is given to the Olympic champion who completed his assigned running distance. In this parable, the prophets (*PBUT*) and the Imams (*PBUT*) are the Olympic athletes—those with initial perfect capabilities, pure breeding and light. The people born into religious families are the amateur athletes—those with good capabilities, assets and advantages—and the illegitimates and others who are born among bedouins in terms of religious culture and knowledge are the cripples. Allah created people with different capabilities and set up a competition for righteousness among them with Paradise as the prize.

Both Shia and Bakri traditionists reported that the Prophet (*PBUH&HF*) stressed that those who love Ahl al-Bayt (*PBUT*) and follow them to the extent of their capacity will be in their rank in Paradise. In other words, out of His mercy and grace, Allah will grant them in the Hereafter a degree of virtue similar to that of the Imams (*PBUT*) who

were paragons of perfection, piety, and light. The Shia traditionists narrated that the Messenger of Allah (*PBUH&HF*) said:

... مَنْ أَحَبَّ عَلِيًّا وَ أَطَاعَهُ فِي دَارِ الدُّنْيَا وَرَدَّ عَلَيَّ حَوْضِي غَدًا وَ كَانَ مَعِيَ فِي دَرَجَتِي فِي الْجَنَّةِ وَ مَنْ أَبْغَضَ عَلِيًّا فِي دَارِ الدُّنْيَا وَ عَصَاهُ لَمْ أَرَهُ وَ لَمْ يَرِنِي يَوْمَ الْقِيَامَةِ وَ اخْتَلَجَ دُونِي وَ أُخِذَ بِهِ ذَاتَ الشَّمَالِ إِلَى النَّارِ.

“... He who loves Ali and obeys him in this world shall come to me beside my pool in the Hereafter and shall be with me in my degree in Paradise. He who hates Ali in this world and violates his command shall not see me nor shall I look upon him (in mercy) on the Day of Rising. He shall tremble helplessly, and shall be taken towards the Fire.”⁸

Similarly, the Bakri traditionists narrated:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ حَسَنِ وَ حُسَيْنٍ وَ قَالَ: مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

The Prophet (*PBUH&HF*) took the hands of al-Hasan (*PBUH*) and al-Husain (*PBUH*) and said, “He who (truly) loves me and love these two, their father (Ali), and their mother (Fatima) shall be with me in my rank on the Day of Rising.”⁹

We cannot question Allah for giving different primary assets. Initially, no one has any right for any grant. The assets that Allah grants to someone in this world are due to His bounty and are the

means of test, which lead to greater obligations and responsibilities. Allah may grant more to some people and less to others according to what He knows, wills, apportions, and decrees. No one has any legitimate right to object Allah for withholding His bounties, because it is not an act of injustice. Cases of injustice include charging someone to do that which he cannot bear. For instance, if ordinary individuals were required to worship Allah to the extent that only the prophets (*PBUT*) can do with their assets, it would have been an injustice.

Similar argument can be made about a person who is born healthy compared to a person who is born handicapped. Although the latter loses many opportunities in comparison with the former, it is not against Allah’s justice since the handicapped will not be questioned for his disability, and will only be judged according to his capacity.

Allah may have decreed initial spiritual deficiencies due to the servant’s bad behavior in *the world of particles* (*Aalam al-Dhar*)¹⁰, but as we discussed, a servant will not be punished on the Day of Judgment for having such initial spiritual defects.

In addition, as we have discussed earlier, Allah in His knowledge of *Ghaib* knows

what people will voluntarily do given any decreed circumstances. For instance, Allah knows that if He gives greater initial asset and guidance to a certain individual he will still choose to disbelieve and to reject His guidance. As such, He *may* provide him less capability and guidance, but still enough to cut his excuses. This is not an act of injustice; rather it is the means of less punishment, because had Allah given him more guidance and capability, he would have deserved more severe punishment due to his rejection of guidance and his abuse of Allah's assets and bounties.

Moreover, Allah may increase the spiritual capabilities of an individual due to his voluntary righteous actions, just as He has decreed to increase the physical strength of a person who exercises hard. On the other hand, Allah may decrease the spiritual capabilities of a person who abuses Allah's initial grant, just as He has decreed loss of strength for an athlete who abandons exercise. Unlike the initial deficiencies, such later decrease in one's spiritual capacities should be viewed as Allah's punishment for one's bad behavior in this world.

Compulsion vs. Reluctance under Hardship

We should also make a clear distinction between reluctance, disdain, or disgust in one side and compulsion in another side. People usually claim they are compelled to do a certain action while it is not so in reality. The opposite of reluctance and disgust is eagerness and interest while the opposite of compulsion is volition. Due to some reason, one may decide to perform an action disdainfully but without being compelled to it. Suppose a person has been threatened with death if he does not submit to a certain action. Such a person should not be considered compelled since he finds in his soul that he can still choose death over committing that action. He is reluctant to do it but he is not deprived of choice. If he conforms with the treat, it is because he has chosen to live. However, if the severity of the threat and his weak condition are such that, at the time of threat, he cannot use his intellect to decide and submits without ability to think over the situation, then it would be considered a case of compulsion where he is deprived of choice. Thus, in almost all cases, hard circumstances do not really compel individuals to do wrong, and consequently, they will be held responsible for their wrong actions. If he is truly deprived of choice in any

specific action, he will not be punished for it in Hereafter, and such a non-voluntary act does not contribute to his wretchedness, because it is not of his actions in reality. In this sense, there is no case of compulsion in any of “our” actions, and “other” actions are due to the choices of others (i.e., Allah or His other creations).

In fact, a hard situation is neither necessary nor sufficient for performing wrong action. There are many examples of an individual who was born in a righteous family and had all means of proper growth, but he became wretched due to his own choice. Likewise, there are cases where a person was born in a wicked family and had all means of wretchedness available to him, yet he became felicitous due to his own choice. Different conditions may only make our decision-making easier or harder but they are not the cause of our actions. Moreover, as we explained, if Allah provides His assistance, one can tolerate the hard situation more easily. In other words, it may be that two individuals face similar difficult situations, but for the one who seeks Allah’s assistance, the burden of acting upon his duty is lightened in his heart to the extent that Allah chooses to assist him.

As we discussed in previous parts of this article, Allah does not decree hard

circumstances only for the purpose of punishing people for their previous wrong deeds. Even the Imams, who were without sin, faced extremely difficult conditions, showing that such decreed undesirable situations were for the purpose of their growth, not for punishment or expiation of sin. The Imams always sought refuge in Allah in all circumstances, and Allah alleviated the burden of performing good deeds by granting them more tolerance. Moreover, He increased their reward in the Hereafter for their bearing hardships and their turning to Him when facing such situations.

Change in the Fate

Felicity and wretchedness point to Allah’s foreknowledge about our choices of beliefs and actions towards the end of our life given the future situations that were intended by Allah. He may decide to change the future of a wretched one without compelling him to the right path by providing His assistance and His light. In this manner, He lightens the burdens and strengthens the heart to endure hardship more easily, making the right path more favorable in his esteem. This action of Allah is due to His independent freedom of will, and of course, may have several reasons. It could be to show to people His light, grace, and mercy; that it is never too late

to turn to Him and to ask for His blessings and assistance. It also makes people truly understand that they cannot rely on their previous deeds and should always seek refuge in Allah in all circumstances, because they never know if they are yet entered among the would-be felicitous. It is interesting to observe that the Commander of Faithful, Imam Ali (PBUH) who enjoyed such an elevated position in the sight of Allah, said, "I succeeded, by the Lord of the Ka'ba" only after he was fatally wounded by the sword. Although he always sought refuge in Allah and always received Allah's protection, he was being tested by Allah during his lifetime with most sever afflictions and hardships. Another interesting observation is the saying of Prophet Abraham (PBUH) mentioned in the following token of the holy Quran:

وَأَعْتَرُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا.

And I will turn away from you (all) and from those whom you invoke (from) other than Allah. I will call on my Lord, hoping that by my prayer to my Lord, I shall not be a wretched one. (19:48)

Although Prophet Abraham (PBUH) has always been felicitous in Allah's record, by the above statement he disassociated himself from the wretched ones and sought refuge in Allah. Moreover, with

thoughtfulness and humility, he taught others that if one prays to Allah, Allah might make him felicitous. In fact, the divine traditions convey that Allah *may* change what has written for a wretched one by providing him His assistance. Hisham Ibn Salim narrated that Imam al-Sadiq (PBUH) said:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ يُنْقِلُ الْعَبْدَ مِنَ الشَّقَاءِ إِلَى السَّعَادَةِ وَلَا يُنْقِلُهُ مِنَ السَّعَادَةِ إِلَى الشَّقَاءِ.

"Verily, Allah, the glorious, may transfer a servant from the state of wretchedness to felicity, but He does not transfer him from the state of felicity to wretchedness."¹¹

Notice that the felicity or wretchedness refers to the human state at the time of death, and does not refer to the servant's current appearance as we see. We may think someone is felicitous due to his good efforts while Allah has written for him that he will die wretched. Therefore, if such a person dies wretched, it will not negate the rule mentioned in the above Hadith, because he has never been felicitous in Allah's record.

The following is a famous supplication that Imam al-Sadiq (PBUH) has taught us to recite three times during every sunrise and sunset:

اللَّهُمَّ مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ تَبَّتْ قَلْبِي عَلَىٰ دِينِكَ وَلَا تَرْخُ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَأَجِرْنِي مِنَ النَّارِ بِرَحْمَتِكَ اللَّهُمَّ امْدُدْ لِي فِي عُمْرِي وَأَوْسِعْ عَلَيَّ مِنْ رِزْقِي وَأَنْشُرْ

عَلَيَّ مِنْ رَحْمَتِكَ وَإِنْ كُنْتُ عِنْدَكَ فِي أُمَّ الْكِتَابِ شَقِيًّا
فَأَجْعَلْنِي سَعِيدًا فَإِنَّكَ تَمَحُو مَا تَشَاءُ وَتُنْثِبُ وَعِنْدَكَ أُمَّ
الْكِتَابِ.

“O Allah! O the turner of the hearts and sight! Affirm on my heart Your religion and do not let my soul deviate after you have guided me. Grant me mercy from Yourself, for you are the Grantor. Save me by Your mercy from the Fire. O Allah! Prolong my life, increase my sustenance, stretch Your blessings over me, and if I were wretched in the Mother-Book—that is with you—then make me felicitous, for You certainly erase what You will and record (what You will), and with You is the Mother-Book.”¹²

Many similar sayings can be found in supplications.¹³ These divinely-inspired supplications show that Allah has already written the felicity and wretchedness for individuals in the Mother-Book (*Umm al-Kitab*), but He may later change what is in this record.

Despite that the Bakri scholars strongly refute any possibility of change in one’s destiny because they believe Allah’s will is eternal, truth can be found in some traditions that they missed to screen from their own “authentic” books that run counter to their belief. For instance:

حدثنا مسدد: حدثنا سفیان، عن سمي، عن أبي صالح،
عن أبي هريرة، عن النبي صلى الله عليه وسلم قال:

تعوذوا بالله من جهد البلاء، ودرك الشقاء، وسوء
القضاء، وشماتة الأعداء

Abu Huraira narrated: The Prophet said, “Seek refuge in Allah from the difficulties of severe calamities, *from having an evil end and a bad fate* and from the malicious joy of your enemies.”¹⁴

If one’s destiny is unchangeable, then praying to Allah and seeking refuge in Him from a bad end is futile. Moreover, the Bakri’s reported from the Commander of Faithful, Imam Ali (*PBUH*) the following Hadith:

عن علي أنه سئل رسول الله صلى الله عليه وسلم عن
قول الله تعالى: يمحو الله ما يشاء ويثبت وعنده أم
الكتاب فقال له: لأسرنك بها، فتبشر بها أمتي من
بعدي، الصدقة على وجهها، وبر الوالدين واصطناع
المعروف يحول الشقاء سعادة ويزيد في العمر.

Ali (*PBUH*) said, “I asked the Messenger of Allah (*PBUH&HF*) about the saying of Allah, the Glorious, ‘Allah erases what He wills and establishes (what He wills), and with Him is the Mother-Book.’ (13:39)” He (*PBUH&HF*) replied, “I shall reveal to you its mystery so that you give this glad tiding to my nation after me. Certainly, charity for the sake of Allah, kindness to parents, and making good efforts, turns wretchedness into felicity and increases one’s lifespan.”¹⁵

5 Conclusion

In this article, we discussed that the written fate is related to the foreknowledge of Allah about our would-be choices of beliefs and actions towards the end of our life given the future situations that were intended by Him. However, neither the written fate nor the decreed situation is a cause for our choice of actions. Moreover, if we turn to Allah, He may decide to change our future without compelling us to the right path. He does so by providing His assistance and His light when we make a decision, by lightening our bosoms to endure the hardship more easily, and by making the right path feel easier for us. If Allah gives us new opportunities and provides His assistance to us, He has acted according to His grace and has decided to overlook our past ugly deeds. On the other hand, if He does not assist us due to our previous bad deeds, He has only acted according to His justice. The extent of His assistance is according to Allah's choice and its amount may involve future *Badaa*. Hence, the issue is not concluded by Allah, and a written destiny is only a currently decided destiny.

¹ See the commentary of Ahl al-Bayt (*PBUT*) under this segment in: *Tafsir*, Ali Ibn Ibrahim al-Qummi, vol. 2, p. 426; *Tafsir*, Furat al-Kufi, p. 567, Hadith 727; *Bihar al-Anwar*, vol. 24, p. 46, Hadith 18; vol. 8, p. 313, Hadith 87.

² *al-Kafi*, vol. 1, p. 154, Hadith 3; *al-Tawhid*, p. 357, Hadith 4 (where in the last sentence, instead of "Allah has written" the phrase "Allah knew" has been used).

³ *Bihar al-Anwar*, vol. 68, p. 384, Hadith 3, cited from *Ma'ani al-Akhbar*.

⁴ *Bihar al-Anwar*, vol. 5, p. 157, Hadith 10, cited from *al-Tawhid*.

⁵ *Sahih*, Muslim, vol. 4, Book 33, Hadith 6423, 6426, & 6428; *Sahih*, al-Bukhari, Volume 8, Book 77, Number 597.

⁶ *al-Kafi*, vol. 2, pp 12-13, Hadith 4.

⁷ *Bihar al-Anwar*, vol. 5, p. 19, Hadith 29, cited from *al-Ihtijaj*.

⁸ *al-Amali*, al-Saduq, p. 298, Hadith 12; *Bihar al-Anwar*, vol. 8, p. 22, Hadith 15.

⁹ *Sahih*, al-Tirmidhi, vol. 5, The Virtues of the Messenger of Allah (*PBUH&HF*), section 92; *Musnad*, Ahmad al-Hanbal, vol. 1, under Musnad Ali Ibn Abi Talib (*PBUH*); Mu'jam al-Kabir, al-Tabarani, chapter of "Ha", section of the reports on Hasan Ibn Ali (*PBUH*).

¹⁰ It refers to a world previous to this world where human beings appeared in the form of small (spiritual) entities (*al-Dhar*) and Allah took the covenant (*al-Mithaq*) from them about His Lordship, the messengership of Muhammad (*PBUH&HF*), and the Walaya of the Leader of the Faithful, Ali (*PBUH*). Some testified them

willingly, while the rest testified them unwillingly. Those who did not voluntarily submit to Allah in that world, they were given a second opportunity in this world so that if they were to choose to turn to Him Allah would make *Badaa* in their destiny.

¹¹ *al-Tawhid*, p. 358, Hadith 6; *Bihar al-Anwar*, vol. 5, p. 158, Hadith 12.

¹² *Mafatih al-Jinan*, under the supplications at the time of sunrise and sunset, p. 23; *Bihar al-Anwar*, vol. 83, p. 268, Hadith 38.

