

The Educational System in Islam

(آئین تربیت در اسلام)

Author (s): Qarashi, Baqir Sharif

Publisher: Ansariyan Publications- Qum, Iran

www.alhassanain.org/english

Name of Book: The Educational System in Islam
Author: Baqir Sharif al-Qarashi
Translator: Badr Shahin
Publisher: Ansariyan Publications- Qum
First Edition: 2000 - 1379
ISBN: 964-438-176-9

Notice:

**This work is published on behalf of www.alhassanain.org/english.
The typing errors are not corrected.**

TABLE OF CONTENTS

DEDICATION	12
INTRODUCTION	13
Creating new courses of studying:	18
The Missionary Campaigns	20
Christian Schools	21
Clinical Employment	22
MEANINGS AND GOALS OF EDUCATION	27
Lexical Meaning	27
Terminological Meaning	27
The Educational Purport of the Term.....	28
The Necessity of Education.....	29
The Educational Goals	30
Spiritual Goals:.....	30
Material Goals:.....	30
Social Goals:	31
Individual Development:	31
More Goals.....	32
Teaching and Education	32
Philosophy and Education	33
Psychology and Education.....	33
The Educational Development.....	33
Policy and Education	34
FACTORS OF EDUCATION.....	34
Heredity:	34
Definition of Heredity:.....	34
Scientific analysis:	35
Laws of Heredity:	35
1. Heredity by partiality:	35
2. Heredity by coalition:	35
3. Heredity by association:.....	35
Heredity and Environment:	36
Islam and Laws of Heredity	36
FAMILY	39
The Significance of Families	39
Duties of Families:	39
Functions of Families	42
Family in Islam	42
Significance of Home	43
THE COMMON COURSES	44
Love and Affiliation:.....	44
Cooperation:	44
Mutual Respect:	44
FAMILY DISORDER.....	45

FATHERS' RESPONSIBILITIES	45
1. Custody of Sons:	45
2. Equality:	46
3. Cordiality:	47
4. Avoidance of Obscene Language:	48
5. Supervising the Sons' Behaviors:.....	48
6. Disciplining:.....	49
7. Taking the children away from the sexual activities:.....	49
8. Taking the children away from the ill-gotten food:	50
Mothers' Responsibilities.....	50
Mothers' duties:.....	51
Sons' duties:.....	53
MODERN FAMILY.....	54
Women's Conceding Education	55
DIMINUTION OF MATRIMONIAL PROPORTIONS	57
Sexual deviation.....	58
Sons' impiety.....	59
DISINTEGRATION AND LOOSENESS	60
School:	60
Prominence of schools:	61
Teaching:	61
Goals of teaching:.....	61
Development of the Cognizance:.....	61
Publicity of the Educational Conscience:	62
Identification of the Social Problems:	62
DUTIES OF TEACHERS	62
Qualifications of teachers.....	64
Teachers' Responsibilities:	64
Concernment of the Teaching Staff	65
Concernment of the Students	66
FAILURE OF TEACHING	66
Negligence of the Moralities.....	66
Negligence of the Good Manners.....	67
Absolute Teaching:	67
Coeducation	68
Contrast of Teaching:	70
ENVIRONMENT.....	70
Signification of Environment:	71
The Environmental Responsibilities:	71
The Environmental Settlement:.....	71
Categories of Environment	71
One: The Natural Environment:	72
Two: The Social Environment:	72
The Environment in Islam:	72
The Environment in the Present Ages	73
THE CULTURAL PLANNING IN THE MODERN EDUCATIONAL PROCESSES	75
THE TEACHING COURSES IN THE WEST	75

The expelling of Moralities	76
THE TEACHING SYSTEMS IN THE COLONIES	77
THE COMPREHENSIVE DEVASTATION	78
Exclusion of Islam:	78
Imposing the Imperialists' Language.....	79
Debilitation of the Arabic.....	81
Satti al-Hissari poses another reason:.....	81
THE COMMUNIST TEACHING COURSES.....	81
Study of the Constitution	82
Atheistic Tendency.....	82
Mathematics.....	85
History	86
Literature	87
Textbooks	88
THE CULTURAL PLANNING IN THE PROGRAMS OF THE ISLAMIC EDUCATION	89
MERITS OF KNOWLEDGE	89
Knowledge in the Quran:	89
Knowledge in Hadith:.....	90
TRANSMITTED SAYINGS	90
THE GRAND GOALS	91
THE OBLIGATION OF TEACHING	92
Compulsory Teaching:.....	93
Stipend of Teaching:.....	94
Age of Teaching:.....	95
Categories of Sciences:	96
THE BANNED SCIENCES.....	97
Sorcery:	97
Astronomy:.....	97
Teaching Women:.....	98
Status of Teachers:.....	98
Teachers are exemplars:	99
Teachers' Rights:	99
Teachers' Qualities and Responsibilities:	100
TEACHING METHODS	102
Forsaking Tension	102
Physical Discipline.....	102
Suggestive Rebuke	103
THE LEARNERS' MANNERS.....	104
PROSPERITY OF THE SCIENTIFIC LIFE	105
CENTERS OF THE ISLAMIC CULTURE	107
EMIGRATION FOR KNOWLEDGE	108
Specialization:.....	109
Freedom of Study:	110
Recording and Compilation:.....	110
Fading of Teaching	111
ISLAMIC MENTAL AND SPECULATIVE EDUCATION	112
Speculative education:	113

Thinking in the Universal System:	114
Pondering over the Creation of Man:	115
Pondering over the creatures:	115
Reflecting manners of the past nations:	117
Result of the pious:	117
Consequence of the tyrants:.....	118
Releasing the intellects from imitation:	119
Verification of matters:	119
Opting for the best:.....	119
MENTAL EDUCATION.....	120
Conscientious Guidance	120
MENTAL VIRTUES	121
CHASTITY	121
Means of developing chastity:	122
WILLPOWER	123
Lack of willpower:	124
Maturity of willpower:	124
Free will:	124
COURAGE	125
Aspects of courage:	125
Ethical courage:	126
ENDURANCE.....	128
Categories of endurance:.....	129
COMPOSURE	129
MODESTY	130
PARDON AND CONDONATION	131
CHARITY	133
GENEROSITY	134
ALTRUISM.....	135
COLLABORATION	136
SINCERITY	136
In the Quran:	136
In the prophetic traditions:	137
Necessity of sincerity:	137
Categories of sincerity:	138
Honesty:	138
Keeping the covenant:	138
GOOD WORDING.....	139
THE EVIL TENDENCIES	140
RAGE	140
Definition of rage:	140
Reasons of rage:.....	140
Disadvantages of rage:	141
Warning against rage:.....	141
Precautionary methods.....	141
FEAR	142
Reasons of fear:	142
Fear of death:.....	142

Fear for subsistence:	142
Fear of the coming:	143
The factual incentives of fear:	143
God-fearing:.....	143
Fear of disobedience:	143
Fear of the Resurrection Day:	143
ENVY	144
Reality of envy:	144
Warning against envy:	144
Incentives of envy:	145
Misfortunes of envy:	146
Treatment of envy:	146
AVIDITY	146
PARSIMONY	147
Reality of parsimony:	147
Warning against parsimony:	147
Protection against parsimony:	147
MALICE	148
Protection against malice:.....	148
ARROGANCE.....	148
Blights of arrogance:.....	149
Types of arrogance:	149
Protection against arrogance:	150
OSTENTATION.....	150
Incentives of ostentation:	150
Ostentation invalidates worship:.....	151
Treatment of ostentation:	151
CONCEIT.....	151
Reality of conceit:.....	151
Warning against conceit:.....	152
Protection against conceit:	152
MENDACITY	152
Censure of mendacity:	152
Reasons of mendacity:	153
Sorts of mendacity:	153
Warrants of mendacity:	154
Protection against mendacity:	155
BACKBITING.....	155
Reality of backbiting:	155
Illegality of backbiting:	156
Incentives of backbiting:.....	156
Penance of backbiting:	156
Protection against backbiting:	157
TATTLING	157
Reality of Tattling:	157
Censure of tattling:.....	157
Incentives of tattling:	157
Protection against tattling:	158

MOCKERY AND SARCASM.....	158
SCHADENFREUDE	158
GARRULITY.....	158
THE PHYSICAL AND MORTAL EDUCATION IN ISLAM.....	160
CLEANNESS.....	161
Bathing	162
Ablution	162
Brushing the teeth.....	163
Using the toilet:	163
Cleanness of dresses:	164
Hairdressing and nail clipping:	164
NUTRIENT COURSES	164
Moderation of food:.....	164
Food mastication:	165
Coldness of food:	165
Forbidden food:	165
The dead animal:.....	165
Blood:	166
Pork:.....	166
The strangled:	167
The beaten to death:.....	167
The killed by a fall:	167
The smitten:	167
The devoured:.....	167
INTOXICANTS	167
Prohibition of intoxicants:	167
The terrible damages of intoxicants:.....	168
Damages on birth:.....	168
Damages on blood and heart:	168
Damages on liver and kidney:	168
Effects on the stomach:	169
Means of controlling the intoxicants:.....	169
SEXUAL DEVIATION	169
Fornication:	169
Damages of fornication:	170
Syphilitic diseases:.....	170
Gonorrhea:	170
Syphilis:	170
Chancroid:.....	170
The strict punishment:	170
SODOMY.....	171
MASTURBATION	171
Protective methods:	171
PROHIBITION OF COPULATING WITH THE MENSTRUOUS ...	172
RELAXATION	172
ATHLETIC EDUCATION.....	172
Racing:	172
Archery:	173

Hunting:	173
PHYSICAL BENEFITS OF WORSHIP	173
Prayer:	173
Fasting:	174
Pilgrimage:	175
NATIONAL AND MILITARY EDUCATION	176
NATIONAL AND SOCIAL EDUCATION	176
Social unity:	176
MEANS OF SOCIAL UNITY	177
Reciprocal kindness and sympathy:	177
Visiting:	177
Settling people's needs:	177
Aid and condolence:	178
Rights of the Islamic fraternity:.....	178
FACTORS OF DISCREPANCY AND DESTRUCTION.....	180
Alienation:	180
Inconsistency:	180
Injury and disgracing:.....	181
Terrorism and chaos:.....	181
Revilement:	181
Inspecting people's flaws:	181
Belittling:.....	182
Pride:	182
CRYSTALLIZATION OF THE POLITICAL CONSCIENCE	182
NATIONAL OBLIGATIONS.....	183
CHARACTERISTICS OF SOCIAL EDUCATION.....	183
MILITARY EDUCATION.....	185
Perseverance in wars:	186
Faith and self-denial:.....	186
Asceticism:.....	187
Caution against the foes:.....	188
EDUCATION OF POLICE	188
Good manners:	188
Courage and bravery:	189
Helping people:	189
Good conduct:.....	189
Politeness in answering:	189
Justice and equity:	189
People's confidence:	189
Decency:	189
Sincerity:	189
Fulfillment of obligations:	190
Adhering to the religion:.....	190
Implementation of duties:.....	190
God-fearing:.....	190
Remuneration:.....	190
THE EDUCATION IN WORK FIELDS	191
Fidelity and sincerity:	191

Avoiding cheating:	191
Fulfillment of missions:.....	191
Keeping the production means:	191
Development of wealth resources:.....	192
Professional specialization:	192
Activity and firmness:	192
Evasion of the ill-gotten:.....	192
Last word:	193
REFERENCES	194
NOTES	199
INTRODUCTION	199
MEANINGS AND GOALS OF EDUCATION	200
THE CULTURAL PLANNING IN THE MODERN EDUCATIONAL PROCESSES	203
THE CULTURAL PLANNING IN THE PROGRAMS OF THE ISLAMIC EDUCATION	204
THE PHYSICAL AND MORTAL EDUCATION IN ISLAM.....	207
NATIONAL AND MILITARY EDUCATION.....	208
THE EDUCATION IN WORK FIELDS	209

DEDICATION

TO THOSE WORKING IN THE FIELDS OF EDUCATION AND TEACHING...

TO THOSE INTERESTED IN MAN'S BEHAVIOR AND DEVELOPMENT...

THO THOSE WORKING FOR PROPAGATING THE ISLAMIC EDUCATION

TO ALL OF THOSE I PRESENT THE ISLAMIC EDUCATIONAL POWERS AIMING AT PROSPERING THE PERSONALITY, CRYSTALLIZING THE NOTIONS, AND PLANTING THE GOOD TRENDS IN THE SOULS, FOR TAKING THEM AWAY FROM THE FACTORS OF IRREGULARITY AND DEVIATION, AND APPROACHING TO THE BELIEVING IN GOD UPON WHOM THE POTENTIALS OF GOOD AND PEACE ON THIS EARTH ARE BASED.

INTRODUCTION

The intellectual renaissances all over history have been the inevitable result of the development, prosperity, and progress of education and the reciprocal response to the social and individual lives. People that are supplied with the elements of conscious education will indisputably attain their goals in the fields of society, policy, and economy. On the other hand, people lacking such disciplines will surely retard and be unable to catch the procession of the civilization and the coinciding with the developed nations.

Without the availability of the conscious education, -that aims at achieving a true composition and development of the cognizance, and constructing the personalities- man will definitely be too short to attain scientific maturity and social evolution. Education should not be considered as a luxurious mark or an extra deluxe phenomenon. It is, in consequence, a life necessity and a humane original affair that plays the greatest role in the individuals' general, as well as the private, lives. With all of its schemes and issues, education is responsible for training the individuals for associating in societies altogether with their rules, regulations, principals, and traditions. Moreover, it enables to socialize with others in the frame of such rules. Some characterize the education as the mirror on which philosophy, expectations, and goals of the societies are reflected. Human civilization had never been a heritage that is received easily. It was indeed a social tradition that took the greatest share of man's endeavors for acquiring and saving it for thousands of years. Education has been the only course through which such an effort-exerting heritage was conveyed to the other generations. This education carried, trustfully, the intellectual fortunes, noble values, and esteemed habits to the next generations. An educationist expresses that the reason beyond the essentiality of education is the fact that babies are not born as humans, but they become so through education.^[1]

The educational processes, without which the individual and social lives would extinct, propose sound plans of the growth and durability of the social movements.

John Dewey's says that existence, as well as the continuation of societies, depend exclusively upon the process of the cultural conveyance which occurs only via the transference of the customs of working, thinking, and feeling from the adults to the infants. Life cannot continue unless the fine patterns, expectations, ambitions, criteria, and opinions are delivered to the new comers.^[2]

The source of the acquired psychological and social composites is, simply, education. On that account, the necessity of education for individuals, as well as societies, is substantiated.^[3] "Supposing people leave this earth without their children, and return twenty years later, they will find them as same as cattle."^[4] This saying is accurate to a great extent.

In the western north territories of India, it happened frequently that wolves kidnapped some children and slain most of them. They, however, pitied some and kept in safe. As some men could identify the places of those children, they went there and could overcome the wolves and save the children. Later, they named them the wolves' kids or wild kids since they followed the very same natures and habits of wolves. They also imitated the

wolves' cries, and ate like them, and torn their clothes, and confined themselves in isolated dark places, and behaved as if they were real wolves. Nonsuccess was the result of every attempt of civilizing, educating, or teaching those children how to talk.

In his 'Life in Indian Jungles,' Valentine Paul describes one of those wild children whom was put in an orphanage in February, 4, 1867:

"That boy showed signs of idiocy; such as the lowness of the forehead, anxiety, and disorder. He often opened his mouth just like a wild animal. He used smelling, rather than tasting, for identifying things. It was impossible to leave him without supervision. He used to use his legs and hands in moving. Few months later, he could use his legs only. He used to pause suddenly and walk unsoundly. He used to move his head swiftly to the right and left, and gaze on things as if he was waylaid. Until his demise, he could not change his way of life."

Accordingly, education is an acquired matter. This is tendered in God's saying:

And Allah has brought you forth from the wombs of your mothers, you did not know anything, and He gave you the hearing and the sight and the hearts that you may give thanks.*

Evidently, the Quranic text emphasizes that knowledge and the intellectual growth are obtained through acquaintance and received by the hearing, sight, and intellectuality. In this regard, the holy Quran has preceded the modern educationists.

Anyhow, education can be a principal base of developing humankind, especially in the fields of intelligence, when it aims at achieving the general boom of personalities, and cares for sowing the virtual tendencies of spirits. Otherwise, man will certainly lose originality and character.

The religious education is the most considerable since it focuses on the spiritual progression, self-discipline, and the development of performance in addition to the regard of the virtuous conventions, the honorable ethics, and the dignified patterns.

Psychoanalysts focus a considerable light on this topic as they affirm that religion supports individuals with powers of faith, intellectuality, and acuteness. These powers form the spiritual vitalities resulting in depositing virtues in minds. This is indeed the most favorable and decent human goal.^[5]

Religion is the one and only restraint against irregularity and aberrance. It controls the tendencies, manages the desires, cleans and saves the soul from ruination, and protects against collapse and the pollution of sins and impulses. Religion, when finds a shelter in souls, props up a huge power that prevents from crimes and forbids aberrance, and inspires the doing of good and the competition in the fields of virtue.

Education that is formed on religious criteria achieves the most victorious success of societies. It eradicates the causes of tenseness and rebel, and authorizes the individuals to live naturally in their environments.

Failure is the inescapable fate of any education that ignores the religion. Such education will surely cause a great amount of disorder and nonsuccess for those living under its shades.

Spiritual powers leave a rich influence on man's behavior, and direct to mental and intellectual balance. Faith, if based upon an ideology and creed, influences the interior and exterior organs and, consequently, calls to charitable deeds and behaviors.

Like many others, psychoanalysts have agreed unanimously that the religion plays the greatest role in the general composition of life, and the construction of security and settlement. They also affirmed that it is impossible to have a respectful life of amiability, geniality, and settlement without the existence of the spiritual education, which creates self-improvement, governs the habits, and takes away pride and whims.

The weakness of people's religious conscience was the main reason beyond the spread of crimes, immoralities, unethical principals, and the consequent crises. This weakness caused the most terrible calamities that overcame the societies and traveled over the intellects. It also composed the horror and dismay that the modern man has had to face. Involuntarily, peoples of this world have been misguided into a dead end. Meanwhile, the great powers have been chasing each other in the outer space and the deep oceans, using weapons of termination, such as the atomic and nuclear bombs, for extending their supremacy and colonialism over the powerless peoples who possessed nothing for defending their homelands.

The prevalence of the modern culture and the increase of the scientific renaissance could provide no help in the fields of saving man from wars and the other arduous problems. Some people presuppose that the promotion of sciences and cultures, as a substitute for the religious and moral disciplines, may guarantee peace and luxury. This presupposition is too degraded to be discussed. Science is a two-edged weapon. Like being used for construction and reformation, it may be used for demolishing and deformation. It has been turned into a crisis and an essential origin of the international horror and fear only when politicians and rulers neglected the religious restraint. Robert Milkan says, "The most important matter in this life is the faith in the actuality of minds, and the value of ethics. The decline of this belief has been the direct reason beyond the public war. We must now exert efforts for acquiring or bracing this faith, lest science will be worthless, and this world will be disastrous for mankind."^[6]

Robert Hushance affirms, "As the material science has attained its climax in the fields of knowledge, technology and nature, it has attained the deepest point in the circle of policy and morality."

In consequence, people have been recording their outstanding triumphs in the fields of biological and geological sciences. We are living in the competition of inventions, and there has been a magnificent progress in the outer space and the other planets. Humanity had never even dreamt of reaching the surface of the moon. Moreover, there are serious endeavors to reach the other planets.

We should ask whether such explorations and inventions have achieved good for humanity in the fields of cooperation, association, and luxury, or not. The answer is that the contrary has occurred. Such scientific progress has taken humanity lower and lower into the savage fighting and the

enormous disputation that carried permanent horror to mankind. It has also taken man to the bottom of ethical worsening and sexual confusion.

The trends of modern sciences pushed men to degrade each other. This is clear in the United States where a racial discrimination has been the characteristic of the legislative regulations. This discrimination is mainly noticed in schools and universities. The authorities there ruled that the white should possess lodging higher than that of the black. There has been a difference in penalties, too. Al-Ahram, the Egyptian journal, mentions in the issue dated on 30/8/1958, that the international body of antiradicalism called for protesting against the death sentence issued to Jimmy Wilson, the black American man, for the accusation of larceny of \$1.95 from a white mistress. This sentence would be executed in September 6.

The scientific progression of the United States could not eradicate such a wrong and transgression.

The material sciences have lacked the ability of being fair and creating amiability and cooperation among individuals. Majority of philosophers refuted the idea that the salvation of humanity from combats and disasters lies mainly in the scientific progression. In addition, they declared the falsity of this supposition. Mr. Leman says, "During the First World War, it was believable that the salvation of humanity lied in the scientific progression. Today, this illusion has been unveiled."^[7]

Iqbal warns people firmly against such sciences. He declares, "Beware of the studies you are receiving. They have the capability of killing the spirit of an entire nation."^[8] As he exposes teaching, Iqbal says, "Modern teaching is as same as the acid that works for melting humans' personalities and recomposes them as it likes. Acid is more influential than any other chemical material since it can change a high mountain into rubbish."

At any rate, modern sciences have not been interested in developing human behavior or leading the new generations to the accurate entrance to the social lives and the participation in founding sound societies of amiability and teamwork.

The material sciences have neglected the spiritualities and disdained the mental disciplines. This has been the most serious disadvantage that resulted in the pervasiveness of the moral defects. The gravest defects have been the commonness of crimes, the absence of human ties, and the release of family links and ethical rules. All the above caused the modern man to live in a dreadful nightmare.

Neglecting any objective treatment of the educational affairs, Christianity dedicated the activities to the invitation to the other life, the negligence of this world, and the lessening of the value of the earthly desires. It called for confining in temples and churches. The Christian education, as an educationist emphasizes, dedicated its mission to the preparation for the other life. Meanwhile, it neglected the discussion of any worldly affair, including those aiming for developing the acceptable tastes and intellectuals. From this cause, we can rule that the Christian education antagonized the liberal individual education of the Greeks, and the scientific one of the Romans.^[9]

Priests devoted all efforts to the affairs of the other life. Willula confirms, “The essential purpose of education is reforming what our forefathers had ruined, by deciding on the best recognition of God and opting for the best way of cherishing Him and committing to His path through acquiring virtues.”^[10]

The church stopped in the face of the intellectuals and any invitation to progression and reformation. In the same way, it was recruited for serving the benefits and the ill deeds of the imperialism. Merrill Kurthy says, “The alliance of the church and the ruling authorities reached its climax in the occupied territories, especially the states of New England. The various religious sects exploited education, which is surely a strategic weapon purposed for supporting the political powers of the ruling authorities and protecting them against the competition of principals and anti habits.”^[11]

Such states gave the missions of teaching to the churchmen exclusively. Hence, it depended upon churchmen’s recognition.^[12]

Churchmen courted three hundred thousand scientists, among whom thirty two thousand were sentenced to burning penalty. Churchmen also punished Borneo the naturalist for his opinion of the plurality of worlds. He was burnt alive. By the same token, Galileo was sentenced to death penalty for claiming the movement of the earth around the sun.

As a result of such struggle, the revolutionary naturalists decided that science and religion should never come to an understanding.^[13]

This caused the other scientific and reformist organizations to declare war against churchmen for eradicating their fables and intolerable regulations that antagonized the scientific and the logic rules. This intellectual uprising brought about the French revolution that produced the Chart of Human Rights. The most remarkable articles of this chart were the declaration of equality, freedom, and justice among people apart from their different nationalities and races.

In any event, the church could not issue any article referring to the scientific or professional education. Generally, the Christian education was subject to fables, myths, and parables of the churchmen.

Thanks to God, Islam has been using and equipping positively all powers for finding the sound education aiming at developing the human conscience and expanding the social and intellectual levels in the boundaries of a single educational process upon the base of which the individuals are formed in one mode. This formation tends to pursue the right and justice and compete in the fields of virtue and goodness. Unlike Christianity and Judaism, the feature of the Islamic education has not been a sort of utter religion or utter worldly regulations, like that of the Romans. It has been a harmonious structure of religion and worldly customs since it aims at achieving a comprehensive renovation of the two.

The Islamic education has taken in consideration all of the social classes to which it has dedicated the most excellent courses based upon the most modern means of civilization, development, progression, and maturity of mankind. It is the only source of Muslims’ civilization and glory all over their golden ages. An Islamic educationist says, “It is impossible for any educationist or historian to deny the fact that the Islamic education has been

the firm ground of Muslims' civilization. The eminent idealities of this education comply with the modern trends. Islam has sanctified knowledge and scholars, and elevated science to attain the rank of worship. It has cared greatly for all types of education in general, and the spiritual, religious, and moral in specific. Islam has called for liberty, equality, and equal opportunities of learning, disregarding the social classes. Moreover, it has eradicated the classification of societies and imposed learning upon every Muslim -male and female- after it provided every attainable means of studying.

The portals of mosques, institutes, schools, and libraries in addition to the scientific and literary sessions were widely open before students. The Islamic states provided the students and scholars with whatever they needed, including lodgings, free medical care, and financial supports for guaranteeing good living and sparing enough time for studying. The principals of modern education -that came forth in the twentieth century but have not been applied yet- had been conceived and applied by the Islamic education in its golden ages tens of years before the modern formulation.^[14]

Islam has presented for all peoples on this globe the intellectual booms that included the bases of renaissance, progress, and comprehensive rectification involving all of the courses of life.

Generally, Islam has made knowledge the essential element of the social composition and Muslims' collective revival. It has encouraged the receiving of knowledge and made it one of the doctrinal precepts.

The imperialistic powers, initially, manipulated the Islamic homeland and divided it into small weak humble states that lack the capability of self-defense. These small states wanted the potential of independence since the imperialists bounded them to their wheel, and controlled them thoroughly. The next step of imperialism was terminating Muslims' powers and genuineness by contending with the Islamic conscience and opposing the doctrine and morality.

They recognized the reason that made Muslims achieve the triumphant conquests- it was the genuine doctrine that rejects humiliation, dishonor, and slavery. Hence, they equipped all their powers and intelligences for opposing the Islamic conscience along with its illumination in minds. They exercised the intellectual conflict, which has been the fatal weapon of mentality. They also brought into play the most modern technical means for controlling such conflicts.

The following are the most significant means of the intellectual conflicts.

Creating new courses of studying:

The imperialists took sure steps for changing all of the study courses that are applied in the Islamic countries, by taking away the religious contents. They also distorted the Islamic history, invented fabrications, and forged lies against Muslims' moralities and beliefs.

The British Government committed Dunlop with the mission of instituting the teaching courses in Egypt. He showed no blemish as he founded an exclusive policy of teaching when he banished the whole bases of the Islamic education, and substituted with poor systems resulted in the intellectual infertility and reversed the religious concepts.

Dunlop's policy of teaching was grounded upon two pillars:

First, it concentrated on filling as much as possible, the students' minds with information, and neglecting the other principals of education. Thus, schools were required to engage the students in surface, aimless, and profitless information.

-It applied the synchronization system. This barren system aimed at uniting the methods, courses, and plans of education. Hence, Schools became quite similar to each other, and their characters were destroyed. In fact, there are environmental and social circumstances that play a considerable role in the entity of each school.^[15]

Such modest educational programs would certainly cancel the genuine conscience in the minds of the new generations to turn them into instruments that the imperialists control.

In Iraq, the ruling authorities of the British occupancy looked deeply upon the institution of the teaching courses that served their goals and interests. They attempted to kill the religious and national spirits. Taha al-Hashimi mentions the following incident:

Miss Bill demanded with mobilizing the retired officers, who had been recruited in the Ottoman army. "How can such nationalists and sincere officers be mobilized in the new Iraqi army?" a British senior official working in the British Embassy in Baghdad exclaimed, "They will bring forth sincere nationalist generations." "You should never worry," said Miss Bill with wicked smile, "As long as Mr. () is holding the Ministry of Education, he will be responsible for teaching the new generations!"^[16]

Unfortunately, the imperialists' educational proposals succeeded, to great extent, in taking away the religious doctrines from the Muslim generations' minds. St. Samuel Zoimer said, "Scholastic teaching and the Western moral education yielded great results and beneficial effects on the children and the youth. Once, I could persuade the Muslim pupils that the precept of fasting in the month of Ramadhan had not been God's, since it was impossible to perform such a precept. I raised a ball before them as representing the earth and focused a bright light on it."^[17]

Jape also expresses proudly and arrogantly the triumph of the imperialistic education that played the biggest role in shaking the Islamic faith. He says, "By means of modern schools and media, cultural and educational activities could stamp a great influence on the unconscious Muslims. Thus, they appeared, as a general extrinsic view, as faithless. This was surely the best fruit of the endeavors of the West that caused Muslims to desert their civilization and Islam, as a belief, lost some of its significance and power, but as a social prevalent power, it lost its proper situation."

The Imperialistic education established a great dam between Muslims and their religion. They stopped those genuine spirits that destroyed tyranny.

As soon as the imperialistic powers found a place in the Muslims' body, they killed the values, idealities, and genuineness, and made Muslims, as exactly as they intended, follow their capricious desires and neglect the right and justice.

The imperialistic great influence on Muslims can be obviously noticed through the new generations that took off the moralities and became the soldiers whose mission is achieving the expectations of the imperialism.

Imam Sharafuddin -the master scholar of Islamic ideology- presents the catastrophic inconveniences of the imperialistic educational systems in our schools. He says, “The imperialists could prevail on us through the schools they established in our countries. They cheated and caused us to send our dearest sons to their schools, which were surrounded by the imperialistic hands. We realized that our loss had been greater than the benefits only when the first generation was graduated. Only then, we realized that our sons had been taught without guidance, or with misleading one. Hence, our education complied totally with the imperialistic courses that invaded the spirits of our sons with weapons that are deadlier than those they had used in invading our territories. We committed suicide when we sent our sons to such poisonous institutes. Our nation attempted to regain the past glory by educating the individuals. Unfortunately, it was only the deceptive misapprehension that cheated us and caused to throw those individuals in schools that were founded in the east only for dominating on people’s religion and fortunes. The result was the unbearable damage that the new generations suffered, and a new loss of glory called ‘arts.’ The biggest misfortune was that those individuals were signed up as soldiers and given the mission of destroying our sacred principals and essences. Neither Islam nor have the East encountered such a disaster before.”^[18]

The wording of Sharafuddin is completely true. Neither Islam nor have the East encountered such a calamitous educational invasion that ruined our beliefs and ethics.

The Missionary Campaigns

Unfortunately, the imperialists employed the missionary campaigns -that should have conveyed the Christ’s spiritual guidance, characteristics, asceticism, and rectitude- for threatening people and subjecting them to impartiality and persecution. They also employed those campaigns for deviating and straying Muslims.

The missionary campaigns were the leading instruments of the imperialists’ predominance. The British minister of foreign affairs said in Edinburgh Conference, “The missionaries have aided the government in all of its tasks. Without them many obstacles would not have been passed. On that base, the government is in need for a permanent committee for managing the missionaries’ affairs.”^[19]

In a report stated by the chairman of the Commerce Chamber in Hamburg, it was said, “The growth of the imperialists’ wealth is dependent upon those men who have visited the occupied territories. The most significant method of achieving this expectation lies in taking the churchmen to these territories. This is surely the first condition for achieving such a growth, from an economic viewpoint.”

The imperialists used the missionaries for seizing peoples’ treasures and confiscating their earnings. They worked painstakingly for antagonizing Islam because it opposed imperialism and stood against their illegal

purposes. The following decision, issued in the German Conference, assured this fact:

“The growth of Islam threatens a serious danger to the occupied territories. From this cause, the Imperialistic Conference recommends the governments to increase the supervision on this movement –Islam-, and confesses of the necessity of keeping up the plan of complete neutrality in the religious affairs. The Conference also counsels those managing the occupied territories to resist any activity that may lead to the expansion of Islam, and handles the missionaries’ actions that spread out the principals of civility, especially in the fields of disciplinary and clinical services. Because of the Islamic threat, it is necessary to work on advancing the German Christianity for taking the required reasonable steps in all of the countries that have not received Islam so far”

The imperialists have used all of their powers and systems for opposing Islam and Christianizing Muslims or taking them away from their religion. To some extent, the missionary campaigns achieved these goals. A good number of Muslims converted to Christianity. In Indonesia, for instance, 250 thousand Muslims converted to Christianity. The same occurred in other Islamic states. This was natural because Muslims had ignored the reality of their religion; therefore, the misleading propaganda cheated them.

At any rate, the committees of missionary campaigns have been waylaying Muslims. The usurpation of the Islamic faith has been the job of such committees. Monsieur Chattily -one of the major personalities in the committee of missionary- says, “Various opinions have been said about the results of the plan of destruction, which is the second part of the Missionaries’ duties. The uprooting of the Islamic faith has been permanently coinciding with the efforts that have been exerted in the field of the Christian education. The new political map of Muslims will surely pave the way to the application of the European civility. Politically, such a map will vanish, but still we do not need lengthy time to see Islam surrounded by European wires.”

The plans of missionaries have carried the signs of death and devastation to Muslims. They have been the most dangerous means of the eradication of Muslims’ genuineness and the submission to the imperialistic predominance.

Christian Schools

The third pillar of the imperialistic combat against the Islamic conscience has been the Christian schools. Those schools have been mainly purposed for paralyzing the Islamic movements and Christianizing or, at least, dragging Muslims to Christianity. One of the missionaries asserted this fact. He said, “Schools are the most favorable means of publicizing the goals of the missionary campaigns. In Tehran, for example, the students in a Christian school attained 115 while they were 40 only two years ago. All those students are receiving the Christian education.”

The imperialists paid more attention to the Christian schools of girls since they have been the only gap through which the social decline would be more effective. In this regard, Jape says, “Christian schools of girls are the pupils of my eyes. I had always the feeling that the future of Syria depended

upon teaching girls and women. Our school in Beirut has just begun. Yet, a great deal of care has been arisen in the missionaries' media regarding this topic. The French Government paid good attention for supervising the teaching courses."

Christian schools are generally imperialistic headquarters that have been founded for opposing Islam and Christianizing Muslims. In a thesis about the Protestant Missionary Campaign, Chattily records, "France is required to depend upon the rulings of the intellectual education in the schools of the East. I hope such a sort of education will be soon applied so that it will distribute the teachings of the French faculty among Muslims."

As some honorable Muslims intended to establish an Islamic university, horror covered the imperialists' media so completely that they held a conference in Lingo. In this conference, St. R. Simon presented this report: "Thanks to the missionary schools, the Christian education has already poisoned the Muslims' blood. The Government of the Netherlands applied the courses that are earned from the principals of Christianity for quaking the Muslims' false expectations."

The Christian schools have poisoned the young Muslims for pulling out the Islamic conscience and planting bad manners and lethargy instead.

Clinical Employment

The imperialists employed medicine as a means of invading Islam intellectually and distributing the Christian ideas in the Islamic homeland.

In the issue 6687, Al-Mueyyad, the Egyptian journal, affirms that the publicity of the Bible and the missionary campaigns via the medical care were the main means of accomplishing the missionary tasks. Medicine was chosen because it would be far away from any governmental supervision, and Muslims would push themselves to the hospitals and clinics of the missionaries.

In the same issue, St. Klirlsral reports, "Missionaries acquired people's love due to the clinical activities that made the enemies confess that Christianity has been the source of virtues. Missionaries' means in this regard were the clinical distributions including journeys and activities of men and women. The German missionaries approached Muslims through schools and clinical journeys. Muslims' chiefs received these matters like thistles in their bodies."

In the same issue, another report of St. Silstine regarding the clinical activities was publicized. He reported, "In Khubi Mardan, there was a clinical Danish missionary of women whose job was publicizing Christianity among Muslim females. Not before a long time, they would land to Kabul, the capital of Afghanistan. Women who came for treatment were received hospitably since Muslims were not interested in the activities of the she-missionaries."

St. Lipsos asserted that the Armenian Aid Association changed its interests into a missionary campaign. He also reported, "Interesting in securing the Oriental Church is insufficient for achieving total changes in the East. It is obligatory to antagonize and oppose Islam, the enemy of the ancient Oriental Christians. Consequently, the Armenian Aid Association was changed into the German Association of Missionary."

Because he was the wickedest enemy of Islam, Lobos was given the management of this association. He addressed his famous word, "It is unsatisfactory to fight and antagonize Muslims. In fact, weapons must be opened in their faces."

The imperialists' intellectual invasion has mainly aimed at usurping the Islamic faith from Muslims' minds, and eradicating their genuineness and glory, which is simply the Islamic conscience. In Palestine, Roomier spoke in a conference of missionaries. After he had expressed the malice they had had against Muslims, he said, "Our main concern should not be converting Muslims to Christianity. The most important goal is taking them out of Islam and leaving them faithless. Thereafter, you will be the first leading group of the imperialistic convoy. May Lord bless you."^[20]

That was the trend of the Western imperialists. Their malice, enmity, and revenge caused them to address missionaries to the Arab world for removing any religious basis, and distributing immorality and depravity. This would surely lead to the worst fate in this life. The mental powers and the intellectual boundaries of any society will be definitely weak if religion is disdained. Moreover, such societies will absolutely be late and will rapidly fall in retardation and extinction.

The imperialistic powers' dreams and plans came true when Muslims were banished, humiliated, and deprived of their fortunes on their own lands. The imperialists seized the Muslims' treasures and economic potentials to use them in constructing their peculiar scientific and economic entities. Meanwhile, the Islamic world has lived in poverty and scarcity, as well as ignorance. This brought about retardation in industrial, economic, and military domains.

Israel has been the most serious menace that the imperialists left in the Islamic world. They brought and protected Israel after they had been rejected all over this earth. They donated weapons and uncountable capitals, and asked them to protect their interests and strike any Islamic or national movement.