¹³ See, for instance, *Bihar al-Anwar*, vol. 83, pp 71-72, p. 147; vol. 94, p. 374; vol. 95, p. 42, p. 162.

¹⁴ *Sahih*, al-Bukhari, Volume 8, Book 77, Hadith 613; *Sahih*, Muslim, vol. 4, Chapter on seeking refuge from bad fate; *Sunan*, al-Nisa'i, vol. 8, Book of seeking refuge, Chapter on seeking refuge from bad fate.

¹⁵ *Kanz al-Ummal*, vol. 2, Chapter of al-Ra'd, Hadith 4444; *Jami' al-Saghir*, al-Suyuti, vol. 4, Chapter "A-S", Hadith 5146.

THE LOST TRUTH

Husayn Dargahi

Islamic author and researcher

Translated by: Husein Akhond-Ali

Edited by: Ali Mansouri

The Children of Adam have many things in common. By understanding what these commonalities between all humans are, we can derive important conclusions that can be of great benefit to all people. Conclusions that will solve many of our everyday concerns and answer the deepest questions in our minds.

First: Deep Unanswered Questions

What is the meaning of life?

Where have we come from?

Why is there all this fuss?

Why?

What comes next?

What role do I have in all of this?

Where am I going?

Why there?

What is the meaning of life?

If there is nothing ahead, then why is there all this fuss?

What am I looking for?

Sometimes, spending time feels enjoyable.

Memories pass, a new year comes, and another goes by,

But why?

What will it all lead to?

What do we see in the future?

What are we awaiting?

All people are waiting for some ambiguous, vague, hard to grasp thing.

It bothers us and burns away in the back of our mind.

So what are we waiting for?

If nothing is going to happen, then what is this feeling?

It's not a figment of our imaginations. Nor is it a futile effort to create meaning. There is something real behind this feeling.

Who am I?

What is the meaning of "I"?

What is the essence of "me"?

What happens to "me" when I sleep or am unconscious?

It feels like "I" means being aware of something in an empty and confusing space.

One can neither understand nor stand aside indifferently.

We have everything we want, but still we do not feel satisfied of life.

Something is missing.

What is it?

More wealth?

A better house?

Car?

But even with those, there is still something missing!

Why am I not satisfied with myself?

What must I do to become satisfied with myself?

How should I live?

What must I do?

I've done everything possible.

What else is there left to do?

Where is the problem?

Why do I have a sad feeling every afternoon?

What's with the depressing sunsets?

Friday afternoons,

What is that sad, lonesome, depressing feeling that crushes my heart?

If my heart had a mouth,

It would shout with all its might,

It would cry from the depths of its soul,

“What are these depressing moods?
Where do they come from?”

There is no longer any joy in things that used to bring me pleasure,

Nothing makes me feel good,

Nothing brings me happiness,

But why?!!!

What are we all striving for?

Serenity?

Peace?

Welfare?

A moment of relief?

How can I attain all these?

What must I do to reach such a state?

Having found no response for these questions,

You feel exhausted, depressed, and don't know what to do.

But sometimes,

When alone, or while praying, or while listening to a song...

You silently sob and tears trickle down
your face,

Because you haven't found what you
were looking for,

And then, after you cry for some time,
you attain an inner peace.

*And then, the feeling of sadness comes
back and starts all over again.*

*These questions have real answers.
Many religions and philosophies have
attempted to answer them. Some
answers are similar, but others are*

*different, and even contradictory. The
correct responses should be those that
are acceptable by the heart.*

*Not responses that are purely born out
of shallow thinking and vain
imagination.*

*These responses have to be something
that every person can feel and
experience. As the saying goes: "the
proof is in the pudding."*

*Humans seek a utopia in this life, where
they can live in peace, prosperity,
welfare, and safety.*

Second: The Characteristics of Contentment

Felicity and bliss have characteristics by
which they are recognized:

Complete serenity of the heart,

Appeasement of the soul,

And a feeling of lasting happiness.

*The heart becomes serene when it is
filed with the love of the One Who
Possess Divine Guardianship.*

*The soul is appeased when it is
saturated by that Purified and Blessed
Being's affection.*

And the feeling of complete happiness
occurs when one drinks from the sacred
cup of his wisdom.

*In this manner humanity can obtain
happiness and bliss,*

*If they immerse themselves in his love,
And purify themselves from the evil
deeds.*

*In human tradition,
Religious matters are abstract concepts.*

*While in Divine Tradition,
Religious matters are real and tangible.*

In Divine Tradition,

The root and source of all goodness,
perfection, and beauty,

Is the sacred being of His Holiness, the
Mahdi, the Beloved Guardian of God.

*Thus, to fulfill our spiritual and
material desires, we must recognize and
love him.*

He is the pivot of God's religion, the
executor of its laws, and the
manifestation of its most holy book.

Third: A Drop from His Ocean

*The reality of the world,
Life and death,
Are all actual concepts,
Not abstract meanings created by the
mind.*

If we are to recognize him,
We must recognize his actual being,

Not an abstract understanding that we
have created of him in our mind.

Knowledge is obtained through
learning,

And finding is the result of searching.

But... where is he?

How can I find him?

*We can feel his presence everywhere in
this material world.*

He is humanity's lost truth,
And its missing source of peace.

He is the hero of all the poems,
The undistorted reality of all Holy
Books.

He is the MAHDI!

He was never lost,
He was always with us,
But we were unaware of his presence.

*He is the breath of life,
Apple of the eyes,
And the invisible love we feel in our
hearts.*

He is the daystar of dawn,
The shining sun,
The blazing sunlight,
The illuminating moon,
The raining cloud,

The spread land,
And the limitless sky.
He is a quench for our thirst,
A light in darkness,
And the beauty of flowers.

*He who understands this,
No longer views life as the Labors of
Hercules,*

The Tragedy of Hamlet,

The Odyssey of Homer,

*Or a continuous hardship... lost
hopes... and a meaningless existence...*

The Mahdi was never lost,

*He has always been present and with
us,*

But we were unaware of his presence.

Looking forward to his arrival,
Waiting and waiting and waiting...
And even if we can't see him,
We know that salvation is feeling his
presence,

For recognizing him by the eye of the heart,

Is superior to seeing him through the eye of the head.

Fourth: Recognizing His Fragrance

The secret of existence,

Lies in the fact that,

The reality of existence,

Is LOVE.

To become good,

And better,

Big and bigger,

Inhale his fragrance into yourself.

And mix all your being with his,

And all your essence.

By immersing yourself in his love,

And submerging yourself in his perfume,

And filling yourself with his being,

You will reach an inner peace,

And an all-encompassing serenity,

And will attain a purified heart.

And when you feel his presence,

You will be ashamed of performing inappropriate deeds,

Or even thinking about them.

Speak with him,

At least twice a day,

Once in the morning and once at night.

Now that you have found your lost jewel,

You should be very grateful to God.

Be careful that you do not become consumed in pride,

For what you have found after all this time,

Can easily be lost.

*And be careful that you do not disobey
him,*

*Or commit what you know displeases
him.*

Fifth: Knowing Him

He is willing to accept you,
If you are willing to devote your entire
being.
In fact you should sacrifice yourself and
all you have for his sake.
This will result in mutual love and
affection.

*Repeat this again and again and again
The more you give from yourself
The more you will feel his presence.*

You have finally found the ingredients
of salvation:
Tranquility, security, serenity, and
peace.

And now being good is no longer your
concern,
For you are already good,
And feel its sweetness and pleasure.

*Yet you must always be watchful,
For the jewel that you have attained ...
Might fall out of your grasp like a
slippery fish.*

He has no bounds,
And your affection for him has no end.

*To show your gratitude for this grace,
Then every morning,
Say as much as you please:*

“Oh Allah, Send your blessings upon
the Mahdi, the One who will rise with
Your Cause.”

Then, turn towards the Mahdi,
And from the depths of your heart,

Ask him whatever you wish for.
Speak with him about your worries,
Your hardships,
His hardships...

Sixth: Being With Him

*The sign that you have surrendered
your all unto him,*

*Is the feeling that you find within
yourself,*

*That he has complete authority over
you.*

Now that you have reached this stage,
It is now time to perform good acts on
his behalf:
Giving to charity,
Helping the needy,
Reading the Quran,
Going to the Mosque,

And so on ...

The more you put this in practice,
The more you will feel his presence,
The more you will feel his love,
The more you will yearn for him.

And then,

You will feel,

*That a heavy weight has been lifted off
your shoulders,*

*And you have become free from all
restraints.*

Seventh: Epilogue

The spiritual and emotional result of finding him, being with him, being immersed in him...

Is a feeling of gratefulness and shame at the same time...

Grateful...

Grateful that you have been bestowed with the greatest blessing,

A blessing that is the source of all other blessings.

Ashamed...

Ashamed of your life and actions before you found him,

And yet still, from your actions now that you have found him.

Use these two feelings to your advantage,

And become closer and closer to the Mahdi.

The more that you feel ashamed and grateful,

The more humble you become.

The more you put aside your pride,

The more free space you will create within yourself,

For the presence of that "Lost Truth".

Justice of God

Husayn Fakhari

Islamic Researcher

Abstract: *One of the negligence of modern time which brings quite a few number of problems and misfortunes for human being is negligence regarding fundamental beliefs. For Islam we regard five basic cornerstones which all other believes should be built on them. If they shake, whatever builds on it will be shaky. The first pillar and cornerstone is belief in the Unity of God. The second one which is highly important, as it can shape our behavior and understanding of the world is belief in the justice of God. In the present article, some basic aspects of this subject have been dealt with.*

Keywords: *Divine justice, Bada, Qada and Qadar, science of Eternity, Evils, Development process and decree of God, Destiny*

Divine justice

In the midst of all divine attributes, why is "justice" the most important one and is included in the principles of belief? Is not this attribute of God (Justice) similar to other attributes of Him like Able, supplier, Healer, Reviver, Death-Giver, etc. ?

I said, No, the attribute of justice for God is not like any other attributes. If anyone believes in all attributes for God, but he does not accept His justice, he seems to have denied God! Because accepting oppression for God disqualifies Him for being God. You cannot trust and adhere to someone who lacks justice, how can one believe in God who was not just in creation? That is why, in the words of the infallibles, two basic principles of religion are expressed to be monotheism and justice. The attribute of justice is the most fundamental divine attribute of God ...

He said: What is the exact definition of this attribute of justice for God? I said: The traditions have defined the divine justice as follows: Do not attribute to Allah anything that you are blamed for having it (for example, Allah blamed you if you oppress someone, or do not repay someone's rights and do not be just in punishing perpetrators or procrastinate their punishment..., "Justice" is not to give such attributes to

God. Therefore, the attributes that you are accused of having them, such as injustice and inequality should not be given to God and should know Him Just.

He thought for seconds and said, Who, in the Islamic community, gives the attributes of oppression to God? I answered, "Those who attribute human acts to God and know men to be forced to act as they act, and naturally all their evil actions are considered to be from their Creator who is God. They have the worst belief in God, because as they believe in Jabr, they trace evils back to God. And they naturally know Yezid, Shamir, Danishi, Hitler and Saddam and ISIS forced to act as they acted. Believing in Jabr is the most despicable beliefs, because in this case, Allah is being exposed to all the ugly attributes that He himself prohibits us from and in case of committing them, He blames and reproached us...

He said: Apparently, in this world, the full opportunity of fulfilling divine justice is not possible and many wrongdoers do not be punished here! I said: Yes, for this very reason, another principle of belief, that is, believing in the Hereafter, is born in the heart of justice, and it is from the spring of justice that resurrection becomes necessary. As God's justice does not fully fulfilled in this world, the court of

resurrection day will be held on; therefore, everyone will be given reward for even the smallest good deeds of him and also be given the punishment for his smallest evil deed.

He said: "I have heard that at the end of the world, the owner of Al-Zaman (AS) who is Imam Mahdi, is going to manifest a representation of justice." I said: "This is the promise of Allah that will be achieved by His proof, and the rule of justice will be established, then by spreading divine power by him, the revenge of the oppressed ones will be taken from wrongdoers, and the earth will be filled with justice as it is filled with oppression.

Freewill

The story of Jabr and freewill is as old as the history of creation of humankind. The first person who spoke of Jabr and attributed his voluntary act to God was Satan who, when arrogance overcame him, caused him to disobey God's command, and eventually was driven out and hated, attributed his failure to God and said, "ربّ بما أغويتني" (That is, God, you made me go astray)! And then this thought of Jabr was penetrated by his temptations to the hearts of some human beings and made them mislead to believe in Jabr by this excuse that the main Power in the world is God and we are only the puppets at his hands and we

are forced to do what we do. But the divine messengers confronted this wrong thought; they reminded human beings, through their Fitrah, of being free and accountable for their work, as their Fitrah testified to this matter.

Indeed, why such a clear subject is misused by Satan to mislead human beings? Isn't it because to shift responsibility of his disobedience to other ones and excuse himself? Anyone by referring to himself can realize he does what he does. Did you hear the story of a thief who broke into a garden and started eating fruit? The owner of the garden told him don't you feel ashamed?

He said, "this is the work of God, and we have no choice: God's servant eats from God's garden, with the will of God, why are you stingy?" the owner of the garden took a piece of wood and beat him. The thief complained, "Why are you beating me?" He said: "Work is the work of God: a servant of God, by a stick given by God is beating body of a servant of God. the work is of God, and we have no choice." The thief understood that his false excuse looked ridiculous, he repented and rescued himself ...

Rewards and punishment are meaningful when there is free will. No wise person punishes or rewards anyone who is

forced to do something. Resurrection is for humans to see their rewards or punishments. If no free will exists, the justice of God will be a subject of doubt. Therefore, the prerequisite to the justice of God is the reward and punishment of human beings who have freedom. Free will, justice and resurrection are the three rational codes of the system of creation. Determinists have heard nothing of religion and Fitrah. The conscience of human beings testify to the fact that in case of making a mistake, a person should seek apology, and not to make excuses and shift the blames to others to exonerate himself. Distortion from conscience and Fitrah will push us towards Jabr.

It is clear that all our words are true when we talk about voluntary actions of human beings that give rise to rewards and punishment; otherwise, human beings also have non-optional actions that are not punished or rewarded. For example, if a person is forced to drink wine, this forced action would not cause a punishment. A person who voluntarily select piety and right path is as great a person as a soldier who fought in the battle of Badr besides the Prophet (pbuh). If he were forced to chose right path, there will not be given such a reward and giving reward to him was wrong and meaningless.

Bada

Of the signs of you having free will is that you can change your own made-decisions, even at the very last moment, and make a new decision. Freedom in changing programs and plans, making a new decision and substituting a new option instead of the previous option are signs of the existence of free will in a person. This feature that comes from complete free will is referred to as "Bada." For example, you decide to travel and are ready to move. At the last minute, even at the foot of the airplane, you may leave the trip, for whatever reasons you know and change the program with another.

In the new psychological foundation, belief in change is the best vital asset to overcome challenges and diseases and hardship. It's a departure point to grow the soul and for spiritual development and growth. It is strange that some wrong-belief people regard this right for themselves, but they say God can not have the choice to make new choices, and whatever determined by Him in the day of creation will go unchanged and is not able to change. Surprisingly for human beings, they accept making a decision by people and not by God, no!

Denial of Bada (in the sense of the ability to create and make new decisions) undermines some of the

foundations of belief, such as prayer, because if God is not able to change, a request for a change is vain. God, in the Holy Qur'an, attributes this false belief to Judaism whom are cursed for this dirty thought of thinking God's hands are tied and He is unable to make changes. Quran says, "no, God's Hand is not tied.

قالت اليهود يد الله مغلولة غُلَّتْ أَيْدِيهِمْ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقْ كَيْفَ يَشَاءُ

And in another place, God says that He will destroy whatever He wants, and proves (and creates) what He wants.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يَثْبُتْ

Many of the examples of Bada are mentioned in the Qur'an, such as the story of Yunus, who was supposed to be inside the fish's abdomen until the day of resurrection, but with his prayers his destiny changed and he was saved

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَّيْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

and like the prayer of Prophet Zakariya in his elderly when he prayed to have a baby and he was given, as well as many other examples ...

As it was seen, when a servant believes in Bada, and believes that God can change his destiny, he will take the path of prayer and worship, servitude and supplication, and even if in a state of

injustice and hardship, he will not lose his hope. He knocks the door and wants God to help him to get to the height of happiness. Due to this traditions the importance of believing in Bada has been frequently mentioned, saying worshipping God will not be fulfilled unless by believing in Bada.

One of the things about Bada which has been mentioned in our traditions is the time of the reappearance of the Imam Mahdi (a.s.). That is, God's Hand is open to make it sooner or later, and one of the main factors to hasten the time of his reappearance is the prayer of the people, (فَأَكثِرُوا الدَّعَاءَ بِتَعْجِيلِ الْفَرَجِ) as in the case of the Bani-Israel, the prayer of people made the appearance of Moses one hundred and seventy years sooner. Another point is the signs before imam's reappearance that are all subject of Bada and Allah can make the reappearance happened in a day.

قضاء و قدر Qada and Qadar

Whether you decide to go to your university or work place, you should map it, it includes the time, the vehicle, the appropriate cover, the duration of the presence there, the program there, etc. The name of this mapping is Qadar. After this planning, you set off. The name of this decree to set off is Qada. Naturally, Qadar should come before Qada. Because first you have to

determine the size and characteristics of the work, then decide to start and do it. Then, each voluntary action of you should pass through the ally of Qada and Qadar. And you in the realm of in your freewill own Qada and Qadar.

To do your voluntary work, first, you should make a map and then should will to do it. The whole world is also the realm of divine Qada and Qadar, that is, in امور تكوينى, it sets Qada and Qadar, but in the domain of voluntary acts of human beings, they are give Qada and Qadar to make their choice which is a real choice not a superficial one. Of course, this does not mean God is unable to prevent them from what they are performing but it means God wills to give freedom of choice to human beings, and considering actions which lead to reward or punishment, God does not want human beings be forced while He can force...

Divine Qada and Qadar in امور تكوينى, such as when and where and in which family with what level a person is born are not determiners of reward or punishment of a person, and the value of human beings depends on their actions and choices (إن اكرمكم عند الله اققىكم). The Merciful God has created all human beings for growth and excellence, and if He has planned different destinies in creation for them, it is all wise and to their benefit and there is no place for

complaint. Of course, God, by opening the door of prayer towards people, let the way open to change their destiny for better. On the other hand, the world has its own system in a way that if people move in the correct direction and do more and make more use of reason and knowledge, they can achieve more ...

the interesting point is sometimes voluntary work of human beings can also affect امور تكوينى of the world, as it is stated in the Holy Qur'an:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ

And in the opposite, if people avoid remembrance of Allah, their life will be with difficulty.

و من اعرض عن ذكرى فإن له معيشة ضنكا

Therefore, both Allah and ours have Qada and Qadar, and these two do not contradict each other and are due to free will. If we move along the path of guidance of the divine caliphs of God, Divine blessings can be changed as it is said,

Ask God to hasten reappearance of imam Mahdi a lot as your ... is in it.

That is, you can change your fate and destiny by pray, and God will respond and make a decree to make it happen. some tools such as visiting relatives, giving charity, be nice to parents, and

other actions are mentioned in Shariah which can change the lifetime, health and good fortune.

Destiny

The fate of each person (the pre-determined incidents during life of each person) has been named destiny. The reason for this naming can be traced back to this belief that each person's fate has been pre-determined before his birth and in the day of Azal, and it was there where a person was determined to be fortunate or misfortunate; then when he would come to the world, inevitably, he would be the subject of that made-decision and is unable to make a change in it; No, this is not the case, and in his answer, we should say: people will be fortunate or unfortunate, Shiqi or Sa'id, in the course of their arbitrary actions, and it is not true that his fate is unchangeably determined in Azal day and before his birth. This is contrary to divine Justice. It is incompatible with the belief in monotheism. Does the Merciful and Companionate God has enmity with anyone to set him to be misfortunate from the very time of Azal, then He will give life to him and forces him to follow the same path of affliction and ironically punishes him in the Hereafter? Shame to this untrue thinking!

The root of this pessimism in God lies in the false belief of Jabr, which we said it came from the devils, who, when disobeyed God willingly and was dismissed and driven away, attributed his mistake to God and shifted blame of his wrongdoing to God! The fate of humans depends on their own voluntary acts. If you have been "Hur" the general commander of the Yazid troops and have chosen cruelty, or you have been "Zuhayr" who joined ill-intentioned people, but even in the last days of your life,, you can make a good choice willingly; then you become so blissful that till the end of the world, all good people in all time will envy them and say to them: may our parents be sacrificed for you... It can be said that the distance between misfortune and fortune, good destiny or bad destiny, heaven or hell, to be loved by God or not is a voluntary decision!

If the complaint is about some developmental affairs *امور تكوينية* such as race and color, or the beauty and ugliness, poverty and richness, and ..., it should be said they are not the criteria of superiority or receiving rewards or punishment, and the value of human beings only depends on faith and piety. All of these evolutionary differences are wise, whether we understand or do not understand it; these differences are sometimes due to the behavior and actions of humans or even their

predecessors and their contemporaries, and sometimes due to the divine wisdom which are in the entire course of his life to his goodness.

Therefore, fear of fate, as well as belief in Jabr and referring divine decisions to some vain reasons and complaining of what God pre-determined does not lead us to anywhere, but human beings are subject to their own actions (كل نفس بما (كسبت رهينه and his choice in the light of his discretion can make him a winner or a loser. If you willingly put yourself in the path of guidance of califatullah and join him, by your efforts and califatullah's pray, the best destinies await you ...

Development process and decree of God

Someone said, "They say that we have two worlds: the world of development and the world of law. Would you please explain what the meaning of these two worlds is?" I said: the meaning of the world of development includes issues that return to Almighty God to run, such as the whole creation, creation of heaven, the earth and the sea, the creatures and plants, and the descent of rain and the creation of blessings name the few. and the purpose of the world of تشریح is the domain of human actions in which do's and don'ts are outlined by

God, these outlines are Sharia (laws) set by God and explained by his apostles.

Therefore, the universe of the تكوين is the domain of God and the world of تشریح is the domain of human activity. People, due to their free will, are different from all other signs of تكوين. The earth, planets, animals and plants are all forced to move on the same order and circle that they are placed on, but humans for the sake of their freewill are free to choose, and therefore for their arbitrary actions, in the world of تشریح, should be held accountable whether or not they follow the laws? Have been obedient or disobedient? Have been a righteous person or not? ...

He said: Are these two worlds completely separated and do not affect each other? I said: Yes, and the interesting point is this! He asked, "how?" I said: God, Who is the Creator of the world of تكوين has said that if people act well in the world of law تشریح, I will also make changes in their favor in the world of تكوين, for example, I will increase the abundance of blessings and descents of blessings from heaven and earth (وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم) (بِرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ); in the opposite, if they are rebellious, they will be given a hard livelihood, and in some cases, they will receive a heinous and terrible punishment as people of Noah, A'ad, and Thamud received. In the traditions,

these direct interactions of the world of **تكون** and **تشریح** have been mentioned, as for example drought is considered to be as a result of the unjust verdicts of judges ... therefore, the actions of people can affect the world of **تكون**.

He said: Could you count the many afflictions the people had to struggle with after the demise of the Prophet (PBUH) as a result of their disobedience of his commands about his successors and forgetting Qur'an and Ahlul-bayt (as)? I said: Certainly, this is so. If they had accepted the authority of Imam Ali (as), they would not be surrounded by the oppressions of Bani Umayyah and Bani Abbas. If they did not leave the imams alone, they themselves were not caught up with the mischievous ones like Motavakkil and others...

He said: Is it based on this rule that we are promised to enjoy the abundance of blessings and the descendant of super-heavenly and earthly blessings at the time of rulership of the Imam of the Age, imam Zaman? I said, "Definitely! Because at that time all people will be on the right path of servitude (**يعبدونني لا يشركون بي شيئاً**) and follow infallible imam, then the world will be such a paradise for them that has never be seen in history. Hearts faithful, people kind to each other, blessings abundant, thoughts fruitful, poverty and ignorance away, and the torch of hope burning. **تكون** and

تشریح besides each other will be united, having one voice and going on one direction, and the world will be like a garden from this unity ...

Appropriateness of crime to punishment

One of the most beautiful analyzes concerning the subject of justice for me was when I learned that the actions of humans have great effects on today's or future worlds, and that the divine justice necessities rewards or punishment to be appropriate to the actions.

For example, if someone poisons the water drinking water of a city, causing disease or death of people, should his punishment be some months in jail or fines? What is the penalty for sentencing those who die or have had a mental illness or livelihood or deprivation due to his or her actions? Are human beings capable of treating the various effects of their actions during the present and future?

If a person chooses the path of distraction and disbelief and causes other people to have a disadvantage, and the generations who are deprived of guidance from this infidel to the resurrection, and the crimes that result from this deprivation of guidance, occur in the system of courts Is human capability, criminology, and punishment appropriate? Is the appropriate

punishment in this world possible for such crimes? Those who do not complain and oppose the punishment of perpetrators in Hell, do not they think that the effects of a sin and a crime may have inflicted enormous damage if the claimants can identify the perpetrator. Forever, he is a shit and they will demand his punishment, and he must, even for a crime, be extremely responsible to the claimants, be it to his other offenses ...

Another important point is the person who is charged with the crime. If someone commits a crime against the best of creatures who is Prophet, ie, the Prophet Muhammad (PBUH), or poisoning them and martyred them, and deprives a great nation of the blessings of their existence, The Koran will even kill the ordinary man in the killing of all human beings (I will kill the soul of the faction of the killing of Alnas), but how will it be the crime of a person who has a world of existence Is Ashraf depriving creatures or imams and guiding people of the people?

We are asking that if anyone has committed a crime against the great creator and the devout deity, he will disobey his command and have done his sin; for the mercy of the blessings and the grace of God and the beneficent God and the bestowal of all blessings ... What would this guilty be, would the

punishment be commensurate with this crime? Would his minimum punishment not be distorted by the mercy of this great creator and he would not be punished? It is added to this punishment, the works of which this courage affects the family and other human beings It has also been added that the works that he committed on his developmental affairs have caused deprivations to others. Here too, I mentioned the fine point that If our attitudes lead to the prolongation of the absence of the Imam of the Day of Atonement and the delay in their adventures, how much will we be blamed on the right of the people who have been suffering and deprived with this delay? Forgive us as a merciful God and with mercy. We act not justice ...

Evils

You say that God is the creator of all good, so who is the Creator of evils? Does God create evils? Answering this problem, for centuries, has obsessed minds of experts: we, unlike the dualists, do not have two gods (good God and the god of evils: Ahura and Ahreman) then to whom do we attribute evils? Some people, instead of finding answer, have erased the question and said that we have no evils at all so as to pursue their creator; because the evils mean absence of goodness and absence of something does not need a doer!

But the truth is that we are faced with diseases, drought, poverty, war, pain, disasters, tsunami, and disasters; we find them evils and against our will; we can not deny them. Then, what are these evils and is the creation of evils compatible with God's Justice? That is, God has created evils and thrown them into our lives to cause distress and disturbance?

The clear answer is: First, Allah does not originate and runs any evils, but evils have been made as a necessity for punishment, and this is the very justice. God creates hell when it is necessary to punish the sinful ones. The creation of some of the tribulations and sufferings is due to this principle. It is necessary and in accordance with justice, and their creation is not prior to blessings but in return for disobedience.

Second, we regard some things as evil, while they are necessary for human perfection, and in fact they are good, not evil. For example, sufferings, pains and disasters are essential to carve a nice statue out of unshaped stone of human being; these are necessary in drawing attentions of human beings to God, to open the door of prayer and to connect him with the Creator. Therefore, illnesses, poverty, and some of the disasters and harassment of the opponents and obstacles on the way and even the existence of Satan when open

the door of emancipation and refuge to God are not evils any more. In fact they are good for the development of man, and we should not count them as evil and think God owes something to us!

The most important thing concerning evils is that a great deal of the evils are the result of our own actions; in fact we make them. Who are making weapons and are preparing chemicals and atomic weapons, and then wage wars in each corner of this world to sell their weapons? They kill thousands of innocents for the sake of money and do not feel ashamed of their evil actions.

Who rob the rights of others through the plunder of others' property, causes poverty, and starvation? A who disturb health and comfort of people by destruction of environment? Who are real evil maker who attribute their actions to God? God can stop them but it requires His creatures being deprived of their freewill power, which is a violation of why humans are created. Humans should have the power to choose, then differences among them will be revealed ... Hoping for a day when humans are wise enough to be good-maker not evil-maker. We have given this glad tiding that in the rulership of imam Mahdi (p.b.u.h.), humans will reach such a basis of knowledge and faith and resolution...

Science of eternity

One of the other claims of believers in Jabr is the علم ازلی science of God. They say that in the علم ازلی science of God, destiny of each person, good or bad, is written and when they come to this world, that pre-determined plan will be realized exactly.

If that fate does not emerge, God's knowledge will go under question. In fact, it turns out that His knowledge was not true and He was ignorant.

Therefore, what is determined by علم ازلی will be fulfilled exactly, and it will not be violated. It is also clear why this opinion is not correct, because knowledge of God encompasses all events of the world including actions of human being; He never forces them to carry out an action. A person realizes by his conscience that the act is his act, and nobody's knowledge requires him to do so. Such as a teacher who, for his experiences, declares a student will not pass final test, but this former knowledge of the teacher never forces a student to fail ...

In other words, it is again pre-determined by God that we enjoy the right to have freewill. That is, it is recorded in this knowledge that we will do that work freely in what time and where. How will this record compel us or force us ?! The fact that we do

something arbitrarily and not compulsorily does not have a cause and effect relationship with knowledge of God to force us for this relationship we do something. Linking our actions with the knowledge of God is irrational and contrary to conscience.

We have examples in the same world that for the approximation of the mind that someone's previous knowledge is not obligatory to do anything else, the predicates and clarity of this sample are some of the clearest possible ways and predictions for the future. In some cases, it comes to fruition. Are their predictions compelling of those who are foretold? Another example is the scholars of the science of Jefr. A scientist who, with certain numerical mechanisms, announces an event in the future that will occur and, of course, also materialize. Does the science of this world of Jefar make it compulsory for individuals to carry out their deterministic work Will it be? You acknowledge that this is not the case, and their knowledge and ideas do not relate to the voluntary act of individuals.

Falling with conscience and reason leads to such misconceptions of human arbitrary action. Once we find that we are one of two choices, one freely chooses and chooses one, how it stems from its eternal destiny Or to attribute the science of eternity to the right or

other factors ?! If in the science of eternity it has come true that you, with your freedom, are boundaries and servants of the Mahdism valley, are your consciences He says you are forced to do this and do not have the right to do so?!

Success and Failure

One of the beautiful effects of God's mercy and kindness is to grant us success **توفيق** in doing good and benevolent things. We freely and voluntarily carry out a good deed, but He is the One Who has the means and paves the way for us to do good. Indeed, He in an indirect way helps us to accomplish those tasks. This Godly thing is named **(توفيق)**, and comes only from God. This help and assistance and cooperation is one of the effects of servitude and being a servant of God, which will be given to gracious servants.