Israel is indeed the mother homeland of imperialism, and the chief rule of aggression. It is headquarter of the imperialists' campaigns. They also have used Israel for seizing peoples' fortunes. This is quite clear through the imperialists' supporting, directing, and excusing the Israeli aggressions. They have also stipulated the Israelites on capturing more lands and combating the Arabs for dragging them to accept objectionable matters. The Israeli politicians confirmed, "Israel has chosen hostility as policy." It has depended on America's capitals for massacring the Arabs and confiscating their lands to substitute the Israeli Homeland with the Arab homeland. Besides, the Israeli officials stated that the Arabs should settle in other lands since these would be the Israelites' lands. They claimed that the prophets had promised of so.

The Israelis have worked for eradicating the Arabs in Palestine in such an unprecedented savage way. Meanwhile the United States has been cheering on such crude procedures that persecuted man's dignity. America has been supporting them with Phantom jets and electronic means. The Sixth Squadron is ready for protecting Israel. In the United Nations also, the US

authorities have been there for justifying the Israeli aggressions and encouraging more expansion and “new triumphs” while they have profited the Arab petroleum from which they gain, annually, more than thirty million dollars. As a reward, the US authorities have put the Arabs under the hammers of the most uncivilized and irregular people of this world. The roles of those peoples have been massacring, fatiguing, and startling the Arabs away from their lands. A more catastrophic matter is the progression of the diplomatic relations with Israel in more than one Islamic capital. The officials of such countries have permitted the foundation of monopolist corporations whose missions have been mainly spying and assuming the Muslims’ fortunes.

The Prophet (s), whose source was the unseen, determined that the Jews had been an element of destroying and devastation. He also foretold that they would waylay Muslims. Hence, he gave the orders of banishing them from the Arab Peninsula. In the final hours of his honorable life, the Prophet (s) assured this order determinedly. Had Muslims carried out their Prophet’s orders, they would not have encountered such a disaster that terrorized their entity and threatened a coming catastrophe.

Owing to its malicious intendments and wicked schemes against Islam, Israel forms the most threatening danger against the Islamic and the Arab worlds. The Israelis have spared no effort for eliminating the features of Islam and extinguishing its illumination. This is clear through their activities, such as burning the Mosque of Jerusalem, and removing any Islamic feature there. The West has defended such aggressions by providing them with arms because they have been the guard of their interests. The ruling authorities in the Islamic and Arab homeland are required to unite their word and settle their discrepancies for saving Islam against such a gang.

The Arab countries must take initiative steps for using any means for protecting their lands against the Israeli invasion. They should always keep in mind the fact that Israel has been expanding in occupation, and summoning all of the Jews on this earth to join and reside in the Arab lands. They have been planning for founding the Israeli homeland of which they have permanently dreamt. They are employing their diplomatic potencies and the American aid and relief. Consequently, there should be a united decisive situation, and the most modern arms should be available. The Arab countries are demanded with establishing manufactures of heavy arms on their lands so that they will not need the foreign countries, especially those aiming for predominating on the Arab countries.

The educational conscience should be highly esteemed in this regard. It is also essential to nourish the new generations, in schools and faculties, with the danger of Israel and the international Zionism. All of the mass media - TV and radio stations and journalism- should be taken up for this procedure. The armed forces that are the skeleton of this nation should be given a special attention. They should receive a full cognizance of the situation. Triumph will be theirs if they have full acquaintance, as well as belief, with the real situation.

The Islamic world is passing through a decisive and exact stage. As the imperialists acted so badly to Muslims, they –Muslims- were unable to achieve any success or progression. They were also left on crossroads where internal and external aspects of disintegration had challenged.

It is the educationists' role to exert all endeavors for recomposing the Islamic belief in the minds of the new generations, and developing the feeling of the waylaying danger of Zionism and imperialism. Ministers of education should manage private systems that should be given the charge of every matter relating to the operations of planning in the fields of education and teaching. The missions of such systems should be presenting the Islamic studies as teaching courses in all of the academies so that the religious behavior will spread out among the generations.

The malicious imperialistic educational systems have been the origin of the crisis of the traditional educational systems all over the Islamic countries. For composing young generations that believe in their country and strive for releasing it from the imposed economic, political, and cultural imperialism, it is obligatory to eradicate and confiscate any feature of the Western education.

The governments of the Islamic countries should also reevaluate the educational policies carefully and honestly, and discuss them comprehensively. They must take in consideration that the educational philosophy in the previous ages aimed at creating generations that are unable to develop their countries at all. In other words, the purpose beyond the previous philosophies of education was providing barren governmental officials, who lack any purposeful or social attitude. On that account, it is indispensable to examine the educational plans, courses, and styles so that it will be possible to produce generations that are fit enough for taking the responsibility of constructing the society. In addition, it is binding to check all of the textbooks, for taking out any doctrinal or ideological aberrance. It is also necessary to eradicate all the principals and opinions that antagonize Islam. Finally, it is obligatory to apply a firm supervision on the teaching staff in favor of throwing away the solicitors of destructive ideas and unworkable beliefs- such as existentialism.

Islam has presented a complete educational course that create virtuous individuals competing in the fields of social services, and seeking to achieve completion in their environments and societies. It has been a distinctive course containing full aspects of vitalization, growth, and unification. This course made Muslims, in the earliest ages, such an unparalleled united power that conquered, dominated, constructed, and founded the noble values that relied upon the bonds of humanity, amiability, and cooperation.

The Islamic fascinating education could produce the choice and grand men of humanity, such as Ammar bin Yasir, Abu Therr, Selman, and others who built the Islamic history as they riled and denied the wrong. They promoted the right and enlivened the spirits of sacrifice and struggle for bracing justice and precluding unfairness and tyranny.

In the current crucial stage, Islam has been suffering a suffocating crisis in the educational entity. Unmanliness, disrespect, and disintegration have spread out in our society, and the notions that provoked the right have

predominated. It has become impossible to notice any shade of the Islamic education since its elements and bases disappeared. Hence, loyalty has vanished, and amiability and association –on bases of God’s favor- have been lost. The social hypocrisy has become a general phenomenon. Greed and struggle for worldly affairs have become normal behaviors. Any boundary for earnings has been off course, and sincerity in labor has become a myth. The doctrinal rules, such as the precaution in treatment (Ihtiyat), suspension of the doubted matters, God-fearing- all these and the like have become out of line. There has been no compassion, no kind, and no social relations. Accordingly, societies collapsed, and numerous social epidemics and illnesses prevailed.

The unfortunate calamities reached the climax when some of the young left their families to live alone. In consequence, they have given in the total social bounds and traditions. They have not cared for the emotional sensations that their fathers felt, and paid no attention to their duties to their fathers, when they would become too old. Such fathers suffered too much of the behaviors of their young sons as they lacked custody and sympathy.

Fathers’ crisis has been seriously cruel, especially from their sons who had received their studies in the Western capitals, and, in consequence, acquired the Western habits and natures of leaving their families and disesteeming their affairs or any social tradition. When young men and women are out of their parents’ hands, -especially when they lack any social centrality- they will surely disregard their parents increasingly and reward them with humiliation and disrespect.

Majority of the youth, nowadays, pursues their lusts and sexual desires since they could find the way to the cinemas and nightclubs and directed towards filthy entertainment and the vulgar TV shows. Hence, they lost seriousness. That was because they lost the conscious education that protects them and supplies with the noble habits and the virtuous ethics.

This book studies comprehensively and objectively the factors of the imperfection and disintegration of modern education. Through this work, a comprehensive exposition of the Islamic education and its goals that develop the conscience and improve the intellectual levels will be exposed. An exhibition of the Islamic plans aiming at publicizing the knowledge that depends upon believing in God and self-discipline will be provided. The author hopes this work will contribute in developing the Islamic conscience and serving Islam by putting on views some of the educational magnificent ideas. Finally, this work is offered to God the Exalted.

Baqir Sharif Al-Qireshi

Najaf

Safar, 27, 1391 A.H.

MEANINGS AND GOALS OF EDUCATION

We will identify the lexical and terminological meanings of education, show the necessity and the goals of education, and refer to its relation to teaching, philosophy, and policy. Educationists have concerned with the above as a whole. As a comparative study, we have to pass precisely by all of the topics that we have recently presented. We will expose them in the form of a preliminary introduction to the modern educational studies as compared to the Islamic, which is the main concern of this book.

Lexical Meaning

In Arabic, the item 'Tarbiya' –education- stands for bringing up a child as it is mentioned in the Arabic-Arabic dictionaries of Tajul-Arus and Lisanul-Arab.

Accordingly, education refers to bringing up and caring for a child until attaining juvenility. This meaning comprises mental and intellectual perceptions.

Terminological Meaning

Educationists have paid a great attention to the explanations of the term in order to explicate its scientific purport. Yet, they have not presented a unanimous one. The following is a set of definitions:

The earliest definition of education is that exposed by Plato's saying, "Education stands for granting the souls and bodies as much as possible an amount of aesthetes and perfection." This definition comprises physical and spiritual education. The former is that education which sows corporal development and prosperity, while the latter is that which creates perfection and virtue.

Hubbell renders a characterization of the perfect education. He says, "Perfect education is that conserving the physical condition and vigor of pupils, and gives the power of controlling the mental and corporeal powers. It also increases the rapidity of realization and the sharpness of intelligence, and accustoms to good and precise judgment and creates gentleness in fulfilling duties deliberately."

For Gold Simon, "Education is the way of making the intellect a real intellect and the heart a real heart." This definition indicates that education should be the device of achieving intellectual growth and nourishing souls with virtuous ethics. At any rate, it refers to the spiritual education exclusively.

Herbert says, "Education is training man for enjoying perfect lives." Like the previous, this definition is exclusively restricted to the mental education.

John Milton defines, "Perfect education is that which helps man to fulfill any job so accurately and skillfully in peace and wars." This definition is dedicated to the professional education.

For Mistalotzi, "Education is developing all of the potentials of children perfectly and properly."

Hassle defines education as the manners of disciplining the natural abilities of children to make them fit enough for being in charge of a happy compartment.

Gimuel says, “Education is bringing up individuals for satisfying themselves first, and others secondly.”

Lithery says, “Education is the activities that purpose for bringing up a child or a young. It is a set of the acquired intellectual and manual habits, as well as ethical features.”

We may affirm that John Dewey’s definition is the most acceptable. He defines education as the process of adaptation between individuals and the environment. He says, “Education is a form and composition of the individuals’ activities, and then casting them in certain matrices, i.e. changing the process into a social action that is welcomed by the others.”^[1]

Some of the previous definitions should be reviewed since they refer to a definite category. Logicians affirm that a definition ought to be comprehensive and inclusive to involve all of the individuals concerned.

The Educational Purport of the Term

The term has two purports, one is general and the other is specific.

The general purport is so comprehensive that it includes every intentional or unintentional action that helps in developing the corporeal, intellectual, ethical, or susceptible powers.

As a general conception, education includes heredity, environment, and will, –the three factors of education- and their intentional and unintentional effects in maturing the powers and the human promptness. Every motion, activity, or aspect of the social environment that affects man’s essence or material entity, in any stage of the physical and mental composition, results in education in variant levels. All the above are within the effects of the broad-spectrum education. Steward Mill says, “Education, in its common sense, comprises all of the deeds that we ourselves do, as well as the deeds that others do for approximating us to our natural perfection. From this cause, education includes the indirect effects on ethics and human powers that create various direct purposes. As examples, we may cite laws, governmental formulation, arts, manufacture, and the other fields of social lives. Moreover, the effect may occur to the natural factors that are out of man’s order, such as climate and geography.”

Education, as a common sense, includes all of the matters that influence the process of constructing the ethics, apart from the source. Even the natural phenomena that are out of man’s control play a role in the processes of education and self- building. If we look at a nice influential thing, this will surely inspire in the development of our imagination and taste. We always hear some individuals refer to time, incidents, or events as their educators. Of course, these matters have nothing to do with self-determination.

The specific purport of education stands for the generations’ exchange of the educational and cultural bases. Some educationists delimit this purport by suggesting that it be committed to the efforts that are purposed for disposing the youth in a definite worldly affair. In other words, the specific purport of education is the endeavors and efforts that the adults exert for educating the intellects of the youth and ordering their moralities. The activities of the educationists and the practical teachers, which are aimed for instructing the youth, are regarded as the specific purport of education.^[2]

John Stewart denies the common sense of education and allocates it to the specific purport. He says, “Education, as a term, refers restrictively to the culture that moves among the generations to provide the youth with factors of bringing up. These factors pass on the level of the preceding generation.”^[3]

At any rate, the majority of educationists argue that education, in its specific purport, is too short to build personal entities unless it coincides with the common sense, which is the social contact. T. S. Elliot says, “Schools are ready to transfer only a part of the culture to the students. Such transference is fruitless unless it is fully harmonious with the external factors. We do not dedicate the external factors to family and environment, but we extend them to comprise labor, amusement, journalism, general views, shows, and means of entertainments and sports.”^[4]

The Necessity of Education

Education is a life necessity and a genuine human concern through which mental and social constituents are attained. It is surely man’s distinctive feature. As well as societies, education is necessary for individuals. An educationist says, “For individuals, education is a process of social normalization that gives the character of humanity, which is the distinctive feature. Everybody knows that individuals inherit their biological roots, such as colors of eyes, hair, tallness, and the other physical features, from their fathers and forefathers. The mental and social constituents of personalities are gained only through education. On that account, the basic chore of education helps in acquiring the human features. Hence, education is necessary for individuals and societies in an equal degree.”^[5]

Education provides with the individual elements and habits the influence of which remains forever. Some psychologists affirm that babies actually rest upon others, to great extent, in the minimal needed habits, the most significant ethical and intellectual specifications, and the general manners of people, life, and labor. Mostly, babies behave unfeelingly, but as soon as they learn how to imitate gentle individuals, this ethical and emotional influence will persist. Shortly, this imitation changes into a habit that is a second nature. Imitation, however, is one of the two ways through which the individual specifications are obtained, and personal ethics are constituted.”^[6]

It is, then, a life element and a basic principal of personal perfection since it plays the role of coinciding, developing, and maturing the individuals. An educational analyst says, “Education is necessary for individuals as well as societies because the newborn individuals can not be regarded as mature social human beings. Biologically, they are human beings, but immature since they are incapable of associating and accommodating in societies. This fact unveils the importance of education in helping in developing and maturing individuals and their potentials, preparations, and skills to maximum. In like manner, education helps in acquiring the social characters for associating and belonging to societies. Thus, it is important for both individuals and societies. It is a social necessity, and an individual necessity, too.”^[7]

Education is the one and only means of achieving maturity, and raising the individual and social levels; therefore, it is a binding necessity of life and a significant part in the entities of societies and individuals.

The Educational Goals

Education enjoys serious goals and big social responsibilities. The specialists have exerted great efforts for explicating such goals and responsibilities. Yet, they have had different viewpoints regarding the question of defining those responsibilities. Some worked in the frame of the spiritual goals while others worked in the material. A third group looked upon the social goals, and a fourth sought the individual growth and the personal composition.

Spiritual Goals:

Some Islamic educationists have affirmed that the basic purposes of education and learning are self-purity, self-chastity, and the constructing of relations with God. This is the most elevated purpose and the noblest intendment. Al-Ghezali says, “O youngster! Many are the nights that you have passed with seeking knowledge and scanning books, and you abstained from sleep. I do not know your intendment. If it has been obtaining the concerns of this world, collecting its wreckages, holding its positions, and ostentation before the others, then woe is you! If your intendment is enlivening the Prophet’s practices, refining your ethics, and violating the bad-tending soul, then many happy returns will be yours!”^[8]

A number of Islamic educationists specify self-purity as the provisory of receiving knowledge. On that account, teachers used to check one’s moralities before being accepted as a student. The morally wrong ones were dismissed from classes so that they would not use their knowledge in evildoings.^[9]

Froble says that education is supposed to make the individuals feel their internal souls, realize nature, and confide in God’s oneness. Likewise, it must lead the individuals to the sacred pure life that is originated by the cognition of God, nature, and the human spirit.^[10] He also affirms that the purpose of education should be the presentation of a sacred pure life of sincerity and goodness.^[11]

Master educationists have agreed upon the idea of dismissing any edification, which does not lead to perfection and self-discipline, out of the circle of education. Willula says, “The purpose of education is improving what our fathers corrupted. We can achieve so by adopting the accurate cognition of the Lord, cherishing Him, and committing ourselves to His path through virtues.”

As he asserts the moral aspect of education, John Luke says, “Virtues are the leading purposes of education.”

The previous opinions have focused lights on the moral and spiritual aspects of education, ignoring the other aspects.

Material Goals:

A group of educationists believes that the organization of the youth for obtaining their earnings should be the main goal of education. Some English educationists have named this goal as “bread and butter goal.” This opinion,

however, owns a value. Human beings, as they tend to live persistently, are required to gain the earnings and seek its means that are actually the most imperative for awarding the survival of the individuals and the dependants. It has been said, “The learning of a profession is a security against poverty.”

The wealthy should not rely upon their fortunes and neglect professions and career. God has made the lands usable, and instructed us to seek the various ways and have from His sustenance; so, we should show our sons how to seek their earnings.^[12]

This opinion is interested in the material aspects exclusively.

Social Goals:

Some educationists have looked upon the matter from a social aspect. Jean Beige says, “The most significant goal of education is the attainment of the perfect boons of personalities, and supporting the respect of others’ rights as well as the basic rights. Education is responsible for substantiating the spirit of conformity and familiarity among people, including the racial and religious groups. It is also given the mission of developing the activities that are practiced by the UN Organization for keeping peace.”^[13]

Kondrsie says, “First of all, education should act for enabling every individual to master the personal skills, and fulfill the required social tasks completely, and develop the makings as much as possible. In addition, it should share out the spirits of equality among people. Otherwise, it will not achieve the political equality that the law declares. The social goal of education is the management of learning in a way that produces the industrial development for achieving people’s contentment and enabling them to act the necessary social duties.”

Islam has declared most of these goals as the basic principals of the educational domains.

Individual Development:

Some educationists believe that the main goal of the educational processes is the achievement of the individuals’ perfect growth according to their predispositions and capabilities. The cultural heritage is regarded as one of the educational means. Such a heritage should be organized psychologically for fitting the various stages of development.^[14]

Other educationists added the estimation of the ethics, the good behavior, and the activities in labor to the educational processes. They also added self-will, self-reliance, and the rectification of desires, respecting people’s rights, good relation with the society, forbidding evil, presenting the environmental factors, and working for developing the human societies, to the goals of the educational processes.^[15]

Plato supposes that one of the educational goals should be releasing the ignorant individuals from the bonds of unawareness, and taking them from the world of gloom to that of illumination and freedom. The highest mental natures should be elevated to the ranks of practicing good deeds in this world.^[16]

More Goals

Philosophers of education state more goals that achieve the individual development and self-assertion. They are the well being, the emotional and social duties, and the recognition of the natural world.

Other philosophers expose ten goals as the most important in the education in secondary schools.

1. The development of the accurate ways of thinking
2. The founding of useful habits that are related to labor and lessons
3. The development of the social trends
4. The providing of a set of suitable tendencies
5. The development of the artistic and aesthetic aspects
6. The development of social senses
7. The development of individual-social concurrence
8. The presentation of the principal information
9. The development of physical conditions
10. The development of a steady philosophy of life^[17]

Teaching and Education

The general purport of education, as it has been already cited, comprises all of the categories of activities that influence the development of individuals, predispositions, and behaviors. It is not peculiar to the activities that persons themselves do, or those done by others. The purport of education covers every modification and reformation practiced on ethics and behavior. It also includes the indirect factors, such as laws, the ruling authorities, the manners of living, the traditions and the social habits and conventions et al.

Such indirect factors, in addition to the material and natural environments and conditions such as climates and geographical locations, have effects on education. Finally, all of the circumstances that help in the formation of the human beings are included in the factors influencing the processes of education.

From the above we conclude that education comprises every development or formation that does with individuals' powers, predispositions, and behavioral aspects tending to guidance.

Teaching, on the other hand, stands for the transference of information from a teacher to a student for delivering knowledge. Hence, teaching is confined in this frame while education enjoys a more elevated and comprehensive meaning since it includes every positive progress and maturity of the individuals' capabilities.

Education, in its common sense, takes account of the whole physical, intellectual, and ethical aspects of personalities. Teaching stands for the process of transferring knowledge to individuals. This process is one of the educational means. The positivity of teaching is estimated according to the obtained knowledge.

Knowledge may influence the individuals' lives only when being sentient and accordant to the actuality that it can be consumed in the behavior.^[18]

The imperfect knowledge leaves no effect at all in the individual composition. It creates the suspension of the practical life.

Philosophy and Education

Philosophy and education have a firm relation. Fichte affirms this relation in the essays he wrote to the German. He said, “Without the benefit of philosophy, education cannot attain a state of perfect clarity. There is an interrelation between the two any of which will be imperfect and ineffectual without the other.” John Dewey exceeds this point. He says, “The classical philosophy would not have been existent without the pressure of the educational questions on the intellectualities. The foremost naturalists were a single chapter in the history of science. The educational affairs obliged Sophists and their opposites on philosophizing. Their educational wording led them to instigate the philosophic theories.”^[19]

Hobart Spencer says, “The accurate education can be practical through the accurate philosophy only.”

Psychology and Education

Psychology could find a way to the educational affairs when it has taken in all of the materials of education. It has analyzed such materials to the preliminary elements that involved the potentials and the intellectual processes. There have been psychological analyses for the educational courses such as reading, writing, mathematics, languages, and composition. Likewise, arts and the practical materials of painting, carving, and ornamentation have been psychologically studied and analyzed into the preliminary matters, whether intellectually or manually. Such studies and analyses enabled teachers to select the most appropriate method that meets the pupils’ predispositions, taking in consideration the age and the grade. In addition, teachers could use such studies in choosing the most adequate courses.

Psychology is regarded as the major guide of teaching and educational processes.^[20]

The Educational Development

In the initiation of the history of humanity, houses were the only means of education. The preliminary tribe had individually the mission of educating the children physically, intellectually, and ethically, by arranging the means of the life preparations. This continued until the opening of the ancient ages. The Roman families, in their oldest ages, had full and exclusive supervision on bringing up and educating their children in the various aspects according to distinctive systems that were independent from any public authority. Education was one of the responsibilities of houses. Such educational efforts were confused with other indifferent activities to the degree that education was seen as an unintentional process. Afterward, houses began to look upon the educational affairs intentionally. After the invention of writing^[21], education depended upon the familiarity with the experts of the previous generations, thanks to the recordings of the explored facts. This added a new household job, which is teaching in the meaning of private tutorials.

Fathers, kinsmen, and the elder members of families and tribes did this job to the children.^[22] With the shining of the illumination of Islam, a great change occurred in all of the aspects of life, including education. Islam paid

the greatest attention to education. Muslims have been encouraged on learning so that they would review the references of knowledge and culture for improving their lives and raising their levels.

Policy and Education

Each political system needs the support of an educational system. The political and social revolutions paid a great attention to education and teaching for keeping up the ruling and explaining their philosophy. An educationist says, "Social dominance through education comes to surface evidently when a political, martial, or social revolution occur. When such a revolution achieves success in the political objectives, it should turn to education to use it as an instrument of achieving the social objectives. Without education, revolutions are narrowed in a scope that is isolated from the society and the individuals. Time will not be too long for terminating the isolated revolutions that lack the social publicity of their goals."

Reliance upon education is one of the most significant means of the modern systems that believe that education and knowledge should be the slogans of the cultural revolutions. Communism used all means for the propaganda of their ideology, and founding units in the educational and teaching institutes to betake the students as soldiers that support such ideologies and combat the collapsing camp of capitalism.

At any rate, policy, in its common sense, used education as a method. Education should be an inevitable necessity if such policies tend to survive and continue.

FACTORS OF EDUCATION

Generally, education is an essential base of the behavioral results if it depends upon the factors that influence its structure and composition. Without the reasons that lead to the foundation of education, the fruits will be absent. Summarily, the reasons of the educational foundation are as follows:

Heredity:

Psychologists ascribe individuals' intelligence and idiocy to heredity. "Directly, intelligence and idiocy lean on heredity," they said, and added that intelligent children will easily receive the educational and teaching systems. Besides, intelligence is one of the most significant elements of the intellectual growth and the scientific maturity. In the same way, idiot children will encounter difficulty in receiving the educational and teaching methods entirely. Hence, methods do nothing in the progression and prosperity of such children. It is seemingly necessary to have a look on heredity for its being one of the most significant means in the process of structuring the educational entities.

Definition of Heredity:

Heredity is defined as the branches' natural tendency to imitate the origins in the physical composition and physiology. Other hereditists define it as the branches' copying the origins.

Scientific analysis:

The scientific analysis of genetics implies that human beings being a single small cell called gamete, which is the most marvelous, mysterious, and minute in the universe. It refers to the immense potency of the Creator. This cell is arisen from a process of fecundity of two diminutive cells, which are the ovum^[23] and the spermatozoon.^[24]

The union of these two cells produces the nucleus of a new individual. In that very moment, it is determined whether this individual will be male or female, short or tall, intelligent or idiot, or blue or honey-colored eyed. All of the descriptions are decided unchangeably in this cell. Heredity then is a set of specifications that concentrate in the fecundated ovum.

Laws of Heredity:

Laws of heredity are within the involuntary matters that coincide with the individuals all over the life phases.

One of the clearest and most familiar laws of heredity is the branches' copying the origins in the extrinsic appearances and the private specifications. This fact is quite evident in all of the creatures. Seeds of cotton yield nothing but cotton, and seeds of a flower produce nothing but flowers that copy the mother in colors and characters. This copying is more obvious in animals. A small cat is being like its parents in shape and other characters. For human beings, babies bear resemblances to their parents in the general, as well as the most diminutive, characters. The black give birth of black ones and the white give birth of white. In a like manner, intelligence and idiocy are inherited characters. This is because –as hereditists decide- human beings enjoy private qualitative parts, called germ plasma, that never expire but extend in the offspring. Wiseman says, “A baby is his father’s half brother since each has a mother. In the very moment at which the ovum is fecundated, it divides into two parts. One keeps the father’s qualities to move to the new generation, and the other is consumed during the processes of growth till it changes into a fetus.” Byron says, “It is true that my son is mine, but I see his forefathers have hands in this darling thing. They deform his self-purity and bother his integrity with the unknown evil tendencies that they bore in their hidden, and he had to receive by heredity.”

Copying heredity is classified into three parts.

1. Heredity by partiality:

It stands for the branches' copying one of the two origins in all, or most, of the qualities. Boys who bear almost all of the physical and mental qualities of their fathers are examples of the heredity by partiality.

2. Heredity by coalition:

It implies that the branches oppose the origins' qualities. When a man from the east, for instance, marries a lady from the west, the son will not bear the same physical qualities of the parents.

3. Heredity by association:

It means that the branch copies one of the origins in definite qualities and copies the other in others. A child may receive the intelligence and tallness

from the father, and the colors of hair and eyes from the mother. Asserting this point, Mendel says, “Majority of the genetic qualities move from one or both origins to the new generation without any separation or changeability.”

Individuals may receive the forefathers’ physical and mental qualities. Dr. Alexis Karl says, “Time extends just like the extension in emptiness beyond physical edges. Individuals’ boundaries are not more accurate or firmer than their extensive boundaries are. Individuals are connected to the past and the future through the essences that cannot extend to the present. As everybody knows, our individualities are brought forth when the spermatozoa find a place in the ova. The elements of essence are existent before that process. They are scattering in the tissues of our parents and forefathers because we are made from the cell materials of our forefathers and foremothers. Those materials stopped in the past on unanalyzed organic states. In our souls, we carry diminutive pieces of the precedents’ bodies. Our qualities and defects are the extension of our precedents’ qualities and defects.”

This view states openly that sons and grandsons inherit most of the forefathers’ mental and physical qualities unwillingly and involuntarily.

Heredity and Environment:

The roles of the environment in the mental composition are still ambiguous. There is also a prevalent belief that the environmental changes influence heredity. Through many thirty-year experimental studies on plants, animals and human beings, hereditists could subvert this thought when they proved that the environment is no more than a secondary factor of heredity. The environment can decide the emergence and extents of the qualities and their growth. Therefore, heredity selects the constant factors, while the environment selects the changeable.

The environment would never produce matters that are contrary to heredity because it is not subjected to the factors of changeability and variableness.^[25]

Islam and Laws of Heredity

Islam preceded the psychologists and the geneticists in referring to many effects and phenomena of heredity, proving its positive role in the individuals’ sound composition.

The Prophet (s) said, “The knave have been knave since they have been in their mothers’ abdomens, and the auspicious have been auspicious since they have been in their mothers’ abdomens.”

This prophetic saying indicates that the genetic elements give the fetuses either fortune -when the fathers’ virtuous qualities and tendencies are available- or ill fate in case their qualities and natures are evil. The contingent qualities are also genetically received. Providing the story of Noah the prophet, the holy Quran refers to this matter. God says:

And Noah said: My Lord! Leave not upon this land any dweller from among the unbelievers. For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral ungrateful children.

This Quranic text indicates that the disbelievers’ offspring, who genetically receive their fathers’ ill qualities, will also inherit their

convictions. It is reported that a man from Ansar^[26] complained before the Prophet (s) that his wife -who was his cousin- had given birth of a black baby while none of their forefathers was black. “You have ninety nine arteries,” answered the Prophet (s), “And she has ninety nine arteries. When these arteries combine, they will be in a state of disorder and each asks God the Exalted to associate with its like. This is surely your son. You may leave now. This baby must have come from one of her or your arteries.” The man took his wife’s hand and left.

This prophetic notice implies that sons can receive genetically even the most minute and the deepest qualities. Many Islamic rulings are legislated according to this fact.

First, Islam urges on looking upon the most accurate manners of women before they are taken in marriage. According to Islamic rulings, a great attention should be paid to women’s families and lineage so that any state of anticipated mental or physical handicap or deformity would be evaded. The Prophet (s) asserted the necessity of checking women before marriage. He said, “O people! Beware of the green-looking.” “What are the green-looking, God’s messenger?” some asked. “It is the beautiful women of evil source,” answered the Prophet (s).^[27]

He also said, “Select for your sperms. The maternal uncle is one of the couple –in any sexual intercourse-.”^[28] “Marry your women to the suitable, and select for your sperms.”^[29]

The Imams emphasized on this point demandingly. Ibrahim al-Karkhi sought the advice of Imam as-Sadiq (a) in the question of his marriage. The Imam said, “You should check confidently the place you are going to choose for yourself and the one you are going to make a partner in your assets, and show your religion and open your secrets before him. If you insist, you then should choose a non-virgin lady that is known as moral and well-mannered.”^[30]

In another occasion, the Imam (a) said, “A woman is a necklace. You should select what you will put. Neither the good nor do the evil women have likes. The good women are not like gold and silver since they are preferred to gold and silver. The evil women are not like dust. They are lowlier than dust.”^[31]

Islam dislikes men who marry idiot women in order that families will be saved from decline. Imam as-Sadiq (a) relates Imam Ali’s saying, “Beware of marrying idiot women. The companionship of the she-idiot is an ordeal, and their sons are waste.”^[32]

In the same way, Islam warns against marrying insane women so that the society will not come upon irregular and unsound individuals. Imam al-Baqir (a) was asked whether it was appropriate to marry women after they had been loved. “No,” answered the Imam, “It is not undesirable to copulate with the insane bondmaid on condition that she would not have children.”^[33]

The Imams urged Muslims on testing and checking women before taking in marriage, for assuring whether such women or their families are empty of any mental or physical disability, lest such a disability will be common in the society.

Secondly, Islam stresses that women should identify precisely the men they choose as the life partners. This identification is the responsibility of the women's guardians. Imam ar-Rida (a) told that his father related that the Prophet (s) said, "Matrimony is slavery. You will be slaving your daughters when you marry them; therefore, check the individuals you are going to give your daughters to in slavery."^[34]

Islam warns against marrying the drunkard. The Prophet (s) said, "For those who marry their daughters to the drunkards, they are cutting off the relations of kinship."

In modern medicine, it has been proven that sons receive genetically the effects of the intoxicants. Dr. Brogans says, "Alcoholism causes barrenness. Duncan reports the story of the alcoholic lady that could not be pregnant for years while she had no physiological problem at all. As she was treated from dipsomania for one year, she could bear a baby. The same thing is applied to men. The reason is that the alcoholic materials enfeeble the backbone and paralyzes the brain. The offspring of those who are poisoned by such drugs receive genetically these poisons. Hence, they are dangerous not only for the drunkards, but also for their descendants, nation, and mankind. It is also emphasized that the successors of the drunkards bear signs of structural frailty and may suffer serious disorders that lead to insanity, general paralysis, or barrenness. Genetic effects can kill the fetus or the newborn. Thus, families may entirely extinct in two or three generations. Moreover, the offspring of the drunkards may suffer painful deformities, such as skull defects, shortness, and amentia. They may also suffer from retardation of the mental powers, such as cenotaph defects, childishness shortcoming, idiocy, hysteria, and others. Master physicians deemed unlawful to marry the drunkards for the previous serious dangers that may occur after marriage."^[35]

The alcoholic materials that are consumed by the she-drunkards move to the blood of the fetuses through the placentas inside the uteri. It has been proven that the suckling babies receive the alcoholic materials."^[36]

Psychologists say that amentia and states of hesitation may affect the drunkards. They also advice women to test such men before combining with them in matrimony, otherwise they will suffer many disasters and calamities. Women are inaccurate, to great extent, if they believe they will be able enough to change such habits after marriage. They have also proven that maladjustment is one of the reasons of dipsomania. The male drunkards easily push themselves to wrongdoing, and the female drunkards are easily led to prostitution. Dipsomania incites the spouses to break the barriers and challenge their consciences; thus, it becomes easy for them to breach the matrimonial pledges and lead such social bonds to failure by the corrosion of the family rules.

Islam –many years before modern science- explored and referred to this point. It has warned against giving women in marriage to the drunkards so that the coming generations will be saved against such disabilities and defects.

In like fashion, Islam bans women from marrying the ill-natured ones so that their ill manners will not move to the coming generations. Bashar al-

Wasiti sought Imam ar-Rida's advice when an ill-natured man asked for his daughter's hand. The Imam told him not to give her to the ill-natured individuals.^[37] Books of the Islamic heritage are full of reports that urge women on identifying the men that are expected to be their husbands before agreeing to marriage, so as not to give birth of evil offspring.

Third, as an Islamic rule, both spouses have the choice of revoking the matrimonial contracts if any of them is proven to have a mental irregularity, a physical disability, or other defects that the jurists identify. Imam as-Sadiq (a) said, "Matrimony is revocable in cases of leucoderma, leprosy, insanity, and cystocele."^[38]

This ruling saves the Islamic society from such diseases that cause retardation and social weakness. The jurisprudential bases of Islam sustain the modern articles that the international health organizations have declared. The spouses' blood, for example, should be analyzed before marriage for recognizing whether any of them is affected by sexual diseases such as rhoea, syphilis, or others that are the main cause of the babies' blindness or venereal diseases. The calamities of such diseases are inherited genetically causing mental and physical disabilities beside the other party's misery, suffering, and other mental problems that deprive of a content life.

FAMILY

Family^[39] is one of the principal elements of constructing educational entities, creating processes of the social naturalization, forming the personalities, and providing the children with the habits that persist forever. In other words, family is the preliminary seed of composing the individual maturity and the structure of personalities. In most cases, children pursue their parents in habits and behaviors. Family then is the most evident, accurate, and abundant of the other educational elements.

The Significance of Families

Undoubtedly, family has the great effect in the construction of the individual behaviors and the arousing of vitality and tranquillity in children's minds. Through families, children acquire their language, values and trends. Families contributed directly in the construction of mankind civilization and the associative relations of people. It led man to learn the principals of sociology and the rules of ethics and moralities. It is also the reason beyond the maintenance of many professions and career that fathers transfer to sons. It is strange to notice that Plato's Republic that glorified the roles of the governments denied the roles of families. This denial led to the belief that families stood as obstacles in the face of the allegiance and loyalty to the government. For Plato, home, which enjoys a great value, is no more than a curse and an evil. Plato shouted out "Destroy those walls that contain nothing but a limited feeling of the domestic life." On the other side, one of our proverbs is that "A man's house is his secure fortress."^[40]

Duties of Families:

Family is responsible for educating the children correctly in standard criteria that are away from aberrance. There is a number of duties and obligations of families.