توفيق is the inspiration which provokes us to do good deeds and is helping to accomplish that, and we pray and ask Allah Almighty: o' God! help us to do what you like and what pleases you. This is similar to when you are giving your child an opportunity to do good and it is because you really like him, and as much as you can, you prepare him for it. In this way, you have shown your kindness to him while you have not force him to do it. In fact, he will be able

to do it at his own discretion, but with the help of you. Divine **توفيق** is one of the hallmarks of His glory and Mercy to the servants. According to Imam Ali (AS), all good works are done by the opportunity God prepares for us, and there is no good or bad work that we do but there is no sign of divine Tufiq in it.

The opposite is true for leaving alone (**Khuzlan** خذلان). This word means abandoning a person with no help and assistance. and applies to someone who has been deprived of God's help for some unacceptable behavior, and no one is able to help him. Such a person who has been distracted by Satan, in the Day of Resurrection will not receive any help from Satan and will be abandoned by Him (and the Holy Qur'an). In both tufiq and Khuzlan, there is human authority and freedom in choosing, but in tufiq we have assistance, and help of God, but in Khuzlan, there is no help by God, and he is left to himself...

Acts that lead to Khuzlan and not receiving divine help include: attaching to non-God, committing and revealing sin, abandoning the command to the good and forbidding the wrong deeds and breaking the promises and the abandonment of the help of believers when you can and spending lifetime in the search for the wealth of world, and at the top of all of them, the leaving Amir Moominan, Ali alone. As we read

in the prayers of the Holy Prophet (pbuh) on the day of Ghadir, after he introduced his successor, said, o' God! Leave those who leave him ...

Today, if people leave his son who is imam Al-Zaman alone and do not help him, peace be upon him, will be entitled to the same prayer and will be left by God and vice versa, if they help, they will be entitled to the prophet's (pbuh) prayer said in the same Ghadir day, "help whoever helps him." And in this way all tufiq of God will receive the helpers.

The Prophet of Islam, The Most Perfect Role Model For Humanity

Ayatullah Safi Golpaygani

Translated by: Nilofar Ali-Naqi

Abstract: *Human beings have been always looking for the best; a best role model not only to be followed in this life but also a great role model who can guarantee Hereafter. God, the Almighty, who knows human beings well, He Himself chooses a role model for humanity. All Prophets are the great role models set by God and the last Prophet as he is the Prophet of the most perfect religion can be the best role model. Here, the author, who is a famous and honored religious scholar, deals with some aspects of his greatness.*

Key words: *role model, social reforms, society.*

The most complete role model of humanity

The holy existence of Muhammad (pbuh) the Prophet, encompasses all human dignities and the virtues of an unrivaled human being, the explanation of which is not possible in a message and book.

If the epithet of being hero was appropriate for the exalted status of prophets, we could consider the prophet of Islam, as Thomas Carlyle - the famous historian - points out, he is the only successful and unrivaled hero in all grandeur which above all grandeurs, is the grandeur of his mission and invitation.

Among those who have raised throughout history to do social reforms or for radical revolutions throughout history. There hasn't been any mission more exalted and more revolutionary than that of the prophet. The basis of the invitation of the prophet of Islam is the invitation to monotheism summarized in the expression لا اله الا الله، which is no word or expression more valuable,

clearer, and, liberator than this expression.

The expression in which lies all the equalities, fraternities, and denial of all absurd privileges, the expression that according to Gustave le bon, the famous French scientist, In his book entitled Islamic civilization and the west is the crown of honour that is only on the head of Islam, the expression that declares the freedom and rights of humans, the expression that fair scientists are humble in front of it and abrogates racial and tribal privileges.

The truth of the invitation of prophet to justice and goodness is an invitation to justice, goodness and kindness which the Quran states the truth of it is to revive goodness and proper life style.

He is the prophet of goodness. He is the role model of humanity that invites people to friendship, humanity and righteous deeds. He is the one who invites people to the truth and speak the truth, honesty and against the arrogance. Finally, it must be said that he is the prophet of mercy for the world, but

regrettably, this brilliant figure is presented by a number of harsh and ill-fated ignorant people today. In return for this greatness, our duty is also heavy, Muslims should draw attentions of the world to Islam as the Quran states: Islam is religion of peace the benevolent of all the world and the right leader for all people seeking a safe and transparent way, The truth of this religion is explained in the words and statements of the prophet and the infallible imams. The prophet said that if you do not want to be astray, follow the Quran until the day of judgment in its following is the real life of human. For the Islamic and human community, nothing is more informative and instructive than the familiarity with the prophet and his religion. It should be presented as a global science but higher than global science and Muslims and the human community need to know more about this multi aspect deep sirah and researches, discussions of studies on it are of vital importance as it includes and mental life of mankind.

Knowing this sirah is science and not a science but a lot of sciences; all these sciences are taught in this science which interprets the seen and unseen universe. Here we are going to be acquainted with some aspects of his greatness.

Greatness in the fundamental social reforms

There is no one in the history of the leaders of the great reforms and great revolution that could have been able to make such great social, practical, and theological revolutions like what prophet of Islam had done in that short period of time.

Someone said: a man said to the prophet of God :

O Messenger of Allah : we do not know how to thank you. We owe you a lot ; you have saved us from the heavy burden of our ugly habits and the chains entangled us. Then he explained the story of his seven years old daughter who was buried alive by him and said, I would not forget when I wanted to bury my beautiful and sweet daughter alive and to throw the soil on her, She was

taking the skirt of my clothes and begged me. She said: oh father! Why do you treat me like this?

But as much as she pleaded and cried, she could not stop me committing this great crime and I, by my own hands, buried my seven years old daughter. Oh you the Prophe! we owe you a lot, it was you who saved us from ugly habits and non humanistic actions.”

Tolstoy said: ‘There is no doubt that Muhammad is of the greatest men who did great services to the community. It is enough for his glorify that he guided a nation towards the light of truth and he stopped people of blood shedding, burring girls alive and sacrificing humans. A man like him deserves respect and praise.’

The prophet was still alive when the idolatry had been uprooted in the Arabian peninsula, and there remained no sign of idols; then worshipping God, prayer, fasting, Zakat, and other duties and Islamic programs were practiced and the corruption was stopped. Drinking wine which was very common

was abandoned as soon as the verse of forbiddance of wine and no person did not drink wine and even a drop of wine was not found . In the day of declaration of forbiddance of wine, people pour all their wine jugs to the ground. Gambling was stopped, woman and girls were honored and reached the real rights of human beings. Slaves found humanistic respect, were immune from oppression and injustices, and their freedom programs began, transactions and contract were established on the correct foundation. Arrogance and tyranny were disgraced and modesty and humbleness were honored. The laws and regulations for inheritance, marriage divorce, war, peace, will, heba هبة, mortgage, farmstead, recordation of property and etc. were put into practice. Financial rights of orphaned were not violated. Women were not regarded as properties of men any more. Men were not allowed to divorce or remarry women as many times as they wanted. Poor and deprived people of the community were placed besides riche ones; but even because of

their qualifications, they found higher position than rich ones.

The description of the greatness of the prophet in the social basic reforms he made is very long. The history of the reformers and revolutionary men does not show anyone to be successful in all various fields of materialistic, spiritual, social and personal to be as successful as Prophet considering the length of his rulership.

His dignity: not being obsessed by world

In this greatness the prophet of Islam was a role model and he was the best of all pious ones. Of the signs of his piety was this he himself sewed his footwear (nalin) at the time when he was at the zenith of financial wealth and materialistic power. He stitched his clothes himself and he tried to keep away from luxury life style, and if he saw an expensive things at his home, he would say, hide it from my eyes, lest it engages me to the world...

It happened frequently that days but even months passed by but no meal was

cooked at his home; he gave priority to poor ones over himself, Fatemah, Hasan and Husain.

In that time when the poorest people of each society were deprived of any rights and had to live a miserable life, when they were abused and oppressed, the holy Prophet of Islam whose mission and invitation was to help this low caste of society and observing their rights, tried hard for them. In the holy Quran they are emphasized frequently and a plan to set them free is predicted. The holy Prophet tried to be as similar as possible to poor ones in his life style. His food was very simple like theirs and his clothes like their clothes. He did not save up money, and spent them for poor ones.

Other prophets like Jesus were all pious but the difference is for example Jesus did not have any wealth or power but the Prophet of Islam was wealthy since the beginning of his Prophethood, as his wife Khadijah was rich and after that till the day of his demise, he had the control of Arab Peninsula at his hand; but still

he was pious and indifferent to the world. He got used to fasting and hunger and fasted many days.

Greatness and dignity in issuing rules

Among the great policy makers and law makers, the holy Prophet was given a great tufiq by God that no one else could be comparable to his.

Law which are set and issued by complicated and large parliaments are not immune from shortcomings and errors, they are usually in the need of revision, alteration, amendment or nullification. But the laws in 23 years and in various aspects including prayers, fasting, Haj, supplication, trades, economy, agriculture, inheritance, political issues, civil conflicts, punishments, ethics in details like table manner, clothing, sleeping, walking, taking care of patients, health care, etc. could be the best role model and therefore depicts thousands of thousands comprehensive and complete life style for humanity, who can be except the holy Prophet of Islam. Any one who does not believe in this could study

Islamic laws and refer to the results of unbiased non muslim researchers.

The importance of this subject is more apparent when we pay special attention to the cooperation, discussions, studies and researches which have usually undergone before issuance an order or law. Is not this a greatness for a person whom did not have any training in this regard, a person who did not attend any related course, but could set laws which even today after passage of 14 centuries proved to be the most humanistic laws, approved by law makers of the world and by the confession of men of knowledge an answer to problems of people? This greatness is really praiseworthy and reason of a heavenly-given mission.

His justice

(Being fair while treating people)

In this aspect, the holy Prophet of Islam was the unique teacher of equality and fairness. He, in addition to announcing equality of people with each other by the verses of holy Quran, was teaching this to people by his deeds.

When he hold a meeting there was no high or low seat there; no one can guess which one is the prophet. So, no one can claim the holy Prophet was sitting in better or higher place than others or he sat near to wealthy individuals. These words and prestigious maneuver which even today are its fans, but it was not welcomed in the educational school of the Prophet. To be poor or rich, king or beggar were all equal in his eyes.

In the battle of Badr which the number of beasts, horses and camels was less than the number of soldiers, they had to divide the beasts among themselves in a way that each two or three soldiers had to mount on a beat one after the other. This was true about Prophet. He and two others – one of these two was Ali- also was given one beast. When it was Prophet's turn to dismount the beast, Ali and the other person offered him not to dismount. But he did not accept. He got off and said something close to this: neither are you better than I in walking nor do is my need to mercy of God less than yours.

In one of the wars, they wanted to kill a sheep and baked it. Each person was responsible to do something, the holy Prophet said, I gather some wood. They said, we take all responsibilities. (you don't need to work) but he answered, I do not want to have more privileges than you.

He always said,

ليس لعربي على عجمي فضل الا بالتقوى

Or

الناس سواء كاسنان المشط

Here we suffice to these aspects and do not talk about other great attributes of him like perseverance, braveness, honesty, piety, forgiveness, and his miracles. When non-Arab people confessed to his greatness and when a Christian poet composed a poem like this,

انى مسيحي اجل محمدا...

I am a Christian and I praise Mohammad and I know him as the preface of the great book of honor.

The hope is this great message of him could be transferred to people of the world specially the young generation.

The interpretation of caliphate verses from sheikh Saduq point of view

Mojtaba Kalbasi

Abstract:

Sheikh Saduq not only was unique in Fiqh, Hadith and Kalam but also had a praiseworthy personality in the realm of interpretations. This article by scrutinizing the introduction of the book “Kamaluddin” and separation of the topics and the points which he inferred from the Surah Baqarah, aims at clearing the position of sheikh Saduq in the realm of interpretation.

The present article classifies the issues in six general topics which in addition to explanation of Saduq’s p.o.v. by referring to the holy verses of Quran pin points to the significant and fundamental points regarding Imamah and Mahdaviyat.

Key words: interpretation, Caliphate verse, Sheikh Saduq, Caliphate, Caliph

Introduction

Of the significant issues regarding Mahdaviyat is its place in the holy Quran and Interpretation. Sheikh Saduq at the beginning of his great book “Kamaluddin” offered a profound and

juridical discussion which include essential points concerning Imamah and Mahdaviyat. Due to the importance of his mentioned points and also the high position of Sheikh Saduq in interpretation, the present article, by classification of the introduced topics is

to show the position of Sheikh Saduq and also some aspects of the profound concepts of the verse 30 of Surah Baqarah.

Sheikh Saduq

Sheikhul Mashayekh, Muhammad ibn Ali ibn Husayn ibn Mosa ibn Babevey Qumi, called Saduq, his epithet Abujafar, eas from Qum. He was of the great Shia scholars, and he was considered as a principal of religion, named “ Raisul Mohaddesin” (i.e. the director of hadith narrators). He was famous as Saduq as he was honest and reliable in narrating traditions from Ahlul Bayt.

One of the features of Sheikh Saduq is he was born by the prayer of Imam Zaman; due to this, he could reach a high position of knowledge and piety and others could benefit from his knowledge as well.

Najashi told about Sheikh Saduq, “ شيخنا ” then he named a hundred and ninety books of his writings including the great book of “ man la yahzuruhul Faghih”, one of the fourth book (كتب اربعة) and of the most important Shia resource books in inferring religious verdicts. Allameh introduced him in summery as شيخنا and فقيها and ibn Davood introduced his as شيخ الطائفة

Sheikh Saduq’s high position in knowledge and piety wondered religious scholars and they asserted his knowledge to the extent that Zahabi named him as راس اماميه. And Khatib Baqdadi knew him as شيخ الشيعه.

Shekh Tusi, in الفهرست after praising him, counted his works to three hundred books and wrote about him:

Sheikh Saduq was incomparable with other religious scholars of Qum in terms of his knowledge.

When his name is mentioned, appearance of a great hadith narrator, a talented scholar of ilm Kalam, and a faqih comes to mind. The proof on his knowledge are the books من لا يحضره الفقيه، خصال، التوحيد، كمال الدين و تمام النعمه and tens of other books. By a brief look at some of his works, it becomes clear that he was a deep person, a precise and innovative person; from the books illustrating his ability is the opening of the book Kamaluddin which shows the power of Sheikh Saduq in the realm of interpretation.

The motivations of Sheikh Saduq to write Kamaluddin

The late Saduq wrote in this regard,

One night, when I drifted into sleep after thinking about my family, friends and the bounties that the Almighty Allah had

bestowed on me, I dreamt that I was performing the circumambulation of the Holy Kaaba in Mecca and in the seventh round I was near the Black Stone (Hajar Aswad), and upon reaching it I was kissing it. I was saying that

امانتى ادبتها و ميثاقى تعاهدته لتشهد لى بالمواطاه

I had repaid my trust and fulfilled my covenant so that it might be a witness of this. At that moment I had the honor of seeing my master, the Master of the Age (a.s.) standing at the door of the Kaaba. My heart began to beat fast with excitement and he came to know my inner feelings which were reflected in the worried expression on my face. I saluted him and he replied to my salutation and then asked me: Why don't you write a book regarding the occultation, so that your sadness and worries are removed? I said: O son of Allah's Messenger, I have compiled a number of books about occultation. He said: Not in this style. I order you to compile a book on occultation and therein mention about the occultation of the prophets (peace be on them). After that, the Imam (a.s.) departed from there. When I woke up, I began to weep, supplicate and express my humility till dawn break. In the morning, in compliance with the commands of the Proof of Allah, I began the compilation of this book. While I pray for the help of

Allah and I rely on Him and seek forgiveness for my shortcomings. My Taufeeq is only from the Almighty Allah, I rely on Him and I turn to Him.¹(p.22)

The opening of the book "Kamaluddin"

Following the explanation of the goals for writing Kamaluddin, Sheikh Saduq started his discussion by this title taken from a verse of Quran:

والخليفة قبل الخليفة appointing caliphs was before creation.