First, Families are responsible for saving the factors of settlement, amiability, and tranquillity in home, and removing any sort of violence, malice, and antagonism. The aberrance of majority of the aggressive children, which would lead to criminality, was the result of the home unsettlement. An educationist says, "If we visit jails, brothels, and insane asylums-- then visit schools for counting the unsuccessful, the quarrel makers, the politically extremists, and the abnormal, we will definitely notice that most of such individuals were deprived of the family settlement. They must have been lacking tranquil houses in which there should be compassionate fathers and kind mothers that do not exceed in dalliance or severity. The corruption of such houses has created such pictures of social disorder and purposeless and unsettled generations."^[41]

Amiability and compassion to sons have the greatest bearing on the sound composition of individuals. Mental complexes are the inevitable result in case fathers pay no attention to this fact. Sons are not ready to accept any advice or guidance unless there is a sort of sincere amiability among the members of families. Psychologists have proven that the complexes that emerge in the period of early childhood, especially those complexes that are originated from the parents' bad relations with their sons, are the most serious and the preliminary to personal disorders.^[42] Mutual concordance and amiability help in creating the intellectual maturity and the personal boons. Dr. Gilas Thomas says, "Despite the parents' big responsibility of guiding and training their children, it is quite important to realize that such practices should never replace another essential task that parents must do. This task is the creation of an amiable mood that is shaded by care, and surrounded by compassion and justice. If parents show dearth in reviving such a mood in which the norms of composition are illuminated, they will deprive the children of an uncompensated constituent. Religion, society, and school play a remarkable role in educating the youth. However, none of these factors can save the impressive emotions the center of which is home, and the perfumes of which are smelt among families only."^[43]

The family pleasure prompts tranquillity in the children's minds and helps in facing the life difficulties. Salama Musa says, "The family pleasure of children prompts tranquillity to the degree that it does not fade away even if fathers depart the life. When the children of London were evacuated during the raids of the Second World War, it was found that the children who enjoyed that family pleasure could stand the estrangement more than the others could. This proves that the family satisfactory mood prompts tranquillity in the children's minds. Hence, those children could encounter the estrangement satisfactorily. Estrangement increased for the children who were brought up in troublesome mood. Finally, we expect the children to provide pleasure if they are brought up in pleasant mood."^[44]

Second, families should supervise the processes of education. Sociologists confirm this necessity. They emphasize that families must be in charge of the processes of the social education through which the children acquire the cultural experts and the rulings that make them eligible for receiving more and more, and fit enough for dealing with the society. Correspondingly, educationists confirm that parents should afford enough

compassion, sympathy, and kindness to their children for securing them against depression and melancholy. UNESCO provided a noteworthy report about the defects that may be suffered by the children due to the deficiency of fathers' compassion. "Children's deprivation of their fathers, whether temporarily or permanently, results in depression and melancholy accompanied by feelings of sinfulness and malice. It also causes uncontrollable rebellious tempers, self-faintness, and loss of the feeling of family compassion. Children that are affected by the deprivation of fathers always swim in illusive worlds, because they are the substitutes of the actual world that they have lost. In most cases, they dream of heroic fathers and angelic mothers. In a survey on kindergartens, it has been noticed that defects, such as difficulty of articulation, ill naturedness and deficiency of emotional sentiment, occur to the children who depart their parents, despite their good health, maturity, and accurate intentional motives."^[45]

Association and supervision are the best ways of protecting the children. Modern educationists affirm that the best heritage that should be left to the children is no more than a few minutes a day.^[46] Sociologists who survey the juvenile delinquency have proven that the best way of eradicating the juvenile aberrance is picking the fathers who wander at night from the streets.^[47]

Indisputably, fathers who fulfill their duties to their sons, such as supervision and association, will find those sons copying their qualities and natures. Fathers are also asked to give away the luxurious amusement and confine on supervising their sons so that they will be saved against degradation and negligence.

Ahmed Shawqi –An Egyptian poet- says that orphans are not those individuals whose parents depart away and leave them alone. Real orphans are those who have to encounter negligent mothers and busy fathers.

Third, some educationists believe that fathers and mothers should apply the following steps as duties:

1. Parents should unanimously agree upon the criteria of behavior. One should support the other in the decisions that are related to their sons.

2. Fathers should put in their daily programs that they must associate with their sons, including the babies, for a considerable time. Such practices contribute in seeding the feelings of association in the family.

3. Children ought to make out that their fathers should have enough time for personal activities and practices, such as privacy, reading or practicing their hobbies.

4. Fathers should make their daughters feel their femininity and responsibility of being virtuous, chaste, and righteous.

5. Sons are in need of masculine, powerful, and kind fathers. Any excessive hardness and strictness may cause the sons to take shelter of their mothers and pursue womanish behaviors.^[48]

Naturally, children enjoy spontaneous qualities, such as purity, inexperience, sound emotions and simple mentality. Thus, parents should direct their eyes to virtues and seed moral tendencies so that they will yield well in the future.

Functions of Families

1. Families are in charge of producing and satisfying the children with upright moods for fulfilling their biological and social requisites. Families that only produce children have no difference with animals.

2. Families are responsible for training the children to associate and identify the values and customs of societies.

3. Families are responsible for providing the children with means of personal composition in societies.

4. Families are responsible for securing settlement, security, protection, and sympathy to the children until they attain adulthood. Families are the most proficient body that can afford so because they receive the early children^[49], while any other social association cannot replace them –the families- in this regard.

5. Families should take on the great portion of the children's ethical, emotional, and religious education all over the various stages of childhood. They are fully responsible for the children's religious education, whether the political regimes, such as the communists, directly or indirectly oppose religion, or neutral in the ethical and religious affairs, such as France. Thanks to the family life, the individuals receive the religious spirits as well as the other family emotions that prepare for associating in societies and homes.^[50]

Childhood requires a good deal of care and means of mental and physical maturity. It is quite unacceptable to hypothesize that families' one and only role is affording the fiscal supports. Such a hypothesis neglects the various mental factors, such as emotion, affection, security, and tranquillity that are essential for composing the individuals. These factors are important for the children's mental maturity.^[51]

Psychologists and educationists confirm that families play the greatest role in the process of education and the formation of personalities. This significant role becomes more manifest when we take in consideration the biological principal which affirms that the younger the human being, the more increasing formation and obedience. It is also possible to apply this principal to the mental powers in the variant levels of maturity. Families are responsible for all of the effects that early children encounter, since they are the basic factor of the children's lives and the head source of their experts. Further, families are the genuine appearance of the children's settlement. From this cause, the children's personal settlement and maturity are totally dependent upon the variant quantitative and qualitative relations of families. Analysts find out that the children's religious and moral values develop in the surroundings of families.^[52]

Family in Islam

Islam has instituted the system of family on sound bases agreeing with the life necessities and the individuals' exigencies and behavior. It has regarded the family talents that are afforded by God, as spontaneous. God says:

And one of his signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion.

This phenomenon on which mankind have been natured is one of God's grand portents and graces. Islam also works for arranging the Muslim families to be good exemplars and have the elements of orthodox leadership. As God exposes the manners of the virtuous servants, He says:

O Our Lord! Grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard against evil.

The availability of good exemplars and virtuous patterns is the most important rule in the educational processes.

In the previous surveys of genetics, we have referred to the Islamic rule that any matrimonial bond should be first founded on test so that the defects of any spouse would not move to the coming generations and societies. Islam has also given fathers the guardianship on their daughters for selecting the most appropriate husband and dismissing the disabled who may cause misfortunes and problems. Since women generally realize only the shells of life, they naturally show blemish in selecting for themselves. In most cases, women are deceived by their fiancés' false promises and appearances. Most women lack enough acquaintance with the deceitful licentious individuals that may speak of the fascinating words of love and fondness and imaginary promises and pledges. They ignore that a satisfactory marriage occurs only when the other party enjoys noble ethics and high traits that encourage on caring for their affairs and rights, and producing virtuous offspring that bring pleasure and contentment in the final age. Islam stresses on this result.

The system of families that is instituted by Islam relies upon the deep cognizance of the elements of family contentment and bond in physiological, mental, and social fields. It calls for satisfying each individual with kindness, affection, moderation, and settlement.

Islam cares a lot for achieving amiability, understanding, and harmony between spouses since their bond represents the chief core of families. These qualities are available in the ideal spouses about whom Hammerlock Alice said, "Ideal marriage does not rest on accordant desires. It rests upon a chaste union that is based upon deep warmth that increases day by day to scope all of the fields. This is the union of flavors, feelings, and tendencies. It is the union of common life as it binds to paternity burdens."^[53]

Islam wants the sexual bonds to be ideal and based firmly upon love and understanding so that the educational processes will fruit effectively and create sound societies.

Islam has legislated for attaining all of the objective courses aiming at conciliating, developing, and leading the families to prosperity. On that account, it paid a special attention to the role of home, and ordered the common ethics among families and delimited the private duties that bring about family association and have a positive influence on the educational composition.

Significance of Home

Home, through which the social environment achieves the children's educational results, plays a considerable role in the educational processes. Children receive traditions, practices, beliefs, arts, traits, history, and triumphs of their nations through their homes. The social environment can attain its strong effects in education only when home accomplishes its

missions successfully. Corruption of children is the natural and the inescapable consequence of home corruption. There is more than one role played by home in the educational processes since it is the natural source of affection and kindness. The way to tranquillity passes through home.^[54] Islam has devoted a specific attention to home. It has ordered that love and cordiality should prevail on homes. It also has regulated that any sorts of primness, forsaking, and reproach may retard the children's adaptation. Serious deviations, such as the loss of security, self-confidence, and others, will affect the children whose homes are too short to fulfill their missions.

THE COMMON COURSES

Islam has constituted courses that are common among family members and called for applying them to their lives so that contentment will shade the all.

Love and Affiliation:

Islam has called for the predominance of love, affiliation, and cordiality among the family members who are required to avoid any concern that may confuse the purity of the living. Women should meet this liability in the first place since they can turn a home into a paradise -by fulfilling the duties, considering the morals, and being a unique believer- or into a hell. A man told the Prophet (s) of his wife's customs, "She receives me as I enter the house, and sees me off as I leave, and alleviates my cares if she notices any. She used to say, 'You should care about nothing. If you care for the livings, this is the mission of other than you. If you are caring for a paradisiacal matter, Allah, then, may increase your care.'" The Prophet declared his great admiration of that lady, "Tell your lady that she will be abiding in the Paradise. She is truly one of God's veritable servants."^[55]

When wives take care of their husbands by fulfilling their duties, affiliation will be prevalent. Furthermore, a tie of deep adoration will be established among the family members, and this will lead to the successful education.

Cooperation:

Islam has called for the spouses' collaboration in the living affairs and the management of the home affairs. It has called for living associatively in mutual affiliation and relationship. This is the task of the paterfamilias. Islam has bound the householders with attending to their wives and taking part in the home affairs. The Prophet (s) used to participate with his wives in the house affairs and say, "Partaking wives in the house affairs is a sort of alms." Imam Ali (a) was wont to help Fatima az-Zahra (a), the veracious and the mistress of women of the worlds, in the housekeeping and the home management. These acts will surely establish a spirit of noble empathy - which is the most significant element of the sound education- in the sons' essences.

Mutual Respect:

Islam has urged on mutual respect and abidance by morals among the family members. The older must feel for the younger, and the younger should reverence the older. The Prophet (s) said, "The old should be

sympathetic to the young, and the young should reverence the old.” Abidance by morals erects a sense of good virtues and values. It correspondingly enjoins the maturity of perfect behavior in the children’s minds, and incites to fling in the field of collaboration with the family and the society. Psychoanalysts have proven that the children’s religious and moral values mature only in the family surroundings.^[56]

FAMILY DISORDER

The family members -chiefly the children- will suffer mental defects, nervous disorders, loss of sound behavior, and aberrance if the family is characterized by inharmony and disorder. Modern educational surveys show that family disorder and unsettlement is the biggest elements of aberrance.^[57] Crises that lead to deviation are the results of family clutter. Consequently, it is essentially incumbent, for protecting the juveniles from irregularity and deviation, to conserve the family settlement by removing all of the factors of distress and confusion.

FATHERS’ RESPONSIBILITIES

Not only are fathers responsible for saving their dependants’ alimonies and fiscal necessities, but also they are required to provide education, discipline, morals, and guidance. They must ensure the high traits and warn against evil. Imam Zeinul-abidin (a) says, “Your sons’ right is that you should realize their being parts of you and attached to you in good and evil. You are responsible for providing the noble traits, conducting them to their Lord, and backing them in worshipping Him as a compliance with you. They entirely be rewarded or punished. You should act to your sons as seekers of the good remuneration in this world, and justified to the Lord through the acceptable supervision and training.”^[58]

Imam Zeinul-abidin (a) was used to supplicating to the Lord for his son by saying, “O Lord! Make them filial pious, godly, aware, listeners, and obedient for Thee, and adherents and advisers for Thy saints, and mutinous and antipathetic of Thy foes.”^[59]

Fathers are subject to bring forth the chaste education for the sons to guarantee their sincerity. The Imams of the Prophet’s progeny regarded this topic highly. Imam Ali (a), the first Islamic educationist, says to his son, Imam al-Hassan, “I consider you being a part of me, being me all in all. Anything that strikes you is actually striking me. Death when draws near to you is drawing to me. Your affairs are as same as mine.”

Yes indeed, sons are not only parts of their fathers. They are truly their fathers’ all in all. They expose their fathers’ existence and entity. From this cause, fathers should care for their sons’ education, edification, and perfection in order that they will take pride in them magnificently. On the other hand, sons may be evil and mischievous to their fathers if their education and affairs are neglected. The following are some of the fathers’ tasks:

1. Custody of Sons:

Fathers should take care of their sons by granting them with affection and tenderness, and conferring honor upon them. These matters form the most

influential effects in structuring their educational entity and advancing their personalities and mental maturity.

The Prophet (s) had al-Hassan and al-Hussein -his grandsons- in the greatest custody. As he was having them on his shoulders, the Prophet (s) used to say, “These two are my single basil in this world. He whoever loves me should love them.”^[60] On another occasion, he said to Fatima az-Zahra (a), “Summon my two sons.” As she presented them, the Prophet (s) smelt and embraced them.^[61] It is also related that al-Aqra bin Habis, seeing the Prophet’s fondness and custody of his two grandchildren, said, “I do not remember I have ever kissed any of my ten sons.” This saying made the Prophet irate. “What can we do to a man that God has uprooted mercy from him!”^[62]

The Prophet (s) poured his ideal and guidance in the minds of his two grandsons. He also dwelled his merciful tendencies on them. Therefore, they became the excellent exemplars of perfection. Their liberal lifetime accumulated the total aspects of magnitude and divinity as well as whatsoever mankind boasts all over history. They achieved the elevation in ethics and essence, and delved into the fields of grandeur and right.

Fathers’ custody, affection, and charity to sons are the most consequential constituents of the educational entity that consummates the children’s personal affluence and spares the mental complexities that are the most serious diseases. Modern educational surveys have proved that good citizens and virtuous scientists are mostly the outcome of the careful families.^[63] Psychologists have asserted this fact, too. Conversely, the sons that are unwelcomed and disregarded by their families take aggressive paths and seem to be negative, quarreling, and rebellious, and invent skillful trickeries for disturbing the adults. Besides, they tend to criminal behavior.

- The aspects of the family negligence are as follows:
- Cruelty and excessive vulgarity in treating the children.
- The use of the fierce physical disciplining.
- The continuous criticizing, reproaching, and exposition of the children’s defects before others.
- Intemperance in neglecting and accusing the children.
- The negligence of praising the children.
- Disgracing the children before the other brothers and sisters.
- Showing astonishment when others praise the children.^[64]

Fathers should avoid the previous matters when they deal with their sons. This will save the children’s behaviors and guard them against irregularity and aberrance.

2. Equality:

Fathers should cover their sons with equal amounts of love, affection, and custody. Many psychological complexities, jealousy, fury, and the arising of mental passive revolts may occur to the children who notice any distinction in the fathers’ conservation. These effects may lead to serious psychological ailments.

The holy Quran exposes the story of Joseph the prophet when his father favored him to the other brothers. Consequently, they plotted for an artifice by which they threw him in a well and came to their fathers weeping. The

father –Jacob the prophet- was so regretful that his eyes turned into white. A calamitous crisis that he had to suffer was owing to favoring a definite son to the others. The Prophet (s) is reported to say, “Treat your sons equally as you like to be treated fairly in benevolence and kindness.” As he noticed a father of two sons kiss one and neglect the other, the Prophet (s) reproached, “You should have treated them equitably.”^[65]

Equality among sons is one of the components of the Islamic education. Fathers should never distinguish between brothers. Fathers who address charity and benevolence at certain sons exclusively, or give the heritage exclusively to the sons and neglect the daughters, are definitely out of the circle of Islam. Such procedures arouse hostility and hatred among the brothers and cause retardation in their educational entity, and mental disorder and slowdown in the social relations. It is proven that the sons that are deprived of paternal affection and benevolence are stroke by psychological complexities, social antagonism, and severe conduct. Fabrication, larceny, cruelty, evildoing, and assaulting deeds are the effects of the children that lack paternal affection.

“Children’s paternal hatred stops against the social conditioning. It cancels the feelings of security and self-confidence. Modern psychological surveys have confirmed that the most critical causes of disquietude are the nullity of the family emotional warmth, feelings of others’ negligence, deprivation of love, kindness, and affection, and feelings of weakness in the aggressive world. Secondly, inequality among brothers arises the feelings of disquietude in the children’s minds, and kills the spirits of keenness that help in pushing the way easily and tranquilly. Disordered men feel of depression and mental torment everywhere.”^[66]

Fathers should treat their sons equally, lest the sons will be affected by such serious ailments that smash the mental entities.

3. Cordiality:

Fathers must cover their family members, especially spouses, with cordiality, affection, and benevolence, and meet their needs entirely. God has instituted this as one of the wives’ rights. It also contributes in the children’s prudent education and personal contentment that live in aspects that are filled with love, affection, peace, and settlement. Islam has urged on caring for wives. The Prophet (s) said, “The best of you are the best to their wife. I am the best to my wives.” He also said, “Wives are the husbands’ delight. Almighty God favors those who deal with their delight in the best way.” Imam al-Baqir (a) says, “May God’s mercy be upon those who enjoy good relations with their wives. Allah the Exalted gave men the wives in possession and made them their custodians.” Imam as-Sadiq (a) says, “Fear God while you deal with the two weak; women and slaves.”

Fathers ought not to displease or wrong their wives. The Prophet (s) says, “The best men of my nation are those who do not encroach or wrong their wives and those who treat them kindly.” He then recited God’s saying:

Men are the maintainers of women because Allah has made some of them to excel others.

Fathers’ natures and manners to their family members leave the greatest influence on the children’s consonance in the society. The children’s

personalities achieve prosperity only when their fathers' treatments are well. Contrariwise, children's behaviors and intellectual maturity are badly affected and ceased if fathers use rudeness.

4. Avoidance of Obscene Language:

Fathers, as paterfamilias, are in charge of constituting the educational entity of their families. They should avoid obscene language, vulgarity, and any matter that injures the general manners. Chastity and homogeneity should find a considerable place in every house. It is obligatory upon fathers, whose words and deeds penetrate the hearts of their sons who are influenced by their manners and morals, to shield the family members from evil and obscene language. Children who notice their parents' ill deeds can never have sound education and growth up. Similarly, children who notice their fathers say false things will never comply with their instructions of truth and sincerity. They pursue their fathers' deeds and actions. On that account, fathers must apply the noble traits and manners to their lives to be good exemplars for their family members.

5. Supervising the Sons' Behaviors:

In most cases of the ethical crimes that are committed by juveniles, the source is heeded to be the fathers' negligence of superintending their sons and discounting the signals of aberrance they show. Naturally, children whose conscience and mind are imperfect cannot distinguish between good and evil. As children notice that no problem or reproach occurred owing to their doing a bad deed, they will certainly keep up doing it habitually.

Islam has urged fathers on associating and supervising the behaviors of their early children for saving them against the pollution of crimes that are arisen from aberrance. Nowadays, it is unfortunately noticeable that fathers disdain this condition on which the future of their children relies. This terrible negligence led to the young's deviation and moral degradation. Violence and irregularity have become the nature of most young men's behaviors and morals.

One of the ugliest sorts of negligence and deviation from the sound educational courses is the unsupervised mixing of the two sexes of the same age in schools and universities. In most cases, such mixing may induce young women to lose chastity and avert the behavioral criteria of probity.

Fathers are liable -before God- for supervising their sons' behavior and turning them aside from all of the evil tendencies. Al-Ghezali says, "Opting for certain methods of educating is one of the most significant and considerable tasks. A child is his father's trust. His stainless heart is a precious gem that is clear from any image or picture. It is becoming to receive any image and follow any way. If a child is inured to good, this will stick to his mind, and the pleasure of this world and the Hereafter will be amassed for him. Parents, tutors, and trainers of children have a share in his rewards. Inversely, if a child is inured to evil, and neglected like animals, nonsuccess and loss will be the result. The guardian will undergo the sin of misguidance. God the Exalted says:

O you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

Fathers should save their children against the hell-fire and that of this world. Fathers' salvation is educating, disciplining, and leading their children to the noble traits and keeping them against associating with the evil. Fathers should avoid inuring their children to luxurious living, otherwise the sons will spend their lives looking for such things, and this will definitely cause damage. Fathers' supervision should be initiated with the children's early years. It is also essential for fathers to choose chaste and religious wet nurses and nursemaids. Women's milk is unblest unless it is produced from legal earnings. Children who are brought up on such illegitimate food will tend to evil and illegal matters."^[67]

The previous opinion of Al-Ghezali is, to great extent, exact. Modern educational surveys have accepted this opinion. Early supervision, encouragement on the noble traits, and the avoidance of the evil tendencies; all these are the matters that incite prosperity of this world and the Hereafter. In like fashion, negligence and non-supervision lead to nonsuccess and damage.

6. Disciplining:

Fathers should take initiative in disciplining their children as soon as they notice a behavioral irregularity or any offense that contradicts the religious and social traditions as well as the general manners. Precipitation in disciplining the wrong children is a sufficient means for removing evil and rebellious spirits. Islam has confirmed this matter. The Prophet (s) said, "Discipline your children. This is better for you than a daily giving of a big sum of alms." He also said, "If you honor and discipline your children aptly, God will forgive you."

In most cases, irregularity that accompanies the children is the consequence of the fathers' negligence and failure to discipline the children who deviate. Sheik Naraqı says, "Children that are neglected in the earliest stages of growth up will mostly opt for ill manners. They chiefly prefer fabrication, envy, and obstinacy, and become thieves, traitors, and impolite. In other cases, such children may be weakling, licentious, and profligate."^[68]

7. Taking the children away from the sexual activities:

Islam has warned spouses against copulation near their children, since this may incite their lust and give them a motive to seek fields of harlotry and depravity. Imam al-Baqir (a) advised Jabir saying, "Avoid copulating in a place where a boy that is able to distinguish your doing, can see you."^[69] Imam as-Sadiq says, "Men should never copulate with their ladies where there is a boy. This brings about fornication."^[70] The Prophet (s) said, "I swear by the Prevailing of my soul, success will never approach boys who see or hear even the breath of the copulating spouses. Fornication is the result."^[71]

Specialists in sexual education have affirmed the necessity of taking the children away from the sexual relations. Sir Pepsi says, "The sexual sense is existent to every human being including babies to whom this state begins to

gush after maturity. So, it is very much important to avoid any activity arousing this state before its proper time. Some fathers undervalue the necessity of preventing the children from noticing them when they strip their clothes. Such fathers go to extremes in this regard, as they think of being intellectuals or progressists who should give us the opportunity to see them naked. As children frequently notice such manners, they will soon be paying great interest to the sexual characteristics in their minds.”^[72]

Children’s minds are quickly affected by what they notice. On that account, it is essential to take them away from whatever stirs up the lusts and corrupts the moralities, for guarding them against aberrance and irregularity. As the western education paid no attention to this regard, their sons had to encounter mental damage, many sorts of sexual troubles, and moral downfall as well as the absence of social bonds.

8. Taking the children away from the ill-gotten food:

Fathers should provide legal-gotten foods to their children, and protect them against any food that the Lord has forbidden. The forbidden foods are the usurped, the real filthy things -such as pork-, the external filthy things - such as foods affected by external impurities-, and the like things that are detailed in the theses of the jurists. Fathers should exert all efforts for habituating their children to have legal food only since, as it has been proven through modern clinical surveys, the sources of nutrition leave a great influence on the behavior and maturity.

Islam is terribly sensitive to any matter that may delay the children’s growth and personal prosperity. Ill-gotten foods have internal aftereffects on the mental constituents. They may cause the hindrance of the behavioral activities in a way permitting the composition of evil tendencies, such as severity and extreme assaults. As Islam has cared for these aspects, it issued the obligation of keeping the children clear of the ill-gotten foods. It is related that as the Prophet (s) noticed that Imam al-Hassan -when was a child- put a fruit of date palms in the mouth, he disciplined, “Throw it out! Have you not known that we –the Prophet and his household- do not have from foods given as alms?”

After the calamitous incident of Kerbala, Imam al-Hussein’s harems were taken to Kufa as captives. As some people noticed that the accompanying children were starving, they gave them some fruits of date palm as alms. Ummu-Kulthoum, the Prophet’s granddaughter, reproached the children and informed that it was forbidden for the Prophet’s household to receive alms. Immediately, the children took the fruits out of their mouths. As the Prophet’s household kept up this illuminative behavior in the educational fields, they produced those unprecedented and unparalleled young men and women who formed the greatest exemplars in veracity, chastity, and decency.

Mothers’ Responsibilities

Mothers are the headmost schools of structuring the children’s personalities, and supplying them with the noble traits. Polite and courteous mothers produce virtuous generation. Decadence and lewdness are the outcome of the generations that are brought up by impolite mothers.

On mothers' shoulders lie great social liabilities. They are responsible for the nations' future, honesty, and progress. They are the origin brick in the building of the educational entity. They also bear the most momentous aspects of the education of children since they are the builders of the bases of the children's tendencies and moralities through guiding to virtues, ambitions, progression, action, and self-reliance. It is very much difficult to change totally the matters that the children acquire before their eighth year of age. So, those matters influence greatly the society and peoples' lives and maturity. It is so natural that a child --when brought up on ambition, progression, activity, and diligence- will positively add strong pillars to the nation for achieving the required deeds and structuring propitious civilization.^[73]

Mothers enjoy some motives for helping in the children's custody and education:

1. Mothers are more tolerant than others are in the field of educating and keeping their children. This is because they enjoy natural instinctive motives. God has given deep love and affection to mothers exclusively so that they consider their children as their hearts and souls. Without this, children would not exist and live.

2. Mothers are more aware and conscious of their children's morals and moods. They are also more enlightened with the soundest means of enjoining good and forbidding evil.

3. Naturally, children respond to their mothers according to the law of exigency. They exert all efforts for carrying out their mothers' desires and obtaining their satisfactions.

Mothers' duties:

Mothers, who desire to see their sons be their future pleasure and relic, should work hard for educating the sons and overseeing their behaviors by sticking in their minds the good biases and the noble idealities.

1. Mothers should endear and encourage on every good conduct by referring to the successful outcomes.

2. Mothers should warn their children against any criminal and evil way and custom, and should warn them against the behaviors of any party that is incongruent to the religious and social habits. They should refer to the consequences of such things that are injurious for families, societies, and the children themselves.

3. Mothers should choose chastity and morality as the courses of educating their daughters whom should be guided to the qualities of the female exemplars. They should be warned against recklessness and being affected by the fashions of those women who are unaware of their chastity and dignity. Careful tutelage should be focused on daughters and their affairs so that they will not be polluted by the libertine conventions that, unfortunately, found their way to our Islamic societies, and invaded our people's intellective and doctrinal lives. Daughters are usually more obedient -to their mothers- than sons. They are always in need of their mothers. Hence, mothers should maintain, manage, and train them on housekeeping. They should also make them perceive the life's liabilities so

that they will fulfill their duties in the future and become the good mothers of other generations.

4. Mothers should not exceed in pampering their children in order to avoid the disadvantages that contribute in the retardation of education and the future unbecomingness.

5. Mothers should attract their sons' attentions to the high standards of their fathers. They should insist on reverencing and respecting them. This will improve the fathers' roles in disciplining the deviate and leading to the good behavior.

6. Mothers should never contend their husbands since this creates an aspect of mutual malice and hatred. Consequently, such matters may lead to the children's disorder and anxiety as well as other mental complexes. Islam has urged women on pleasing the husbands and neglecting any matter that may enrage them. The Prophet (s) is reported to say, "Allah will not accept any dissuasion, remuneration or good deed of the wives unless they satisfy their husbands." "Wives, who mistreat and burden their husbands with arduous and unbearable things, will not be rewarded for their good deeds, and God will come upon in ire." "Wives will not fulfill God's rights before they fulfill their husbands'." Imam Abu Jafar says, "The deeds of wives, who address at their husbands that they did not see any good from them, will be come to nothing."^[74]

Muslim wives are asked to satisfy, appease, and comply with their husbands in addition to avoid whatsoever may disturb them. This is the only way of saving good education for their children.

7. Mothers should inform the paterfamilias of every aberrant deed they may notice on their sons' behaviors. Fathers' turn then is disciplining and guiding the sons to the correct path. Mothers should never cover up such deeds lest sons will have motives to keep up the incorrect manners. Mothers are also asked not to make objections to fathers' disciplinary punishments lest sons' rebel and corruption may increase.

8. Mothers should protect their sons from the streets that are full of seductive matters and motives of antisocial behaviors. Nowadays, streets are including, to excess, the aberrant ones and those who are morally affected and the source of children's being polluted and dragged to junkyards of immoralities and serious offenses.

9. Mothers should deprive their sons of any cause or method that may injure chastity and purity, or collapse the morals and ethics, such as sexy books, novels and cinemas, nightclubs and the like. Such sources of seductive media draggle to the lowest levels of whoredom and insolence.

10. Mothers should conserve chastity and good behaviors. They should never display their charms and cast their screens. They should keep up the Islamic conducts so that they would be the good exemplars of their sons in fields of chastity and noble descent. Finally, they should elude any matter that may arouse the cravings and corrupt the moralities.

Honest matrimonial relation creates the precious emotions of the husband and incites him to believe perfectly that he should prefer his sons and wife to his own interests. Dishonest relations, on the other hand, eradicate the husbands' jealousy to their wives and smash any cerebral motive to bring up

their sons honestly or care for saving good life for them. This grand disaster affects mankind. Moral corruption of the young is one of the consequences of that disaster. Sons who lack familiarity with affectionate fathers who care for them will most surely opt for immorality. Indeed, death of emotions leads to death of humanity.

Sons' duties:

Islam has given a great attention to sons whom are required to respect and obey their fathers absolutely. Thus, impiety to parents is one of the grand sins for which God has threatened the hell-fire. God's Book refers to the obligation of benefaction and obedience to parents in more than one position. God has attached the obedience of parents to worship and compliance with Him. He says:

And your Lord has commanded that you shall serve any but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them so much as 'Ugh' nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion and say: O my Lord! Have compassion on them, as they brought me up when I was little.

Muslims should treat their parents according to this straight course that represents Islam's genuineness and constancy in education and teachings. Muslims should also meet their parents with thorough travails of service and charity, and dedicate all of the deeds to the parents' use until they are emotionally satisfied. Besides, the spirits of contentment and acceptance should be dispersed in the parents' mentalities. Any single word of boredom or annoyance should not be said to the old parents who lack the ability of managing their affairs. In such cases, it is insistently imperative to serve and superintend them. It is quite obligatory to use leniency with them and supplicate to God for their good and meet them with the best forms of dignifying and honoring since these acts leads to God's forgiveness. Reports of confirmations of the Prophet and the Imams on the commitment to benevolence and piety in treating parents are uninterruptedly existence in the reference books of hadith and history.

Imam As-Sadiq (a) narrated: "O God's messenger!" a man addressed at the Prophet, "I have the desire to participate in jihad." "Yes," said the Prophet, "You should strive for God's sake. If you are killed, you will be divinely alive and rewarded with earnings. If you die, God will be rewarding you. If you come back safe, your sins will be totally condoned as same as the day on which your mother had given birth of you." "O God's messenger!" said the man, "I have aged parents who claim they feel at ease with me and disagree to my departure." "Then," said the Prophet; "You are to settle with your parents. By the Prevailing of my soul I swear, one day's ease you provide to your parents is more preferable to a year participation in jihad."

Hence, we notice that sons' piety to their parents is more rewardful than jihad, which is one of the portals of the Paradise.

Zakaria Bin Ibrahim said: I had been Christian before I converted to Islam, performed the ritual pilgrimage and came to Abu Abdillah (Imam as-

Sadiq) and told of my conversion to Islam. “What have you noticed in Islam distinctively?” asked the Imam. I referred to God’s saying:

You had not known what is the Book or the believing. But, We made it a light by which We raise whom We desire.

The Imam raised his hands upwardly supplicating to God for my good and guidance. “My father and mother, who is sightless, are Christians,” said I, “I usually accompany them and eat from the same saucer.” “Do they have the pork?” asked the Imam. “Never,” I answered, “They do not even touch it.” The Imam instructed, “Never mind. You should be pious to your mother. If she dies, none other than you should make her funeral ceremonies. You should manage her affairs.”

As I was back hometown, I began to implement the Imam’s instructions of piety of my mother that she wondered the reason beyond my extraordinary supervision. “O son!” she pondered, “When you were on my religion, you did not do this to me. As you converted to Islam after your immigration, I noticed this fantastic piety to me, what is this?” “A man, who is one of our Prophet’s descendants, instructed me,” I answered. “Is he a prophet?” asked she. “No,” I answered, “He is a prophet’s descendant.” “These are certainly the prophets’ instructions,” she expressed, “Your religion is really the best.” She then Islamized.

Islam is grounded on rewarding the well doers and piety to parents as much as possible.

Islam asserts on mothers’ piety specifically more than fathers’. This is because mothers’ rights upon sons are more abundant than fathers’ are. On the authority of Imam as-Sadiq, a man asked the Prophet which of his parents he should treat more benevolently. “Your mother is,” said the Prophet. “Who’s next?” asked the man. “Your mother is,” confirmed the Prophet. “Who’s next?” reasked the man. “Your mother is,” said the Prophet. “Who’s next?” reasked the man. “Then comes your father,” worded the Prophet.^[75]

Sons are responsible -before Allah- for supervising and honoring their mothers by saving whatever they need. It may be a part of rewarding the burdens and difficulties that they stood and exerted in educating their sons. As a man was shouldering his mother to perform the ritual circumambulating of the precept of pilgrimage, he asked the Prophet whether he had fulfilled her duty. “No at all,” asserted the Prophet, “You have not met even a single sigh.”

The filial piety and obeying the parents -by serving them- are fundamental constituents of the Islamic education that aims at establishing social ties that should be based upon true amiability and association.

MODERN FAMILY

Today’s problems of families are seriously impending. Owing to the social variances, modern families have left many functions they had met before. This caused the dissociation and collapse of family bonds. An educationist says, “As a matter of fact, one of the serious and main threats of modern society is the dwindling of the natural roles of families. This occurred because many other associations seized most of the roles of

families. This is unfortunately anticipated to make families lose that effective role which is the most important power of social settlement.”^[76]

It is inadmissible to regard the feckless opinion of calling to the negligence of the family affairs and the laxity of any discussion or thesis in this regard, since this plays no single role in the social development. Moreover, Marxism, in its first stage, declared that family affairs are one of the sources of exploitation that should be destroyed. They claim paterfamilias’ capitalizing on their wives and sons to use as productive means.^[77] It is to add that Engels confirms, “The individual families do not work in transferring the means of production into a public ownership which is the society’s economical unit. Private home management is similarly changed into a craft, and children’s supervision and education are changed into a public issue. The society should charge the mission of educating the children including those who are not due for marriage. All those will surely eliminate the feeling of abashment that girls feel because of some reasons related, in this time, to the most important economical and ethical factors that impede girls from subjecting freely to the one they love.”^[78]

Communism has conceded many of its decisions because it collided with the factuality of people all over history; family is an indispensable, constant, and unchanging system. Thus, the Russian project has directed to elevate the family affairs and work for protecting the state for the good of children and mothers. It has also legislated the law of granting the pregnant working women vacations before and after giving birth with full stipends.^[79]

At any rate, it is significant to have a short prospect on the terrible damages that families encountered under the shades of the modern materialist civilization.

Women’s Conceding Education

In the past, women settled in their houses for supervising their sons and looking after their husbands’ requirements. In association with men, women used to play the role of the instructors to their sons. In the present day, women went out for practicing men’s jobs. Home affairs became secondary tasks for women most of whom, in many countries, conceive that giving birth of children contradicts their jobs; therefore, birth control and negligence of giving birth floated on the surfaces.

It is quite understandable that women are singly responsible for contriving the social and mental spheres for achieving perfect and sound growth up of children. Numerous disadvantages were the outcome of women’s secluding their basic functions. Family collapse has been the main pitfall of this misdeed. Women began to meet their husbands and children in concise periods. For many of them, family has been something similar to a locanda that is vacant of any social or mental tie, which constantly calls for putting the family interests in the top.^[80]

Women’s being outdoors has deprived the children of enjoying the motherly affection since mothers practiced their outer jobs and left their children most of time. Artificial nutrition and wet nurses can never supplant mothers’ affection and kindness. Experiments have proved that mothers’ milk is not the sole source of children’s maturity. Mothers’ affection and tenderness, which is the natural and mental nutrition that is received through

their breasts, share the same significance of natural nutrition in the fields of sound maturity and growth up. This is the main reason beyond favoring mothers' nutrition to the artificial. In other words, mothers' milk gives physical and affectionate maturity, while the artificial may contribute in the physical only since it is empty of the natural love and tenderness. Mothers whose babies are nurtured artificially are recommended, by pediatricists, to embrace their babies frequently.^[81] As a rule, sound maturity is attainable only through the reception of acceptable amount of mothers' love and affection. Mothers who leave their houses and babies will lose love and affection. Many educationists, economists and psychologists reproach women's secluding their houses. Let us refer to some of these wordings and leave any comment. A grand philosopher says, "As women began to practice general jobs, families began to dispel. Tests have proved that women began to revolt against the traditions of familiar ethics."^[82] John Simon the economist says, "Nowadays, women have been weavers and typists. The governments employed women in factories. They earned some money, but razed the pillars of their families thoroughly. It is yes that husbands benefit by their wives' earnings, but their own earnings have been reduced because women began to compete with them."^[83] August Cant, the sociologist, said, "If women's manners in the social structure are kept up in the way they desire, expiry is their fate. They will be captive bondwomen."^[84] Annie Rod says, "It is quite preferable and less disastrous for our girls to work as maids in houses to joining the factories where they are polluted with profanities that rub out their glamour for good. I wish our countries were like those of Muslims in reserve, chastity and purity. Maids and servants there lead a life of ease and comfort and are treated as same as family members without any sort of abuse. It is dishonorable for the country of the English that our girls became models of vice due to association with men. I wonder why we decline to make our girls practice the jobs that accord their natural characters, such as the home affairs. For protecting our girls' honor, we should lead them to avoid men's jobs."^[85]

Shafiq Jibri says, "Women in America are leaving their nature when they began to compete with men in their jobs. This participation will soon demolish the rules of their social lives. How can a woman work and supervise her children and manage her home affairs at the same time? The American women drifted in this course so excessively that a sort of vying with men will be the result."^[86]

Samuel Smiles says, "Systems that decide women's working in factories for saving the national fortune are arising lethal results that destroy the structure of the house lives. Such systems are raiding at the frameworks of houses, demolishing the family pillars, and unknotting the social ties."^[87] Ms. Amina Saeed says, "Ignorance is still widespread among women. The present family decrees should be discussed in the parliaments more than other issues. As much as I conceive, a house is an unparalleled paradise. Women's settlement in their houses equates thousands of political rights."^[88]

When women left their houses to enter to the factories and compete with men in jobs and economy, they became too short to fulfill their house

missions completely. They also show shortage in the task of educating the early young. When the working women return home, they are encumbered with an exhausting state. How can such women then provide a sound education for their children? Naturally, this forms a menacing danger on the generations that could be affected by several mental defects and behavioral unsettlement, as educationists and psychologists affirm.

DIMINUTION OF MATRIMONIAL PROPORTIONS

The diminution and extreme reduction of the matrimonial proportions is the most threatening exposure that forebodes the family entities. Modern materialist civilizations has offered women as a low-priced and trite stock that most of the youth abstain from marriage since they could easily have the sexual carnality. They also lost any motive to be involved in marriage and its accompanying liabilities. Sheik Behi al-Khuli says, “The young men refrain from marriage since it prevents them from getting the accessible renewed desires. The motives of modern developments have brought about the expansive freedoms regarding ideas, wording, beliefs, and private behaviors, in most of the western societies. It has also established material goals in assets, utilities, and sensual desires that contradicted the spiritual goals and the criteria of honor and chastity. Thus, everyone had the private extensive freedom through which he could do whatever he liked without any legal or traditional barrier. Traditions and social attitudes urged the individuals daringly on doing whatever they want. The result was the triumph of sex worship. The mania of lusts became too prevalent to exclude any. Hence, matrimony became a manacle that restrains the freedom of obtaining the desires. Each individual would leave his friend to find another at whom he can renew the flaming desires.

This would indisputably lead to the reduction of the population and the weakness of the nations in their mental and material components. Ten years ago, some European societies showed the disadvantages of such moral disintegration. Unfortunately, it is got bigger and bigger to include many other countries.

Sociologists are ringing the tocsins and warning again the coming misfortunes of the negligence of family. They are also alarming against the ethical collapse, the destruction of social ties, and the extinction of generations. It was thoroughly true when the French Marshal Petan called his people to virtue on that day when the German forces occupied France in the Second World War. He said, “Weigh your steps. They are surely hefty in the balance. You have disdained the virtues as well as the total spiritual principals. You have rejected the children, relinquished the family affairs, and pursued the libidos.”

The Islamic states are required to attend to the establishment, conduct, and the guaranty of the security of families. They should also improve the economic, cultural, and political circumstances that may influence family systems. Like alimentation, teaching, and defense, the Islamic states are fully responsible of managing families in the most appropriate manner. As a matter of fact, there are many alike purposes that should never be left in the individuals’ hands because they are the governments’ missions.”^[89]

Sexual deviation

The reduction and diminution of the matrimonial proportions exuded the disadvantages that threatened the destruction and disintegration of family entities and individuals' behavioral disorder. One of the most critical disadvantages was the predominance of abuse. It is clearly notable that nothing should be more menacing and fatal than the commonness of abuse, which is behind the confusion of lineage and the collapse of the moral rules. God has counted fornication with polytheism, and compared it with those who commit homicide. They are threatened of immortality in the hell-fire. God says:

And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in requirements of justice, and who do not commit fornication and he who does this shall find a requital of sin. The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement.

Islam has instituted many dams and obstacles against fornication. It has ordered women of concealing their charms. God says:

And do not display their ornaments except what appears thereof.

It is also forbidden for women to attract the attentions and leading to their beauties and decorations. God says:

And let them not strike their feet so that what they hide of their ornaments may be known.

Men are forbidden from associating with women except the family members. The Prophet says, "You are not permitted to meet women separately except those enjoying a degree of prohibition."^[90] It is also illegal to touch women other than the family members. The Prophet (s) said, "Stabbing with an iron pin is quite preferable to touching a non-consanguineous lady."^[91] The rewards of the women's prayers that are performed in their houses are as same as those performed in mosques. This Islamic ruling intends to guard women against mixing with men and being pushed in depravities and losing dignity, nobility, and honor.

Islam has used all devices and potentials for contesting the sexual deviation and the libidinous anarchy, and struggling all of the means that cause women to fall in depravities. Islam has also called for elevating women to the maximal levels that make them good housewives, educators, and gentle. It has intended to cause them to be encompassed by dignity and honor. The modern materialist civilization has cheated women and driven them to sins and licentiousness. Hence, women left the bright field into a mean life of humility, meekness, and qualms.

Horrible waves of perversion have crept into the western world due to which women lost the meanings of chastity, dignity, coyness, and honesty, and lacked any knowledge of the genuine meaning of existence except saturating their sexual libidos. Prostitution has been common in clubs, institutes, and public locations in such a horrible way that it embarrasses humanity. People have no longer counted the prostitution with the ugly socially deniable matters. They have to agree upon encouraging and admitting it. Paula Bierro says, "Nowadays, prostitution has turned into a well-structured system comprising officials, hirelings, writers, publishers,

speakers, instructors, physicians, midwives, and commercial tourists. The most up-to-date means of publications, shows, and advertisements substituted for this regard.” George Askan says, “Adultery, in chastity, and opting for vulgar manners have become one of the red-hot livings for the present girls.”

The daily and political mass media of the West have been suffocated with topics that drive women to strip the dresses of chastity and purity. This caused women’s unconcern, pollution, and running behind lustful and libidinous falsities, changing the boyfriend whenever they feel bored. This led to the corruption of the family affairs and the disorder and aberrance of the family members.

Prostitution is a grand epidemic that affects the societies. It is also one of the most significant motives that smash the social entities and eradicate its genuineness and cohesion. Diseases, such as chancroid, syphilis, and leukorrhea prevail on societies that are affected by the epidemic of prostitution. Likewise, these diseases eliminate the public health, cause serious ailments, eradicate the personal integration, and dismiss all of the moral and ethical sources.

These epidemics have affected many territories around this world. Hospitalities and clinics have received great waves of the diseased everyday. Despite the modern medications, these epidemics prevailed hugely on people and led to other mental diseases such as hysteria. Lunatic asylums were suffocated with the diseased of hysteria, which is the outcome of the sexual diseases. Thus, the numbers of the victims of such diseases increased horribly. Meanwhile, such diseases thwart economical developments and progression on which the prosperity of health depends. Finally, they have been wasting a great international wealth as disbursements of the medications of the diseased by such epidemics.

The outbreak of the contraceptive tablets among the prostitutes who fear pregnancy is one of the humiliating aspects of the sexual deviation. These tablets have been greatly widespread among the students of the Western colleges and institutes where the states of abortion and miscarriage have been intensely common. Such states should naturally leave an extreme influence on women’s health and lethargy, and play a great role in the processes of birth control. The prodigality of foundlings has also been one of the results. In the capitals of the Western countries, this phenomenon has occupied a great area. This has caused the governments there to establish refuges and orphanages for receiving the great numbers of those afflicted individuals who have originally lost the paternal affection and undergone a great deal of mental complexities, as psychologists assure. Ill manners, natures, and social impression are the most menacing dangers affecting such individuals. These were only a part of the dangers of the sexual anarchy, which threatens waves of dominating sins over the family structure and leads to decline.

Sons’ impiety

Another aspect of the modern family disintegration has been the sons’ isolating their parents distinctively in opinions, beliefs, and tendencies. The modern education has used all of its material potencies for doubting and

reducing the parents' customs and ideas. Thus, the new generations cursed their fathers' idealities and values. This created an ideological and mutinous struggle against the (antiquated) social traditions. A violent and intense combat between sons and their fathers, who continually complained the sufferings of their sons' impiety, disobedience, and ill manners, has been come up. They reported various stories of the sons' crudeness, in chastity, severity, and depravity. John Dewey the educationist says, "It is inutile to mourn for those old days that carried the sons' good manners, chastity, respect, and obedience. Mourning will never regain the past, however. Modern changes are the outcome of the natural edicts that should be solved only by a sufficient amount of disciplining."

Dewey's opinion is very true. Modern changes on family, educational, and social systems have been the main cause of the sons' mutiny and extreme disobedience. It is impossible to regain the former nature without reeducating the natures and desires, and seeding virtuous tendencies in spirits.

DISINTEGRATION AND LOOSENESS

Terrible sorts of disintegration and looseness have affected most of the modern families. Exaggeration in using the various sorts of pleasures and plural of prohibitive matters led to moral downfalls and behaviors. Running behind amusement causes incoherent generations that lack the meanings of human and social values and idealities. Children, when notice their parents addicted to the intoxicants and other vices, will surely have ill behaviors and misguidance. An educationist says, "Family has generally become a humble sphere of education. Modern parents have exceeded the borders in their naivete, agitation, weakness, or awkwardness. Most of such parents may convey those defects to their children. Most children receive the ill manners, corruption, quarreling, and addiction to intoxicants through their houses and families. Others may receive such manners through their friends. So, it is not exaggerative to decide that most of the modern parents ignore the proper ways of education disregarding their social class. Schools have fallen behind in fulfilling their duties. Teachers' behaviors are not much different from those of parents."^[92]

In most cases, the aberrance of the early young is based upon the family disintegration and looseness. It is correct to affirm that the family reformation is preceded to the other educational factors. Family is the first school that has a direct influence on behaviors and guidance.

School:

School is one of the educational elements that help in composing the children and amending their education. Schools, when enjoy good intendments and sound courses that are managed by a sincere teaching body, will produce conscious generations that believe in their national goals. On the other side, when schools neglect their duties and liabilities, the national values will collapse and the generations will be affected in their behaviors and intendments. It seems important to have a brief look on schools.

Prominence of schools:

Schools have an eminent access to man's progress and development. They are the sources of the ideological illumination and the scientific maturity. In addition, they are the most significant principle of saving people from ignorance and vice. An educationist says that the establishment of a school is the demolishing of a prison.

Shakespeare says that science is the wing by which we fly in skies. A French author records, "This world is keeping successfully on approaching to thinking in humanity. It is impracticable for any nation to elevate by any means other than the generalization of teaching. Science is the only manner of protecting people against ignorance."

The spread of schools and science is an essential provision of any national renaissance, attainment, and elevation. It is also a basic element in the structure of the educational entity and the children's acquiring a sound personality and behavior. Some educationists decide that schools are more influential than families are in the field of education. They say, "For their positions, schools are the national means of the educational management. I oppose those who threw the burdens of the ethical education on the shoulders of families. I decide schools' roles in the children's ethical composition must be on great importance since the most significant part of the moral culture cannot be received through any aspect other than schools. Family may have the ability of arising and developing the house clemencies that are essential for moral lives and based upon simple individual relations. Yet, families are still unable to be the most virtuous means of preparing the children for performing their duties in the social life soundly."^[93]

Mental life in early childhood is usually weak. Sentimental life in the same period is too naïve to allow the psychological state to compose the life elements without the existence of schools. From that cause, educationists care much for schools and reckon with the most significant educational portions.

Teaching:

For educationists, teaching is not merely how to write and read. It is a comprehensive meaning for all means of preparing the individuals to participate in their environments. It also gives an adequate amount of study to make them conscious citizens that are competent for serving themselves and their societies.

Goals of teaching:

Educationists are disposed to the goals and purposes resulted from teaching. They are as follows:

Development of the Cognizance:

The chief function of teaching is the development and guidance of the conscience and the tendencies in such a prudent way that agrees with the good of the individuals and societies. The teaching staffs are in charge of managing this guidance and developing the feelings of serving people. It also functions for plunging into the positive undertaking for others' good. This is the very point to which Islam has referred. "You should long to others the same things you long to yourselves, and hate to others the same

things you hate to yourselves.” This is a prophetic saying indicating the topic involved. On the composition of this noble tendency, Islam has built its creative education that aims at serving the societies and developing the means of elevation on the bases of mutual association and advice.

Psychologists affirm that the leading mission of schools is the orderly influence in the individual behavior that is directed by the society. The main function of schools must be directed to the children’s behavior. The scope of changing is the actual measurement of schools’ success in conducting the generations’ comportment. Schools should seek the help of all of the humanitarian sciences for achieving this success. This fact provoked on the establishment of a department in psychology devoted to solving the educational problems. It is named educational –or teaching- psychology.^[94]

Publicity of the Educational Conscience:

The general criterion of peoples’ progress all over the stages of humanity depends upon the amount of teaching opportunities that are provided for the individuals. This is the greatest fortune that nations may possess.

Teaching must purpose for publicizing the cultural conscience that relies upon the individuals’ realizing the encompassing circumstances and the ability of improving them. The educational and teaching institutes should work for stretching the scientific spirits and using the modern scientific means in the private or the general life. This achieves the life prosperity and the prevalence of scientific conscience all over the country.

Identification of the Social Problems:

It is imperative for the teaching processes to identify exclusively the social questions and problems. As much as we conceive, the imperialism is the most menacing danger that the Islamic nation had to face. It executed Muslims’ dignity and rent asunder their nation into weak small countries. It also rooted Israel in the heart of the Arab nation, supported with armament, protected, and favored its aggression and assaults against the Arabs. Israel has been playing the role of humiliating the Arabs and Muslims, seizing their territories and banishing them. The imperialists’ purpose has been replacing the Arab homeland with the Israeli so that the sources of the Arabs’ great wealth would be in their hands. Thus, it is quite urgent for the teaching staffs to attract the early generations’ attention to the dangers of Zionism and imperialism, and create a revolutionary spirits that are based upon antagonizing the imperialism. This is surely the greatest service that the teaching staff may provide for their countries.

DUTIES OF TEACHERS

The teaching message is not limited to enlightening the pupils with information. In fact, the teachers’ tasks are more comprehensive. Besides teaching and stuffing the pupils with knowledge, teachers should prepare them soundly to associate and establish their own lives in the various fields. Teachers should also provide for empowering the pupils’ talents, disciplining their morals, undertaking their desires and tendencies, planting virtues in their hiddens, and educating them according to the systems that confirm their societies’ traditions for making them good citizens. Moreover, the teaching staffs are responsible for founding the bonds of cooperation

with the pupils so that they can identify their problems and behaviors. They should never misuse their positions. They should show their students a fraternal spirit to lead them to the right and establish in their minds the immunity against falling in crooked paths.

“Teachers are playing the role of the pupils’ pioneers and their guardians’ guides and masters. This is the base of composing sound societies.” Teachers can prepare virtuous and orthodox generations in the society only when they fulfill their educational missions so aptly and seed the ties of confidence and love with the pupils. Teachers should evade alignments and defects since these restrain the pupils’ individual and social activities. They are also required to describe the most significant gaps that hinder the pupils’ scientific development. Islamic educationists refer to other duties that the teachers ought to care and undertake.

-Teachers should provide a detailed study of the Islamic civilization and its values and developments. The influences of the Islamic civilization on the other civilizations should be focused, too.

-Teachers should provide a study of the current Islamic society for familiarizing the elements of the ceaseless modification and identifying the aspects of its power and weakness. Pupils should have full acquaintance with all of the parts of the participation in establishing a perceptive, powerful, and united Islamic society aiming for achieving justice, raising the levels of livelihood, and securing the individuals and the society.

-Teachers should present the geographical and cultural connections of the parts of the Islamic homeland, which is completely perfected and reciprocally coupling.

-Teachers should provide a comparative study of the teaching and the educational systems all over the Islamic countries.

-Teachers and pupils should visit the Islamic countries, and contact the educational and teaching institutes there.

-Teachers should arouse the Islamic sense in the pupils’ spirits by providing them with the spirits of taking pride in their religion so that this may reflect on the whole sorts of the aspects of individual and social behaviors.

-Teachers should provide a detailed study of the Islamic history and geography for identifying the Muslims’ past glories and present interests.

-Teachers should unveil the grand Islamic personalities in the various fields of the human civilization.

-Teachers should guide the pupils to their national duties in the social and political fields.

-Teachers should immunize the citizens against the foreign ideological invasion that intend to pervert the Islamic spirit.

-Teachers should enlighten Muslims of the threatening dangers of the imperialism and Zionism.

-Teachers should encourage Muslims on the positive activities that aim at liberating the territories that are seized by the Zionist gang.

-Teachers should provide the Islamic behavior that comprises the bases of common cooperation, responsibility, feelings, and sacrificing for the publics.

-Teachers should study the courses that lead the pupils to their duties to their parents and families.

Qualifications of teachers

A teacher is the nation's pioneer and the generations' instructor who is bound with the greatest social responsibilities. The following are some qualities that teachers should carry:

- Teachers should be acquainted with a suitable amount of knowledge and science as supports in identifying the nature of the human behavior, reasons, and results lying behind this behavior.

- Teachers should acquire a set of skills helping in practising definite sorts of activities.

- Teachers should acquire a set of virtuous tendencies that help in a successful interaction with the pupils.

- Teachers should be punctual and capable of conducting and taking in consideration the various circumstances and situations.

- Teachers should supervise accurately their functions and use the best fruiting acts in the fields of performance.

Teachers are successful only when they contribute in rendering good citizens who serve their nations consciously and faithfully. Nations would collapse and the social progression would be hindered if teachers neglect these goals and stop at filling in the pupils' minds with information only. Unfit teachers publicize psychological disorders among the pupils as if an infectious disease has affected them.^[95] At any rate, the real education requires the teaching staff's powers of working, intelligence, and endowing with the righteous customs, virtuous moralities, self-reliance, and consciousness. They are also asked to fulfill the principals that are required by the genuine education. These principals are as follows:

- The attainment to perfection.

- Benefiting by and guiding the children's natural talents.

- Educating the desires and encouraging them on doing well.

- Caring for the pupils' senses, bodies, and mentalities.

- The utility of the children's personal activities for enabling them to benefit by the talents God has gifted and the virtuous tendencies they have inherited.

- Granting the children the opportunities of training on acquiring the best of customs and ethics.^[96]

Teachers should master the materials they teach. They also must have full acquaintance with the principals of psychology, education, sociology, and physiology. These principals qualify them to acquaint the children's physical and mental potentials along with their natures, functions, and growth. Likewise, teachers should have familiarity of the most current surveys and norms of educationists. Teachers should apply and exploit these studies in the processes of educating the children. Finally, teachers should be good exemplars in personality and behavior.^[97]

Teachers' Responsibilities:

Teachers carry serious responsibilities and excellent duties. They are responsible -before God- for educating the young generations correctly and

guaranteeing their future so that they will be their fathers' relief and their nations' representatives. Abul-Hassan an-Nadawi says, "I do not know a trust more responsible, serious, and influential in the nations' future and present than education and teaching are. Any flaw in these fields may lead the nation to the deepest hallow, and may lead to evanescence, degeneracy, and anarchy in morals, sociology, policy, teaching, non-religiousness, and atheism. Education is the one and only means through which the guidance of the intellectualities and mentalities, the new national establishment, and the excellent future are achieved."^[98]

Teachers are in charge of any ideological or doctrinal aberrance that may affect the nation. They are also responsible for any mental maturity and cerebral disciplining of people. Gilbert HYTE compares between the professions of teaching and medicine. He makes the process of teaching more important than that of medicine. People may leave the insufficient physicians, but the little pupils do not realize their teachers' negligence, and fathers do not accompany their children for exploring the real states of the teachers. Even if they do, they would not be able to realize the very reality of the teachers' doing their jobs properly. It is easy for people to leave the insufficient physicians, while the little pupils cannot choose another teacher. Therefore, the responsibility of teachers is more serious than that of the physicians.^[99] It is said, "If you want to seek the reason beyond a people's development, you should search for their teachers." An educationist says, "If we believe that the development and expansion of the children's intellects, tendencies, and faculties is the school's responsibility, the teaching they should receive before joining schools must be more exalted."^[100] John Luke believes that the human intellect is purely white when a child carries it to school. The school fills in its sides with human heritage and experiments. This means that the teachers' processes of teaching have the greatest part in the composition of personal behaviors and supporting with potentials that are essential for achieving good success, noble living, and social true association.

Psychologists confirm that teachers are responsible for prompting the educational development. Societies have given the teachers the trust of contriving the children's experts and inducing their talents and inclinations. They are also responsible for managing and guiding such development in such a good way that becomes the interests of the society and the individuals.^[101]

Concernment of the Teaching Staff

The teaching body is the inception of the country's mental illumination. On that account, the ministries of education should pay more attention to the teachers by identifying their problems and providing the binding succor. They are gainful. It is also obligatory upon those ministries to encourage teachers on exerting all efforts in their jobs. Ministries are also asked to alleviate the teachers' fatigue, show them engrossment, cooperate with them in the management of teaching, raise their levels, disperse the spirits of sincerity among them, and eradicate the elements of retardation, abrasion, and defect. All these would participate in saving the teachers' dignity. Paying attention to teachers is one of the general life affairs in the developed

countries, regarding them as the centers of guidance and the sources of the scientific progression and advancement. Thus, it is important to care for and cooperate with teachers in the total fields of life.

Concernment of the Students

The teaching process cannot accomplish its goals unless the students' economic lives reach an acceptable level. Students will not be able to keep on and devote to learning if they lack such circumstances in which the institutes of teaching and education should interfere and contribute in aiding the poor students. Actually, poverty eliminates the talents and aptitudes as well as the other human potentials. The governments should assist the free physical checkup and the essential nutrition. This does not mean that the administrations of schools are in charge of doing this alone, but they may promote in it as much as possible. Providing aids for the poor students, whose poverty impedes them from continuing in receiving teaching, is a principal upon which the equality of the teaching opportunities is reliable.

FAILURE OF TEACHING

A tremendous failure has affected the teaching process in most provinces of this world. Hence, the teaching process fell behind to achieve its educational mission that aims for disciplining the ethics, reforming the spirits and devoting to virtuous customs and noble traits.

Negligence of the Moralities

Modern education has not been based upon the principals of teachings and ethics. Most of the teaching media has paid no attention to this matter. An educationist says, "Teachers do not engage themselves in treating the pollution that affect the children. They think only of scholastic tests and success. Moralities are totally neglected, none thinks of rectifying the ethical faults."^[102] The outcome of this neglect has been the moral anarchy that is situated in the youth's spirits. Owing to miseducation and ignorance, some began to regard such looseness as a good behavior. Harris Man the educationist says, "The real education is neglected since schools, unfortunately, care only for stuffing the memories. Teachers are interested in the abundance of news and chat. Speaking a lot has never been a sort of education or teaching. The teachers' tasks are not addressing information only. The actual tasks of teachers are the real multi-sided education. Teachers ought to be educators; they should join education to teaching."^[103]

The teaching has failed to establish generations that are conscious, developing, believing in the national goals, and working positively for the good of mankind and homeland. An educationist says, "It is not a sort of exaggeration to say that the teaching has failed in composing mature personalities that are marked by an intellectual and mental equanimity and capable of enjoying a free life of kind humanitarian bonds. The reason is very evident. It is that the teaching has not taken in consideration the relations between schools and societies. The managers of teaching pretend to forget the fact that the responsibility of schools is preparing the youth through the experts, learning of the social life, and associating in the societies that are ruled by independence and cooperation. These two matters are surely the qualities that are most essential for modern being. Scholastic

authorities tend to pour information in the pupils' minds rather than composing their moralities. This gives triumph to the non-educational innovation.”^[104]

Mr. Lehman criticizes the American education. He stresses that it does not create a culture, a common set of principals, or an ethical and mental disciplining.^[105]

Failure is the inevitable fate of any teaching process that disdains the moral structure and the mental disciplining. Successful teaching is exclusively that which proposes the mental reformation and the sensible amendment. Aristotle says, “There is no instructed lesson or acquired habit more meaningful than true judgment and jubilating over noble traits and estimable deeds.”^[106]

The negligence of morals and the unconcern of behaviors lead to many disadvantages such as the prevalence of arrogance, rashness, looseness, and concern^[107] among students.

Negligence of the Good Manners

It is unfortunately noticeable that the current schools are uninterested in the students' good manners outer schools. Fathers are also detached in their sons' aberrance and irregularity. They care only for the scholastic success that their sons achieve in the final exams. This has resulted in the youth's mutiny and loss of most of their ethics and social traditions. An educationist says, “Fathers who are careless to their sons are interested only in the scholastic success they achieve in the final exams. For the officials, the successful schools are only those providing the maximal number of successful students. Education and care for behaviors are matters uninterested for the majority. This negligence of the educational aspects in home and schools is the main cause of the big disparity between sons and fathers and the immensity of struggle. It also has established that independent, purposeless, and aimless generation that walks randomly and ignores the past bonds.”^[108]

Serious social dangers, the most important of which is the demolishing of the family entities and the social structure, are the results of such negligence.

Absolute Teaching:

Modern schools have been interested in the absolute teaching, which supplies the pupils with no experts or social interaction. Filling up the pupils' minds with sciences and knowledge is powerless on the individuals' lives unless it accords their factualities. Unfortunately, the majority of schools is uninterested in this course since they have been caring for finishing the teaching courses in any form, and the students' most interesting matter is passing the scholastic tests successfully. Surveys on the graduated students have proven that passing the tests successfully has not been an adequate proof of a student's success in the practical life. Plenty of academically successful students failed in their practical life because of the educational defects. Thus, the conscious education underrates the absolute knowledge that is obtained via inanimate or negative processes of teaching.

It also devaluates the knowledge that is disconnected to the environment or the general life.

The processes of teaching should be totally streamed in the children's powers that ought to be discovered for training, developing, and guiding suitably so that a pupil would earn beneficial mental, physical, and social habits and skills that condition his behavior according to the varying circumstances. As well, education ought to pour on the pupils' response, tastes, and emotions to compose lively spirits of right and justice. The actual education and teaching are the means of organizing man's capabilities of acquiring behaviors that are congruous to the social systems in a way warranting the individuals' good manners and aptitude of conditioning with the social world.

The knowledge that the teachers provide for their students demarcates the process of teaching. Those students gain such knowledge in the scope of acquisition. Knowledge is not a triumph unless its meanings and purports are perceived and utilized, individually and collectively, in the life and behaviors. This is inapplicable unless the teaching processes care for the learners' intellectualities, tendencies, activities, powers, and behavior in an aspect that is positively materialized in the current and future actions.^[109]

Coeducation

Many educationists have agreed that the coeducation is the hindrance of the development and prosperity of teaching. They have also confirmed the necessity of sexual separation in the teaching processes. They provided the following proofs:

-Girls cannot compete with boys in the mental processes because the two sexes do not have equal health, power, and intelligence.

-The atmosphere of combining girls and boys in the same classes is unfit for benefiting by the sources of intelligence and the opportunities of teaching completely. Sexual separation in the stages of pre-teenage, and teenage in specific, is the only method of creating the educational aspect that fits the sound teaching.

-The dangerous moral and emotional results of the coeducation are quite harmful especially in early childhood and teenage. Before the little individuals catch enough time for gaining a mental understanding and a wakening sensitivity, they lose the vitality and frankness due to the coeducation. For the little girls, they lose delicacy, viscosity, and modesty due to being mixed with the other sex. Sexual agitations that injure love and matrimony in the age of adulthood may be, in most cases, the consequence of the meeting of male and female teenagers.

-There is a big difference between the two sexes in the fields of the professional and social guidance. Hence, it is impossible to constitute a special program fitting the exigencies of the two sexes in the same time in any scientific institute. Both sexes will lose the educational, as well as the other, aspects.

-Girls' maturity is speedier than boys' is. This fact creates an unsolvable trouble in the classes of the teenage and pre-teenage pupils. The coeducation obliges both to be in the same class for several hours a day, and practice common operations in a stage of unlike physical, exciting, and social points.

The problems of the coeducation result in mental retardation of the pupils and maturity of the sexual mutual tendencies in addition to many other troubles and difficulties.^[110] It indisputably leads to a moral deadlock and the collapse of ethical rules. Some conceive that there is no harm in the coeducation. They describe the matter as naïve and far away from profanity and aberrance. As a matter of fact, The bearers of such ideas do not regard man's nature, components, and impulses. From early creation, man is molded on gushing to sexual desires, smashing every obstacle. God relates the story of Joseph the prophet and with the chief's wife. He says:

And Thou turn not away their device from me, I will yearn towards them and become one of the ignorant.

Joseph the prophet was one of God's apostles. How should ordinary people practice then? God has exposed that man's soul is cast on gashing to impulses. He says:

Most surely man's self is wont to command him to do evil.

It is now clear that the strong young can hardly be screened against the lusts and against perpetrating fornication. Sheik Mohammed Zeinuddin says, "Before a glutton hungry, fetch an appetizing banquet that is filled with the various colors of mouth-watering food. Let him enjoy by gazing at it for an hour or more so that you will be assured of the accuracy of this proof. Let that hungry gratify his eyes with each dish singly, inhale the smells, gaze at each, count the fruits, and repeat the same process. After a couple of hours, you may ask him whether he is still hungry or not. His hunger will never keep its same state after filling the eyes with those various colors of food. Neither the joy of the eye with appetizing food, the joy of the hearing with speech, nor can any other sense supplant the gourmands of sex and stomach. Anyone who may repudiate this fact is belying himself and the intellectual postulation."^[111]

This opinion discloses the life factuality and the sound nature on which God has created the human beings. People's rushing voraciously towards their sexual desires is the sound nature that never changes. The press media have reported tens of the sins and dishonors of this mixing of the male and female students in universities and faculties. Alittihad al-Qawmi –a magazine- reported, "Mixed schools in America resulted in ugly consequences. Boys and girls have been wholly engaged in philandering, chasing, and practicing the sexual relations instead of studying. Thus, students of the two sexes left their study courses totally. Educationists there decided sexual isolation in primary and secondary schools." As-Sha'b, the Egyptian newspaper, wrote, "The waves of sexual disintegration have been terribly increasing in the United States.

Schools and universities have become the most fertile grounds of the sexual irregularity. Male and female pupils have become addict drunkards and assassins. Pistols, blades, and knives are noticed in the male pupils' pockets, while cigar boxes and tablets of contraceptive are in the females'. As these phenomena attained an unbearable level, a judiciary body began to survey the pupils' crimes in New York. It recommended that a policeman should stop on the gates of each school for hindering the activities of the pupils' gangs. Some judges have anticipated that policemen may drift in the

pupils' limitless clamor!" Lindsey, the American judge, guesses that about 45% of the girls of schools profane their honors before graduation. This proportion is greatly higher in the advanced stages of teaching.^[112]

Educationists have understood completely the necessity of the sexual isolation in all of the stages of teaching after they had noticed the frightful injuries of the coeducational system, which led to the cessation of the teaching development and the informality of the students' disintegration and corruption.

Contrast of Teaching:

The mixture of contrasting opinions and principals that the teachers pose has affected the teaching processes. A teacher may introduce special ideas in the class, and incite the students to accept them. Another teacher may come to the same class with another contrary idea that he favors and encourages. This would create the students' ordeal. An educationist says, "For imagining the scope of the hazardous hardship and hesitation, you may picture the students' nerves and ideas when they receive a contrary mixture of opinions and principals everyday. Yet, they are obliged to accept and embrace them all. The teacher of religion exposes this universe from a religious viewpoint, but the teacher of sociology denies this opinion totally. Both teachers want the students to believe in their opinions. A third teacher may demolish the hypotheses of the two and keeps on building a new idea in the mentalities of those poor students. Like the opinion of the universe, the theses of ethics, history, economy, and metaphysics can be contrarily opposite and different."

This sort of discord has fixed an ideological disorder and contrastive tendencies in the students' minds. It is sorrowful that the teaching faculties have been the mart of foreign ideas that antagonize our nationality and religion.

Some schools in the Islamic world have failed acutely in conveying their missions. From that cause, an undiscerning generation that ignores the religious and national goals and submits to the imperialistic rumors, has come forth. The imperialists have depended upon such individuals in publicizing their ideas and goals. If the officials intend to treat this failure, they should concern with identifying and devoting the lessons to the religious education in all of the stages of teaching. The youth then will recognize the creative systems that Islam has brought for developing the social behavior and installing the spirits of virtues and noble tendencies in the minds.

ENVIRONMENT

Environment is one the most eminent effects of education. Children pursue their environments unfeelingly. The environment plants instincts and habits in the children's minds easily and readily. The youth follow the environmental effects in good and bad circumstances. However, internal and external factors, that interact and receive medial influences to bring about the moralities and habits, affect the human beings directly.

Signification of Environment:

Educationists have unanimously agreed that the social surroundings are within the most significant elements on which education depends in the formation of human personalities and the achievement of the individuals' desires within the general frame of civilization. They also contribute in consummating a high degree of social perfection. At the same time, the surroundings reduce the tensions and aspects of aberrant behaviors, and this creates the individuals' collective combination and loyalty to the goals and values of the society.^[113]

The Environmental Responsibilities:

The social surroundings are responsible for any degradation or retardation that affects the educational values since their role is elevating the levels of the national scientific and ethical ambitions. They are also asked for establishing the competent means of promoting the culture and illuminating the intellectualities with science. A deep look into the social surroundings all over the various historical eras will expose that the surroundings of a considerable progression and civilizing had performed their duties of urging the officials on developing the conscience and broadcasting the scientific waves among the various social classes. This is one of the immense goals that are intended in the Prophet's saying, "You all are supervisors and you all are responsible for your subjects." Hence, all Muslims are in charge of demanding their governments with founding the means of development and outgrowth for contributing in the constructing of the human civilization.

The Environmental Settlement:

The settlement of the social surroundings and the family order has a substantial pertinence in the rectitude of the behaviors and the mansuetude of the youth. UNESCO has discussed the unnatural effects on the children's mentalities. After a comprehensive inspection, the following report was submitted:

"The surroundings' psychological settlement and the families' mutual amiability are the bases on which the children's emotional conditioning and the satisfactory social relations are grounded. In case these surroundings deform the children's piety to parents, it will be so arduous for them to associate socially."^[114]

The environmental settlement is really one of the causes that contribute in the coherence and prosperity of the children's personalities, and in avoiding the elements of concern. Psychologists decide that the environmental disorder and the accompanying perplexities and depravities; all these cause the children to feel weak in the face of a world of cheating, trickery, treason, and envy.^[115]

Categories of Environment

Educationists determine that there are two sorts of environments in which the human beings live.

One: The Natural Environment:

The natural environment comprises all of the natural surroundings. The earth along with all of what is above or beneath in addition to the powers and energies; all these are the components of the natural environment. The natural sciences beginning with simple information given to the pupils up to biology, chemistry, and physics are related to the natural environment that the students must understand, totally or partially, so that they can condition themselves.

Two: The Social Environment:

The social environment is the society of mankind and the relations between the individuals and groups. Economical, political, professional, cultural and psychological relations are the components of the social environment. Besides, the social sciences, such as history, geography, education, economics and politics, relate to the social environment. On that account, it is preferable for the students to have enough acquaintance with these sciences in order to be able of conditioning socially. The spiritual and mental values play a considerable effective role in the social environment through educating and raising the levels of the early youth.

The Environment in Islam:

Islam has been intensely concerned with the environment since it is an effective element in the educational and social composition. Good environments support the nation with the best and the most proficient individuals who progress in great steps in the fields of virtue and reformation. In like fashion, evil environments bring about the vile licentious individuals who distribute their mental defects among people.

Islam has identified the whole devices and powers of reforming and evolving the environment for achieving justice, right, and equality, and eradicating the elements of lag, retardation, injustice, wronging, and stinginess. It has been also purposed for achieving security and settlement, and eliminating the seditious and disorderly affairs. The Islamic environment has produced those great, excellent, intelligent, and virtuous reformers who were the best of mankind, all over history, in believing in God, inciting to the right, and exerting efforts for the sake of justice.

It is noticeably important to discern that Islam has actually been concerned with the private environments. It has recognized the most significant aspect of raising the individuals' reactions in acquiring customs and moralities. This aspect is friendship, which is the most powerful educational element that transfers the individuals' traits and tendencies. Sociologists have affirmed the point by saying, "The social life is the life of influence and perception. Every individual influences and perceives from the surroundings." This meaning is also asserted through proverbs and literary sayings that prove the individuals' being influenced by their friends.

Islam has emphasized on associating the virtuous, godly, noble, honorable, and straight individuals, through whom good manners and noble traits are acquired. Imam al-Hassan (a) says in his everlasting words of advice:

“When you need to associate with men, you should choose those whose friendship graces you and guards in troubles. You should choose those who assist you in exigencies, and believe your discourse, and back you in charges, and participate in virtues. It is they who cover up your flaws, and regard your favors, and give when you need, and chatter in silence, and console in misfortunes, and save from troubles, and do not misguide or disappoint in calamities, and prefer in litigation”^[116]

By those golden words, the Imam has assigned the Islamic duties of friendship that obligate mutual supervision, amiability, and cooperation among friends.

Friendship lead to the acquisition of customs and the interaction with the friends’ ethics, tendencies, and trends. Therefore, Islam has warned against befriending the morally and mentally defected individuals.

Imam Ali (a), the great educator, instructs his son Imam Al-Hassan:

“O son! Beware of associating with the idiot. They harm when they intend to benefit. Beware of associating with the misers. They deprive you of the very things that you need. Beware of associating with the licentious. They vend you with valueless. Beware of associating with the liars. They look like a mirage that shows the remote as close and the close as remote.”

Many damages that cause the loss of the behavioral balance result in associating with such individuals. The reference books of hadith are full of many prophetic and imamic sayings regarding the qualities and influences of friends. The Prophet (s) says, “Man pursues his friend’s religion.”^[117]

The youth that accept their religion and doctrine are advised to be careful of the individuals that are defected morally and behaviorally, since such ones lead to sinning and depravity. The youth should also avoid those who bear weak principals, such as existentialism and the like, that call for disintegration and the prevalence of the jungle law.