To elaborate, Sheikh Saduq by referring to the verse

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

When your Lord said to the angels, "I am appointing someone as my deputy on earth," (the holy Quran; 2:30)

which is famous as caliphate verse, points to the importance of holy caliphate and interpreted this verse.

How he reasoned and interpreted this verse, his opinion towards Quran and its place can be understood which shows he believed in Quran remained intact of any distortion; otherwise, any reasoning to Quran, if this belief is not held, would be shaky. Then he mentioned significant points following the verse which a few

interpreters paid attention to and later we will talk about them separately.

1. Importance and hikmah of caliphat

1.1. The importance of appointing a Chaliph in comparison to other creatures

Sheikh Saduq wrote in the explanation of this important point:

The Almighty Allah says in His book:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

When your Lord said to the angels, "I am appointing someone as my deputy on earth," (the holy Quran; 2:30)

Hence, the Almighty Allah commenced caliphate even before the creation of human beings. This verse proves that the wisdom of caliphate is beyond the imagination of creatures. Therefore, He initiated caliphate first because He is Pure and Wise. A wise being is one who initiates with an important task instead of an unimportant one. (p.24)

In these sentences Sheikh Saduq referred to the general rule that God is Wise and a Wise One gives priority to the most important one (appointing a caliph) over other important things (creation of human beings) in his plans and programs and pointed out to several points:

a. The role of rules (the rule of priority of the most important one over others: قاعده تقديم اهم) in interpretation

The subjects of تاخير، تقديم and their derivations, are of the determining topics in understanding and interpretation of Quranic verses. Therefore, the scholars of Quranic science count this issue as a Quranic issues and debate about it.

The author of Kamaluddin by referring to the priority of caliphate over creation in Surah Baqarah emphasized that this priority is the proof of importance, and special place of it.

b. The emphasize on companionship and compatibility of Quran and household of Prophet to remark rightness

After explanation of the importance of caliphate, Mohammad ibn Babevey stated the compatibility of Thaqaalayn by a tradition from Imam Sadiq and then wrote:

This statement is supported by a tradition of Imam Ja'far Sadiq:

الْحُجَّةُ قَبْلَ الْخَلْقِ، وَ مَعَ الْخَلْقِ؛ وَ بَعْدَ الْخَلْقِ؛

“The proof of creation arrives before creation, along with it and after it.” If

Almighty Allah creates beings without a proof then He has ruined them and left them to foolishness.

1.2. Caliph, the criterion of assessing sincerely and faith

Sheikh Saduq wrote in the explanation of this point:

It also means that Almighty Allah wanted to bring out the hypocrisy of a hypocrite and pure intentions of the virtuous by ordering His creatures to prostrate before Adam. The world took the veil off the faces of both of them – the angels of Allah and Shaitan. If we consider its meaning that the right to appoint the caliph is given to a person who has evil intentions, the world could never have been able to take the veil off his face. In this case, a hypocrite will always elect a person who orders people to obey him and bow down in his presence.(p.26)

1.3. SPREAD OF BENEFIT OF HOLY CALIPHAT

The author of Kamaluddin explained this point like this:

One more point worth mentioning here is that words are ranked according to the honor of addressee and the addressed. The way a person talks to his slave is completely different from the way he talks to his master. Over here, Allah is

the addressee and all His angels are the addressed. Every general word has a general purpose hidden in it in the same way as a particular word has a particular purpose hidden in it. The reward of a general is more than that of a particular thing. (p.28)

1.4. THE RELATIONSHIP BETWEEN UNITY OF God and holy caliph

Sheikh Saduq to explain it wrote:

In the verse **إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً**

Hence the words of Allah: “When your Lord informed His angels...” proves that it has one of the meanings of Tauheed hidden in it because the connotation used here is in general form. If two words have similar meanings, the order of one of them is also implied in the other. Almighty Allah knew that some of His creatures will testify to His oneness and obey Him. This group will have enemies who will accuse and oppress them. If Almighty Allah would have stopped them forcefully then the purpose behind creation would not be fulfilled. This would have expressed forcefulness and the prospect of reward or punishment would have become void. However, this was not the case. Now it is necessary for Allah to protect His friends in such a way that the prospect of reward and punishment does not

become void. It was done by defining penalties like amputation of limbs, hanging to death, killing, imprisoning and usurpation of rights. It is correctly said: No one stops people from reciting Holy Quran as much as a ruler does. The Almighty Allah has pointed this fact out in this verse: ***You are certainly greater in being feared in their hearts than Allah.***(59:13)

Hence it is necessary for Allah to appoint a caliph who stops the hands of enemies from reaching his friends in such a way that they do not object because Allah does not befriend a person who has not fulfilled his duties, obligations and who is logically worthy of being dismissed. Allah is too elevated to befriend such persons. (p.28)

1.5.No excuse left by choosing a chaliph

The late Saduq explained this point like this:

This statement means that Allah is guiding them towards a great obedience, which is related to Tauheed. Through this obedience, they would shun all their desires, injustice, usurping of rights and all those things, which can deter friendship with Allah. In this way the argument is completed and there was no

excuse left for those who keep away from fulfilling their duties.

1.6. Consistency of Hikmah in the past and future

The explanation of this verse by him is like this:

Almighty Allah uses the same logic and reasoning for future generations as He has used for the past generations. His wisdom does not change with time because He possesses justice and wisdom. He does not have any special relationship with any of His creatures.

2. The necessity of caliphat

2.1. The consequences of not appointing caliph

Sheikh has explained the consequences of not appointing a caliph like this:

If Almighty Allah creates beings without a proof then He has ruined them and left them to foolishness. His wisdom demands that penalties must be defined so that mischievous are guided and wisdom should not permit even a moment to turn away from the confines of these ordinances. Wisdom is generalized in the same way as obedience is.

Sheikh Saduq in this part explained the philosophy of choosing a caliph and reminded us of two important negative consequences of not appointing a caliph:

- a. Creation without appointing a caliph first is to expose creatures to harm
- b. Leaving ignorant and uninformed ones of the way to themselves, even for a second, is against Hikmah.

2.2. The general hikmah of caliphah and its fulfillment in all time

Sheikh Saduq wrote in this regard:

Wisdom is generalized in the same way as obedience is. If a person thinks that the world can be without an Imam even for a second, then it is necessary for him to become a Brahmin because they refute prophethood. If it would not have been mentioned in the Holy Quran that Muhammad is the last prophet, it would have been necessary for every age to have a prophet.

2.3. Compatibility of the issue of caliphah with logic and nature of human beings

Sheikh Saduq explained this:

Now that it is already mentioned, there is no chance of arrival of a prophet or a

messenger after the Holy Prophet. However, the necessity of a caliph is still in mind. This is because the Almighty Allah does not invite to anything unless He makes the human mind understand its significance. If it is beyond the imagination of human beings, the invitation is aimless and it is not considered as a divine proof. Everything is influenced by its like and is repelled by its opposite. Therefore, if human mind would have rejected the presence of messengers, the Almighty Allah would never have appointed them.

Saduq in the following used an example to clarify this logical issue:

It can be illustrated by an example that a doctor treats patients by medicines, which are associated with the patient. If a doctor treats a patient using a medicine, which has negative effects on the health, it would prove fatal. This proves that God, who is the wisest among the wise will also not invite to a cause except that which is in accordance with human understanding. The nominator can be identified by looking at the caliph as in general cases. It is a common fact that if a king appoints an unjust successor, the people will insist that the nominator is unjust.

2.4. The necessity of the presence of caliph in each time

To explain this fundamental issue, Saduq, after remarking the previous points which are the prerequisites to this discussion wrote,

Almighty Allah has addressed His messenger in the verse: *And when your Lord said to the angels...* (2:30) Here 'Rabbuk' means 'Your Lord' is the best proof that Almighty Allah has reserved this meaning regarding His Imamate till the Judgment Day. Therefore, the earth is never devoid of a proof of Allah for the sake of Muhammad's Ummah. If this is not the fact, there would have been no logic in using the word 'rabbuk' or 'Your Lord'. Instead the word 'rabbuhum' or 'their Lord' should have been used. Almighty Allah uses the same logic and reasoning for future generations as He has used for the past generations. His wisdom does not change with time because He possesses justice and wisdom. He does not have any special relationship with any of His creatures.

3. The attributes and characteristics of a caliph

3.1. Caliph, the mirror reflecting God

Sheikh Saduq believed that a caliph is a mirror of attributes of God. He wrote in this regard,

If Almighty Allah creates beings without a proof then He has ruined them and left them to foolishness. His wisdom demands that penalties must be defined so that mischievous are guided and wisdom should not permit even a moment to turn away from the confines of these ordinances.

3.2. Infallibility of caliph

According to the mentioned principle, Sheikh Saduq inferred that a caliph should be infallible; therefore, he wrote:

So it is proved that the holy caliphate needs infallibility and no one other than an infallible can be a caliph; as the infallibility of a caliph is an assertion of infallibility of God.

3.3. Survival of caliphate till the day of resurrection

Sheikh by referring to the verse 55 Surah Noor and attaching it to the above mentioned verse knew caliphate permanent till the resurrection day and said,

Another point to be considered is that caliphate will continue till the Judgment Day. If a person thinks that divine caliphate implies prophethood only, he has made a mistake because Almighty Allah has promised that He will appoint caliphs who guide as his successors. He says in Holy Quran:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ
خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me. (24:55)

3.4. Prophethood, a ray of caliphate

The relationship between prophethood and caliphate is one the significant issues which Sheikh Saduq explained like this:

If caliphate would have implied only prophethood, the Almighty Allah would

have appointed prophets after Holy Prophet as per the above verse. In such a case, this saying: (Seal of the prophets), would prove to be incorrect. This shows that the promise of Allah concerns non-prophets also. This also differentiates caliphate from prophethood. It shows that a non-prophet may be a caliph but a prophet is always a caliph.

3.5. Only One caliph in each era

Sheikh Saduq inferred this point from the meaningful layers of the verse and said,

All the statements of Almighty Allah about a caliph mean that there would be a single caliph only. This invalidates the proofs of those people who say that there can be more than one Imam at a time. If the argument of those people was correct, Almighty Allah would have appointed more than one Imam at a time. Our claim is against those people and Holy Quran supports our stand and not theirs. If two statements are contradictory, the statement supported by Holy Quran will be considered correct. (p.34)

3.6. Necessity of purity of caliph

He explained how he got this meaning from the verse like the following:

The verse of Allah: **إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً** “And when your Lord...” also implies that Almighty Allah will not appoint a person as His caliph unless he is pure from mistake so that he is void of distrust. If He appoints someone who is not pure from inside then he Has (God forbid!) been mistrustful to His creatures. For instance, an agent supplies a dishonest porter to a trader. In this case, the agent will be called dishonest. How is it possible that Almighty Allah becomes mistrustful? For He truly says:

أَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

And that Allah does not guide the device of the unfaithful. (2-2/3) He had taught etiquette to Prophet Muhammad Mustafa in this verse: And be not an advocate on behalf of the treacherous.

**أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ
تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ**

(4:105) Then how is it possible for Him to perform an act, which He does not like to see? He has criticized Jews because of their hypocrisy in this verse: What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?1 (2:44) (p.36)

4. Responsibilities of people towards caliph

4.1. obeying caliph is obligatory

Sheikh Saduq by mentioning the following point regarded obeying caliph an obligatory necessity and wrote:

The Almighty Allah made Prophet Adam caliph on the earth and ordered the inhabitants of heavens to obey him. Let alone the people of the earth. Allah made it obligatory on the creatures to have faith on His angels.

4.2. Humiliation after disobedience

Sheikh Saduq analyzed this in the following:

When one of the jinn refused to do so, the Almighty Allah disgraced him till the Judgment Day and cursed him.

5. How a caliph is selected

5.1. people are disqualified to choose caliph

Sheikh to prove this said,

When the Almighty Allah informed His angels about the appointment of caliph on the earth, he made them bear witness to it. This shows that if a person believes that human beings have right to elect their caliph, all the angels will testify against him.

5.2.Choosing caliph is only by God

Sheikh mentioned the reason of this exclusive right like this:

The word **جاعل** in the verse **انى جاعل فى الارض خليفه** is what God has described Himself with and equal to this verse is **انى خالق بشرا من طين** which God again describes Himself with. The one who claims Imam can be chose by people should also be able to create a man and as it is not possible, the first one would be impossible, because they both are in one level.

Here, there is a ‘tanween’ on ‘khaaliq’, which is an attribute selected by Allah only for Himself. Therefore, if a person claims that he has the right to elect a caliph then he should be asked to create a man out of dust. If this is not possible for him, the second thing is also out of his capacity because both of them have same origin.

To explain more, these two verses weigh the same and are for the same example; one of them for appointing caliph and one to create creatures. The meaning-wise relationship between these two verses is what Sheikh Saduq tried to mention in his interpretation.

5.3.Disqualification of angels in choosing caliph

The angels did not have the right to appoint a caliph in spite of their excellence and infallibility. Almighty Allah did this job on His own and made it a proof on His creatures that there is no way for you to appoint an Imam. Angels did not have any way to appoint Imam in spite of their pure intentions, loyalty and infallibility. Almighty Allah has praised them in many verses as in the following:

Nay! They are honored servants; They do not precede Him in speech and (only) according to His commandment do they act.²

And in another verse as:

They do not disobey Allah in what He commands them, and do as they are commanded.³

How can a man who has a defective mind, foolishness and ignorance do this job perfectly? We can see that Almighty Allah did not leave any commandment including Salaat, Zakat, and Hajj etc. to the wish of man. Then how is it possible to hand over the choice of the most important of all aspects to man?

5.4.Introducing new caliph by the previous caliph

Prior to the demise of each caliph, the next caliph is selected and at the time of the disappearance of imam and villayah of their deputies there is a reward which

is more than the rewards of angels because of their faith in the absent imam before creation.

As sheikh said in this regard:

Whenever He took one of His caliphs away from the earth, he informed the people of his successor. This fact is mentioned by Allah in this verse:

Is he then who has with him clear proof from his Lord, and a witness from Him recites it...1

In this verse, bayyina (clear proof) denotes Holy Prophet and “that witness who will come after him” denotes the master of faithful, Ali bin Abi Talib. It is proved in this verse of Allah:

...and before it (is) the Book of Musa, a guide and a mercy?2 And the verse which proves this meaning for the book of Musa is:

And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Harun: Take my place among my people, and act well and do not follow the way of the mischief-makers.3

This verse said,

The prophet Moses chose Aaron, his brother, as his successor and this is what which is repeated in islam after prophet.

6.Gheibah of caliph

6.1. Geibah of Prophet Adam

The statement of Almighty Allah: “And when your Lord...” contains the proof of occultation of the Imam in many ways. One of them is that the occultation before existence is the most perfect of its kind because the angels had not seen any caliph before whereas we have seen many of them. Holy Quran has discussed about them and many traditions have been narrated about them, which have reached to the level of Tawatur (widely related). The angels had not seen even a single caliph and hence the occultation of that time was perfect of its kind.

6.2. more value for obedience at the time of Gheibah

The reason of this superiority is explained by Sheikh like this:

The verse, “And when your Lord...” is a solid proof about the occultation of Imam. The Almighty Allah made it incumbent on everyone to obey the caliph when He said that He was going to appoint a caliph on earth. Shaitan, the enemy of Allah had hypocrisy in his heart and kept it hidden till he became a hypocrite because of it. He intended to

disobey the caliph every time he was ordered to obey. His hypocrisy was one of the worst, because it was hidden. Therefore he was disgraced the most among all the hypocrites. When the Almighty Allah had ordered His angels to obey the caliph, they had faith in him and were eager to do so. They had kept this feeling in their hearts, which was exactly opposite of what Shaitan had. As a result, the rank of angels increased manifold as much as the disgrace that the enemy of Allah had to face. Hence, obedience in seclusion has a great reward because it is free from every doubt. It is narrated that the Holy Prophet said: "If a person prays for his brother in his absence, an angel from heavens calls out: May the same benefit be for you!"