Unfortunately, the Islamic society has been affected by many of those deviants who do not possess any Islamic or national conscience, and ignore any upright social purport. Hence, they worked poisonously for dishonoring this nation’s social and spiritual divines and values. The faithful youth should be careful of such individuals and should never associate with them so that they would not be misguided.

The Environment in the Present Ages

Modern social surroundings have attained a great scale of merging and similarity because of the new means of communication that approximated the nations and peoples by mutual transference of habits and traditions. This has naturally created the unprecedented extensive reciprocity of ideas. Most people then participated in the same tendencies, traditions, and habits.

The social environments all over this world have painfully had to encounter fears, horrors, and insecurity because of the greed of the politicians who rule the great powers. They have competed with each other on invading, occupying, and subjecting the weak peoples. They have also struggled for distributing their principals. This brought the destroying wars that broke out in some countries and caused the disorder of the social environments and the individuals’ fear and horror.

Modern man is living nervously after the loss of the future expectations. Man anticipates ambiguous future and evils of the great powers that tend misguidedly to wars and destroying by using their entire economic, military, and diplomatic devices for aggressions and massacre. Nothing but the news of termination and massacre are reported every news agency all over this world. The great powers have exploited their people's wealth in the fields of developing their armament. They have coerced the scientists on inventing in this field exclusively. Hence, the development of such weapons has been highly formidable and fascinating. Satellites and electronic devices have been put in the service of exploring the others' strategic situations and means of defense and power. The most horrible invention in this regard has been the nuclear weapons that had the ability of destroying any country in few hours. Thus, fear and horror have predominated on the inhabitants of this planet.

These are definitely exhausting and arduous crises and difficulties that people have had to face. Everybody ignores the time in which those gods of evil click on the buttons of these terminating weapons to demolish this life thoroughly and handle the keys of this planet to the Creator. All these dangers have indisputably been the outcome of the lack of conscious education in the interiors of the politicians and leaders of this world. Had they enjoyed a single particle of human conscious, they would have saved this world from such a gigantic hazard and exerted their efforts in the fields of man's luxury, indulgence, and settlement.

THE CULTURAL PLANNING IN THE MODERN EDUCATIONAL PROCESSES

The modern regimes have paid special attention to the teaching affairs, considering them as the natural right of every citizen under the responsibility and supervision of the governments. Ministries and several committees have been dedicated to the teaching processes. The missions of these bodies are concerning, developing, and advancing the teaching processes. Teaching federations have been also established for noticing and guarding the teachers' affairs. The great powers have devoted grand assets of the public budget to expand the scopes of teaching. This has created the many schools, faculties, and universities that provide studies in various fields of sciences and arts. The tremendous ideological developments of inventions and industrials have been the outcome of this concern. Man could invade the outer space, reach the moon and dispatch satellites that pictured every situation they passed by and sent these pictures to the earth. Man could also repair any defect in those satellites from the headquarters on the earth. Those satellites have automatically recorded the information of the climate and the universal rays they pass by in their orbits. Science is going on more developments, and man is going on achieving greater triumphs. Nevertheless, each political regime in this world has adopted a special philosophy in judgment and policy and has benefited by science for publicizing its principals and political ideas.

THE TEACHING COURSES IN THE WEST

The teaching systems in the Western states, as well as other places, have depended upon the development, crystallization, and expansion of the material sciences. People have been competing with each other in the fields of science and knowledge since these two are within the life necessities. They have also believed that the processes of illumination and growth are obtained through the publicity of science only. Adam Smith says, "Any people that are ruled by an organizing government should never leave any individual uneducated."^[1]

The criterion of peoples' progress all over history has been based upon the scope of the nation's possession of teaching opportunities, which are the real wealth through which noble lives and mastership can be achieved.

In the past, the West was moaning in the chains of ignorance after it had degraded socially and mentally, and lost any power of progress and science. Myths, illusions, and weak customs and traditions controlled the west for centuries. This feeling of defect and retardation induced the people there to communicate with the Islamic world for excerpting the elements of renaissance and growth. Hence, they quoted mathematics, chemistry, medicine, philosophy, and astronomy in addition to other legislative and social methods. Hundreds of Islamic scientific books were translated into their languages that many Islamic terms are still noticed. The West burst forth in founding faculties and schools and itemizing each science and art. Yet, many flaws that led to the loss of a conscious education have influenced the teaching courses there.

The expelling of Moralities

The Western teaching courses paid no attention to the moralities. They expelled ethics from the factuality of the studying life. An educationist says, “The Western teaching systems are no more than a cabal against religion, ethics, and magnanimity.”^[2] They have been also unconcerned with the conscious education that aims at planting liberal and elevated traits and tendencies in the spirits. The grand educationists agree that teaching is meaningless unless it leads to perfection. Froble says, “Precisely, the purpose of teaching is the presentation of a scarified life which is full of sincerity and perfection.”^[3] Mr. Lehman says, “The American education does not create any common culture or set of principals or ethical disciplining.”^[4] A Western educationist says, “Teaching has been empty of situating the bases of reciprocal love and cooperation. Hence, it is not strange that humanity among individuals is eliminated.”^[5]

School is the nonesuch means that the human society has innovated for guiding sons uprightly so that their behavior fits the habits and customs that the society defines. Unfortunately, the Western school was inconsiderate and unconcerned with this meaning. This has decreed many disadvantages, the most significant of which was the collapse of the human values, demolishing of the principal cooperation among the society members, and the circulation of egotism, greed, fabrication, and trickery. George Friland says, “Sociologists confirm that the individuals’ right citizenship and good ethics are the basic criterion of the values of the human civilization. On this account, education should have carried the heaviest burden of saving the civilization against retrogradation. H. G. Wells, the great author, who says that civilization is a competition between education and collision, perceived this situation.”^[6]

The source of the ethical crisis that is suffered by the Western teaching courses and their adopters has been the studying courses’ avoiding the spiritual and humanitarian systems and values. Scientific institutes cannot contribute perfectly in structuring the individuals’ personalities unless their courses are based upon a correct religious cognizance. As the American authorities experienced the new generations’ spiritual privation, they allowed the churches to establish private schools named, “sectarian schools.” The management has been in the hands of the Catholic Church that enjoys a broad system of primary schools and an increasing number of secondary schools. The Lotharios church also manages a great number of primary and secondary schools. Other religious foundations grant exclusive periods at which the representatives of churches teach religious questions in the institutes and faculties other than those subjected by churches. The authorities there urged children on joining these churches for receiving religious teachings.^[7] Christianity has not possessed sound courses in the educational fields, and has not been sufficient enough for performing a comprehensive life and an individual reformation. It refers only to the refuge to churches and worldly abstinence. This has created many mental perplexities and alienation against the religion.

Christianity has been too short to manage the affairs of life and constitute reformatory programs. Weakness and delicacy have affected Christianity

because the churchmen have insinuated slanders and myths that contradict logic and antagonize the mental powers. It is not unfamiliar that Christianity fails in preparing a developing and sound education that is marked by composure and cooperation in constructing the human society.

At any rate, the Western teaching systems have been unsuccessful in performing their educational missions, and failed in achieving generations of sound and conscious behavior. Inversely, they produced generations that are defected in their morals and tendencies searching for harlotry, frivolity, and impudence and hounding impulses, amusement, and disintegration in the fields of values and ethics.

THE TEACHING SYSTEMS IN THE COLONIES

The Western imperialists have taken initiative in affecting private teaching courses in the colonies. These courses aim at killing the conscience and spreading the objective and spiritual poverty. They affirmed that teaching should associate the military conquests. This is intended to persist on their control and lead the occupied countries to miss the cognizance of liberation and salvation from colonialism.

The old imperialist plans of teaching were negative. They propose to reduce or eradicate the educated individuals. When a revolution broke out against the Spanish colonialism in South America, in early 1800, the general commander raised a note to the king telling of their armies' triumph. He also told that he treated the educated ones with an ultimate severity. Thus, as he expressed, he uprooted the idea of mutiny and rebellion. In North America, the black were interdicted from learning writing and reading. Detention and whipping were the punishment of the white that intend to teach any black how to read and write. This policy, however, failed. The imperialists realized their fault when they needed the economic conveniences of those people that require teaching the early youth for preparing them for certain jobs. Only then, they constituted teaching faculties but with special courses inciting to cherish the imperialists and embrace their ideological trends. Lord McAllen declared this fact in a report he wrote when was the chairman of the Teaching Committee in 1835 that decided English as the teaching language. He said, "A group works as translators between the millions of our subjects and us. This group should be Indian in color and blood, but English in taste, opinion, language, and thinking."^[8]

On the same account, France constituted the teaching courses in Algeria. As an article of that decision, it is recorded, "France has protected the Algerians and constituted justice to their country, and publicized security on their lands, and provided them with teaching and civilization. All these imply the Algerians' duties to France. They should respect those who manage their country in the name of France. They should also show respect to the French flag."^[9]

This policy could not achieve its objects since teaching in colonies stirred up the spirits of struggle and revolt against the colonialists and demanding with liberty and independence. That caused the masters of the imperialist policy to hold a conference and decide changing the teaching courses in addition to the following findings:

“We must teach, not culture, the sons of the colonies. We must teach them practical affairs that make them good instrumentality in factories, stores, and farms without expanding the horizons of views and ideas to more than the required.”^[10]

This was the last conclusion that the imperialists could attain for solving the problem of teaching in the colonies. Hence, teaching became barren and imperfect since it lacked the elements of vital edification by which the ideological life achieves advancement. Such a restricted teaching will cause harsh injuries to the citizens because it hinders the mental maturity and the march of the social development.

THE COMPREHENSIVE DEVASTATION

The Western teaching carried the signals of terminating and devastating all of the genuine values from which the nation derives its conceptual and social aspects. It also targeted this nation’s vital constituents so as to take it away from its factuality. Furthermore, the Western teaching doped this nation totally to make it unaware of the excruciating strikes that drove the elements of disintegration and collapse all over its parts. The following are the most hideous effects of this teaching invasion:

Exclusion of Islam:

The Western teaching systems spared no efforts for excluding Islam and eradicating any of its trace in the teaching entity. They tried to expose a brief picture that does not denote its goals or betrays its factuality.

Teaching has neglected the affairs of this great religion that treated all of the problems of mankind and posed sound courses for the reformation. Teaching did not refer to the procedures that were applied during the reign of the Islamic State. The constructive policy, which was grounded upon the pure right and sheer justice, was the distinctive feature of those procedures. They are surely the honorable all over history. The Islamic policy granted people the extensive freedoms in the fields of doctrine and ideology as well as deeds and words. It also presented that fantastic equity in which prerogatives and patronage had no place. All people are equal before the law and the right. Furthermore, the Islamic policy rendered justice in its entire concepts and enormity and burdened the government with the liability of protecting and guarding it since it is a personal human right that everyone should enjoy.

The Islamic economy had no single gesture in the Western teaching. As a matter of fact, this economy appeases the development and achieves the general economic life as it eradicates poverty and deprivation. In the Islamic economic system, it is the governments’ responsibility to wipe out poverty and its ghost, which is the equivalent and the match of atheism. Governments are also asked to get labor and prepare its opportunities equally among people. They must open the doors to the social security the mission of which is supervising and meeting the needs of the sick, the handicapped, and the poor whose daily income is insufficient. The monition on markets and the eradication of monopoly and exploitation are the governments’ duty according to the Islamic economy. The Western teaching neglected also the rules of the Islamic education that achieve the social

coherence, development, disciplining, cooperation, and protection against irregularity and aberrance. Besides, it neglected the Islamic great activities in the fields of the individual education and reformation and being endowed with high traits and noble ethics. It also neglected the Islamic social systems that care for the comprehensive unity of Muslims. This unity comprises the unification of feelings, emotions, fate, and trends.

The Western teaching has neglected all of the Islamic opinions in the life aspects. Moreover, it threw dense screens on the Islamic illumination and guidance, and showed it in a shape and frame other than that revealed from God. The Imperialist systems confessed that their teaching methods tried to loosen the Islamic ties. St. Wales says, “The Western education is a means of releasing the Islamic ties.”^[11] Steward Grover declared, “The Western education made Muslims quote from the Christian principals and be ready to convert to Christianity inadvertently.”^[12]

The imperialist powers made use of all of their teaching and political media for the purpose of expelling Islam out of the life factuality since it threatened their interests and cupidity. The following is quoted from the decisions of the German Imperialist Conference: “The development of Islam threatens an immense danger on the maturity of our colonies. The conference recommends the government of multiplying the supervision and monition over the phases of this movement. The imperialist conference recommends resisting any activity that leads to the expansion of Islam, removing the obstacles that lie in the paths of Christianity, and benefiting by the missionaries’ activities that distribute the principals of civilization. Yet, it confirms the necessity of maintaining the plan of extrinsic neutrality in the religious affairs,”^[13]

William Geofford Balcard says, “When we see the Quran and Mecca go away from the Arabs, only then we can make the Arab individuals slip in our civilization from which Mohammed and his book have taken him away.”

Anyhow, the imperialism has been ceaselessly plotting against Islam for eradicating and expelling it.

Imposing the Imperialists’ Language

The colonialists imposed their language in the teaching systems and made it a part of the studying programs on which success and failure depend. The French made their language the pivot of the total lessons. They said, “First of all, schools should be acting as institutes for learning French.”^[14]

The English also imposed their language in their colonies and gave it a specific lesson. They opted for their language as the main tongue in the institutes of medicine, chemistry, and physics in addition to the Arabic literature and the Islamic history. Each Muslim who desires to obtain a certificate should study in the European institutes or their graduates. Mohammed Saeed Al-Urfi comments, “It is definitely the ugliest, the most terrible, and the nastiest shame that the Arabs receive the arts of their language of that glorious honor and ancient civilization from the enemies of their religion and language. This is surely the evident deviation. We have never heard that the arbiters and references of any elevated or humble

language are other than its sons. Unfortunately, the present Arab nation is excluded. History has never referred to a nation receiving its language from its waylaying enemies.”^[15]

Imposing the imperialists’ language in schools and institutes serves only their nationality, language, interests, and cupidity, and establish a permanent relation between those scientific institutes and the imperialists. Mohammed Saeed says, “These foreign languages are the main reason beyond the publicity of the foreign propaganda and the vile part of their civilization. They are the paths through which the West could seize the Arab countries as well as those in the east. It made this nation forbear the traditions and lose the religion, language, fashion, and everything related to the past. The most unfamiliar matter is that the foreign languages are dissatisfied in equating the Arabic in the shares of studying, consideration, and success. They excelled it in all these shares. Mastery of one foreign language is sufficient for obtaining a certificate even if the Arabic is unmastered. Therefore, the governments are highly concerned with teachers of European languages by picking the most masterful teachers for this mission even in primary schools. Hence, pupils are brought up on cherishing the foreign languages as they notice the governments and nation care for this manner, and notice the teachers’ ability, authority, respect and distinctive payment. All these make pupils waste their national spirits.”^[16]

The grand intellectuals and educationists denied imposing English languages in schools and institutes since it hinders mental growth and impedes the general course of studying in the country since students are not familiar with it. Ghandi says, “English language has stopped against conveying plurality of knowledge to the masses. The increasing interest in English language has burdened weighty things on teaching and interdicted children’s mentalities from enjoying natural life. Moreover, it has made them strange in their lands and homes.”^[17]

Ghandi forbade English language in Indian schools for its great damages. He issued a decision that; “We will not permit teaching English because we realize that most of children’s time are wasted uselessly in memorizing English words and statements. Even if they are permitted to memorize and repeat these words and statements, they are unable of translating them into their mother language. They are also disable of benefiting by lessons of their teachers.”^[18]

Islamic and Arab countries are able of expelling this language, which is one the imperialist residuals, and translate the textbooks into Arabic for the purpose of making the students’ tasks easier since this foreign language is overexerting them. Likewise, this process may enliven the Arabic that the imperialists attempted strenuously to kill and enervate. At any rate, mastering of more than one language is preferable and required according to doctrinal instructions. The Prophet (s) ordered Zeid bin Thabit of mastering the Hebrew. As an Arab proverb, it is said, “He whoever master a language of a people, will secure their evils.” Therewith, demanding with expelling the English languages from our scientific institutes is not an encouragement on restricting to the mother tongue. The solicitors of Islam are more

required to master foreign languages than others so that they will broadcast solicitation to God and refute the suspected matters arisen against Islam.

Debilitation of the Arabic

Imperialist cadres use their powers entirely for enfeebling the standard Arabic, in which the Quran was revealed, and enlivening the colloquial. They aim at dragging the Muslims away from the huge conceptual wealth and masking the marvelous eloquence that draws people's attention towards the Quran. Mohammed Saeed says, "The most important purpose beyond the colonialists' opposing the Islamic education and preventing the new generations from reaching it, is their intendment to construct barriers between the generations and the Quran. They want these generations to misunderstand and misstate the Quran and its eloquence. Then they would affirm that the nowadays generations refute eloquence and heaviness of the ancient heritage; therefore, they need renewal and simplification. This renewal and simplification is the very hole from which the imperialists intend to push their daggers into the body of Arabic language. Hence, the last hope of this generation's return to the Quran and its guidance would be unattainable."^[19]

Satti al-Hissari poses another reason:

"The imperialists conceived that the standard Arabic has been the only means of the Arabs' communication through which ideas and tendencies are transferred among the Arab countries. They also thought that when the movements of publicizing the standard Arabic in the Arab countries are aborted and supplanted by others supporting the colloquial accents, only then each country would have its own accent. This would remove the idea of independence or any notion calling for unity of the Arab countries. English and French assemblies favored this thought and began to broadcast colloquial accents in the Arab countries especially the independent. A good number of famed personalities and Orientalists supported the thought that incited some Arabs on publicizing it ignoring its origin source and intendment and menacing consequences.

Some European individuals called for this idea and claimed that wireless radiobroadcasting, parties of singing, theatre and the cinema would sustain centers of colloquial accents all over the Arab countries since they communicate more than the standard. They also claimed that plays of colloquial accents attract more audience. All these elements will finally give victory to the colloquial accent to overcome the standard."^[20]

This is the teaching and educational trend of the Western colonialists who have spared no efforts for executing this nation and eradicating its conceptual and mental constituents.

THE COMMUNIST TEACHING COURSES

Communism had its own policy of teaching. They conceive that scientific movement should be brought up on bases of Marxism only. All of the scientific and teaching institutes are required to identify the students of instructions of Marx, Angeles and Lenin in universal and social laws in addition to changing from capitalism into socialist communism. They also

intend to identify the students of the Russian revolution of October, policy of the communist party and the pressure of workers in capitalist states.

In truth, the most important goal of communist teachings is seeding the Marxist beliefs in mentalities of the coming generations for forming the pupils' trends and tendencies in such a way according the international communist viewpoint. Now, we should survey their teaching courses and their constructive criticism.

Study of the Constitution

Students of the tenth grade are obliged on studying the Soviet constitution, as a try to convince them that communism is the most elevated of the democratic regimes. It is also purposed for introducing the triumphs the Soviet Union has achieved thanks to wholeness of socialist systems that are the first stage of shifting into communism. In this program, students should study the regulations and the role of communist party in governing the country as well as the Soviet citizens' duties.^[21] They selected this age for this study so that the youth would construct Marxism in their mentalities for believing in their objects and sacrificing for their principals.

Atheistic Tendency

The Communists' main concern is planting atheism and the eternity of the cosmos in the students' mentalities, and teaching them that no eternal being has created the universe. They also teach that materials are not negative or static that receive their movements from the soul, but they are energetic beings that enjoy self-governing and independent from the soul. Furthermore, they teach that materials are passing through ceaseless historical developments, and the universe is infinite with no creator or life donator. Politzer and his companions say, "The idea of God wasted its content totally. Disputation on the existence and nonexistence of God has no longer arisen thanks to the non-Marxist naïve trend. God became a useless hypothesis, as Laplas affirms. Ideal objective trend cannot distinct the solution of God's existence problem and that of God's existence in people's minds."^[22] Lenin says, "Hypothesis of Heraclitus, the ancient philosopher who surmised that the world is one and not created by a god or a man, and will ceaselessly remain as a lively spark that flames and extinguish according to certain laws, is a fantastic exposition of the principals of the atheist dialect tendency."^[23]

Refuting Hegel's hypothesis of pre-earth existence, Angles says, "Hypothesis of the pre-earth existence is mere residuals of the illusion of believing in the creator of this earth. The only reality is actually that material world we can realize and belong."^[24]

Science, ancient and modern philosophical studies have nullified the atheist hypothesis. It has been proven that every possible necessitates to an existing cause for composing and existing. This cause makes and transfers the possible from nonexistence to existence. It is impracticable that a caused can be existed without the act of an existing. In a like manner, no reason can be without reasoning. The existing cause should inevitably be having active ability and firm will of existing and composition lest it is impossible for composition and creation to exist since the wanting cannot grant its long-

sought aim. Everything in this universe is a witness on God's existence, competence and almightiness. As we analyze and study any of the universal phenomena, even by means of deduction, we do nothing more than noticing God's traces and eminence. We can see God's portents in our souls, as well as every single particle in this existence."

They screened their intellectualities against gazing at these planets spreading in the space and counting hundreds of millions. Modern science has discovered stars too innumerable to need less than seven hundred years to attain the number if 1500 stars are counted per minute. The ratio of the earth to these stars is as less as a point on a letter in a library containing more than half a million volumes.

It is most naturally that serendipity was not the source of such a system. Serendipity is too short to manage and create such worlds. "It is impossible to find reasonable explanation for the claim that such a schematization in the universal phenomena, along with those causative relations, perfection, assumptions, coincidence, and counterpoise. The other prodigies disposed such systems whose effects are constant in the various ages. It is unattainable to understand that there is no creator and manager of this marvelous creating." John William Cotes says, "The universe in which we're living is too dexterous and complicated to be the product of serendipity. It is fascinatingly filled up with miracles and complicated structures that necessitate a manager and can never be ascribed to a blind fate. Sciences have indisputably helped us in increasing the understanding and estimation of phenomena of this cosmos. Correspondingly, our recognition of God has augmented."^[25]

Using their satellites, spaceships and all of the scientific devices, the great powers tried to identify the factuality of stars and explore whether they are suitable for life or not. They spent thousand millions of their people's riches, but they did not turn their mentalities and intellects to exploring the creator of these stars. They turned their heads aside, engaged themselves in gloomy anarchy, and insisted on denying Him intentionally while He has shown facts people's intellects and mentalities can see obviously. They did not involve their minds in these stars that rotate in a fascinating and orderly system that is too elevated to be realized by mentalities. God says:

Neither is it allowable to the sun that it should overtake the moon, nor can the moon outstrip the day, and all float on in a sphere.

Hours, minutes, and seconds cannot measure the circulations of the earth and the sun as well as the other planets. They are measured by the speed of rays that cover 186 thousand miles a second. The cosmos has proceeded in such an accurate order with regular affairs and overflowing results. Any error in these courses causes the planets' stroke and worlds' combustion.

They did not apply assiduously in the planet we are living on. It is hanged in the space and its pivot rotates once per twenty-four hours. The speed of its movement is one thousand miles per hour. It levitates around the sun once a year. This creates the consecution of the four seasons. Supposing its speed is one hundred miles per hour, length of night and day will be tenfold, and the sun will be burning all the plants in summer and every being will be freezing in the cold nights. In the same way, supposing

the sun approaches the earth, the rays will be increasing in such a way obliterating life on its surface. The opposite will occur if the sun is little remoter from the earth. Supposing the earth is as large as moon, it will be too short to reserve the encompassing hydrous and atmospheric covers. As well, temperature will be too high to live. Supposing the earth's diameter is twofold, the gravity will be consequently twofold. This will reduce the aerial cover and increase the atmospheric pressure. Supposing the earth is as large as the sun, gravity will be reach 150 folds. This will cause reduction of the aerial cover, each animal will weigh 150 folds of its present weight, and man's mental life will be generally absent.

God has given the earth another quality; that is the gaseous cover the density of which is 800 km. This cover preserves temperatures suitable for life. It also carries the vapor of waters of oceans into remote distances inside the continents where they condense to form the rainfall with which derelict lands are invigorated. This cover is also the reason that precludes the fatal fireballs from arriving at the earth. Correspondingly, it is the way through which sun heat reaches the earth moderately, enabling plants and animals to live on its surface. Some planets lose such a cover; therefore, life there is absent. Mars, for instance, has slender gaseous cover that is empty of oxygen. So, it is unlivable.

Competence of Almighty God is clear in every creature. Intellects are too stunted to identify Him.

Ibn abil-Hadid composes two verses of poetry in which he says:

In Thy, marvel of the cosmos, the intellect has been ailed

Thou has perplexed the sound-minded and befuddled the intellects

When my conception approaches Thee a span, it absconds a mile

Fleeing and stumbling in purblind enigma and losing the right path.

Atheists had inaccurate, unconscious, surface and idiot look on this existence; hence, they established a conventional frame grounded upon denial of the Almighty Creator whose competence has been obvious in everything. They have not looked upon their bodies and the spectacular systems there; all of that do refer to God's existence. The eye with which they see comprises telescopic and microscopic designs. The eye enjoys 130 million light receptive that are the extremities of sight nerves. The eyebrow that holds the cilia protects and guards the eye day and night from dusts and particles and reflects sunlight and installs that encompassing liquid known as tears with its unintentional movement. Besides, tears are the most effective antiseptics and sterilizers. In addition, there are tens of such microscopic devises in the eye all of that states the existence of the Almighty Creator.

Let us take a look on the hearing sense. It is one of the most complicated devises of human body. It contains a system about which Corti the scientist says, "This system contains a sort of channels between spiral and half-circulated. In the spiral part there are four thousand small arcs connected to the hearing nerve in the head."

How long is each arc? How big are they? How were they constructed? They are surely astounding and mind-boggling. Were these composed

serendipitously? Or was it the purblind nature that created it? Adopters of such opinions are degrading to bass levels of ignorance.

The smelling sense is also spectacular. Its center is a restricted area of embodied mucous membrane having several olfactory long and slim cells the function of which is conveying the effect to the brain in a part of the nose, which is the main entrance to the respiratory system.

Human body has also the osteal tract that consists of 206 bones connected to each other by the knuckles. These bones form the factory of life in the body since they compose the white and red corpuscles about 130 millions of which expire every minute as they defend human body against the coming microbes. Likewise, bones are the store in which residuals are kept. Fatty and albumin materials are reserved inside the bones while calcic outside.

Human body has other accurate tracts such as the nervous, genital, lymphatic and muscular systems that are amazingly regulated.

How is it acceptable to conceive that these systems are created serendipitously or randomly?

Souls' safes, inspiration, interaction and agitations are totally comprehending conflicting elements and opposite qualities such as illumination and gloomy, mercy and severity, toleration and ire and the like. Allama Samawi poetizes:

O soul! Like the cosmos, you have light and dark
You are war and peace, and it is war and peace
Whenever a regime dominates in you, another is ruined
Is it not unity of justice that decreed what is unknown?
Like the sun, you have rise and set on the cosmos
You are the core of the cosmos if union and incarnation are fit
Brains shined in you and others deviated
On the midway of doubt sat those who do not know.

How can the deaf nature or serendipity create such worlds living in the mental world? Believers in such unacceptable thoughts do never have any amount of illumination and ideology. Unfortunately, fog of atheism has found a way in the mentalities of many Muslim young whose minds have been filled up with doubts and illusion as the outcome of ignorance and conscious education. Marxist, and other, ideologies that are based upon ultimate belief of materialism and denial of God and considering Him as fable and restrictive illusion, have invaded those youth's minds.

The conceptual frame of Marxism is surely one of the comics and trivial delusion of human ideology. It will soon diminish and remove before the logic and evidence. Except the deviants who lack genuineness of personality and counterpoise in behavior and thinking, none adopts such ideology.

Communism insists on holding fast to their beliefs of denying the Almighty Creator. It poses a dialectical material explanation for every fact. This non-scientific base, it grounded its teaching courses.

Mathematics

For the communists, mathematics develops the dialectical thinking of the children's mentalities. They ascribed the mathematical studies to the qualities and basic laws of matters. In other words, the material world forms

a subjective depiction that is isolated from perception. On this account, they expressed that the natural matter supports the complicated phenomena such as atomic energy. They also discussed that matter and energy are immortal, and energy can be modified into other types. The result of so is that the natural matter has a big significance in the composition of the materialist dialectical hypothesis.^[26]

The ancient, as well as modern, scientific studies have nullified oldness, immortality and non-creation of matters. The philosophical conference, held in Russia, has proven that matters necessitate the existing cause. They have also evidences that every possible in this universe must have had an active cause that grants life and survival.^[27]

History

The communists have regarded history as the grand substance of seeding the communist ideas and principals. Kariov says, “History is the strong arm of the communist education. It supports with scientific answers that guide in the path of the human development, and provides means of growth. It helps in assuaging birth of the new society and making the pupils understand the basic facts in addition to revealing the classes struggle. The history of the Soviet Union enjoys a special significance since it helps the pupils comprehend the deeds of the inestimable socialist revolution. It also helps in appreciating the wars of heroism that their fathers and forefathers waded for the sake of freedom. Teachers of history guide the pupils to sustain the victory of the revolution and develop the desire of using all powers for achieving the efforts that their fathers exerted for constructing the communist society in the Soviet Union. It also brings up loyalty to the interests of the working classes, and the discordance with all of the reactionary powers.”^[28] For the communists, the interpretation of history is mere economic. Marx looked in history and tried to identify the powers that formed it in the present picture. Conclusively, he opted for the material or the economical interpretation. This viewpoint determined that the reference of all of the historical events and incentives was the economy.

Marx has regarded the matter as the chief motive of history that controlled its development. The other elements can be demarcated through matter only because they are not independent in composition and form. The material circumstances that are connected to the production means and the reciprocal relations of the social classes influence the existence and formation of these elements. On the other hand, Hegel considers that the material fact along with its economical, political, and social situations is only a material reflection of absolute concepts the source of which is the intellect.

For Hegel, substances are formed according to intellectual influences. Yet, Marx did not change his mind. He expressed that dialectical development is propelled by influences of matter or production means and art. Hegel affirms that concept is the base of development and the former of factuality.

Marx said, “Judicial, social, political, technological and philosophic as well the other intellectual aspects cannot be merely understandable since they combine and shape according to influences of material or economic

elements. Economic situations are the basic pivot around which the general situations entirely circulate. I wonder what that overdeveloping material phenomenon that governs history of mankind is. It is neither the geographical nor massiveness of population that does not change. It is fundamentally the development of production means. Economic elements work for maturing society of mankind. Human beings spend most of their times in work for securing their food, clothes and house. Each uses certain devices in their jobs. Development of these devices improves man's mutual relations and creates the discord of social relations and contrariety of ideologies. Economic factors control all these. On this account, history develops. Feudal society is the outcome of hand mills, while the capital industrial society is the outcome of vapory mills."

Communists pose material explanations for all of the historical events. Engels says, "Like the natural, active social powers work aimlessly with demolishing power we could not understand and estimate. As soon as we understand and comprehend their deeds, trends and effects, then it is our concern to subject them. We can achieve our objectives through such powers. As we understand natures of these powers, they change in the producers' hands from crude masters into obedient servants."^[29]

Communists believe that matter is the main explainer of historical events and generations' march and generate the social forms that copy the individual relations in societies. Marx says, "It is not obligatory to search for the historical clue in people's minds, opinions and concepts. This clue should be searched in production means and subjective laws of economy that work separately away from people's wills."

The logic Marxism uses in educing and searching for this phenomenon is actually sectarian, not methodical since it does not depend upon scientific studies related to accurate statistic and sound comparisons. It subjects history to singly to the economic elements without referring to any trace of human conscience and mental, family and emotional cognizance in addition to any other tendencies. It is most naturally that such factors have the effective authority in development of mankind societies and progression. Reformers went on reforming the general situations and advancing life means without being incited by any economic or material motive.

A great deal of activists contributed acutely in erecting civilizations of mankind. They instituted the preeminent idealities and opened noble horizons for their people; any material aspect did not induce all these activities. The only objective has been reformation and fancy of general rectitude.^[30]

Literature

The communists paid no attention to literature. They picked up only those topics that praise Marxism and the economic elements or those satirizing capitalism. This was, for them, the highest level that takes the authors to the top, even if the writings are affected by valueless style and idea. The reason that they cited was that the economic elements had been the principal rule of literature as well as other arts. This is most surely unreal. Literature is an emotional state that is irrelevant to any economic factor since its resource is man's feelings and surrounding circumstances.

The elegies of the morose emotional poetry that vibrates the codes of spirits to arouse the warmth of grief and dolor, and those poems that cite pictures of this nature and universal views were not originated by materialism. Only those who had no idea of the factuality of literature that is grounded on mere emotions and feelings, which are far away from material influences; only those may declare such false opinions.

Textbooks

Communism has paid great attention in choosing definite textbooks. The officials, hence, have checked the books accurately and sweepingly, to empty them from any idea antagonizing Marxism. In February 12, 1933, the Central Committee of Communist Party issued a decision decreeing that each word and definition –in the books of study- should be concordant to the communist principals. This was the reaction of their past unconcern with the studying courses.

Under the government's supervision, the studying books have been arranged and edited so that it would include the required basic information that reflect the viewpoints of the ruling authorities.^[31] Such firm procedures resulted in the generations' deprivation of detecting the other scientific values that contribute in constructing a scientific personality and the prosperity of the conceptual movements.

The previous exposition of the cultural frames of capitalism and Marxism has shown that they dedicated their teaching efforts to the industrial sciences that developed man in such an unexpected astonishing way. Yet, they have neglected the spiritual aspects and used the axe of demolishing for eradicating all of the distinctive human values. Hence, they have wasted the shades of mercy, mutual relations, family and social ties and exalted the standards that play a considerable role in creating man's behavior and equanimity.

Primarily, the cultural planning of the modern education, whether in capitalism or communism, aims at inciting the youth to obtain the certificate through which they save their living. Most of the youth have disdained knowledge, thrown the book, and embarked voraciously on their desires and impulses as soon as they got a job.

Most of the graduates forget their scholastic information as soon as they leave the teaching institutes. This is because of the velocity of teaching. Many psychological surveys of teaching have proven that 50% of the students disremembered the scholastic information they had received in the colleges in one year. Eighty percent of the information have been disremembered two years later.^[32] These disadvantages have been the outcome of the speedy teaching and the seeking of studies for purposes other than obtaining knowledge.

THE CULTURAL PLANNING IN THE PROGRAMS OF THE ISLAMIC EDUCATION

Islam has acceded to science and its creative capability of developing, maturing, and achieving the social prosperity. It has also believed that any society that rejects science is reactionary and its mental powers and conceptual ties are weak. Such societies, according to the Islamic viewpoint, must leave the caravans of life and illumination.

The Prophet (s) said, “My nation’s expiry occurs when they disdain knowledge.”

Since its earliest stages, Islam declared war against ignorance and indolence. It has adopted positively the advocacy to knowledge and the florescence of the conceptual horizons. It has considered it as an essential element of forming the social, as well as the individual, lives and the motive behind the cultural, economical, and social renaissance of the nation. Finally, Islam has regarded the seeking of knowledge as one of the precepts and the most significant elements of constructing the society and designing the civilization.

The West claimed that Islam combats conceptions and eradicates the freedom of opinions and interdicts the seeking of knowledge. Pierre Lute refutes this opinion. He says, “We, the European, look at Islam as the religion of the conceptual gloom that prevents from enlightenment. We also suppose that Islam calls to extremity and poses many obstacles in the path of progression. First, this proves the Western people’s ultimate ignorance of the Prophet’s instructions. It is also regarded as an ignorance of the historical witnesses. Since its early centuries, Islam went on developing and proceeding in variant fields. We can realize the prompt elevation that the first caliphs did to Islam.”^[1]

We have not seen any accusal weaker and cheaper than the previous. A look to the factuality of this great religion will easily prove the falsity of such an accusal. Islam has cited the seeking of knowledge on the top of its precepts and projects. It has also alluded at the big differences between the educated and the ignorant and established amounts of professions and knowledge as the criteria of people’s variance and preference. Imam Ali (a), the pioneer of wisdom and objectivity on this earth, says, “People are evaluated according to what they master.”

MERITS OF KNOWLEDGE

Islam has paid a considerable attention to knowledge. It has acclaimed its elevation and considered it as an essential matter of the conceptual renaissance.

Knowledge in the Quran:

The Quran praises the merits of knowledge and the exaltation of the scholars’ statuses in more than one Verse. God says:

Allah will exalt those of you who believe, and those who are given knowledge in high degrees.

Say: Are those who know and those who do not know alike?

Ask the followers of the Reminder if you do not know.

Nay! These are clear communications in the breast of those who are granted knowledge.

Those of his servants only who are possessed of knowledge fear Allah.

Besides, many Quranic texts indicate the great significance of knowledge and the virtues of the scholars who are the source of illumination and the root of conception on this earth.

Knowledge in Hadith:

The Prophet (s) said: “Seeking studies is a precept that is imposed upon every Muslim. God likes the seekers of knowledge.” “God prefers a single errand for seeking knowledge to the participation in one hundred battles.” “People of knowledge and jihad are the closest to the degree of prophecy.” “I advise the seekers of the worldly affairs to adhere to knowledge, and advise the seekers of the Hereafter to adhere to knowledge, and advise the seekers of both to adhere to knowledge.” “You should learn. Learning for God’s sake is a grace. Its study is a divine praise, and seeking for it is as same as struggling for God’s sake, and its pursue is worship, and its teaching is alms, and its publicity is offering to God.” “Seek knowledge even in China.”^[*]

The reference books of hadith include many other sayings that expose the merits and status of knowledge. Those sayings incite people to proceed in the scientific fields and dismiss the ghosts of ignorance out of their society since it is the source of retardation and disintegration.

Imam Ali (a) says, “O people! You should realize that the perfection of the religion is seeking and applying knowledge. Seeking studies is more necessary than seeking livelihood. The Just, who will surely fulfill the promise, divides and secures the livelihood. Knowledge is stored at its people and you have been ordered of seeking it from its people. You should carry out.”^[2]

As he speaks with Kumeil bin Ziad, his student, about the merits of knowledge, Imam Ali (a) says, “O Kumeil! Knowledge is preferable to wealth, for it guards you while you guard wealth, which is reduced by expenditure and knowledge betters the almsgiving. The made of wealth vanishes with the vanishing of wealth. O Kumeil! The cognition of knowledge is an adopted creed with which God grants obedience in this life and remembrance after death. Knowledge is ruling while wealth is ruled. O Kumeil! The collectors of wealth are dead in their lives, and the scholars are as same as time in its persistence. Their essences are missed, but their exemplars are existing in hearts.”^[3]

Imam as-Sadiq (a) said, “Seek knowledge and attach tolerance and veneration to it.”^[4]

The Prophet’s progeny called and urged on seeking knowledge, educating, crystallizing the concepts, and adorning with awareness and ethics. This is quite evident through the numerous uninterrupted reports.

TRANSMITTED SAYINGS

Masters of the Islamic conceptual movements could not hide the encouragement on seeking knowledge.

Abul-Aswed ad-Dueli said: Nothing is more powerful than knowledge. Kings are people's rulers, and knowledge is the kings' ruler.^[5]

Mussab bin az-Zubeir instructed his son: Seek knowledge. It is the beatitude of those lacking beatitude and the wealth of those lacking wealth.

Al-Ghezali said: Without scholars, people would have been like animals. Knowledge transfers them from savagery to humanity.

Al-Jahiz said: I do not seek knowledge for achieving a definite purpose and attaining a certain purport. I seek it for getting a thing the ignorance of which is unallowable, and the sane should never disdain.

Ibn abdil-Berr said: Seek knowledge, because it distinguishes the kings and enlivens the publics.

THE GRAND GOALS

The purpose beyond seeking knowledge, from the Islamic viewpoint, is not attaining narrow material objectives or gaining personal earnings that are unrelated to the factuality of spirits and disciplining. Actually, the goals, we will refer to some hereinafter, are nobler and more elevated.

Activities of the seekers of knowledge should be purely intended for God's sake, away from any material benefit. The oppressive efforts--including the turmoil and the hard striving of continuous nights- that the students encounter for receiving knowledge should never be exerted for a worldly affair, which leads to nonsense. Such efforts must achieve a great triumph the resources of which should spread over the society as a whole. Nothing is more beneficial and widespread than working for God's sake and satisfaction. The sect of Ikhwanus-safa has dedicated the goals of learning to the work for God's sake. They said, "O brethren! You should realize that every item of knowledge or art that does not lead to the Hereafter will be a loss and an argument on the Resurrection Day."^[6] Al-Ghezali also dedicated the processes of learning to this aspect. He said, "O youngster! Many are the nights that you have passed with seeking knowledge and scanning books, and you have abstained from sleep. I do not know your intendment. If it has been obtaining the concerns of this world, collecting its wreckages, and holding its positions and ostentation before the others, then woe is you! If your intendment is enlivening the Prophet's practices, refining your ethics, and violating the bad-tending soul, then you will get many happy returns!"^[7]

The Prophet (s) repudiated all of the material intendments that are pursued by those faithless ones. He said, "He should find himself a place in the hell-fire that whoever seeks knowledge for disputing with the ill-minded and showing off before the scholars and attracting people's attentions." On this bright rule, Islam has encouraged people, by all means, on committing to knowledge. An Islamic educationist says, "The seekers of knowledge ought to dedicate their acts to God and the Hereafter. They ought to intend to eradicate ignorance of people, as well as themselves, enliven the religion, and perpetuate Islam. Knowledge is surely the only means of perpetuating Islam."

The incentive of seeking studies should be spreading knowledge and God-fearing among people. Islam has urged groups on having religious erudition and rulings, and disposing them among people. God says:

Why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion?

The seeking of knowledge in Islam is significant only when it aims for disciplining people and raising their levels to take them away from the total sorts of irregularity and deviation. Such seekers of knowledge are definitely the prophets' heirs and the masters of the pious and the virtuous.

In any event, the propagation of the Islamic doctrine, the introduction of the conventional rulings to people, habituating them to the noble morals, and taking them away from ill manners and vile moralities; these are the most important incentives of the religious teaching.

We may mention the creation of the social conscience and leading people to cooperation, heart purity, and spiritual fineness with the goals with which Islam has concerned. The development of the feeling of responsibility, the encouragement on the conceptual and scientific maturity, and the improvement of the general life for avoiding poverty, ailment, and ignorance; all these are included with the goals involved. The Islamic teaching has not been mere religious nor mere material. It has accommodated between the religious and the worldly affairs since it has prepared people to act positively in this world and the Hereafter. The holy Quran refers to this point. God says:

And seek by means of what Allah has given you the future abode and do not neglect your portion of this world.

The Prophet (s) stated, "The best of you are not those who neglected the worldly affairs for the Hereafter or the affairs of the Hereafter for the worldly. It is surely they who take from both."

The propagation of the political conscience, the compaction of the social conceptions, and the expansion of the general mentalities before the public interests along with the supervision of the political affairs are in reach of the goals of the Islamic teachings. These are the very objects that are intended by the prophetic saying, "You all are wardens, and you all are responsible for your wards."

Such a sort of conscience can be consummated in the Islamic society only when the conceptual and scientific life is affluent. The prevalence of ignorance induces a total destruction of such conscience. The menacing crises affecting the Islamic world in most of the life stages have been the direct results of the conceptual and social disintegration.

Knowledge achieves the nation's attachment and unification, and eradicates dissidence and corruption. Muslims as a whole are one body gathered by the ties of faith that are more inherent than the ties of lineage. Virtuous spirits can be attainable through the publicity of the Islamic sciences and Muslims' realizing the factuality of their great religion. The goals of the Islamic teaching are not devoted to religious affairs. They are comprehensive and comprising all of the sciences through which social and economic, as well as other, aspects develop. An educationist says, "Teaching -for Muslims- achieves four purposes- religious, social, material, and rational."^[8]

THE OBLIGATION OF TEACHING

The distinctive feature of Islam is the collective obligation of obtaining knowledge that systematizes the life. Obtaining the religious knowledge is an individual obligation upon Muslims by either extraction or pursuance. The excuses of the uneducated are inadmissible. The Prophet (s) said, “On the Resurrection day, the servants, who will excuse of ignorance, will be told that they should have learned.”

Al-Ghezali divided knowledge into two parts; one is collective and the other is individual. He said, “People has different opinions regarding knowledge that is imposed on Muslims. They were of twenty sects- each explained the obligation of knowledge according to its own opinions. Theologians estimated theology with which monotheism is realized. Jurists referred to jurisprudence with which people can recognize the precepts including the legal and illegal matters. Exegesists -of the holy Quran- and hadithists suppose that the knowledge of the Quranic and prophetic texts are obligatorily learned. Others suppose other opinions.”^[9]

Al-Qabisi assumes that it is obligatory upon boys to learn. He refers to the obligation of learning as his proof. The Quranic knowledge is also obligatory since it is necessary for performing the prayers correctly. Fathers are assigned to teach their sons the knowledge of the Quran and prayers. They may send them to the tutorials and pay for teachers. In case fathers are too poor to meet the costs of teaching, their relatives should pay them. Finally, teachers may teach the boys freely for God’s sake or receive their stipends from the public treasury. This hypothesis was highly considerable for jurists that issued the verdicts of the obligation of receiving knowledge on all of the Muslims.^[10]

As Ibn Wahab was attending the classes of Malik, the time of a prayer commenced. He prepared himself for performing it. “The lessons you have attended are not less obligatory than the prayer you are preparing for,” said Malik.

In any case, Islam has incited to obtain religious, and other, knowledges for achieving development and avoiding ignorance, which is the one and only source of retardation.

Compulsory Teaching:

According to the Islamic legislation, governments are responsible for playing a positive role in breaking the bonds of illiteracy and sparing no efforts for spreading science and knowledge among people.

Omar bin al-Khattab, once, asked a Bedouin whether he could recite the Quran. “Yes, I do,” said the man. “Well,” expressed Omar, “Recite the mother of the Book.” The Bedouin worded, “I do not know the daughter. How can I then recite the mother?”

Omar whipped and sent him to the tutorials. He could no longer tolerate; hence, he escaped.

Teaching is one of the life necessities. It is a significant element in the social progress and development. Therefore, Islam had made it a basic rule for the social structure and paid special attention to obtaining religious knowledge. Imam as-Sadiq said, “I wish I could lash our acquaintances on the heads for the sake of receiving knowledge.” He also said, “I do not want the youth to be in other than two states- either teaching or receiving

knowledge. Otherwise, they will neglect. The negligent always misspend and then sin. I swear by Him who sent Mohammed with the right, the sinners' fate will be the hell-fire."

The period of youth represents power, determination, diligence, and hard working. It is the phase in which powers are perfect and tendencies are ready; therefore, all of the abilities should be spent on knowledge, personal disciplining, and excellence.

Stipend of Teaching:

Jurists had various opinions regarding the permissibility of the teachers' receiving stipends. Some disallowed while others legalized. Each had their own arguments recorded in the books of jurisprudence. The unanimous fact is that the virtuous and the religious teachers refused to receive wages for teaching. They offered their efforts to God's sake and the Hereafter. They understood that the process of teaching is God's guidance; therefore, it is unfit to take wages for it since the prophets did not ask for wages. Ad-Dehak bin Muzahim and Abdullah bin al-Harith, for instance, refused to receive wages for the teaching they had provided for children. Moreover, they forbore from accepting the presents offered by their pupils' fathers.^[11] Once, Abdurrahman as-Salami, who was teaching in Kufa Mosque, refused a present offered by one of his pupils' father, and wrote to him, "We do not teach the Quran for wages."^[12]

Hajji Khalifa says, "The purpose beyond the publicity of knowledge is not securing the life affairs. It is purposed for showing facts and disciplining moralities. Those who receive knowledge for obtaining a profession are not scholars. They are semi-scholars. The Eastern master scholars referred to this point. When they are informed of the establishment of schools in Baghdad, they held consolation ceremonies for the knowledge. They said, "The masters of elevated concerns and dignified personalities were engaged in knowledge intending to attain honor and perfection. They become the scholars of useful knowledge and personalities. The lowly and the lazy come to knowledge when stipends began to be received for teaching."^[13]

People spent big riches for obtaining knowledge for purposes other than improving their livelihood. Abu Bakr an-Nisapuri said, "I spend one hundred thousand dirhams for obtaining the knowledge of hadith by which I benefited no single dirham." With the development of the Islamic state and the scientific movement during the Abbasid reign, knowledge became a path taken for reaching the ruling regimes and securing a good livelihood. Since then, stipends were received for teaching. Ibn Khuldoun said, "Knowledge became one of the professions. The extremists took it as a way of gaining leading positions; therefore, individuals other than its real people took this position to change it into a profession. The wealthy and the officials disdained knowledge."^[14]

The grand religious universities of Najaf and Qum are still practicing the free education since all of the knowledges given there are free and offered to God's sake exclusively.

Age of Teaching:

Islam has noticed all of the aspects originating the prosperity of education and teaching. One of these aspects was the age of teaching that is defined according to children's mental maturity. It is the seventh year of age. Imam as-Sadiq, the pioneer of the Islamic mental and scientific movement, is reported to say, "A child should play for seven years, and learn at schools for other seven years, and acquire legal and illegal questions for other seven years." He also said, "Let your son play for seven years and be disciplined for other seven years. He will then thrive lest he will be valueless."^[15]

Islam had declared this fact before the modern studies of psychology of teaching that decided the seventh year as the age of acquiring teachings. UNESCO also affirmed this matter within the educational regulations. Children who join school before this age may undergo lethargy, suffering, and cessation of the mental maturity. Unfortunately, numerous fathers send their sons to schools before attaining this age. An educationist says, "One of the painful states in this age is the drastic competition for acquiring knowledge to the degree that parents often forget that their sons, who have limited mental and physical potentials and specific tendencies and desires, should enjoy their childhood. They hurried in taking their sons to schools before attaining the five or six-year-old, and deem excessive six years of primary school. They try to reduce the period by fatiguing their sons in special tutorials that exhaust their powers and incapacitate their mental maturity."^[16]

Al-Abdari says, "The virtuous ancestors used to send their seven-year-old sons to the tutorials since they are asked to teach their sons the ritual prayers and good manners and traits in this age. Now, children are joining schools in an early age. Teachers should beware of teaching such children the principals of reading lest they are exhausted physically and mentally. As a matter of fact, fathers are sending their sons to school in an early age for getting rid of their home troubles, not teaching them."^[17]

Laziness, sloth, and cessation of mental maturity are within the disadvantages of sending the early children to schools.

Islam has referred to another nonesuch matter that is the necessity of feeding the children with religious spirits so that the atheistic ideologies will not affect. Imam Ali said, "Teach your sons useful knowledge so that the atheists will not overcome them."^[18]

The children's minds are the most fertile for receiving the religious advocacy and embracing the virtues and guidance of Islam. The children's religious advocacy purifies their souls against deviation and aberrance, and guides to a brighter future.

Children are the recipients of every idea. Imam Ali says, "The like of the juveniles' minds is the vacant land that receives whatever is seeded." This fact should be utilized for directing the children to the virtuous bearing of honesty and good manners. Unfortunately, the educators and fathers have shown shortage in this regard. They did not immunize their sons against the lethal diseases, such as existentialism and the like, that gushed into the Muslim countries and affected many individuals. Such individuals went on

imitating the fashions and styles of the aimless and the corruption of the existentialists. They have lost all of the criteria of human values and distinction between good and evil.

Categories of Sciences:

Islam has ordered of plunging into all of the classes of sciences especially those achieving social and mental growth. Furthermore, it is obligatory upon Muslims to receive some sciences such as medicine, pharmacology, and other industrial sciences and arts. Modern sciences and specialization are given an exclusive intention for their being the bases of people's development and renaissance. The Islamic world has collapsed and been rent asunder because of ignorance and the conceptual slowdown in industries, and falling behind the developed countries that built their civilization on the grounds of science and arts. All these made the Islamic homeland the target of the imperialists who hurried for usurping its riches and economic resources.

Islam has not restricted science to certain categories, but it urged on using all of its categories and arts. The imams, who are the Prophet's heirs and the repositories of his wisdom and secrets, have cleft the portals of most of sciences. They tackled the various classes of mental and reported science through their lectures and theses. They recorded their attendance in jurisprudence, hadithology, Quranic exegeses, medicine, and chemistry et al. Imam As-Sadiq grasped the grand portion of the crystallization of mental life and the expansion of science scopes that contributed in constructing the Islamic civilization. Sayyid Mir Ali al-Hindi says, "It is quite acceptable to state that the sciences of that time helped in unlocking the restricted mentalities. Philosophic discussions became public all over the Islamic world. It is worthy mentioning that the chief of this movement was the grandson of Ali bin abi Talib, known as Imam Jafar whose nickname was As-Sadiq. He enjoyed expansive mental horizons and intellectual far-thee-well. He had full and complete familiarity with the sciences of his age. He was surely the founder of the well-versed philosophic schools in Islam. His classes were not dedicated to those who became, later on, founders and masters of the sects, but they were attended by the grand philosophers and the students of philosophy all over the Islamic state."^[19]

Mohammed Sadiq Nashat says, "The house of Jafar as-Sadiq was a university decorated permanently with the grand masters of hadith, exegesis, wisdom, and theology. The number of the attendants was attaining two thousand in most times. It could reach four thousand all are famed scholars."^[20]

The main topic of the previous exposition is to prove that Islam has constituted the conceptual life on the bases of enlightenment and development of the general, not specific, classes of knowledge. Al-Aqqad says, "Islamic science is too comprehensive to leave any topic. It is more significant than teaching how to perform the ritual precepts. It is surely the best worship by which man is led to the Lord's secrets of creation as well as the personal and surrounding facts."^[21]

Islam has concentrated on the necessity of acquiring religious teachings and Shariite rulings since they regulate the social relations and achieve the

equanimity of personal behavior and manners. At any rate, such teachings include transactions such as contracts, pledges, blood money, and doctrinal provisions besides the rituals. They also involve social, political, and economic affairs in addition to those related to ethics and moralities.

THE BANNED SCIENCES

Sorcery:

Sorcery causes terrible damages to the society since it attracts people to fables and false matters and believing in illusions and mirages. From this cause, Islam has banned the teaching and learning of sorcery, and likened it to atheism and polytheism. The Prophet said, “The sorcerers are atheists.” “He is converting to atheism that whoever learns any amount of sorcery, unless he repents.” “Three classes of people will not be in the Paradise- the drunkards, the sorcerers, and the violators of relations of kinship.”^[22]

Those who practice this art are ruled as apostates since it is an instrument of demolishing and deviation and a source of frivolity and sedition. A number of naïve, simple, and ordinary people accepted sorcery completely; hence, they used to act upon the words and directions of sorcerers for revealing what they ignore. For instance, people seek the help of sorcerers for revealing the perpetrator of a murder. In many cases, sorcerers accuse innocent persons, arouse sedition, and disorder in the society.

Astronomy:

Astronomy causes to believe in the influence of the planets in the events and independent impression in composing and establishing certain occurrences. It also indicates the planets’ managing and founding this cosmos. This will certainly lead to denial of God’s existence and His relinquishing in the earthly affairs after creation of these stars. Islam has warned against learning or believing in astronomy. The Prophet said, “He whoever believes in wording of astronomers or fortune-teller is denying what has been revealed to Mohammed.”

As Imam Ali was about to begin his journey, an astronomer said, “If you choose this very time for traveling you will not win your intendment. This is the astronomy.” The Imam gazed at him and said, “Do you claim you lead to the very hour that discharges the evil and the one that brings about the vile? Believing in you is belying the Quran and disdaining God’s help in obtaining the wish and evading the abominated. O People! Beware of learning astronomy except in cases of direction. Astronomy leads to fortune telling. Fortune-tellers are the like of sorcerers. Sorcerers are the like of atheists. Atheists will be in the hell-fire.”^[23]

This is the logic of Islam aiming at believing in God and engaging all of the events to His will and determination. Stars have nothing to do with events except those regarding climate, lunar and solar eclipses and the like. Those predictions do not confront the religion and its factuality and guidance.

Those banned sciences cripple the conceptual movement, deaden the cognizance and enliven believing in delusions and fables.

Teaching Women:

Islam has not dedicated teaching to men. As a matter of fact, women had a good share of teaching. Islam has aroused the spirit of knowledge among women of Muhajirs and Ansar^[**] and encouraged them on learning reading and writing in addition to religious affairs. Al-Bukhari records that women asked the Prophet to assign a day on which he might meet and teach them and the Prophet did. Al-Belathiri counts the ladies who were teachers of writing and reading among whom were Hafsa the Prophet's wife, Ummukulthoum bint Awaba and Aisha bint Sa'd who said, "My father taught me reading and writing."^[24] Easa bin Miskin used to gather his sons and nieces for teaching reading and writing.^[25]

Al-Jahiz affirms, "Women should not be taught writing and poetry. They should learn the Quran, especially sura of Nur."^[26] Al-Qabisi banned women's learning to avoid depravity. He said, "It is more secure for women to evade learning reading."

In fact, such opinions lack scientific genuineness and resist the Islamic spirit and guidance. Islam has persistently used all methods and powers for eradicating ignorance and illiteracy, and regarded the acquisition of knowledge as an individual right of every male and female. It has also burdened the governments of arranging equal opportunities of obtaining knowledge apart from race, nationality, and social class. It has declared that every human being should enjoy the right of the expansive participation in the scientific and conceptual activities.

The Islamic mission is based upon knowledge and believing in its being an important element of social progress of individuals and communities since it is not devoted to men exclusively. Women, whose roles in establishing the humane society and life prosperity and maturity have been distinctively and highly praised and estimated in Islam, are also included because they form the basic ground upon which family structure is built. How is it acceptable that Islam that gave women unprecedented respect and granted them as much as possible rights in scopes of general, as well as individual, relations with governments and societies has prevented them from obtaining knowledge, which is the guide to social and conceptual maturity and progress?

It is impossible for women to attain and rank of elevation and perfection unless they construct their lives on bases of knowledge and religion. It is yes that Islam banned women from mixed learning and warned against grooming since these matters push them into depths of disintegration and corruption and nullify their chastity and dignity. Islam aims for preserving women's dignity and protecting them against slipping in humble levels. Women should be the mistresses of their class, and should manage and supervise the education and guidance of their likes for being active members in this life.

Status of Teachers:

Islam has paid considerable attention to teachers for their being the first brick in the structure of social development and perfection and the cause of guiding and developing behaviors and mentalities of individuals and communities. The Prophet cared for teachers and showed their elevated

standings. Once, he passed by two circles of people; the first was supplicating to God while the other listening to a teacher. He commented, “The first is begging God who may or may not give them. The second was learning. I have been sent as teacher.” Hence, he joined the second. This is the best example of the Prophet’s encouraging education and teaching.

Teachers are exemplars:

Teachers are indisputably their pupils’ none such exemplars. Pupils acquire the good traits and sound trends, as well as the virtuous behavior and equanimity, from their teachers whose guidance and conducts penetrate to their hearts. On that account, teachers must overdiscipline themselves and train on virtuous and noble morals and manners to be the best exemplars of their pupils.

As a caliph appointed a teacher for his son, he instructed, “The reformation you will provide to my son should be a part of your self-reformation. Flaws of pupils are totally related to yours. They will deem good only what you deem good and deem evil only what you deem evil.”^[27]

An educationist states, “Teachers are the good exemplars to whom the pupils refer inadvertently.”^[28] Another educationist says, “Majority of people are pursuing states of the speakers. Those who are not are very rare. Hence, teachers should care for themselves more than improving their ways of teaching.”^[29] It is said that admonitions of masters that neglect applying them are being very unstable in hearts.

Abul-Aswed ad-Dueli composed a couple of verses in which he said:

O, man that teaches others! You should have taught yourself first

Warn not against a manner while you are doing

This is the great shame on you

Begin with yourself in interdicting sins

If you do it then you are truly wise

Only then, your admonition will be acceded

And your words will be ensued and teaching be useful.

Self-disrespect and immorality of some teachers have been the cause that resulted in the present youth’s irregularity and deviation from the social traditions.

Teachers’ Rights:

Teachers enjoy abundant rights on their pupils since they are sources of their perfection and familiarity with life experts. They are also sources of their mentalities’ illumination. Therefore, teachers’ rights are preferable to fathers’. Pupils are required to show their teachers the highest pictures of respect and reverence. Imam Zeinul-abidin says, “The right of your instructor is dignifying him and committing to solemnity in their classes and good listening and attending. You should provide for your instructor with mental presence and conceptual attendance and heart retaining and sight propinquity. The way of all these is laxness of desires and confine of lusts. You must understand that you are the emissary of what you have been received to the ignorant you may meet. Then, you should convey properly and never breach the mission if you should perform.”^[30]

These golden words have been definitely suffocated with teachers' rights that bring about the nation's guidance in behavior and morals.

Teaching stuff should enjoy the most remarkable rights not only on the students, but also on the nation. This is because teachers' being the source of illumination and cognizance from which we recover elements of our renaissance and development. Teachers' efforts are the source of establishment of civilizations and prosperity of life characters as well as achievements of the great expectations for which the nation yearns.

Teachers' Qualities and Responsibilities:

The ancient Muslim educationists referred to a number of qualities and responsibilities that the teachers should apply on their teaching life. These qualities may participate in making the teachers the noble exemplars and achieving the prosperity of education and teaching for creating a generation of equanimity and good manners. The following is an exposition of these qualities:

- Teachers should offer their disciplinary activities for God's sake. Their acts must aim at reforming the Muslim young generations. They should avoid thinking of riches or positions. Deviation is the inevitable fate of any teacher that intends to gain good livelihood or high positions through his missions. Sufian bin Uyeina says, "I had been gifted the understanding of the Quran, but when I received those riches from Abu Jafar I lost the understanding totally."

- Teachers should be of extraordinary faith in God the Exalted, and should perform the rituals for showing the Islamic norms and destroying the seditious. They should also acquire noble traits so that God will cast understanding in their minds. Ibn Masud said, "Knowledge is not the abundance of narration. It is an illumination that God casts in minds."

- Teachers should avoid humble professions, such as cupping or tanning, during the rest hours.

- Teachers should clean their bodies and practice the other ablutionary activities such as clipping the nails and avoiding malodors.

- Teachers should economize in their clothing, food, and lodging. Ashafii said, "I have not been saturated for sixteen years."

- Teachers should keep themselves away from the ruling authorities as much as possible. Al-Awzaii said, "Nothing is more hateful to God than the scholars' visiting the viziers."

- Teachers should copy the virtuous and pious men among the Prophet's companions and their followers.

- Teachers should be concerned with the serviceable knowledges and avoid the useless and disputable.

- Teachers should be concerned with the knowledges that take to the affairs of the Hereafter. Shaqiq al-Belkhi asked his student, Hatem al-Asem about the questions he had learned. "How long have you been with me?" asked the teacher. "They have been thirty three years," answered the student. "What have you learned all these years?" asked the teacher. "I have learnt eight questions," replied the student. The teacher expressed his sorrow and said, "I have finished my years with you, but you have learnt eight things only!" "That is it," expressed the student, "I do not want to lie."

“Well,” said the teacher, “Let me hear.” “They are the fondness of the good deeds, shoving the caprices away, decency and god-fearing, befriending the right, antagonizing the devil, adhering to obedience, leaving the humiliation of seeking earnings to people, and depending on God,” counted the student. The teacher expressed his great admiration and esteem and said, “O Hatem! God may prosper you. As I looked in the Torah, the Bible, the Psalms, and the Quran, I found these eight questions be the pivot of these Books.”

- Teachers should not engage themselves in positions higher than their abilities until they accomplish their profession and grant the certificate of master teachers. As-Shibli says, “He whoever has the front before attaining suitability is meeting his shame.”

- Teachers should discipline the pupils with their accounts and deeds in addition to words and admonition.

- Teachers should love their pupils and guard them against harm. Abu Abbas said,

“The most respectful -for me- is my student who leaves all people to come to me. I protect him to the degree that I exert my efforts for preventing even the flies from reaching him.”

- Teachers should pardon and acquit the pupils who make mistakes. They should use intimation in attracting their attentions to their faults. If they do not conceive, teachers then may state the fault openly. Then comes the reproach. The Prophet (s) said, “Teach without chiding. Teachers are preferable to the scolders.” He also said, “Use leniency to those whom you teach and those who learn you.”

- Teachers should welcome the attendant pupils and ask about the absent.

- Teachers should not answer questions they ignore. They may confess they do not know. Ibn Masud said, “O people! He, whoever is familiar with something, should say it, otherwise he should say: Allah is the most knowledgeable. This saying is a part of knowledge.”

- Teacher should realize the levels of the pupils and offer to them according to their understandings. They should intimate to the smart, elucidate for others, and repeat for the unintelligent.

- Teachers should refer to the unchanging rules and the exceptions of the materials they teach. They should also urge them on working and ask them to repeat the matters they had to memorize, and chide the negligent and praise the good retainers. They should also ask them for testing their understandings and order them of moderation especially when signs of physical or mental fatigue are shown. They should recommend the bored ones of rest and relaxation.

- Teachers should not ask for intolerable matters that do not fit the students’ minds and age. They should not ask the students of reading books that are mentally unattainable. They should test before referring to a subject to be perceived. After test, teachers may refer to books that accord the pupils’ minds. They should not engage the pupils with several subjects at the same time.

- Teachers should not teach when they are annoyed or complaining an illness, hunger, or anger since these states may harm the students and themselves.

- Teachers should neither prolong nor shorten the lessons unacceptably. Likewise, they should neither raise nor reduce their voices inadequately.

- Teachers should allot certain times to receiving the scope of the pupils' memorized items. In the ancient times, teachers allotted Wednesday night and Thursday morning to recalling. Friday was the day off.

- Teachers should treat the pupils equally and avoid any sort of discrimination. The Prophet is reported to say, "Teachers who have three students- of different social classes- and do not treat them equally, will be in the line of the traitors on the Resurrection Day."

- Teachers should supervise the pupils' tendencies and mental desires so that the suitable subject is chosen. They should lead the pupils who seek another subject to the correct direction. Avcinna says, "Not every desired profession is possible and attainable for boys. They should be fit enough for conforming it. If all of the professions and knowledges were responsive, none would lack arts and professions, and people would have the same arts and professions or the opposite. Wardens who intend to select a profession for the wards should first test the nature and suitability. Hence, professions should be selected on the bases of suitability and capability."

- Teachers should reward the hard-working pupils and praise them before the mates. Ibn Maskub said, "Pupils should be praised and rewarded for any good manner and favorable act they show."

- Teachers should be accurate in treating the pupils. They should count their breaths and account their entire movements and activities.

The desires of seeking knowledge should be evolved in the pupils' minds. Teachers should refer to the most significant matters that advance them and their societies plentifully. Pupils will surely pursue knowledge resolutely if this noble tendency is sewn in their minds and, consequently, the conceptual and scientific life will be prosperous in the country.^[31]

Because they applied those programs, the teachers of the early eras of Islam could produce those virtuous generations of such high traits and perfect maturity, and achieve the most remarkable scientific renaissance the sparks of which have covered all of the ages.

TEACHING METHODS

The ancient Muslim educationists adopted a special method of teaching that promotes the recipients of knowledge. The following are some articles of the teaching methods:

Forsaking Tension

Teachers ought to treat their pupils leniently and kindly and avoid any tension and cruelty since these two things impede the mental growth and author serious psychological complexes. Ibn Khuldun says, "Tensional teaching injures the pupils, especially the children and the harshly educated."

Physical Discipline

Pupils of irregular behavior and negligence should be disciplined if they ignore the advice. The ancient Muslim teachers used to beat and detain even the kings' sons. Abu Merriam, the educator of al-Amin and al-Mamun^[***], caned them so harshly that one's arm was injured. Before his father, the boy

showed his hand, and the teacher was summoned. “What for did Mohammed –al-Amin- complain you?” asked ar-Rashid. “He is full of naivete and slyness,” answered the teacher. The caliph then said, “You may kill him! His death is better than being dull.”^[32]

In his instructions to al-Ahmer, one of his sons’ educators, ar-Rashid said, “You should first reform him by means of kindness and lenience. If he refuses, then you should use tension and coarse.”

Fathers used to say to the educators of their sons, “Your share is the flesh while ours is the bones.”

Beating and tormenting were the most important means of education. This is incorrect indeed since it is undecided to Islam that regards mercy, kindness, and lenience as the most matters on which education should settle. All of the crooked ways should be avoided in the educational processes. Teachers should not exceed in disciplining the irregular and deviant pupils since it creates mental complexes and impedes the maturity and prosperity of education and personality. Ibn Khuldoun says, “If the educator uses coercion, this will distress the pupil and confine his delighted spirit and urge on indolence and lead to lie and malignancy for avoiding more coercion. In addition, this coercion will teach the pupil trickery and fraud, and the pupil may take them as customs and qualities forever. The educator, whether teacher or father, should not exaggerate in disciplining the sons.”^[33] The Prophet (s) said, “Teach without chiding. Teachers are preferable to the scolders.” Ibn Quteiba said, “Teachers are recommended not to use tension or pride.”^[34]

Teachers are compared to the compassionate father. It is said, “Teachers are the substitutes of fathers.”^[35] It is also said, “Teachers ought to care for the students’ interests and treat them like the dearest sons with kindness, courtesy, benevolence, and patience on probable alienation. Teachers should apprise of their flaws by means of advice and sympathy, not chiding and crudeness.”^[36] Al-Qabisi, one of the master educators of the fourth century – of Hegira-, was asked whether it is recommended for teachers to use coarseness or lenience with students, he answered, “Disciplining should never occupy the good teachers’ lenience and mercy to the pupils. Teachers are the substitutes of their fathers. It is discommended for teachers to be always frowning.

This will make the pupils disrespect them.”^[37]

Teachers’ roughness originates mental troubles and leads to the students’ refusing the lessons.

Suggestive Rebuke

Muslim educationists believe that the insinulative rebuke should be within the teaching methods in case pupils show irregular behavior or imperfect work since this method is more impressive than expression. They said, “Teachers who notice an irregularity or a crooked behavior should not state it directly to the pupils. They should insinuate within their common speech by referring to the disadvantages of such a behavior. This will achieve the intended convention.”^[38]

This method, in fact, is more useful than direct reproach, which may lead to rebellion and insistence on the wrong. Islam has asserted this topic in the

fields of education and teaching. It is related that Imams al-Hassan and al-Hussein, the grandsons of the Prophet, once noticed an old man perform the ritual ablution incorrectly. They avoided stating to him directly; hence, they agreed on making him the arbiter who should rule of the most accurate ablution. As they performed the ablution before him, the old man said, “O masters! You both have performed the very accurate ablution, but it seems that the old man can master nothing.”

Islam has adopted this necessary practice since it saves the deviant from irregularity and aberrance and takes him back to the truth and right. Educationists said, “The pupil that is not amended by insinuating impression, owing to lack of understanding and perception, secret expression and frank warning should be used. If this method is unsuccessful, the teacher may warn openly and reproach. If this is also unsuccessful, the teacher then may dismiss and leave the pupil till he returns.”^[39]

THE LEARNERS' MANNERS

Muslim educationists have been greatly concerned with the learners' affairs. They constituted the considerable methods that aim at disciplining and acquiring the virtuous ethics and noble manners.

- Learners should seek knowledge for God's sake purely, neglecting any worldly interest or valueless purpose. God will surely raise the respects of such learners, facilitate the difficulties, grant perception and intelligence, and combine the welfare of this world and the Hereafter.

- Learners should carry out the religious instructions and precepts as well as the noble morals and ritual practices. They should fear God in their hidden as well as their appearances and purify their hearts against discommended qualities such as envy, ostentation, pride, and arrogance since these characters are the vilest and the most unassuming. An educationist says, “Prayers are invalid without extrinsic purification. Likewise, heart worship that is seeking knowledge is invalid unless the hearts are purified from ill manners and immoral qualities. Knowledge is not the abundance of narration. It is an illumination that is cast in hearts.”

- Learners should enjoy self-possession and sedateness. The Prophet (s) said, “Seek knowledge and convey to people. Use composure, tranquility, and modesty to those from whom you learn and those to whom you convey. Do not be the despotic of knowledge.”^[40] Imam as-Sadiq said, “Seek knowledge and use self-possession, composure, and modesty to those from whom you learn. Do not be the despotic of knowledge, otherwise the wrong will remove your right.” Students of such perfect moralities will naturally be the exemplars of others and influence positively in the people's behavior and ethics.

- Learners should exert all efforts for seeking knowledge since it is not inspirational. Knowledge is acquirable. It depends upon the scope of the efforts that lead to obtaining scientific fortune. Learners should respect time as well as their lessons. Any tardiness will waste the classes and cause the teachers' carelessness.

- Learners should not exaggerate in studying lest their powers and energy will be exhausting and the mental maturity be impeded. It is essential for learners to have sufficient time for rest and physical relaxation. Men should

regard the rights of their bodies. Al-Ghezali said, “It is essential to give the pupils sufficient time for acceptable amusement and relaxation after the fatigue of teaching. Preventing the pupils from entertainment after the exhausting teaching will deaden their hearts stupefy their minds. This will also cause a life disturbance and oblige them to look for trickeries for the sake of getting rid of such a disturbance.”

- Learners should not ask rigor questions otherwise they lose prosperity owing to disrespecting the knowledge and dishonoring the teachers whose approval should precede everything else.

- Learners should respect their teachers who should enjoy rights that are preferable to the fathers. Ashafii said, “I used to reverence my teacher, Malik, to the degree that I skimmed over the books so slightly so that he will not hear the sounds of the papers.” Learners should also esteem their teachers in their presence or absence, use various styles of honoring and veneration, neglect using their names, and stand their flaws and roughness. Ashafii reported, “People informed Sufian bin Uyeina that some people, who had come from distant districts, would leave him because of his harshness.” He said, “They are surely ignorant if they leave their advantages because of my ill manners.” Learners should also be in the class before their teachers, sit in front of them, not lean to a wall or a pad, and not turn the back before them. All these affairs contradict the teachers’ rights. They should also listen heedfully to their teachers and save them against repeating the teaching materials. Moreover, learners should avoid yawning, eructing, laughing, mocking, or practicing any deed that dishonors the teachers.

- Learners should not combine two subjects of study at the same time, lest their minds will be exceedingly disturbed. Ibn Khuldoun says, “Learners must not mix two matters of knowledge at the same time, lest they will be too deficient to obtain any of them since this causes mind confusion and leaning to one on the account of the other.”

- Learners should not associate with other than the hard-working students so that they receive the good behaviors. It is said that the social life is influential and being influenced. Each individual gives and takes from the surroundings. Lazy and slender individuals will surely convey their qualities to their associates.

- Primary learners should not involve themselves in discrepancies and ambiguous opinions of the master scholars especially in conceptual theses, lest these variant opinions will weaken their mentalities and natures.

- Learners should not move to another lesson before they master the earlier. Negligence will surely cause tardiness and skilllessness.

PROSPERITY OF THE SCIENTIFIC LIFE

Islam has overthrown totally all of the concepts of Jahilism^[****] including ignorance, fables, and submission to delusions and hallucination. It brought about a genuine conscience and a tremendous development in the conceptual and scientific fields. It has also used all means to crystallize the concepts, publicize science, and eradicate all of the social aimless and unconscious traditions.