The Almighty Allah has supported the belief on unseen in His religion. He says in this verse:

...is a guide to those who guard (against evil). Those who believe in the unseen...2

Hence belief on unseen has a great reward for believers because such a faith is free of all doubts. If someone pays allegiance to a caliph in his presence, there is a possibility that the person wants to seek some favor or he fears for his life as in the case of people who obey their worldly rulers. However,

having faith on unseen is free of all such doubts. The Almighty Allah mentions this fact in the following verse:

They said: We believe in Allah alone and we deny what we used to associate with Him. But their belief was not going to profit them when they had seen Our punishment;3

When obedient servants acquired faith in unseen, the Almighty Allah did not deprive even his angels of this reward. It is narrated that angels had had this conversation with the Almighty Allah seven hundred years before the creation of Adam (a.s.).

During this period, angels got the benefit of obedience accordingly. If a person denies this narration or abovementioned period then he has no option but to have faith in unseen for a moment and even a moment is not devoid of wisdom.

6.3.the superiority of Gheibah at the present time

Why is it allocated more rewards to the awaiters of the time of Gheibah? Sheikh Saduq explained,

Secondly, the earlier occultation was because of Allah and this one is because

of the enemies of Allah. When the angels can have faith in that occultation, which was because of Allah then there is no point having a doubt in the occultation caused by the enemies of Allah. There is a pure worship in the occultation of Imam, which was not present in the previous one. It is so because the inhibited Imam is overpowered and oppressed. The enemies of Allah are openly torturing his followers through killing, plundering of wealth, suspension of divine commandments, oppressing the orphans and misusing charity etc. A person who has faith in the proof and caliphate of Imam will be rewarded along with him and he will accompany the Imam in Jihad. He is like one who is wary of the enemies of Imam. The friends of the Imam will be rewarded for being wary of his enemies and the reward of the friends of Imam is more than the reward of angels who believed the caliph who had not come into existence. The Almighty Allah had informed the angels about Adam so that the latter develops honor and that the angels develop an intention of obeying him.

Conclusion

The following points can be learnt from what Sheikh Saduq wrote under the verse 30 of surah Baqarah:

1. Quran safety from distortion; because otherwise, any reasoning based on Quran would be shaky.
2. hikmah in appointing Caliph is more important than hikmah in people.
3. it is obligatory that God chose a caliph to stop His enemies and to save friends to spread villayah.
4. God addresses His caliph by the word ربي and this is the best reason on show God puts a caliph in his nation till the day of resurrection.
5. a caliph being infallible will be met by this; because a caliph should have a sign of the One who sets him as caliph. and the sign of a purified مسخلف will be manifested in caliph to be pure.
6. the difference between caliphat and nabbovat becomes clear; because if calaphat means nabbovat, it becomes necessary for God to send a prophet after Muhammad based on the verse 55 of Sura Nour but this is against the fact that prophet was the last one.
7. the reward of being obedient to caliph at the time of the absence of imam Mahdi is more than rewards of awaitors for Adam. Because Adam's absence was from God but imam Zaman's absence is to save him from his enemies.

Sources

Holy Quran.

1) Hali, the son of Dawood (1383). Men of Ibn Dawood, Tehran, Daneshgah, Tehran.

2) Hali, the son of Dawood (1411 BC). Summers, Summons, House Ammunition.

3. Gold, Shamsaldin (1401). The flags of the nobles, Beirut, Beyt.

4. Sadouq, Muhammad ibn Ali (1376). Who does not attend the Fiqh, corrected: Ali Akbar Ghafari, Tehran, published Sadouk.

5. Sadouk, Muhammad ibn Abi'ale (1395 BC). Kamal Al-Din and Tammam Al-Naama, Tehran, Islamia.

6. Toussi, Mohammed Benshan (Beita). Al-Fuhrist, Najaf Ashraf, Al-Radwa Office.

7. Kulaini, Muhammad Bnaykoub (1407 BC). Kafi, Tehran, Islamic Book House.

8. Nagashi, Ahmad ibn al-'Ali (1365). Men of Najashi, Qom, founder of Islamic publishing.

¹ Ibn Baveyeh, vol.1:

Methods of Moral education for youths in Nahjol Balagheh

Hadi Ajami

Mohammad Davoodi

Fatemeh Vojdani

Abstract: *Ali (a.s.) is the ethical coach of humanity. His words not only explained ethical codes but also mapped the ways to them including the methods of ethical education. The importance of youth in ethical education and presence of great methods to fulfill this based on the psychological features of youth in Islamic teachings cause some other methods of other educational training from Nahjul Balaghe are derived. The method of the present article is library-based and by a descriptive-analytical and inferential method. Inferring descriptions for youth and ethical education for them are based on descriptive and analytical method and discovering the special ways to ethical education of youth from Nahjul Balaghe is based on inferential method. As preparing the foundation for ethical education is the most important pillar of training, in the present article it has been attempted to infer the most significant methods for educational preparation. Establishing atmosphere*

filled with faith and morality, giving dignity and respect, solving family problems and waking up Fitrah.

Keywords: ethical education of youth, methods of ethical education, preparation of ethical education

Introduction

The position of youth in ethical education is special; because it is the period of blooming and in comparison to the following years his readiness to grow is more. A person at this period is like a land ready to grow any seed in it. imam Ali told imam Hasan,

“heart of youth are like a land whatever you sow will grow; so before your heart turns inflexible and your mind gets obsessed with other affairs, I did my best attempt to train you.” (Nahjul Balaghe, letter 31)

Therefore, young age is a very important period for ethical education. Before ethical education, what is important is making a good foundation; therefore, it is essential to know ways to increase influences on the young adults. The present article offered the ways learned from Nahjul Balaghe. The reason of why this research has been taken advantages of the words of Ali is because Ali knew himself a teacher of ethics. Ali said, “ truly God thought Prophet and the holy Prophet trained me. I am also teaching and training

faithfuls and I will remain the culture and customs of great ones with you as a memorial.”¹ This mission of him is apparent in NahjulBalaghe and this book is replete with ethical applicable methods specially for youth; therefore, it is a loss to neglect this asset.

Researches and texts which deal with the ethical aspects of Nahjul Balaghe sufficed to explain a point or ethical parts.such as Sharh Ayatullsh Makarem Shirazi on the sermon of Motaghghin. And a few works on Ethics in Nahjul Balaghe, mentioning evils and ways to heal. Or they focused on the opinions of imam Ali about ethical training.

Therefore, though this book, i.e. Nahjul Balaghe, was always considered as a resources of ethics but an independent research on the methods of ethical education in Nahjul Balaghe specially youth and the preparation for youth ethical education has not been carried out and this research is to fill the gap in this regard.

Key concepts

The key concepts of this study are ethical education, method and youth which are explained in the following.

Younghood: youngness. Anything whose life time is not much spent. In the opposite of old. Younghood from the view point of Ave Sina which is closer to the traditions is a period between 18 to 35 years old.

Method: a collection of affairs that human beings establish in order to reach a goal and carry out a task with proper structure. It is worth mentioning that some use the word approach while it is different from method and each method can have various approaches to do something.

Preparation: these methods directly do not influence tendencies, opinions and ethical behavior but prepare the way to change them. These do not belong to any specific period of life and each period and each circumstance can be mentioned.

Moral education: this includes teaching ethical codes and values and cultivating moral tendencies and virtues.

Therefore, the present study is looking for a collection of methods which can prepare the age range of 18 to 35 years old to be more influenced by moral

principles and values and cultivate moral tendencies and virtues.

Methods of preparation

Preparation in training has a top position. Before taking any action, in order to increase influence of ethical education a preparation is needed. If the true preparation is not created, the hope in effectiveness of the ethical methods is a little. Success of ethical training more than any thing else needs a proper preparation. In the life style of prophet and Ahlul Bayt a great deal of attention has been given to this point and they tried to prepare a good foundation for ethical education.... The proper methods of preparation root in the foundation of ethical training, i.e. the ability of human being to be influenced by the environment. Specially in youth ethical education, as it has been this ability to intake from outside is more in young. Therefore, it is essential to give weight to the methods of preparation. The preparation methods do not influence tendencies, opinions, and ethical behavior directly. But make the preparation for those changes. These do not belong to a specific period of life and in each period and environment can be brought up.

1.Creating atmosphere of faith

The most significant way to make preparation for youth ethical education

is to create atmosphere of faith. It means creating the atmosphere of faith in each circumstance and society where youth are present including home, educational circumstances, and each environment related to youth and in general look it means society.

Ethical education can also be present in an environment which is religious or not religious, as we have seen the success in this regard in secular or non religious societies. Though, a complete educational education can only be fulfilled in a faithful community. It is against what secular thoughts teaches, as it diminishes religion to mere religious practices and therefore they regard religious training a branches of moral education and parallel to it similar to moral education in West. In addition, in the opposite of atheistic thoughts which replaces religious education with moral education, this is because they believe in their separation from religion. A part of their emphasis on moral education is their avoidance of religious education; therefore, regarding religious and ethical education in islam, we can know ethical education a part of religious education.

The opinion of Allameh Tabatabaee about not religious approach to ethical education is he believed this to be a cause of human beings destruction. Because human being is a creature created by God and all his life belongs to God, he is given life by God and will

come back to him soon and his life does not end by death. Therefore, God Almighty who knows human beings better than themselves set a series of rules and regulations for them and put belief in the unity of God the foundation of all these rules which correct people's ideas, ethical codes and behavior.²

Therefore, only a religious look towards ethics, piety and pure life can pave the way and also guarantee flourishing of ethical education and their methods; it is so important that imam Ali knew internalization of ethics and being powerful to follow ethical codes exclusively in faith. He considered dominance on himself to have ethical education related to faith in the day of resurrection and return to God:

أَمْلِكُ حَمِيَّةَ أَنْفِكَ وَ سَوْرَةَ حَدِّكَ وَ سَطْوَةَ يَدِكَ وَ
عَرَبَ لِسَانِكَ وَ اخْتِرْسَ مِنْ كُلِّ ذَلِكَ يَكْفِ الْبَادِرَةَ وَ
تَأْخِيرَ السَّطْوَةِ حَتَّى يَسْكُنَ عَضْبِكَ فَتَمْلِكَ الْإِخْتِيَارَ
وَ لَنْ تَحْكَمَ ذَلِكَ مِنْ تَفْسِيكَ حَتَّى تُكْثِرَ هُمُومَكَ
يَذْكُرُ الْمَعَادِ إِلَى رَبِّكَ.

Take care and keep control over your temper, your anger and your desire to be arrogant and vain. Take care of your hands when you are out to deliver punishment and of the sharpness of your tongue when you are saying harsh things. The best way to achieve this is not to be hasty in making remarks and to delay in delivering punishment so that you may keep your temper under control and are not overexcited. And you cannot achieve

this unless you constantly remember that you have to return to Allah and unless His fear overcomes every other sentiment.

(Nahjul balaghe, letter 53)

Imam is aware of human beings weak points when it comes to accepting moral codes and putting them into practice. Because of this, he mentioned “ internal faith” as a foundation for fulfillment of ethical code.

The most important guarantee to administering ethical codes is the internal commitment of an individual or society to it. Various thoughts and cultures with their own methods aim to internalize these commitments. If this commitment is not internalized, ethical education is a list of must and mustn't without any guarantee and accomplishment.

The Islamic approach to internalize morality is having faith in God. The first step in Islam is the faith in God and know Him as the pivot; it means to accept being God's servant and be free from others. A faithful person knows himself obliged to do must and mustn't as they are God's order. The ethical regulations in this system turn into musts . emphasis on paying attention to the day of resurrection is to trigger interest in a person to fulfill divine commitments and to practice in line with that commitment. As a faithful person regards virtues and avoidance of evil

actions as a commitment to God, he feels internal commitment to fulfil it. This belief shapes the ethical codes of a faithful person. As an example, imam Ali said,

إِذَا أَحَدَتْ لَكَ مَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ أَبْهَةً أَوْ مَخِيلَةً فَانظُرْ إِلَى عَظِيمِ مُلْكِ اللَّهِ فَوْقَكَ وَ قُدْرَتِهِ مِنْكَ عَلَى مَا لَا تَقْدِرُ عَلَيْهِ مِنْ تَفْسِيكَ

If the authority in which you are placed produces pride or vanity in you then look at the greatness of the realm of Allah over you. (Nahjul balaghe, letter 53)

Therefore strengthening believes is effective in boosting ethical education. This effect, in addition to direct effect, has a role in ethical education.

In the realm of religious education, religion has a high capacity to prepare and influence directly on ethical education. Islamic worship, not only plays a direct role in ethical education of individuals, but also in ethical preparation. Imam Ali said about the effect of worship in ethical education of people:

عَنْ ذَلِكَ مَا حَرَسَ اللَّهُ عِبَادَةَ الْمُؤْمِنِينَ بِالصَّلَوَاتِ وَالرَّكَّاتِ وَ مُجَاهِدَةَ الصِّيَامِ فِي الْأَيَّامِ الْمَفْرُوضَاتِ تَسْكِينًا لِأَطْرَافِهِمْ وَ تَحْشِيعًا لِأَبْصَارِهِمْ وَ تَذَلِيلًا لِقُفُوسِهِمْ وَ تَخْفِيزًا لِقُلُوبِهِمْ وَ إِذْهَابًا لِلْخِيَلَاءِ عَنْهُمْ وَ لِمَا فِي ذَلِكَ مِنْ تَغْيِيرِ عِتَاقِ الْوُجُوهِ بِالثَّرَابِ تَوَاضِعًا وَ النِّصَاقِ كِرَائِمِ الْجَوَارِحِ بِالْأَرْضِ تَصَاغُرًا وَ لِحُوقِ الْبُطُونِ بِالْمُنُونِ مِنَ الصِّيَامِ تَذَلُّلًا مَعَ مَا فِي الرِّكَاءَةِ مِنْ صَرْفِ نَمَرَاتِ الْأَرْضِ وَ غَيْرِ ذَلِكَ إِلَى أَهْلِ

الْمَسْكَنَةِ وَالْقَفْرِ؛ انْظُرُوا إِلَى مَا فِي هَذِهِ الْأَفْعَالِ
مِنْ قَمْعِ تَوَاجِمِ الْفَحْرِ وَ قَدْعِ طَوَالِعِ الْكِبْرِ.

This is the thing against which Alláh has protected His creatures who are believers by means of prayers, and alms-giving, and suffering the hardship of fasting in the days in which it has been made obligatory, in order to give their limbs peacefulness, to cast fear in their eyes, to make their spirits humble, to give their hearts humility and to remove haughtiness from them. All this is achieved through the covering of their delicate cheeks with dust in humility, prostrating their main limbs on the ground in humbleness, and retracting of their bellies so as to reach to their backs due to fasting by way of lowliness (before Alláh), besides giving all sorts of products of the earth to the needy and the destitute by way of alms.

(Nahjul balaghe, sermon, 191)

Attention to the religious practices in islam, along these direct impacts reveal their preparation to ethical education to the extent that one of the methods of ethical education can be Islamic worshipping.

Rules of worshipping (practices) can prepare an ethical education foundation in a specific system. This system is fulfilling and preparing foundation of ethical education through worships being accepted. Of its apparent examples we can point out to pray. Pray

is regarded as the most important and daily worships which faithful people are always related to. Of conditions to accept it is to observe others' ethical rights. Attention to regulations of pray being accepted like having permission for the place of pray or water for taking ablution is a method to oblige a person to observe others' rights.

Of conditions for pray being accepted³ is also observing ethical rights of other people; like:

Avoiding making money from Haram ways⁴ which is the root of a lot of harms, specially official and economical corruptions.

Noticing family and observing parents' rights⁵, wife's⁶ and relatives⁷.

Attention to rights of other faithful people and being benevolent for them⁸ and avoiding gossiping them⁹.

This capacity is so high that we can count Islamic worships as an approach to prepare ethical education. Therefore, considering the capacity that imam Ali mentioned which resides in faith and worship to ethical education, creating an environment of faith in a person and society is the most significant way to prepare ethical education. In this school of thought we witness the most important thing amongst ethical advice of Ali to imam Hasan, is piety . he told his son:

وَاعْلَمُ يَا بَنِيَّ أَنَّ أَحَبَّ مَا أَنْتَ آخِذٌ بِهِ إِلَيَّ مِنْ
وَصِيَّتِي تَقْوَى اللَّهِ

Know O my child, that what I love most for you to adopt from my will is to fear Allah.

(Nahjul balaghe, letter 31)

This method because of two reasons has an effective impact on youth: he has a pure heart which increases his ability to absorb faith. On the other hand, he is perfectionist. This creates a higher capacity in him to accept an environment of faith.

A youth with a pure heart has necessary preparation to accept this method. Imam Ali in a letter to his young son advised him to be good intention and pure soul:

أَنْتَ... ذُو نِيَّةٍ سَلِيمَةٍ وَ نَفْسٍ صَافِيَةٍ

You are possessing upright intention and clean heart.

(Nahjul balaghe, letter 31)

Youth are idealist and this can boost the impact of this method in this period specially in moral education.

As accepting a faith-dominated environment is a level above the common environment of society, this idealism can be the ground to accept this environment. The example of this idealism and capacity to accept a faith-dominated environment is the number of young soldiers among the soldiers of Prophet and God willing in the soldiers

of Imam Mahdi. Imam Ali to describe companions and followers of imam Mahdi said,

The companions of him are all from young people. Old ones are only a few. The proportion of old ones to young ones among the companions of him are like the proportion of collyrium to eye, and salt to food which comprises the least part of the food.

2. drawing attention to death and resurrection day

Of the preparation ways for ethical education is to notice the life after death. Imam Ali made a special emphasis on this way. Drawing attention of youth to death and resurrection day put youth in an environment different from routine life and it is a good foundation to ethical education. Imam Ali said,

دَنَّكَ بِذِكْرِ الْمَوْتِ

Humiliate your heart by recalling death

(Nahjul balaghe, letter 31)

Of characteristics of youth is their negligence in youthhood and greed to the world and its pleasure. Remembrance of death changes this equation. Remembrance of death dies down the fire of negligence and assists to comfort heart. And also their pure Fitrah and kindness is a help to notice hereafter; therefore, they, first, should be

placed in a proper position to welcome this way.

In picturing death and resurrection day, we can infer several points from Nahjul Balaghe:

First, death is a fact of life. A fact, whether being noticed or not, each person can understand it, like final exam which is a fact and every student will have it, whether being ready for it or not. Imam Ali said,

و اذکر قبرک فان علیه ممرک

Remember grave which is your passage to the hereafter. Sermon 153)

Second, we see a nice and interesting picture for death. The goal of picturing death is its effectiveness. Therefore this picture should contain appealing sense, constructive fear and anxiety. Fear and anxiety for not being ready for that period of life. If a picture of death is an appealing picture, this can help to accept and pay attention to this way. Nowadays one of the appealing features for movies is its horror. A fear which is used for educational advantages. A fear of a truth which is accompanied by fear.

Imam Ali when talking about death depicted an interesting while constructive picture. At first he pointed out to the death power to tame, a power which deadens hearts. This person will continue to the position where he does

not take anyone's advice, but then death, wakes him up from this lassitude.

The remembrance of death is not the only thing useful for moral education. The world of grave and hereafter are periods of life when human beings should be accountable to their actions, including their moral actions.

Remembrance of death is in fact a reminder of what he should be accountable for, a reminder of their commitments. Commitments which at first sight are defined along with divine commitments.

By reminding, counting, showing and explaining blessings and favors of others cultivate the sense of gratitude in ourselves. In Quran this method has been used a lot.

From this we can take advantage to cultivate the spirit of politeness towards parents in ourselves.

First, a young person should be reminded of his parents kindness, difficulties and hardship they tolerate for him. Of other ways is questions which makes him aware of his moral negligence. To do so, first he should be placed in an environment where he can think about his behaviour . Then by reviewing some of his mistakes, we can ask about his behaviour to let him know of his moral mistakes. We can count

some outcomes of his actions on others and guide him to a direction to learn about harms of his wrong actions, and on the other hand flourish sense of humanistic love in him. This method is the best way to grow ethical motivations in him.

3. Dignity in the light of unity of God

One of the pests of young hood is excessive attention to the great opportunity of being young and divulging in pleasure and fun, and in fact noticing the honored position of being a human being. Unfortunately some youth see themselves nothing more than a thinking animal. This will eliminate the ground to accept moral virtues, because the sense of need to them is not felt. In an environment when young individuals are apostles of luster, no ground will remain to be devoted, pious, and patient.

In contrast, the satanic approach which humiliate young ones to abuse them, should be opposed by preparing a divine dominated environment to get them ready to accept ethical training. A greatness that God has chosen for human beings.

Imam Ali said,

دَلَّ اللَّهُ بِذِكْرِ الْمَوْتِ

Humiliate your heart by recalling death

Imam, in his remark, reminded addresses of their position to heal the evil wish of being greedy in them. This approach not only is practical in opposing greed but also can pave the way to its effectiveness and readiness to accept other ethical approaches. This method to oppose their evil acts draw their attention to dignity of human beings and their high position, in a way that, that person himself gradually hates that evil act and can leave it easier. Failing to realize this position will bring destruction. Imam Ali said, This approach to deal with vices committed by youth which are rooted in sexual desires can have positive effect. As sexual desires have special attraction for youth. This attraction decreases the amount of effectiveness. If a guide can draw attention of a young person to his real position he can be more successful in declaring the ugliness of lust. But if a young person is not aware of his special position, talking about negative aspects of lust can not be hindering. Because the reason of doing vices and following lust is pleasure. This pleasure should be faded. Noticing the position and dignity of human being can prepare our heart to follow lust less. There are some key points to fulfill this approach :

- * put the issue of human divine position ahead of discussions about morality
- * picturing ugliness of having non humanistic look at human being
- * dialogues about special position of human being and his duty to keep this status among youth

The reason of why these approaches are effective resides in the fact that in traditions the second seven years of life time ? has been called the period of being minister. It means a youth likes to be treated by respect and to be a partner in consultation, similar to the relationship between a king and his minister. In the approach of giving dignity, as it is indirect and respectful, special attention has been given to it.

4. Family

Imam Ali stated about the responsibility of family for educating children:

The right of a child in his father is to be given a good name, be grown up well and be thought Quran.

This advice and his personal life style to grow up his children well which is mentioned in letter 31, declare the importance and special position of family in training children. It is so important that it can be said each

movement to train without help of the family trigger the aim hard. Therefore family enjoys a special place in training children, because the first period in forming ethical personality of children starts with family. Quite a few number of traits of a person are given by family genetically or by the environment where he grows up. In another word it can be said family has two significant roles in training children. An impact by genetics and one training. This wonderful impact of family in making moral identity of a person turns this impact into a ground for moral training. Therefore, instructing family is a good ground to make moral training effective. In this approach to correct a vice or create a virtue we should get help from family. If family accompany norms of society the possibility to flourish this quality is more, but if family opposes norms, this opposition may jeopardize youth prosperity.

By family we do not mean the family where a child is born in but the family that a young person make by marriage can have its impacts. Due to these influences, in traditions, some characteristics have been mentioned for a spouse which points out to the importance of choosing spouse. It is worth mentioning that the amount of influence of families gradually

diminishes by growing old.
To increase the impact of family:

A. School meeting attended by parents and teachers to control moral education of children

B. Family meetings to talk to youth especially those who are newly married

C. supporting kids who grow up in unsuitable families

D. Talking to youth about advantages of family life

5. Good companionship

The relationship of a young person gradually strengthens with his friends. This relationship grows their intake from their friends. Imam Ali said in this regard:

Imam Ali (a) had sent Hujr bin Adi Kindi to defend the city of Makkah. Hujr defeated Zahaak. Aqil at that time was in Makkah. He wrote to Imam Ali (a) offering his voluntary services saying that the Quraysh were not sincerely serving the cause of Islam and were bent upon the enmity of Imam Ali (a).

Letter 31

The poverty of the people is the actual cause of the devastation and ruination of a country and the main cause of the poverty of the people is the desire of its ruler and officers to amass wealth and possessions whether by fair or foul means. They are afraid of losing their posts or positions and sway or rule and want to make the most during the shortest time at their disposal. They never learn any lesson from the history of nations and never pay any attention to the commands of Allah.

You will also have to be very careful about your secretaries. You should entrust your work only to those who are the best among them.

Letter 53

He introduced companion a ground to guide a person to arrogance or humbleness. The role of companionship in ethical education is similar to the role of family. If a young person believes in his companion, accepting or rejecting social and moral norms will be affected. Therefore, companionship with pious people is the best helper of ethics education. Their confirmation helps youth to accept and perform good deeds or avoid and run away from them. On the other hand, companionship is an atmosphere human being breaths in it.

Creating a satanic or divine atmosphere can pave the way to enjoy ethical education or not. To face evil actions of a young person when roots in his companionship with others, a plan to separate him from his companions should be followed.

A young person has not enough information about the role of his companion in him. So a good atmosphere can be a first step for him to choose a good companion.

6. Waking up fitrah

Some trainers who see fading morality among youth become somehow hopeless and helpless. They think every approach to make a change fruitless. This is a wrong thought. Because in each situation and every appearance, what is still alive in him is fitrah. It is feasible this fitrah becomes weak, but it is not dead. Fitrah should be addressed and revitalized, and then young person will revive.

The holy Prophet said,
God has chosen me to be. and warner,
youth joined me while old ones opposed me.

The best example and role model in

moral education is the life style of holy prophet's. Imam Ali said in this regard, He appointed His prophet's among them and sent His messengers to them one by one to ask people to fulfill their fitrah promise.

Of the characteristics of youth is to have an awake fitrah. Therefore, this is the best method to prepare them for ethics education. Awakening fitrah results in awakening his knowledge and his moral motivations. Of course, it is important a trainer finds a way to touch his fitrah. For example one of the common feelings of human beings which is fitrah based is to be grateful.

When a person does a favor or gives a gift, we receive these messages:

He likes me

He wants me to use the gift well.

I am responsible to react

My reaction could be a ground for next gift.

I see a relationship between the value of gift and kind of thanking. I set the kind of thanking based on his satisfaction.

Conclusion

This article has a look at approaches and methods which pave the way to moral

education included in Nahjul Balaghe. These approaches and methods can be used to oppose harms of young age. One of the results of these ways in Nahjul Balaghe is this that the most significant way for this is to create a divine oriented environment inside and outside of young people. Flourishing moral education completely is possible in this atmosphere. To this end, giving dignity to human beings can help to hinder ethical crimes. Family and companionship have great impact on refining outside atmosphere. And eventually fitrah is the best aid to moral education.

any verse or poem, nor would it befit him. It is merely a reminder and an evident Quran.” (36:96)

⁵

⁶

⁷ Ali (a.s.) said, there are two things you are not aware of their greatness, unless a person loses them: youthhood and health.

⁸ الولد سيد سبع سنين و عبد سبع سنين و وزير سبع سنين

⁹ Safinatul Bahar, vol.2, p.176

¹ Mojam Magaees al-Loghah, p.171

² Tafsir Al-Mizan, vol.2, pp.178-179

³ The holy Prophet said, الصلاة مع اكل الحرام كالبناء على الرمل
Haram money is like a building on sands. (Biharul Anwar, vol.81, p.258)

⁴ According to the version of Hadith given in al-Kafi, vo. 1, p. 157, Hadith 4.

⁴ *Bihar al-Anwar*, vol. 5, p. 116, Hadith 49, cited from *Tafsir* ‘Ali Ibn Ibrahim al-Qumī.

⁴ The plural of Ayah, meaning, divine sign, evidence, or token, which refers to each small segment of the holy Quran. It is commonly mistranslated as “verse” imitating the way the Christians behave the tokens of the Bible. Allah states in the holy Quran that, “We have not taught him

Guided Hearts

The hearts which are ready to be guided

Alireza Jafarzadeh Kochaki

Abstract: *One of the entries for receiving and understanding the Divine Light is the heart that the Almighty God has given it so much capacity and potentiality to be the reservoir of the endless teachings of the universe. On one hand, the creation of this divine gift (heart) is in a way that it becomes dark by the smallest deviation, negligence, or perversion, to the point where it may overturn and due to its hardness a seal of inferiority and a denial of right is imprinted on it. The nature of the heart, its value, the extent of its affectability by actions and behavior, its soundness or illness and the various usages of the heart in the Quran are among the topics discussed in this article. The expansion and dimensions of this issue, according to the verses of the Qur'an, are so extensive that over a hundred and twenty verses of the Quran are about the importance and value of the heart, the recognition of the diseases of the heart and ways of prosperity and human misery through the heart. Referring to divine verses and existing interpretations, one can find that the hearts of believers which are capable of being guided, as well as the heart of infallibles which are incapable of being guided, each with distinct characteristics, are shaped in the light of the actions and behavior of human beings and reaches the peak of Perfection or bottom of humiliation. The whole endeavor of the Qur'an is to make a person realize that our actions and our beliefs directly affect the darkness or brightness of our heart, and this gloom or lightness are the main determinant of happiness or hardship of humanity. The alteration, the softness or hardness of the hearts are related only to the actions of humans, and if it is interpreted in the Qur'an as the hearts which are sealed, it is to picture the punishment following sins. Therefore, according to the above verses, it can be said that good and bad deeds directly affect the darkness and lightness of the hearts and, consequently, affect the happiness or misfortune of man.*

Key words: *heart, guidance, fouad, termination, salim.*

Introduction:

The Unique Creator, in the collection set of His creatures, created man with different attributes and characteristics from His other creations. Concepts such as wisdom, conscience, nature and heart, as well as different instincts are among the instruments that the Wise God has placed in the nature of every human being, in order for a person to reach a certain goal through them and to meet his own need and request by them.

One of the bounties hidden in human soul that plays a very important role to reach humanity to perfection is the heart and soul; as Imam Sadiq (as) said:

"ان منزلة القلب من الجسد بمنزلة الامام من الناس"

The heart is one of the concepts that is named as one of the means of recognition in the Holy Qur'an. According to the teachings of the Quran, the truth of the heart should be sought in human soul. Man, while being a single entity, has thousands of existential dimensions that all come together in one center, which is called "heart".

Basically, the major addressee of the message of the Qur'an are the heart of men; a message that can only be heard by the ear of the heart, and can not be heard by anything else. Hence, the Qur'an significantly emphasizes on the

maintenance and development of this instrument.

In this article, after expressing the meaning of the heart, we try to describe its types briefly, then we talk about the effect of actions on heart and how it becomes hard.

Ghalb قلب: literal Meaning

By referring to the lexicon to look for the meaning of the word "قلب" and its plural form "قلوب", it can be understood that this term in Arabic is used in many meanings such as alteration, overturning, spirit, science and understanding, and also a member of the body which sends blood to the whole body.

Ragheb Isfahani said about its meaning in his book "Mofradat", "The Meaning of this can be transforming, overturning, and turning a state of something to another thing. The return of man is also called قلب. "و اليه تقلبون" (and you will be returned to Him). Heart has been given this name because of its frequent changes of state. And issues like spirit, science and courage and so on, which are related to heart, have been termed as heart." (Khosravi, 1375)

Concept of Heart as a Term

The Holy Qur'an among the existential elements of man, more than anything else, has talked about heart and portrayed different states for it; the remarks mentioned for heart are less attributed to concepts such as soul روح, intellect and desires نفس.