The Islamic culture has covered all of the territories that became under its control. Ibn Hazm said, “When the Prophet was deceased, Islam was

prevailing on the Arabian Peninsula entirely from the –Red- Sea passing by all of the Yemeni coasts to the –Persian- Gulf upward to the Euphrates to Syria. The cities of this area, such as Yemen, Bahrain, Oman and Najd to Mecca, converted to Islam and established mosques. Every single village recited and recorded the Quran and conveyed it to their boys, men, and women. When Omar came to power after Abu Bakr, Persia, Syria, the Peninsula, and Egypt were entirely conquered. Every city there established a mosque, and copied and learned the Quran.”^[41]

The great Islamic Empire saved equal opportunities of teaching. Knowledge became the commonest matter. Mosques, institutes, and faculties of knowledge and wisdom opened their portals before everybody. The Islamic State also provided all of the alimony that the seekers of knowledge may need.^[42]

Besides teachers, students, and librarians, the cultural and scientific cognizance –in the early ages of Islam- was common among Muslims. It is related that a young man intended to return home after he had accomplished his study in Baghdad. As he was in his way back, he listened to a scientific discussion between two of the shopkeepers there. He was highly admired and affected; hence, he returned the pack animal he had hired to its owner and declared, “It is quite inappropriate to leave a country the shopkeepers of which enjoy such a scholastic rank.”

People also confined themselves to reading to excess that they used to reject any summon during reading. It is related that a caliph sent his servant to summon a scholar for communication. As the servant reached there, he saw that many books encompassing the scholar who was reading. “Tell the caliph that I am engaged with many wise now. I will attend if I finish,” answered the scholar after he had received the caliph’s invitation. The servant conveyed this answer to the caliph who asked him about those wise ones. “In fact,” said the servant, “I saw none with him.” The caliph ordered of fetching that man in any case. The man was present before the caliph who asked, “Who were those wise ones that you had accompanied.” The scholar worded:

They are the sitters that we do never feed up with their conversation
Honest and confident in presence and absence
In our oneness, they are the best of their talks are
Helping in eliminating the whole grief
We benefit by their past information
Morals, disciplining, opinions, and honor
We anticipate neither doubt nor bad association
Nor fear their tongues or fists
I do not lie if I say they are dead
Nor am I a fabricator if say they are alive.

The caliph understood that the man was referring to the books; therefore, he did not blame.

They also were unduly concerned to their books. Except in conditions of harsh neediness, the personal books were not vended at all. Historians also related that Sharif al-Murteda purchased a copy of Ibn Dureid’s al-Jamhara

from a man –named Abu Ali bin Ahmed al-Fali-, and found the following poetry written with the handwriting of the vender on one of their pages:

These books have been my pleasure for twenty years. Then I vended
After them, my anxiety and longing have been dragging
I have never thought I would vend them
Even if my debts will lead me to life imprisonment
But for weakness and poverty, and children
Little and on them my affairs are based
And I said while I could not control my tears
The saying of heart-burnt and sad

It happens that exigencies take out the honorable from their tenacious lord.

The Sayyid returned the books to their owner and granted him the price.^[43]

They also decided the abomination of sitting to shopkeepers except the booksellers.

In any case, the scientific life and conceptual movements were highly prosperous in the Islamic ages. Associations and the caliph sessions in addition to public circles used to discuss scientific questions and theological and philosophic schools as well as the other sorts of high culture.

CENTERS OF THE ISLAMIC CULTURE

Yathrib, the place of Hegira, was the public center of the Islamic education, and the midpoint from which the scientific and cultural movement extended to the other points of the Islamic and Arab world. The Prophet's Mosque was the higher institute of receiving scientific and religious affairs. It was also the center of managing governmental affairs and political and military issues. For many Islamic eras, this mosque has been the center of Muslims. The Imams of the Prophet's progeny used to deliver their considerable lectures that covered a great deal of sciences and knowledges. Imam as-Sadiq made it the center of his grand university that contained four thousand students including the founders of the Islamic sects such as Abu Hanifa, Malik, and Sufian bin Uyeina. Imam Musa bin Jafar also delivered his lectures and scientific lessons in that mosque. Qeba Mosque was also the center in which delegations gathered for holding scientific circles. It is the place where the Prophet instructed his companions, sent them to call to Islam, and taught the people of the Arabian Peninsula the good deeds and forbade the evil.

Mosques were the public teaching faculties. They were spreading all over the Islamic State. For instance, Kufa Mosque was exclusively significant since the master graduates of the school of Imam as-Sadiq joined it. They were about nine hundred. Al-Hassan bin Ali al-Wesha said, "I saw in Kufa Mosque nine hundred teachers, each says: Jafar bin Mohammed told"^[44]

Al-Maqdisi counted 110 scientific sessions in the Grand Mosque of Cairo.^[45] Al-Mansur Mosque in Baghdad was the most famed teaching center in the Islamic kingdom in which Ibrahim bin Mohammed –known as Naftawayih- delivered lectures for fifty years.^[46]

The first Islamic scientific foundation is Darul-Quran in which some readers lived for receiving knowledge. Dies, the Oriental, says, "Since the

early era of Islam, it seems there have been places in which Muslims gathered for receiving and studying the Quran. These places must have been like primary schools that provided the principals of reading and writing, as al-Wahidi asserts and mentions that Abdullah bin Uummi Mektum lodged in Darul-Quran in Al-Medina.”^[47]

Mosques were not dedicated to religious studies. Sessions of literature, linguistics, and poetry had a good share in these studies.^[48] Moreover, the other conceptual sciences such as theology, philosophy, medicine, and botany were discussed there. With the expansion of the scientific movement, the Islamic governments established many faculties and schools all over the Islamic State. Sharif ar-Radi established a school named Darul-Elm (House of knowledge) in which students lodged and received their alimony.^[49] There was a huge library comprising all sciences in every school or faculty. Scholars used to dedicate their books in the mosques.^[50] Ibn Heyan- the judge of Nisapur- established a teaching house, library, and lodging for the foreign students. He also saved their alimony.^[51]

The teaching institutes and cultural centers contributed in spreading sciences and arranging conceptualities and progressions of Muslims.

EMIGRATION FOR KNOWLEDGE

Islam has called to emigrate and travel for obtaining knowledge. God says:

Why should not then a company form every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious.

Muslims all over the ages responded to this original call, then many groups of them emigrated to the various Islamic provinces for joining the teaching institutes there. They also spent most of their ages enduring the pains of dreariness, and traveling for nothing other than seeking knowledge and God’s favor. As soon as Imam Jafar as-Sadiq established his grand university, the students all over the Islamic provinces hurried to join it. A. Al-Ahl said, “People of Kufa, Basra, Wasit, and Hijaz sent their sons and dearest among all of the Arab tribes especially sons of al-Harith bin abdil-Muttelib and al-Hassan bin Ali in addition to great groups of the free and sons of the slaves and the non-Arabs among the celebrities of the Arabs and Persia, and Qum in specific.”^[52]

The Islamic countries, as a whole, participated in sending their sons to the University of Imam as-Sadiq for acquiring his sciences and receiving the religious rulings from that grandson of the Prophet (s). The Islamic society achieved a scientific renaissance, the shining waves of which extended to all of the ages.

The celebrities of Muslims embarked upon the seeking of knowledge, disregarding the sufferings of traveling. Ibn Isaac says, “Makhul said: I wandered this earth for seeking knowledge. In Egypt, I missed no single knowledge. Then I came to Syria and garbled their sciences.” Saeed bin al-Museyab said, “I was traveling for several days and nights for the sake of studying a single hadith.”^[53] It is also related that an-Nisai listened to the hadiths in Khorasan, Iraq, Hijaz, Egypt, Syria, and the Arabian Peninsula.

As Abut-Teyib at-Tabari intended to emigrate for learning from Mohammed bin Ayub ar-Radi, his wife prevented him. When he knew of ar-Radi's decease, he moaned, tore his clothes, smeared in dust, and shouted, "I have been informed of the death of the man that you had prevented me from joining him." Hence, his wife consoled him and permitted to emigrate for learning.

Abdullah bin al-Mubarak said, "I examined the scholars and checked the Syrian, Iraqi, Persian, and Hijazi people, but I could not find literature but with three men; Ibn Awn whose impulse is literature, and Abdul-Aziz bin Dawud, whose profession is literature, and Wahab al-Maliki who was born with the literature."^[54]

Muslims in the golden age were competing with each other on learning and recording the hadiths. They used to welcome and receive the scholars warmly for listening and coming by their information. When Imam as-Sadiq arrived in Kufa, people crowded around him to ask for fatwas and religious rulings. Mohammed bin Maruf al-Hilali reported, "I traveled to Hira for meeting Jafar bin Mohammed –as-Sadiq-, but I could not reach him for the crowds that encompassed him. On the fourth day, he saw me and asked to approximate him. Hence, people left. I followed when he went to the tomb of Imam Ali. I heard his words while I was accompanying him."^[55]

Historians relate that people of Baghdad welcomed Abu Bakr Jafar bin Mohammed, the famous scholar, before he reached the land. He promised he would deliver a lecture in a certain place. Thirty thousand individuals attended the lecture and 316 were dictating.^[56]

Ali bin Mohammed al-Basri related: As we attended the session of Abu Isaac Ibrahim bin Ali for receiving the knowledge of hadith, he was sitting on his house and people were filling the street to excess. I intended to take a good place; hence, I went there in the dawn, but I found some people had preceded me. There must have been more than thirty thousand persons who attended these lectures."^[57]

Abdullah bin al-Mubarak was asked what he should do if he realizes he would die a few hours later. He said, "I will take initiative to learning."^[58]

This highly considerable spirit is one of the Islamic inspirations and illumination. They prove the fact that Muslims were greatly concerned with learning. Circumstances that helped in the emigration for learning were the extension of the Islamic State and the unity of the formal language, which was the Arabic, in addition to the nonexistence of foreign languages in studies or courses.

Specialization:

Muslims of the first ages competed with each other on specialization in the conceptual and reported sciences. Many of them came into sight. Husham bin al-Hakam, Husham bin Salem, Muminuttag, Mohammed bin Abdullah at-Teyar, and Qeis bin al-Masir; those master scholars majored in philosophy and theology. Those magnificent masters were the choice of the graduates of the University of Imam as-Sadiq. Zurara bin Ayun, Mohammed bin Muslim, Jamil bin Derraj, Yazid bin Muawiya, Isaac bin Ammar, Ubeidullah al-Halabi, Abu Basir, Eban bin Teghlib, al-Fadl bin Yesar, Abu Hanifa, Malik bin Anas, Mohammed bin al-Hassan as-Sheibani,

Sufian bin Uyeina, Yahia bin Saeed, and Sufian at-Thawri; all those majored in the field of jurisprudence. Al-Mufeddal bin Ammar specialized in the wisdom of existence and the secrets of creation. Jabir bin Hayan al-Kufi specialized in chemistry. It is to mention that this man was the most famous chemist in the Arab world, as Vandyke affirmed. He invented many fascinating discoveries that are mentioned in the books involved, like the non-incendiary papers and those shining at night under the supervision of his great master, Imam as-Sadiq (a). Abdurrahman Badawi says, “Searchers of the Islamic history can never observe a personality stranger than Jabir bin Hayan. He was so ambiguous and encompassed with secrets to the degree that he was about to be a legend. He was also a high thinker that bewilderment will be the feature of everybody who notices his deep scientific and philosophic vital viewpoints. He also enjoyed a general spirit that is covered by the essence of illumination and human trend tending to unveil all of the secrets.

Scientific, theological, and civilizing researches can never contain this personality in any means. On the contrary, such efforts are being remoter whenever they delve into the personality whose amount increases whenever the sides are stroked. Today, we are the furthest from realizing this personality and cognizing the main lines and the guiding currencies.”^[59]

Precisely, Islam preceded modern faculties in founding the specialization of scientific studies.

Freedom of Study:

Students of religious, as well as other, fields –in Islam- enjoy perfect freedom in selecting the materials they desire to study. No regulation might define a certain age of teaching. Likewise, no provision might restrict the propriety of pursuing certain sciences. The students’ desires, which were offered to God, were the only motive beyond studying.

The students of the Religious University of Najaf, as well as others, hold perfect freedom of discussing the teachers. This characteristic proves the students’ superiority and perception.

Recording and Compilation:

It is quite sure that Islam, since its first stages, adopted the invitation to record and convey the sciences since recording and conveyance influence greatly the development of the scientific and cultural life. The Prophet (s) said, “Record the knowledge.” Some companions asked him the method of recording. “Write it down,” tutored the Prophet.^[60]

Narrators also related that a man complained before the Prophet of his ill retaining. “Seek the help of your right hand,” said the Prophet who referred to writing.^[61]

Imam as-Sadiq (a) also urged oftentimes his students on recording the lessons and lectures that covered mostly all of the arts and sciences. Abu Basir narrated:

Imam as-Sadiq (a) said to me, “What prevents you from writing down? You will not memorize before you write. A group of people of Basra have just left me after they had recorded the answers of their questions.” He also said, “You should write down. You will not memorize before you write.”

The Imam's students responded to the illuminative instruction that carries the spread of knowledge to people. Thus, they competed with each other on obtaining knowledge. Eban bin Teghlib, for instance, compiled the following books:

Maanil Qur'an (Meanings of the Quran)

Al-Qira'at (The recitals)

Al-Fedhail (The virtues)

Al-Usul fir-Riwaya (Principals of narration)

Gharibul-Qur'an (The allegorical of the Quran)^[62]

Mohammed bin Ali al-Kufi –known as Muminuttaq- compiled the following:

Al-Imama (The imamate)

Al-Marifa (The knowing)

Ithbatul-Wasiya (Proof of the will)

Ar-Reddu Elel-Mutezila Fi Imametil-Mafdul (Refutation the Mutazilites in the matter of the preceded leader.)

Amru Talha, az-Zubeir and Aisha (Affairs of Talha, az-Zubeir and Aisha)

If'al Wela Taf'al (Do and do not)

Al-Munazara ma'a Abu Hanifa (Disputation with Abu Hanifa)^[63]

Al-Mufeddal bin Omar compiled at-Tawhid (Monotheism), which is one of the most remarkable Islamic writings discussing the topics of creating and composing the human beings along with the secrets of creation. The book also provides many medical searches.^[64] Husham bin al-Hakam -one of the honorable students of Imam as-Sadiq- compiled seventeen books regarding various sciences and arts.

Jabir bin Hayan compiled a thousand-page book of chemistry including the five hundred theses of the Imam.^[65] Those theses were the most fertile sources of chemistry. Muslim and Oriental scholars, as well as scientists, praised Jabir since he equipped the Islamic society with the most abundant scientific wealth he had received from his master, the Imam and the pioneer of the Islamic conceptual and scientific movement. In addition, there is a great deal of other students who compiled volumes in various sciences and arts, such as Zurara bin Ayun, Abu Basir, Ismail bin abi Khalid, and others. Agha Buzurg, the late grand master of Islam, exposed two hundred volumes compiled by the Imam's students.^[66]

Scientists were encompassing Imam Musa bin Jafar. They used to carry clays and writing instruments so that they would record any single letter that the Imam would utter.^[67] Hence, the Islamic scientific movement was widely spreading in the Islamic districts, and the scholars transferred the Islamic heritage to the next generations.

Fading of Teaching

The illumination of teaching was extinguished when Hulagu, the tyrant, seized Baghdad the capital of the Islamic caliphate in 765. The Mongolians caused the ever most terrible sufferings to the Islamic people.

When the Western powers rent asunder the Islamic homeland into small states, the scientific and conceptual life began to dwindle gradually until it disappeared. The intellectual indolence and the mental slump subdued the

Islamic provinces totally. The West then went on implementing their horrible policy of castrating the mental prosperity and intellectual outburst. This policy also aimed at killing the cognizance and publicizing humiliation and ignorance. An Arab educationist says, "In the early twentieth century, schools were moveless. They included a few students who were unaware of their surroundings or interiors. They were of one composing, cultural, and unproductive matrix. This was the outcome of the outer control of knowledge. Hence, it is not strange for us to earn such a humble collapse that threatens the aspects of our life wholly. The controller of our education was a foreign element that aimed at producing humble and unprolific generations, who should never contribute in opinions and be unable to overcome the life difficulties. Hence, teaching was far away from discussing and exposing such difficulties."^[68]

Nowadays, the conceptual renaissance began to flow all over the Islamic homeland, and Muslims began to remove away the dust of ignorance and retardation to join the developed countries that held fast on the caravans of life and light. The current governments are required to utilize this phenomenon and provide, first of all, the necessary experts of teaching in schools and faculties, and create moralities -in the spirits of the youth- in addition to self-reliance, systemization, caring for the home affairs, and sacrificing for the protection and independence of their homeland. The governments are also advised of arousing the hatred of the imperialists and Zionists in the minds of the youth by proving and referring to the menacing dangers of those powers that have been plotting the Islamic and Arab homeland. This is surely one of the most significant social liabilities that the governments of the Islamic countries should concern.

The Islamic society has had to encounter various sorts of calamities and dangers from the imperialists and their agents. The imperialists have created the causes of discrepancies and enmity besides the dispersion of the spirits of frenzy, egotism, and negativity. They have spared no efforts for screening the heritage of the Muslims' great religion for depriving them of the constituents of dignity and elevation. From that cause, the new generations should be brought up on antagonizing and abhorring the colonialists by means of dispensing with their educational systems that impede our march of progress, prosperity, and national investment of our riches. It is also obligatory to show the great powers of Islam in the fields of education, policy, and sociology as well as the whole fields and affairs of life. Those powers should be within the teaching methods since they are the best way of achieving the Muslims' renaissance and development.

ISLAMIC MENTAL AND SPECULATIVE EDUCATION

Islam has betaken man's conscience, as well as the mental and speculative powers, as the chief ground of constructing the educational entity. Thus, it dedicated the grand powers to the reformation of impulses, the maturity of the noble tendencies, and the incapacity of the evil ones so that man would be actually God's representative in this earth through constituting the right and enjoining justice and seeking the good.

Islam has focused its concernment on the mental frames in order to save them from disintegration, collapse, and frailty, and saturate with the spirits

of faith, willpower, and self-determination. In fact, Islam has applied this excellent education to the life. The old men were rushing to the battlefields for the sake of guarding the principals of their grand religion. The youth were also armored with powers of belief and struggle for the sake of right. They attained the top of loyalty when they left their fathers and brothers who tarried in the battle of Tabuk^[*****]. However, the Prophet asked them to associate with their families later on.

The Islamic education overflowed with immense spiritual powers that are kept in the first Muslims whose feelings and emotions were totally captured by Islam. They formed a single body that was tied by religious emotions and single words and trends. The powers of belief, which is the most fastening than any other bond, tied these trends.

Speculative education:

Using all of its methods and powers, the Islamic education aims at maturing and releasing the human speculations from the chains of ignorance and blind imitation. It also purposes to teach through the providing of the historical examples and events. It arouses the deep thinking in the universal precision and systemization so that man will believe in the Creator. This belief should be provable through argumentation and evidenced certitude. Only then, the illuminations of the conscious belief, which encourages on competing in the fields of virtue and good, will be shining in the minds.

Islam has been greatly concerned with the intellects; therefore, it called for an intellectual liberation and prosperity, and decreed of using the judgments of the intellects. Uninterrupted reports have related that the Imams confirmed that the intellects are the intrinsic argument of men and the means by which the Beneficent Lord is worshipped, and the wisdom is attained. They also affirmed that the intellects' judgments are the messages of the intrinsic apostles.^[69] The Imamite Shias decide that the intellectual judgments are within the four evidences, according to which the jurists can elicit shariite rulings. Furthermore, the intellects are the master judge of the questions of contrary narratives -narratives that are intellectually accepted should be grasped only.

The holy Quran condemns those who neglect their intellectual talents. God says:

Surely, the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.

Or do you think that most of them do hear of understand? They are nothing but as cattle; nay, they are straying father off from the path.

God has also stated that the reason beyond the torture that would inflict the atheists is that they screened their intellects against thinking in God's affairs:

And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

Islam has surely glorified the headmost basis of believing and wisdom.

Thinking in the Universal System:

Truthful meditation and deep thinking in the universal phenomena fill in the heart with shining and believing in God. Islam has encouraged on this matter. God says:

Do they not then look up to heaven above them how we have made it and adorned it and it has no gasps. And the earth we have made it plain and cast in it mountains and we have made to from therein of all beautiful kinds. To give sight and as a reminder to every servant who turns frequently to Allah.

The human beings will surely strengthen their relations with the Lord through exposing the fines of this universe and thinking in its miracles, from which the most accurate essences of wisdom, excellence, and creation are perceived. Islam calls for wakening the mentality and guiding to look upon the universal portents: God says:

Most surely, in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying their sides and reflect on the creation of the heavens and the earth; Our Lord! Thou hast not created this in vain! Glory be to thee; save us then from the chastisement of the fire.

Looking deeply in the creation of the heavens and the earth, and thinking in the alternation of day and night; all these fill in the mentalities with faith and confidence in Allah the Creator. None would think of these matters except the sound-minded individuals who use their conscious mental powers in a serious thinking of the marvelous creation. They mention God permanently and say with pure tones of certitude and imploring, "O our Lord! Thou hast not created all this in vain. Glory be to thee! Save us against the chastisement of fire."

Thinking in God's kingdom is the perfect course of the speculative education since it release the minds from every deviation, and negates any doubt or suspect to lead them to the locations of believing in God. People will surely and indisputably believe in God if they look accurately in the fascinating and excellent systems of this universe. It is quite impossible that such systems be the origin of serendipity that is, according to absolute scientific conceptions, the most nonsensical. Lablabb says, "This mind-perplexing system, within the movements of the stars from which the solar system is composed, can never be presupposed to be the outcome of serendipity. In fact, serendipity is logically nonexistent in the language of science. Serendipity is absent and nonexistent in this world all of whose components are subduing to the laws of equanimity and statistics that are assigned by an unseen will and an ultimate wisdom. The thing we are naming serendipity is the very result of the unseen powers that we ignore their influences totally. Likewise, we lack knowledge of their existence while they are surrounding us. On that account, it is not possible to regard the order we are noticing in the solar system as a serendipity. We must confess of the existence of an origin and general matter that organizes this system."^[70]

Eckersie Morrison says that the nonfinite systems, without which the life is impossible, are the evidence on the Creator's existence. Man's existence

on this earth and the excellent aspects of his intelligence are only a part of the program that is implemented by the Creator of this universe.^[71]

Islam pushes the conceptual powers to think and perceive the mysteries of this universe so that people will believe in God sincerely and, thereafter, constitute their lives on bases of equanimity.

Pondering over the Creation of Man:

Islam has encouraged on pondering over the creation and composition of man. God says:

So, let man consider of what he is created. He is created of water pouring forth, coming from between the back and the ribs. Most surely, he is able to return him to life. On the day, the hidden things shall be made manifest. He shall have neither strength nor helper.

O people! If you are doubt about the raising, surely we created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that we may make clear to you. And we cause what we please to stay in the wombs till an appointed time. Then we bring you forth as babies, then that you may attain your maturity. And of you is he, who is brought back to the worst part of life, so that after having knowledge he does not know anything.

Men's realizing themselves, as well as looking upon the worlds and the mysteries there, is within the matters that incite to believe in God without doubt. Afif Abdul-Fettah says, "The Evidences on God's existence, which are lying in man's essences, are innumerable. With the extension of the scientific scope, these evidences grow more acceptable and plentiful. All these evidences verify that this fantastic creature should have a Wise Lord. Which of the man's aspects are not astonishing and amazing?"

Are man's phases in the uteri not one of God's portents?

The digestive system dissolves the food into variant balanced materials. Each material directs to the place where it fulfills its function while the unusable is emitted. Are these not one of God's portents?

The system of blood distribution is responsible for taking the blood from its main center, which is the heart, to all of the body directions via uncountable arteries, then returns to the heart through the blood circulation and the passage of air that is brought by aspiration. This process aims at reforming the polluted blood and bettering the body. Is this system not one of God's portents?

Man's hearing, sight, articulation, and feelings, including oblivion, grief, delight, familiarity, and ignorance; all these are within the grand evidences that refer to the Creator's existence."^[72]

The modern microscopic devices and labs could realize a tiny part only. All these refer to the Creator's excellence and power.

Pondering over the creatures:

Islam has encourages on looking upon the creatures, including the plants. God has given each plant an exclusive quality, arranged it so aptly that it absorbs only the matters it needs for maturity, and prepared it for the purpose of creation. God says:

Then let man look to his food. We pour down the water, pouring it down in abundance. Then we cleave the earth, cleaving it asunder. Then we cause to grow therein the grain and grapes and clover and the olive and the palm and thick gardens and fruit and herbage. A provision for you and for your cattle.

And a sign to them is the dead earth; we give life to it and bring forth from it grains so they eat of it. And we make therein gardens of palms and grapevines, and we make springs to flow forth into. That they may eat of the fruit thereof and their hands did not make it; will they not then be grateful.

He it is who sends down water from the cloud for you; it gives drink, and by it grow the trees upon which you pasture. He caused to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits. Most surely, there is a sign in this for a people who reflect.

If man looks deeply upon the creation of animals with their countless classes and remarkable making, he will certainly believe in God. Newton says, "How were the bodies of these animals composed in such a gorgeous creation? What for were their numerous parts designed? How is it rational to believe that eyes and ears are originated without full acquaintance with the origins of sight and audition laws? How are the animal's movements renewed intentionally? What is the source of this natural familiarity of these animals?"

These creatures, along with their most splendid and perfect formation, refer to the existence of an incorporeal god. This god should be everliving and wise and existent in everyplace, and should be realized by the factuality of everything.^[73]

The holy Quran invites man to look deeply in the striking creation of animals. God says:

Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.

Will they not then consider the camels, how they are created?

God has created the animals for that people would use and benefit by them. He says:

And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build. Then eat of all the fruits and walk in the ways of your Lord submissively. There comes froth from within it a beverage of many colors, in which there is healing of men. Most surely, there is a sign in this for a people who reflect.

And Allah has made for you of what he has created shelters, and he has given you in the mountains places of retreat, and he has given you garments of preserve you from the heat and coats of mail to preserve you in your fighting. Even thus does he complete his favor upon you that haply you may submit.

Thinking in God's creatures leads to believing and removes any delusion or suspect. It is surely the best of worship. The Prophet said, "A one-hour thinking is preferable to a seventy-year worship."

Reflecting manners of the past nations:

For awakening the minds and maturing their acquisitions, the manners of the past nations, people, history, and affairs should be considered. A group of these nations took the right path that saved them from all of the sorts of irregularity and aberrance. They gained the regal life of amiability, security, and settlement. The other group went astray. They abandoned the path of right and justice; therefore, they vanished, and lost their existence. This carries lessons and examples for every conscious and free man, and saves against the elements of ruining and elapse and clinging to the equanimity and straightness. Imam Ali (a) says:

“Beware of the consequences of the past nations due to their ill deeds and wrongdoing. Remember their worthy and vile manners, and beware of being their likes. If you look upon the variance of their two –good and evil-manners, then you should cling to matters that dignified them, scavenged their enemies, elongated their healthiness, submitted their graces, and connected them to nobility. These matters represent the avoidance of discrepancy and acceding, urging, and recommending of amiability. They shunned every matter that breaks their backs and weakens their intentions, like the heart malice, the mind malevolence, the spiritual rancor, and the power frustration.

Look upon the affairs of the past believers and study their behaviors in the manners of testing and examination. Were they not the most antagonized, the most examined, and the most distressed? The tyrants enslaved, showed the worst of torment, and coerced them to swallow the bitterest. They were kept up in this state of humiliation, expiration, and persecution of mortification. They could not be availed with a plan of refutation or a way of defense. As God noticed their serious toleration that they offered for His favor, and their harsh endurance that they chose for His fearing, He relieved them after the hard examination. He substituted dignity for the humiliation and security for the vacillation. They became kings and rulers. God has made to them what they did not expect.”^[74]

The Imam (a) keeps on exposing the vigorous pictures of the past nations that coincided with the paths of right and justice and achieved the most significant states of dignity, nobility, honor, and custody. The holy Quran is filled up with the repetitive calls to count the results of the pious that God has appointed in the earth and fortified their religion that He pleased. The Quran is also stifled with the calls to attend to the consequences of the tyrants and the beliers who averted the right path; hence, God devaluated their triumphs and deadened their affairs.

Result of the pious:

The Quran declared that victory should be the share of the pious and the virtuous ones:

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, and whoever is ungrateful after this, these it is who are the transgressors.

God has granted those pious servants with this noble standing in this world, and bestowed upon them by immortalizing their mentioning and making their lives as exemplars. In the Hereafter, God will lodge them in the Paradise and the permanent felicity.

Consequence of the tyrants:

God has pledged of destroying the tyrants and the despots who disbelieve the social rights and people's souls and dignities. In various positions in the holy Quran, God exposes the story of Pharaoh who tyrannized and bullied; consequently, God fisted him strongly and revengefully. God says:

Surely, Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them. He slaughtered their sons and let their women live. Surely, he was one of the mischief-makers. And we desired to bestow a favor upon those who were deemed weak in the land, and to make them the imams, and to make them the heirs. And to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared.

Mortification and torment were the result of Pharaoh because of his having denied God's elegance and averting the straight path in addition to tyranny and arrogance.

The holy Quran has also called for considering the manners of those that wronged or trampled; therefore, God tortured them, and none could guard them against His punishment. God says:

Have they not traveled in the earth and seen how was the end of those who were before them? Mightier than these in the land, but Allah destroyed them for their sins, and there was not for them and defender against Allah.

And certainly, we did destroy generations before you when they were unjust, and their apostles had come to them with clear arguments, and they would not believe; thus do we recompense the guilty people. Then we made you successors in the land after them so that we may see how you act.

God cursed the wrongdoers and prepared for them a painful torment. God says:

Now surely the curse of Allah is on the unjust, who turn away from the path of Allah and desire to make it crooked. And they are disbelievers in the Hereafter. These shall not escape in the earth, nor shall they have any guardians besides Allah. The punishment shall be doubled for them. They could not bear to hear and they did not see.

God has decreed to punish the wrongdoers all over history. When God's discipline and punishment inflict the wrongdoers, their economic and military powers will not protect them since God makes all these in vain.

By the exposition of the wrongdoers' manners, the Quran intends to provide lessons and admonitions for people to convince them of giving up the vile qualities, such as aggression and insulting people.

Releasing the intellects from imitation:

Islam has called for releasing the minds from the bonds of imitation. The source of such an imitation is ignorance and bigotry. The Quran reproached the imitators whose words are expressed by His saying:

Thus, We did not send before you any warner in a town, but those who led easy lives in it said: surely, we found our fathers on a course, and surely, we are followers of their footsteps.

The Quran alienated the question of resting upon the chiefs and leaders who avert the guidance, and ruled that those chiefs, along with their imitators, will share the same punishment. God says:

Those who were followed shall renounce those who followed them, and they see the chastisement and their ties are cut asunder.

Islam antagonizes any baseless trend that depends upon unfounded imitation and pursuance. This is an invitation to discipline the minds and release the ideas from the bonds of imitation.

Verification of matters:

Within the courses of its speculative education, Islam insisted upon the verification of matters and obtaining certitude before judging. God says:

And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart; all of these shall be questioned about that.

On that account, God forbade depending upon surmise. God says:

They do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.

The baseless surmise leads to incorrect delusion and many fatal troubles. Fatalists depended upon such surmise when they denied the existence of God as well as the Resurrection. God says:

And they say: There is nothing but our life in this world. We live and die and nothing destroys us but time. And they have no knowledge of that. They only conjecture.

Fatalists deviated to such a lowly foot only because they depended upon conjecture in the conventional fields.

Islam has also banned relying upon the reports of the licentious lest sedition and ignorance will be prevalent. God says:

O you who believe! If an evildoer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

Opting for the best:

Islam has urged on clinging to a certain opinion. Muslims should opt for the best of opinions since this expresses sincerity to the right and disciplines the intellects. God says:

Those who listen to the word, then follow the best of it. Those are they whom Allah has guided, and those it is who are the men of understanding.

God has ordered Muslims of scrutinizing every sect and avoiding rejecting, owing to fanaticism, any opinion before checking. Muslims are also advised of opting for the best. God describes those who follow this method as the guided and owners of right minds and shining mentalities.^[75]

MENTAL EDUCATION

The Islamic education achieves sufficient potentials in the mental fields that impede from irregularity and deviation, and mature the noble tendencies and the virtuous habits. They also establish a spiritual coherence and perseverance against occurrences and create equanimity that covers all of the mystical horizons in order that man will achieve a unique entity of behaviors, trends, tendencies, and emotions. Thus, any mental aspect will not influence the spiritual, and man will not be enslaved by any capricious or vile inclination. The Islamic mental education drives men to prudent, self-control, and perfect mastery of impulses and trends. We should stop at the aspect of the Islamic mental education.

Conscientious Guidance

Using all of its powers, the Islamic education strives for composing the religious deterrent in the depths of the soul, so that this deterrent will overcome the mental motives and hold the leadership and the guidance.

The only protector against deviation and tyranny is the alert conscience that is full of the spirits of belief and conviction. As a matter of fact, the conscience is the greatest deterrent that guards against falling in the holes of vices and forbidden matters. Islam is trying to compose and reform the aware conscience so as to control the lusts, and guide to the bright fields that achieve God's satisfaction and please the conscience. This is the reason beyond the genuineness of the Islamic education that succeeded in achieving its goals. Some French generals, who have been the rivals of Islam, confessed of the existence of this remarkable phenomenon. They said, "We must not underestimate Islam and Muslims. Surely, Islam is a marvelous belief that has persisted on this globe. We have tried all of the economic, capitalist, and administrative laws, but we failed. The very element in which we have failed was the equality of distribution and monition. In Islam, this monition is not an individual or official duty. It is the fear of God and the maturity of the religious conscience. This is adequately a potential power in Islam. Unfortunately, Muslims do not understand or appreciate their religion, which has been the only element that kept and conserved them. Our mission is precisely eliminating the aspects of this religion by impoverishing them in addition to massacring and depriving them of knowledge and fortune."^[76]

There is a divine gift in each individual's mentality. Yet, there are numerous effective and sharp satanic tendencies. Each man has a violent incentive and a potent stimulus to the world of the uncounted and uncontrolled lusts. Islam has considered all these things deeply and comprehensively; thus, it used ultimate accuracy in paralyzing the vile activities of impulses for uprooting and delimiting them. It also brightened the noble powers for controlling the spirits. Hence, Islam went on promising the righteous of permanent bounty. The Quran is filled up with magnificent pictures of the rewards and prizes of the pious. God says:

Most surely, the righteous shall be in bliss, on thrones they shall gaze. You will recognize in their faces the brightness of bliss.

Other faces on that day shall be happy, well-pleased because of their striving. In a lofty garden wherein you shall not hear vain talk. Therein is a

fountain flowing. Therein are thrones raised high. And drinking-cups ready place, and cushions set in a row, and carpets spread out.

On thrones decorated, reclining on them, facing one another. Round about them shall go youths never altering in age. With goblets and ewers and a cup of pure drink. They shall not be affected with headache thereby, nor shall they get exhausted. And fruits such as they choose. And the flesh of fowl such as they desire. And pure beautiful ones, the like of the hidden pearls. A reward for what they used to do.

Surely, as for those who believe and do good deeds, their place of entertainment shall be the gardens of paradise, abiding therein. They shall not desire removal from them.

Such an abounding reward will release from all of the arts of irregularity and deviation, and support with the great powers of virtue and illumination.

God has also described the horrible punishment that will be cast upon the pursuers of their lusts and impulses. God says:

These are two adversaries who dispute about their Lord. Then as to those garments of fire; boiling water shall be poured over their heads. With it shall be melted what is in their bellies and their skins as well. And for them are whips of iron. Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

Lay hold on him, then put a chain on him. Then cast him into the burning fire. Then thrust him into a chain the length of which is seventy cubits. Surely, he did not believe in Allah the Great. Nor did he urge the feeding of the poor. Therefore, he has not here today a true friend. Nor any food except refuse, which none but the wrongdoers eat.

Is this better as an entertainment or the tree of Zaqqum? Surely, it is a tree that grows in the bottom of the hell. Its produce is as it were the heads of the serpents. Then most surely they shall eat of it and fill their bellies with it. Then most surely they shall have after it to drink of a mixture prepared in boiling water.

The Quran refers to many horrifying texts that fill in the minds with tense hazard and fear of God's castigation. Such texts will absolutely establish barriers against disobeying God and perpetrating evil and sinful deeds.

The world of expectancy and fear is the most effective for achieving self-control completely. Through this splendid method, Islam has obtained conscience monition and constituted a controller, which inhibits and impedes the leaps, on the other mental impulses.

MENTAL VIRTUES

Owing to the great concern of Islam in the mental virtues, it has dedicated a specific course leading to personal adhesion and abnormality besides the marks of every honorable tendency and virtuous quality. Herewith, we will refer precisely to some of such virtues.

CHASTITY

Ethicists define chastity, as the self-control and equanimity of the inclinations to desires including the bodily, like eating and the like, and the mental, like agitations and emotions. The quality of chastity is applied to those who are moderate in all of these states. This virtue aims at achieving

people's self-restraint away from being the slaves of lusts and inclinations. The reports of the Imams regarding this virtue have been uninterrupted. Imam Ali said, "Chastity is the best of worship." Imam al-Baqir said, "No worship is preferred to the chastity of the abdomen and the genitals."

This virtue saves man from a great deal of mental and physical diseases and ill manners, such as gluttony, fornication, greed, squandering, rage, hatred, blabber, and many others.

Chastity pushes man to a general rectitude. It dismisses the quality of overeating that brings about many diseases and causes repetitive visits to clinics. The holy Quran encouraged on adhering to the virtue. God says:

Eat, drink and be not extravagant.