The heart, in the Quran, has given variety meanings:

1. In the sense of intellect and understanding; **إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ**; *“Most surely there is a reminder in this for him who has a heart.”* (Qaf; 37)

2- In the sense of the soul روح and spirit **وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ**; **وَتَنظَّوْنَ بِاللَّهِ الظُّنُونَا**; *and when your eyes swerved and your hearts leapt to your throats, and you thought thoughts about Allah;*. (Ahzab; 10)

3- In the sense of the center of affection; **سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ**; *I will throw fear into the hearts of those who disbelieve.* (Anfal;12)

It is worth mentioning that in the soul of man there are two powerful centers: 1. The center of perception, which is the brain and the nervous system. 2. The center of emotions, which is the heart located in the left-side of chest and emotions affect this part in the first

place. Therefore, emotional issues affect heart and logical issues affect reason or brain.

In the book “Vaje-Shenasi Qamos Quran”, there is a beautiful analysis on the concept of the heart that we quote it here:

"Is the heart what which is in the chest and pumps blood? Is this the container of all the truths that have been said? We may say: No, this heart is only responsible for the flow of blood in the body and its regulation, and what have been said belonged to the brain, and the meaning of the heart in the Qur'an is the wisdom or the soul and spirit, which are the container and the carrier of all these things. But the following verse points to the very same heart:

أَفَلَمْ يَسْبُرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Have they never journeyed through the land so that they have hearts to understand, or ears to hear with? It is not the eyes, but the hearts in the chests that are blind.(Hajj;46)

In this verse, the position of the heart that is in the chest is mentioned, and says the hearts that are located in the chest will become blind. And also the verses in which the word “صدر- صدور” (chest- chests) have been replaced the the

word heart ... That there is no doubt that the word "صدر" and "صدر" are "hearts" ... "(Ghorashi, 1371, p.6, p. 45)

From the foregoing sentences, it can be realized that according to the verses of the Qur'an, the word صدر is almost the same as the word "heart" and the concept of heart in the Qur'an is related to the organ of body which is in the chest.

There are other words in the Qur'an, such as the soul نفس and the hearts فواد, which by comparing the verses, we reach significant results. For example, one place has been said,

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

Allah knows what is in your hearts.(Ahzab; 51)

Or in another place,

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ

Your Lord knows very well what is in your hearts.(Asra; 25)

or in other words, He says:

أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

Does Allah not know what is in the (people's) chests of the worlds? (Ankabout; 10)

From them, we understand that the heart, the chest صدر, the soul نفوس are one thing.

Heart types:

As we know, considering the characteristics of the heart and the extent of the states this divine element turns into, one can count a number of states for the heart as many as each human being. In the first look and according to the meaning of the heart, from one aspect, the heart is of two kinds; the physical heart and the spiritual heart. Great Shia scholar Ayatullah Javadi, in his commentary of Quran, said: "The physical heart is one of the organs of body, and [there is] spiritual heart. The Holy Qur'an in all verses speak about the "مختوم"(sealed) and "مطبوع" heart, or "رين" and the dirt that covers heart and brings its clear face under darkness or when teaches mankind about "lock", "قساوت" and "صريف", "كنان", "غلاف" talks about its spiritual, not physical aspect; the human body's heart may be in perfect health, but because of its disbelief or wrongdoings, its spiritual heart does not benefit from health, or the human body's heart of a faithful person may be sick but not his spiritual heart. Or both hearts can be sick, such as those who suffer from heart disease and heart disease, and also like a believer who also benefits from the health of the

physical heart and spiritual heart. (Javadi Amoli, 1391. C.2, p. 228)

Now, various types of spiritual heart can be divided into two general categories: the first, the hearts capable of being guided, and the second, the uncontrollable and incapable of being guided hearts of disbelievers. By referring to the Qur'anic verses and counting the verses in which a characteristics of heart and a kind of heart are expressed, one can classify all kinds of hearts into two categories of believers and infidels:

A) Hearts capable of being guided:

1. Heart which is guided. 2. Assured and peaceful Heart. 3. kind Heart. 4. Fearful Hearts. 5 humble Heart. and 6. Salim Heart.

B) Heart of disbelievers:

1. Sealed and مطبوع heart. 2. Ignorant Heart. 3. Sick Heart. 4. sinful heart. 5. Fearing heart. 6. deviated heart. 7. Hateful heart. 8. Sealed heart. 9. Hard Heart. 10. Hearts filled with grudge. 11. Covered Heart. 12. Anxious heart. 13. Dust-full heart. 14 doubtful Heart. 15. Denying Heart. 16. Unaware heart.

Characteristics and Types of Heart mentioned in the Quran:

Now, by referring to the verses of the Holy Qur'an and the existing interpretations, we describe the descriptions of some types of hearts.

A) Faithful and Guided Heart:

-The heart which is guided:

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ

For those who believe in Allah, Allah will guide his heart.(64:11)

-The fearful heart:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ

When God is mentioned, the true believers begin to feel fear of Him in their hearts.(8:2)

From the above verses it can be understood that because the light of faith gradually spreads over the heart and grows, it gives a kind of fear and a shake of the heart while mentioning His Names. This faith continues to grow and begins to radiate, and through contemplation on the signs of Him, this faith blossoms in the heart; as much as a believer contemplates in those verses, his faith gets stronger. It becomes more and more, until it reaches the certainty.

When the faith of man extends and reaches to a certain extent of perfection, where he recognizes the authority of His Lord and His position, and realizes that

all things are in the Hands of the Almighty God and all the creatures return to Him, at this point, he feels it is incumbent upon him to rely on Him, take Him as his lawyer in all matters of his life, be satisfied with whatever He is destined for his life, and obey His commands and apply His commandments.

Allameh Tabatabai, in his commentary book of Al-Mizan, wrote, "When faith is fully deployed in the heart, man is moved to worship, and will worship his Lord purely and with humbleness, and this worship is what we name Salat. In addition, he also pays attention to the community, meets the needs of his community, compensates deficiencies and shortcomings, and donates from what God has given him, from the wealth, science, and likewise." (Tabataba'i, 1369, p. P. 11)

B) hearts which are not being guided:

-The sealed heart:

وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً

God has knowingly caused him to go astray, sealed his ears and heart and veiled his vision.(45:23)

By sealing, it means putting an end to it. Ayatollah Javadi Amoli said: " the sheet of the soul of man is also not sealed as long as there remains a way to penetrate

guidance and a hope to repentance. But if a man with his own freewill cleans up the path of repentance - which the Almighty God has opened up to humanity and is open until the end of his deadline-, he deliberately closes that door on himself so his sheet of soul is rolled up."(Javadi Amoli, 1391. J 2 p. 223)

-Intimidated heart:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We will throw terror into the hearts of those who disbelieve.(3:151)

With regard to the alteration of the heart by God, in an interpretation book by Javadi Amoli, we read beautiful sentences: " Heart is the central element of the human soul, and it is at the hands of God who changes states of feelings to each other. Of course, any change in it is accompanied by free will of human and will never open a way for Jabr. The dominance of God on heart is stronger than the authority of man on it:

أَنَّ اللَّهَ يُحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

Know that Allah is between the person and his heart.(8:24)

(Javadi Amoli, 1391. J 16, p. 39)

-Hard heart:

ثُمَّ قَسَتْ قُلُوبَكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Thereafter, your hearts turned as hard as rocks or even harder...(2:74)

“The holy verse expresses the severity of their cruelty like this: (that some rocks are likely to split, and streams flow from them). It makes a comparison between hard rock and soft water, as anything hard is symbolized by rock and anything soft to water. In brief, it means their hearts are harder than the rock even, because the rocks are afraid of God and humble in front of Him ... but their hearts are not fearful to God, nor humble. "(Tabataba'i, 1369. C 1 p. 306)

-The dusted heart:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

No indeed! Their own deeds have cast a veil over their hearts.(83:14)

ران/رين means dust, or in other words, a layer of darkness that sits on precious things. That is, sins are like dust that darken their hearts, and blind those hearts from knowing good or evil.

" from this verse, three points can be understood:

First, ugly acts give a role and a face to the soul, which masks our soul like that.

Second, these masks prevent human soul from understanding the truth and right, and comes between it and understanding the right.

Third, the human soul, according to its original nature, has a clear and vivid understanding that gives her right understanding of truth, and can clean right from vanity, and also goodness from evil. "(Tabataba'i, 1369. C 20, p. 385)

-unaware heart:

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُوا النَّجْوَى الَّذِينَ ظَلَمُوا

Their hearts are diverted.(21:3)

It is a matter of being entertained by something and staying out of the important thing, which is of the attributes of the heart.

"There is no new message reached them from skies by revelation, and the prophet's message reached them unless they are busy with Lahv (aimless activities), that is, while their hearts are ignorant, and if they hear it, they are it in that situation. This all mean: the repetitions of Zikr does not have any effect on them and it does not stop them from the world, and it does not draw their attention to the other World. And this is an interpretation of the fact that the zikr (remembrance of God) in any

case does not work in them."(Tabataba'i, 1369, p. 144, p. 346)

The effects of actions on the heart

Here is the basic question: what factors affect the formation of characteristics of heart and its states? Certainly, the Wise and Merciful God has placed in the human heart a tendency since his birth to divine guidance because His wisdom and Grace require that before expectation of obedience from man, He makes their heart ready to accept guidance. Now, the question is, can it be accepted that some people, since birth and by God have been given hearts which are irresponsible and unbelievers? Is it possible to reach the heights of humbleness and calmness without any effort? Or are the actions and behavior of humans which turn hearts into a sound heart or a sealed heart? Undoubtedly, the heart directly is affected by the actions and behaviors of men. Good and bad deeds transform the heart to a point where they can completely overturn it, or vice versa, make it a container of the divine teachings. According to the verses of the Qur'an, we find out that the collection of good deeds leads the human heart from stubbornness, ignorance and negligence, as well as from grudge, hostility and darkness to kindness and remembrance of God; on the other hand, sins turn hearts from softness to toughness,

stubbornness, and cruelty, and finally, to a corrupted sealed heart.

"Preferring the life of the world over the Hereafter, and then being deprived from the guidance of the Almighty God are the attributes of those whom God sealed their hearts, and their ears and their eyes, and those who are called ignorant.

Because they were washed away remembrance of the Other World from their hearts and put their hearts in this world only, and as a result, their senses and intellect were captured in the cage of materialistic life; They do not care about hereafter, and they do not look at what they get lessons from, and they do not think about the signs and proofs reminding them of the hereafter.

So their hearts, ears and their eyes are sealed and closed, and what leads other to the hereafter will not penetrate their hearts, eyes and ears; in fact they do not care for reasons and proofs regarding existence of ant hereafter.

Therefore, the meaning of مطبوع and طبع is "God did not guide them because their hearts belong to the world". طبع is a divine attribute, which He uses it as a punishment, but negligence غفلت is an attribute of man."(Tabatabaei, 1369. 12, p. 511)

From all of the above- mentioned points, which are some examples of the verses

of the Quran, we find out that the transformation, softness and hardness of hearts are only related to the actions of humans, and if it is interpreted in the Qur'an as the seal of the heart, it is a punishment in return of what people do. Therefore, according to the above verses, it can be said that good and bad deeds directly affect the darkness and lightness of the hearts and, consequently, affect the happiness and wrath of man.

In fact, the heart of a person whose is entitled with the Rage of God will be closed to understanding right and wrong. In this way, he sees with his eyes but his heart is blind. When doors of the heart are closed, wrong belief or evil believes can not exit or rightness can not enter. Similar to a closed bottle from which nothing can go out and to which nothing can enter.

Another point is that the closing and sealing the hearts, due to the sins of humans, have different levels and it is not like that it is only specific to the infidels. But everyone is deprived of understanding a level of truth based on his good or bad deeds.

"The closure and reversal of the heart is not special to the disbelievers and hypocrites, but to the extent that the hearts of the human being are infected by sins, they are subverted and closed

and to the same extent, they are deprived of understanding the divine verses. this spoilt of heart started from doing Haram حرام and then reaches to the minor sins and finally to major sins, and eventually ends up in the biggest sin which is disbelieving God. The criterion for assessing heart soundness is the level of its interest in divine verses. "(Javadi Amoli, 1391. C.2, p. 235)

How hearts become cruel and hard

Here it is worth mentioning expression of Ayatullah Javadi Amoli about hardness and softness of the heart:

A person whom his senses do not lead him to think and contemplate...or can not learn from events and uses his learning to make his belief stronger, will not see any barrier in front of himself which stops him of committing sins. Therefore, he is easily ready to break his promises made with God. As a result, his numerous sins make his heart cruel and inflexible, put a seal on it. This heart will not be interested in doing good deeds nor is ready to accept goodness. Putting a seal on the heart is similar to closing a room full of something; definitely this room has no more space for something new. It is locked.

A heart which is locked by hatred and animosity is not flexible, so not wrong believes nor evil intentions can be taken away from and not even good believes

or thoughts can enter. The secret of why the holders of these hearts do not think in Quran is because the door of entrance of good thoughts and believes is closed. A heart which is darkened by the density of sins to the point that no room left for repentance is entitled with being sealed.

Anyway, what causes this closure is breaking promises and in general committing sins. Based on this, God states in surah Maede (verses 12-13) that hardness of the hearts of Bani Israel is as a result of their promise-breaking:

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ... فِيمَا نَفَضْتَهُمْ
مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً

Note: It is not like that this closed door can not be opened; it has a certain key, and all keys of the world are with God:

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ

The very same God who locks the heart of a dishonest malefactor, can also open it. Therefore, anyone who wants lightness sprinkle from his heart like a spring from inside a stone should be flexible, so that his heart is not closed with sediment of sins, and if one wants his heart find expansion, he must be connected with the key holder of the world (God). Because the key to the hearts is in the Hands of God; by turning this key to one side, the doors of mercy are opened to man:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ

Had the people of the villages believed and been cautious, We would have opened upon them the blessings from heaven and earth. But they belied, and We seized them for what they earned.(7:96)

and if He turns it to the other side, the universe will be closes to us; in such a way that if he returns to every door, he will be disgraceful; as for the unbelievers

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ

that is, while the unbelievers may have all materialistic resources but the doors of spirituality through which the prayer ascends to is not open to them.

Conclusion:

Finally, as a conclusion and a summary about the application of the word قلب in Qur'an, one can say that it is one of the most important means to realize and comprehend which is the addressee of many verses of the Qur'an and, just like the human body, it can be classifies to sound, ill and dead. The whole endeavor of the Qur'an is to make a person realize that our actions and our beliefs directly affect the darkness or brightness of the heart, and this darkness or brightness is

the main determinant of happiness or hardship. Alteration, the softness and hardness of the hearts are only related to the actions of humans, and if in the Qur'an it is interpreted as the seal of the heart, it is as a punishment in return for the sins. Therefore, according to the above verses, it can be said that good and bad deeds directly affect the darkness and lightness of the hearts and, consequently, affect the happiness and wrath of man.

References:

- 1 Holy Quran. Translation of Nasser Makarem Shirazi.
- 2 Javadi Amoli. Abdullah 1391. Tonight interpretation. Qom. Tasnim Publishing.
- 3 Raghیب Esfahani. 1375. Mofradat Lalafaz al-Quran. Gholamreza Khosravi. Tehran. Mortazavi Publishing.
- 4 Tabatabai Mohammed Hussain. 1374. Interpretation of al-Mizan. Seyyed Mohammad Bagher Mousavi Hamedani. Qom. Islamic Publishers Community of Teachers.
- 5 Gharashi Seyyed Ali Akbar. 1371. Qaman Quran. Tehran. Dar al-Kabul Islamiyah
- 6 Motahari.Mortazi. 1389. Introduction to the Quran. Tehran. Sadra