Besides, the extravagant abstinence and avoidance of the good matter that God has deemed lawful are excluded from chastity, which is merely the moderation. God says:

Say: Who has prohibited the embellishment of Allah, which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life on this world, purely theirs on the resurrection day.

Chastity requires self-restraint and guardianship against full release of the whole mental lusts, the intemperance of which corrupts the life, enfeebles the spirituality, and leads to failing. Ethicists said, "Lusts are infinite. If time is extended, lusts will surely lead to others and so on. Finally, man will be the captive of endless lusts and the slave of untold caprices. Virtue is not the associate of such men."^[77] Chastity requires man's full dominion of trends and lusts, and moderation in passions, and temperance in eating and drinking. For instance, man is advised of avoiding excessive grief in cases of calamities.

Means of developing chastity:

Ethicists mention several means leading to chastity. They are:

- Moderation in inclination to lusts
- Avoidance of associating with the evil who exaggerate and decorate the vices
 - Acceding to the virtuous and the religious individuals who advance to moralities and warn against evil-doing
 - Avoidance of reading erotic books that deconstruct the structures of virtue and perfection, and leaving the places of immoral entertainment
 - Using self-control in states of wrath, which is a short-termed insanity.
 - Retreating the unwelcomed customs such as arrogance and self-esteem since they lead to excite for any valueless matter because of the illusion of indignity
 - Avoidance of thinking in vile and violation because such a thinking is the pioneer of will and work. The prolixity of licentious imaginary and vile misgiving lures on falling in the depths of vices.
 - Avoidance of carrying irate and pessimistic thoughts, and agreement with those who disregard this life and disassociate with people
 - The exploitation of the legal and acceptable provisions of the mundane affairs^[78]

God says:

And seek by means of what Allah has given to you the future abode, and do not neglect your portion of this world.

WILLPOWER

Willpower and self-determination are primary intendments of Islamic mental education. First, Islam has been concerned with establishing a firm will, a constant determination, and a fixed spirit in the minds in order to save from drifting with the trends of occurrences, and challenge the seditious events. Islam has scorned extremely the languid and described them as dead. God says:

You do not make the dead hear, and do not make the deaf hear the call.

Islam bestows man with huge powers of determination and will to protect against the elements of weakness and fear. The Prophet (s) was the true exemplar of willpower and immense determination. He stood in firmness during struggling and resisting for the sake of his principals and goals. He behaved according to the Lord's instructions, ignoring the problems and catastrophes. One hand was holding fast on the pennon of monotheism, while the other held the axe of destroying and ruining the ideas, customs, and traditions of Jahilism. Meanwhile, he was calling out to man's dignity and rights. At the same time, all of the powers of polytheism and atheism were standing against him in one hand. He had no single supporter except Abu Talib his uncle --the believer of Quraish and the protector of Islam. The Quraishi chiefs threatened and menaced Abu Talib if the Prophet would not stop his advocacy. The Prophet answered his uncle who carried the chiefs' words to him, "O uncle! If they position the sun in my right hand and the moon in the left for leading me to leave this advocacy, I will not respond till I perish or God will triumph."

By such a giant willpower and great determination, the Prophet (s) overcame all of the problems. He demolished the pagans, ended the potentials of polytheism, and blasted the cells of Jahilism, and raised God's word aloft on the earth and established a new life of firm right and strict justice.

The Prophet fed his companions with this remarkable trend to change their few numbers into mountains of dignity and fortification. They resisted the huge parties and defeated the armies of polytheism. They did never abscond in the battlefields until they conquered the countries and raised the Islamic banner on most of the provinces on this earth.

This handsome will was represented by the higher commander of Islam and the door of the Prophet's city of knowledge- Imam Ali (a), the champion of the great conquests. He decapitated the polytheists, and overcame and subjected the Jews. He said, "I will never abscond even all of the Arabs collaborated against me."

This giant willpower is a part of God's will that rejects subduing, humiliation, slavery, and surrender. This will was visibly manifested by Imam al-Hussein (a)- the Prophet's grandson and the father of the noble ones. He stood on the land of Kerbala despite the scantiness of supporters, and faced the armies of polytheism and deviation to dictate his will on them. He said, "I will not give you with my hand like the humble, nor will I

submit to you like the slaves. I certainly consider death as happiness, and consider living with the wrongdoers as discontent.”

He then walked to the field of death, along with the virtuous men of his household, to deliver the best lessons of willpower, hard belief, and sacrifice for God’s sake to the world entirely.

Man’s value lies in his willpower, without which humanity is lost. A French philosopher says, “Nothing is more sticking to man’s personality than will.”

Willpower influences completely man’s composition and immortality. The weak-willed can never achieve any individual or social aim. Emerson says, “Willpower is the secret of success which is the goal of existence. The willpower of the famous personalities, such as Napoleon, Crenate and Alexander, was the reason beyond their immortality. Other personalities were known of their situations of humiliation because of their hesitation and ill self-determination. It is impossible to participate in the life conflict and expect triumph without the possession of willpower.”^[79] It is an aspect of independent personality that contributes in making the human history and ignores impossibility. Napoleon answered, when he was told of the existence of the Alps in his way, “There will not be Alps there.” The worst words Napoleon hated to hear were ‘Impossible’ and ‘I cannot.’

It is worthy mentioning in this regard that Islam has specified willpower and giant self-determination as terms of selecting the rulers. The weak-willed are prevented from managing Muslims’ affairs since they may cause dangers, vanish the prestige of leadership, and cause mutiny and disobedience.

Lack of willpower:

Individuals that lack willpower will surely waste their personalities and their fancies will overcome. They will surely yield to their lusts and fling in lowly fields of vices such as consuming intoxicants, gambling, and committing all of the colors of sins. They will also relinquish to laziness and sloth that result in many problems and calamities.

Maturity of willpower:

Ethicists affirm that the treatment of the lack of willpower is the commitment to hard and arduous works that empower and help in overcoming the difficulties. Within the factors that increase the willpower is the exertion of all efforts. Hence, we should never show any delinquency in any duty that we should act. Islam has also called for this quality. God says:

And if you determine, rely upon God.

As well, considering the deeds of the great men of history is a means of arousing willpower, since those men could not achieve their success and change the history unless they enjoyed a high willpower that incited to do virtues.

Free will:

Islam has granted each individual the free will that enables in controlling all of the desires and achieving all of the expectations. Islam has banned from obstructing the individual wills except those that are used for sinning and perpetrating illegalities or harming others. Such wills should be

interdicted and resisted for the sake of preserving the publics. In our 'Political system in Islam', I have referred to this point in detail.

COURAGE

Courage is one of the significant constituents of the conspicuous personality because it provokes on self-control and endurance in states of dangers, and saves against collapsing in calamities. Islam has spared no efforts for seeding this quality in the souls and caring for it in the thorough mental and educational aspects. Thus, it has driven Muslims to the battlefields and the terrains of sacrifice and offertory to the right, for guarding their principals and goals. In the first eras of Islam, Muslims showed no dearth in joining the battles with consonant determination and giant will that qualified them, despite of their little number, to defeat the powers of polytheism. The Islamic history has abounded with the unparalleled championship. Imam Ali (a) cited the most engaging example of courage. None of the ancient and modern history considered a man more courageous and consonant than him. He was the star of the celebrated situations and the distinguished standings in the battles of Badr, Uhud, Ahzab, and Khyber. No single hair of him was terrified by such nauseous situations when he strove for God's sake consistently and recorded that file of heroism in struggling the atheists in their lands and opposed them openly. He said, "The great numbers of the surrounding people will not increase my fortification, and their dissension will not make me desolate. I will not submit even all of the people let me down."

Imam Ali's heroic situations comprised the languages of this world. Thence, he was the founder of the most splendid pictures of courage in the whole world. Imam al-Hussein, being a copy of his father, has elevated in this bright field. He has become the leader of the Islamic liberal and combative movements. He received spears and swords while he was standing like an exalted mountain to deliver to the generations the lessons of dignity, haughtiness, and self-denial. He disregarded those heartbreaking catastrophes that resulted in the massacre of his sons, brothers, and darlings, in addition to the horrible adversities of harsh thirst and the screams of his harem and children. All these tear-jerking distresses did not hinder his striving and struggle. He kept on fighting invariably until he met the Exalted Lord with full endurance. The Imam's great attitude recorded the greatest triumphs of Islam that remained lively and illuminative to open the paths of struggle for freedom and independence to people.

Aspects of courage:

The most important natural aspects of courage are as follows:

- The preservation of the natural state and equanimity, and the avoidance of hesitation during disputations and exchanging opinions and defending the beliefs
- Overcoming the countering difficulties and taking steps in the path of reforming the faults of people's lives and beliefs
- Declaring the right and the bravery in the face of the evils for the sake of exalting the wording of the right

Ethical courage:

Ethical courage stands for declaring the right bravely. It also stands for the self-denial. Islam has adopted this very meaning in its educational aspects. Muslims are required to express the right under any circumstance. The Prophet said, “Say the truth even if it injures your own personality.” “Care not for any blame in the field of saying the truth.” Within his precepts to Imam al-Hassan his son, Imam Ali says, “Engage in the right wherever it is.” the Prophet (s) warned the nation against concealing the truth before the tyrants and the unjust. He said, “My nation will be vilipended if they fear of declaring the wrong deeds of the unjust.”

Abu Therr al-Ghefari was the most famous in the field of declaring the right and criticizing the evil. Induced by the revelation of the Islamic doctrine, he went on denying the Umayyad policy when they deviated and went astray. He used to threaten Othman and call for revolting against him.

Abu Therr’s call was originated from a heart that cognized Islam thoroughly and understood its goals and factuality. He denied Othman’s policies of acting fraudulently in the nation’s destiny when he usurped its fortune to provide them to the celebrities and the rich individuals while starvation attacked people all over the state. Sayyid Qutb says, “Abu Therr’s call was one of the Islamic thrusts that the corrupt-hearted denied. Presently, the likes of such individuals –such as the packs of the colonialists- are still denying the calls of right. It was a call of arousing the consciences that are uncontrolled by greed in front of the harsh inflation of the riches in a way of classifying Muslims into various categories and demolishing the bases that Islam came for reforming.”^[80]

Abu Therr conducted very bravely when he showed his intense denial and indignation on Othman who exiled him to Rabatha where he was deceased due to starvation. Meanwhile, Othman grasped the riches to spend them generously on the Umayyads and the sons of Mui, and withheld from this notable companion, who was likened, by the Prophet, to Jesus (a) in guidance and straightness.

Shiite leaders also possessed such huge amount of bravery and audacity. They did not submit to the persecution and severity of the unjust ruling authorities. They pushed forwardly for exalting God’s word and renouncing corruption and evil. Abdullah bin Afif al-Azdi, the acquaintance of Imam Ali, revolted against Ubeidullah bin Ziad, the tyrant murderer, when the latter addressed a speech after the killing of Imam al-Hussein, the Prophet’s grandson. Before Ubeidullah had finished his speech, the man answered him with words sharper than new swords. He said, “The liar is most surely you and your father, and that who appointed you and his father. O, you slave of the barbarous! You killed the sons of the prophets, and ascended on the Muslims’ pulpits. Where are the sons of Muhajirs and Ansar to revenge you and your tyrant chief-- the cursed and son of the cursed? –He refers to Yazid and Muawiya whom were cursed by the Prophet (s)-”

Al-Kumeit bin Ziad, the poet, was another example of the revolution against the wrongdoers. He satirized roughly the Umayyad kings and praised the Alawids. He said:

“They –the Alawids- are chiefs unlike those who see no difference between leading people and leading sheep. They are unlike Abdul-Melik, al-Walid, Suleiman and Husham^[*****].”

He also satirized Husham the tyrant as well as the Umayyad kings. He said, “His words are the prophets’, while his deeds are the Jahilites^[*****].” “Tell the Umayyads wherever they were, though you fear swords: May God starve those whom you feed, and saturate those whom you starved due to your injustice.”

Those kings exceeded in persecuting and oppressing our poet, but he was exceeding in adhering to his belief and principals.

On the theatre of Shism, another poet emerged. He was al-Farazdaq, who criticized and reprimanded the Umayyads and upheld the Prophet’s progeny --the real people of the Islamic right and justice. The most remarkable situation of this poet was praising Imam Zeinul abidin and denigrating Husham bin Abdul-Melik, the Umayyad king, who pretended he had not known the Imam. Al-Farazdaq said, “This is the one whose steps are realized even by the deserts. The holy House, the legality, and the precincts realize him, too. This is the son of the best of God’s servants. This is the pious, the pure, the sanitary, and the master. Your asking about his personality does by no means prejudice him. The Arabs and the non-Arabs know him.”

The poet went on praising the Imam in such an unprecedented wording. Consequently, he had to encounter the Umayyads’ irritation and punishment. Nevertheless, this persecution did not stop him. He satirized Husham and kept on referring to the Umayyads’ defects. He said, “He is nodding the head which has never been a master’s head. He has a crossed eye of manifest defects.”

Diibil al-Khuzai was surely the poet of the persecuted and the wronged ones. He declared the right and criticized the kings after they had exceeded in wronging and persecuting people. He satirized ar-Rashid, al-Amin, al-Mamun, al-Mutassim, and Ibrahim bin al-Mahdi. The most influential and consonant poetry was that addressed at al-Mutassim. He said, “Then came an unguided leader who lacked intellectuality and mind. The Abbasid kings are seven as it was predicted in the ancient books. No single book has referred to an eighth one. This is similar to the people of the cave, who were seven individuals. They were virtuous. Their eighth was their dog. I exalt their dog to you, because you are sinful while it was not.”

This giant man used the notable religion and the belief that he embraced for antagonizing the unjust rulers, who wrung from this nation’s affairs, persecuted, and debasing people. None could declare the right word and defend the miserable and the deprived except Diibil and his faithful brothers who stood against the ferocious waves to declare God’s word in the most horrible and suffering circumstances.

Women also had notable roles in the field of the moral courage. They contributed in supporting the right and conflicting the social injustice and oppression.

Suwada bint Imara-- the mistress of the Iraqi women- was the best example in this regard. As she was before Muawiya for complaining the

injustice of the governor, the man realized her. He said, “It was you who said in the battle of Siffin^[*****], ‘O son of Imara! Fight like your father on the days of fighting and the meeting of opponents. Support Ali, al-Hussein, and their party, and combat Hind^[*****] and her son degradingly. The Imam, who is the Prophet’s brother, is surely the sign of guidance and the minaret of believing. Lead the armies and walk under his pennon with your sharp sword and spear.’ You said these words, did not you?”

She embarked upon Muawiya with highly firmness and said, “Yes, by God. It was I. I do never disdain the right and provide false excuses.” This answer surprised Muawiya who asked for the reason that incited her to say that wording. “It was the love of Ali and the pursuance of the right,” she replied. “But I do not notice the effects of that love,” said Muawiya. “The head was deceased and the tail was amputated. You had better leave remembering the forgotten and repeating the past,” she worded, and cited her problem of the injustice that her people and she had to encounter due to the oppression of their governor. She then expressed, “May the Lord bless that body in that grave in which the justice was buried. He allied nothing but the right; hence, he was permanently mentioned with the right and belief.” “Who is that?” wondered Muawiya. “That was Ali bin abi Talib,” she answered. “What did he do to you to occupy such a situation in your heart?” asked Muawiya. The woman storied, “Ali was performing a prayer when I came to him to complain the tax-collector that he had appointed on our province. He finished his prayer and asked about my demand. When I told him the whole story, the Imam wept and supplicated to God, ‘O, Allah, thou know that I did not instruct them of wronging your servants or deserting the right.’ He then took a piece of skin out of his pocket and wrote down, ‘In the Name of Allah, the Beneficent, the Merciful. An evidence from your Lord has come to you. Give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the lands, making mischief. What remains with Allah is better for you if you are believers, and I am not a keeper over you. As soon as you read this missive, you should keep what is in your hands until a man that receives the position will arrive.’”

The story shocked Muawiya completely. He could not control his nerves when he said, “Son of abi-Talib suffused you with bravery and inveigled you by his saying, ‘If I am the doorkeeper of a paradise, I will surely welcome the people of Hamdan warmly.’”^[81]

The memorable situation of this noble mistress was one of the gifts of the Islamic spirit that never subdue to affronts and subjugation, and never succumb to wronging and injustice.

ENDURANCE

Endurance is one of the factors that result in the coherence and equanimity of personalities. Islam has paid specific attention to this quality and urged Muslims on acceding to it. God’s reward will be highly considerable for the tolerant. God says:

Only the patient will be paid their reward in full without measure.

And we will most certainly give to those who are patient their reward for the best of what they did.

And reward them, because they were patient, with garden and silk.

And we made of them imams to guide by our command then they were patient, and they were certain of our communication.

Surely we found him patient; most excellent the servant! He was frequent in returning to God.

Endurance, without which the minds would topple and the powers would retreat, is one of God's gifts that the faithful individuals should accept. In addition, they should meet the hardship with a compatible rigidity and serene reasoning. Islam has called for hanging on endurance, for it is the most significant moral virtue. It was mentioned in seventy situations in the Quran. It is greatly notable and a source of the social erecting. The impatient nation is unable to resist the calamities and difficulties. Endurance, likewise, stirs up the virtuous tendencies that thoroughly lack it. The Imams brightened endurance and prompted on sticking to it. Imam al-Baqir (a) said, "Difficulties and endurance encompass the Paradise. He, whoever tolerates the worldly difficulties, will be in the Paradise. Lusts and desires encompass the hell-fire. He, whoever submits to the lusts and desires, will be in the hell-fire." Imam as-Sadiq (a) said, "Endurance represents the head of believing. With the fading of the head, the body will be valueless. In the same manner, when endurance vanishes, the believing will be valueless."

Endurance is the remedy of the hearts that are injured by calamities and wronged by the mishaps. It is the consolation of the grievous souls when attacked by the currencies of obsessions and distresses, and the delight of the excruciated ones who are suffering anguishes and mistreatments. Under the shades of endurance, the anguished ones may find tranquility, rest and settlement.

Categories of endurance:

Ethicists define certain categories of endurance:

- Endurance against evildoing, caprices, lusts, and every act that may mar man's dignity and value
- Endurance of catastrophes through tolerating the misfortunes, pains, the missed interests, and the worldly benefits
- Endurance in the situations of danger and horror, especially in defending the right and the honor
- Relinquishment to adversities and slowdown in resisting them, using all of the legal means

Subjection to poverty and rest, as well as expecting the matters of earnings, is not included with endurance. It is obligatory upon everybody to exert all efforts for obtaining good livelihood. Unemployment is illicit since it is a sort of ignorance and sloth and an entrance to sinning and vices.

At any rate, Islam has called to endurance and considered it the most notable mental virtues and the most beneficial for both individuals and societies. It is said that the most dignified and elevated people are those whom are described of endurance, steadfastness, and tenacity in hazardous and menacing situations. Those people face the calamities with full preparations and means to be saved against difficulties and inutilities.

COMPOSURE

Composure is one of the divine names and attributes that helps to win the best opportunities and adhere to virtues. God has given composure exclusively to the prophets and the godly. God says:

Most surely, Abraham was forbearing, tenderhearted and oft-returning to God. Take to forgiveness, enjoin good, and turn aside from the ignorant.

Composure is one of the most renowned mental virtues that achieve board-heartedness, high self-determination, and virtuous moralities. Many narratives refer to the adherence to this trait.

The Prophet (s) said, "O Allah! Richen me with knowledge and adorn with composure." "God will never support by ignorance or humiliate by composure."

Imam Ali (a) said, "The abundance of fortunes and sons is not the goodness. The real goodness is the abundance of knowledge and the munificence of composure."

Imam Ali bin al-Hussein (a) said, "Men, whose composure overcomes their wrath, admire me."

Imam as-Sadiq (a) said, "Composure is a sufficient support."

The Imams were highly ascribed with composure. Imam al-Hassan, the Prophet's grandson, was the exemplar of composure by the testimony of his enemies. Marwan bin al-Hakam tried to participate in the ceremonies of Imam al-Hassan's funeral, but Imam al-Hussein said to him, "Do you intend to carry his funeral while you were one of his ultimate enemies who raged him to excess?" The man said, "I did this to the man whose composure was as huge as mountains."

Imam Musa bin Jafar was also one of the most self-possessed and broad-hearted. He was named al-Kadim, which means 'the self-possessed.' God praised the carriers of such elevated qualities. He said:

And those who restrain their anger and pardon men, and Allah loves the doers of good to others.

Composure settles numerous problems and enmity, spreads mutual amiability and association, and takes away from malice and hatred. From this cause, Islam has paid thorough attention for concentrating composure in Muslims' mentalities.

MODESTY

Modesty is a noble quality that the Islamic education cares for seeding it in the mental horizons. It eradicates arrogance and destroys its affection. It elevates man in this world and approaches to God. Uninterrupted reports have assured that the Prophet (s) had said, "He whoever behaves modestly to God, will surely be raised." He once asked his companions, "Why do I not notice the beauty of worship?" "What is the beauty of worship?" they wondered. "It is modesty," asserted the Prophet.

He also said, "There are four matters that God will not grant to other than those He likes. They are silence, which is the headmost of worship, and reliance upon God, and modesty, and abstinence in this world."

The Imams applied the full meaning of modesty when they delivered fascinating lessons. Historians relate that once a man and his son were the guests of Imam Ali, who welcomed them and served a plate of food. As they finished their food, the Imam hurried to fetch a pitcher of water to pour

it on the guest's hand. The man abstained. "Sit down and let me help in washing your hands," said the Imam, "The Exalted Lord sees you when your brother, who does not outclass you, serve you especially when he aims at gaining the Paradise." The man kept on abstaining but the Imam abjured him by his right; hence, the man had to accept. As he finished, the Imam handled the pitcher to Mohammed, his son, and ordered of pouring water on the son's hands. He explained, "I would pour water on this son's hands if he was not accompanying his father. God, the Elevated, rejects to equate between fathers and sons when they are in the same situation." Mohammed carried out his father's order.

This is the very spirit due to which the Islamic education has been prevalent and exalted in the instructions and moralities.

Imam as-Sadiq (a) discussed the quality of modesty. He said, "Modesty is the origin of every choice honor and eminent rank. If it were a tongue perceived by people, it would speak out the facts of the hidden outcomes. Modesty is only that intended for God's sake, lest it is arrogance. He, whoever used modesty for God's sake, God will raise and prefer him to great numbers of the servants. The Modest enjoy marks that are realized by the people of the heavens; the angles, and the people of the earth; the spiritualists. God says:

And on the most elevated places there shall be men who know all by their marks.

The origin of modesty is honoring, esteeming, and reverencing the Lord. It is the door to the rituals that God accepts and receives. Except God's intimate servants, who realize the deepest purport of monotheism, none can identify the very meaning of modesty. God says:

And the servants of the Beneficent God who walk on the earth in humbleness, and then the ignorant address them, the say: Peace.

The Lord urged the best of His creatures and the master of people, Mohammed (s), on using modesty. God says:

And be kind to him who follows you of the believers.

It is the homestead of submission and god-fearing. Veneration and pudency are parts of modesty. The actual and perfect honor is unsound unless it offers modesty for God's sake.

The Imam's wording has referred to the actuality of modesty for which God rewards and requites, provided that all of the material tendencies are abandoned and it is offered to God's sake purely.

PARDON AND CONDONATION

The Islamic education has been concerned with the noble characteristics of pardoning the aggressive and condoning the wrongdoers. God has urged on pardoning and condonation in many Quranic texts. He says:

And if you pardon and forbear and forgive, then surely Allah of Forgiving, Merciful God has also ordered of treating the wrongdoers benevolently and pushing the evil away by means of altruism. God says:

And not alike are the good and the evil. Repel evil with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend.

Books of hadith contain a great deal of narratives encouraging on adhering to this titled tendency. The Prophet (s) said, “May I inform you of the best traits of this world and the Hereafter? It is condoning those who wrong you, and associating with those who breach relations with you, and using benevolence to those who maltreat you, and granting those who deprive you.”^[82] “Cling on pardon. It elevates the dignity. Condone and God will dignify you.”^[83]

Imam al-Baqir (a) said, “There are three matters by which God dignifies increasingly. They are condoning the wrongdoers, giving those who deprive, and constructing good relations with those who breach.”^[84]

Imam as-Sadiq (a) said, “There are three matters that are within the virtues of the world and the Hereafter. They are condoning those who wrong you, and relating those who breach you, and using composure to those who ignore you.”^[85]

The Prophet (s) represented this quality most honorably when he pardoned and condoned those who maltreated him. He also pardoned the Quraishi polytheists who mistreated, injured, expatriated, and instigated all powers of polytheism against him. When he conquered Mecca, he gathered them and asked, “What do you think I am going to do to you?” “We expect the good, since you are the magnanimous and the son of the magnanimous,” they all answered. He then said, “Go off! You are released.”

Anas bin Malik related: I was accompanying the Prophet (s), who was in a cloak of a hard margin, when a Bedouin pulled him from the cloak fiercely and said in harsh and irate tone, “O Mohammed! Carry on my two camels with God’s riches that you keep. They are neither yours nor your fathers.” The Prophet kept silence for a while, and then said, “The riches are God’s. I am only His servant.” After a pause he asked, “O Bedouin! Do you not expect to be retaliated for you deed?” “No, I do not,” answered the Bedouin. “What for?” wondered the Prophet. “Because you do not answer the evil-doing with evil,” replied the Bedouin. The Prophet (s) smiled and ordered of giving him barley and dates as much as his camels bear.

The Prophet (s) used benevolence, goodness, and condonation with any wrongdoing he might encounter. This nonesuch morality was stuck to the tendencies of the Imams by which they preceded the others.

Historians mention that once a man threw showers of insults and reviling at Imam Zeinul abidin while he was leaving the mosque. The Imam stopped his slaves who intended to punish that man. “O you man!” addressed the Imam; “I am more than your previous wordings. You ignore more than what you have known about me.” The man felt shy and was embarrassed. Hence, the Imam gave him his shirt and bestowed with one thousand dirhams. The man then confessed, “I must declare that this is one of the Prophet’s sons.”

A Syrian man went on reviling at Imam al-Hassan. The Imam answered him with handsome smiling and said, “O man! We will give you what you need, and lead you to your lost, and bestow you if you ask, and feed you if you are hungry, and enrich you if you are destitute, and succor you if you are fugitive.” The Imam kept gentleness with the Syrian man until the evil was uprooted from his mind. He was highly astonished to the Imam’s

morality; therefore, he could utter no single letter. He only worded, “God is the most knowledgeable of the fittest of conveying His message.”^[86]

These pictures of the Imams’ conduct incite to hold to self-denial and freedom from hostile tendencies. Hence, they were the best examples of God’s saying:

And repel evil with good.

CHARITY

Charity, which stands for good doing, is the best trait and the best fruit of existence. It results in people’s docility and collective honoring. It also causes the illustrious mentioning after death. Islam has positively adopted and called to charity. God says:

Surely, Allah enjoins the doing of justice and the doing of good to others and the giving to the kindred, and He forbids indecency, and evil and rebellion.

He defines it as the best quality:

And whoever submits himself wholly to Allah and he is the doer of good to others, he indeed has taken hold of the firmest thing upon which one can lay hold.

He also urges on doing charity, and promised of rewarding what is better:

Whoever brings good, he shall have better than it, and they shall be secure from terror on that day.

He promises of rewarding the good doing tenfold:

Whoever brings a good deed, he shall have ten like it.

God also promises of keeping the reward of the charitable and rewarding them with the best:

And be patient, for surely Allah does not waste the reward of the good doers.

Charity is a principal pillar of constructing the human societies and the best means of dispersing reciprocal love and association. God defines some parties and orders of treating them benevolently because of the ties of relation, neighborhood or being without custody. God says:

And serve Allah and do not associate any thing with Him. And be good to the parents and to the near of kin and to orphans and the needy and the neighbor of your kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess. Surely, Allah does not love him who is proud, boastful.

God compares worship with treating such parties kindly, since they are in exigent need of kindness and charity. These parties are:

- The parents: Custody and kind treatment to the parents are the tightest matters of family attachment. We have previously referred to this point.

- The near of kin: They are the brothers, paternal and maternal uncles, and their sons in addition to the other kinsmen and kinswomen. Using charity to these individuals disperses love among the family members. Family is surely the first brick in the social structure.

- The orphans: They are those who lost their parents. The nation entirely is responsible for caring and educating the orphans as a form of the social solidarity that Islam has imposed. It has also decreed of meeting the needs of the handicapped, the weak, and the orphans.

- The poor: They are the paupers who are unable to meet their annuity. Hence, Islam has ordered the nation of saving the needs of the poor. Islam has also given them exclusively a good deal of social obligations and a portion in the poor rate, so that they will get rid of poverty, which should be eradicated totally from the Islamic society.

- The neighbors, whether the near of kin or the alien: God orders of treating the neighbors kindly in order to achieve firm bonds of love and association among people of the same quarter. This is surely one of the reasons of the social connection and attachment.

- The wayfarers: They are those who lose all their fortune before they arrive in their hometowns. Islam has ordered of attending to them carefully and meeting their needs until they reach their homes. In addition, a portion of the poor rate is allotted to them.

- The slaves: Islam has urged on doing good to the slaves by manumitting them and treating them kindly and avoiding intruding them to heavy duties.

Charity and benevolence to those parties creates amiability and empowers the reciprocal social bonds to make people represent one hand against their enemies.

GENEROSITY

How benevolent, philanthropic, confident of God, great-spirited, honorable, and noble are the openhanded individuals who adhere to the codes of generosity and avoid misery and avarice!

The Islamic education cares for seeding this quality in the minds for its being the worthiest estimable tendency that leads to social adhesion and the harmony of the individuals' reciprocal love and association. The Prophet (s) called to heed this quality. He said, "Generosity is surely a part of faith. Faith will be in the Paradise." "God the Praised said: I have accepted this religion. It will not be amended without generosity and good manners. You should spare no efforts for honoring this religion with these two matters." "The generous are close to God, and close to people, and close to the Paradise and remote from the hell-fire." "Do the favor to its deservers and to those who do not deserve. If you give it to its people, then you have done the right. If you do not reach them, then you are its people."

The Imams also spoke much about generosity. Imam Musa bin Jafar (a) said, "The courteous generous is being in God's sustenance. God will not leave him before He sends him to the Paradise. God did never select for prophecy and the succession of the prophets other than the generous. My father kept on advising me of generosity till he passed away."

The Imams adhered to generosity. They devaluated the riches except in cases of meeting the needs of the hungry, the needy, or the insolvent. Imam al-Hassan, the generous of the Prophet's household, is reported that he had never said, "No" to any suppliant. People asked him about this quality. He answered, "I ask God and long for His benevolence. I am too diffident to be suppliant or reject a suppliant. God has inured me to receive His abundant graces and I accustomed to give His graces to people. I am afraid He will cease His habit if I cease mine. As a suppliant come to me I say: Welcome to him whose favor is an urgent obligation, and whose favor is imposed on

every charitable. The best days of a man are those in which his favor is asked.”^[87]

The Imams were draining their virtues and generosity on the needy and the orphans. Al-Kumeit, the poet, refers to this point by composing; “They are the rainy –with charity- that became the laps of orphans when people refrain.”

The Imams’ history is suffocated with situations of generosity and charity.

ALTRUISM

Altruism is a gentle feature that elevates man and contributes in perfecting the personality, sobriety, and self-sacrifice for the sake of the right and good. Islam has tended to this quality and praised its people. The holy Quran praised a group of Muslims who preferred their brothers to themselves. Exegesists report that seven Muslim warriors who had been wounded in the battle of Uhud were harshly thirsty. A Muslim fetched them some water that was sufficient for one person only. The first man, to whom the water was offered, refused to drink since he suggested offering it to the other. The other preferred the third, and so on. As the man reached the last one, he found him dead. He returned the other and found him dead and so on, until all of the wounded were dead.^[88]

Islam has supplied Muslims with such a magnificent spirit, and copied the high traits in their souls and made such a notable human perfection all over history.

The ever most expressive, genuine, and influential picture of the Islamic altruism was that of the Prophet’s household. A whole sura was revealed for expressing this altruism. It is the sura of Insan –or Addahr-. Unanimously, the exegesists –of the holy Quran- related that the Prophet (s), with some of his companions, visited al-Hassan and al-Hussein, who were sick. They suggested that Imam Ali, their father, should vow a three-day fasting if they would recover their health. The Imam, as well as their mother Fatima the veracious and Fudda their bondwoman implemented that suggestion. When al-Hassan and al-Hussein were healed, the group fasted. The Imam had no food at that time; therefore, he had to borrow three measures of barley. In the first day, Fatima the veracious milled and baked one of these measures. In the very time^[*****] of breaking the fast, a poor man knocked their door for a meal. The imam gave him his share. The other entirely pursued the imam and gave their shares. They passed that night without eating any thing. On the second day of their fasting, Fatima the veracious milled and backed the second measure to make some bread. An orphan complaining hunger knocked their door in the time of breaking the fast. They entirely offered their shares of bread and passed the second night without eating anything. On the third day, Fatima the mistress milled and backed the last measure and made some loaves of bread. In the very time of breaking the fast, a prisoner complaining hunger knocked their door asking for some food. They all offered him their shares before having anything of it. In the fourth day, the Prophet (s) visited them and noticed the paleness of their faces. He was highly influenced when he shouted, “Is there a helper? Mohammed’s household is starving.” Before he completed his words, the

angel Gabriel descended with the sura of Insan. The sura comprises the ultimate adulation and the best wording^[89]. God thanked their unparalleled efforts of altruism and promised of a great reward and compensation in the Hereafter when they will be enjoying the everlasting bliss of the Paradise. He also immortalized their mentioning in this world and made them the imams and leaders of Muslims.

COLLABORATION

Teamwork in the fields of charity is also one of the most notable aspects of the Islamic education. God says:

And help one another in goodness and piety, and do not help one another in sin and aggression.

This is the Islamic methodology that aims at composing the individuals and communities on firm bases of cohesion and cooperation in the fields of goodness and piety, not sin and aggression. The best sketches of the moral cooperation is establishing schools, hospitals, institutes of studying, factories, and the like matters that lead to social development and prosperity of mental and economic life.

This noble tendency caused the predominance, maturity, and elevation of Muslims in their early ages. With discrepancy and weakness of this tendency, the Muslims' affairs and word were scattered. They descended to the depths of humiliation and ignominy to the degree that Israel, which was the most humble nation, dared to assault them. In the Muslims' homeland, the Israelis have founded a state for the Zionists and humiliated the Arabs and Muslims. Had there been a sincere collaboration among Muslims, Israel had had no ability to occupy these territories of our homeland, banished their people, and exceeded in demeaning them. Muslims can hear the various colors of persecution that the Palestinians are encountering, such as massacre and displacement. The religious zealotry has not moved their feelings to save their brethren and liberate their usurped rights.

SINCERITY

Islam has devoted great attention to truthfulness, and urged on taking to it for its being a priority of the noble traits and the good qualities. It is one of the four pillars of the social system. Likewise, it is the title of the nations' maturity and, meanwhile, the evidences of their degradation in case people abandon.

In the Quran:

In many Quranic texts, the importance and high-ranking of veracity are exposed. God describes His Essence of veracity. He says:

And who is truer of word than God is?

We are surely truthful.

He praised the prophet Samuel by saying:

Surely, he was truthful in his promise, and he was an apostle, a prophet.

Truthfulness is also a quality of the pious believers. God says:

The believers are only those who believe in Allah and His Apostle then they doubt not and struggle hard with their wealth and their lives in the way of Allah. They are the truthful ones.

Sincerity is also the key to success on the Resurrection day. God says:

Allah will say, this is the day when their truth shall benefit the truthful.
That Allah may reward the truthful for their truth.
God also orders of pursuing the truthful in this world. He says:
O, you who believe! Be careful of your duty to Allah and be with the true ones.

Many Quranic texts call to using and adhering to sincerity.

In the prophetic traditions:

The Prophet and the Imams worded many sayings inciting Muslims to be true-tongued and avoid fabrication.

The Prophet (s) said, “Hold fast on sincerity. It guides to the benevolence that guides to the Paradise. Man is still saying and inspecting the truth until he is recorded as a veracious to Allah. Beware of untruth. It leads to licentiousness that leads to the hell-fire. A man is still lying and inspection fabrication till he is recorded as a liar to Allah.”^[90]

Imam as-Sadiq (a) said, “Regard not the elongation of the genuflection – Rukuu- and prostration –Sujoud-. This may be a habit, without which one may feel bored. You should regard the truthfulness and the fulfillment of trusts.”^[91] “God the Elevated had never sent a prophet but with truthfulness and fulfillment of trusts to the pious and the licentious.”^[92]

Advising his adherents, Imam as-Sadiq (a) said, “Be solicitors to good doing with means other than your tongues so that people will notice your solemnity, veracity, and piety.”

Necessity of sincerity:

Sincerity is the individual component and the genuine affair on which the systems and equanimity of the cultural and economic life depend. International economy is managed by truthful transactions. National and individual capitals, banks, and commerce are proceeding on the light of sincerity and factuality that are within the peculiar elements of the transactional processes and effects. Sincerity is the pivot of the international economic movement. It is impossible for the fraudulent and duplicitous economic movements to develop.

Sincerity is a basic component in the cultural life, too. Culture is grounded upon the method of factuality and sincerity. It will be vain and meaningless if students and teachers are untruthful in their tests, courses, and lessons.

The same thing can be said about the political life. Policy is being continuous and valid only when it is fixed upon sincerity. Insincere policy will eventually fail. The best example in this regard is the behavior of Imam Ali, the pioneer of the right and justice on this earth, to the Kharijites after they had discovered Muawiya’s fraudulence in the question of the arbitration. They insisted on demanding the Imam with declaring the repentance from (the guilt) of accepting the arbitration. The Imam declined since he had originally not committed any guilt. They perpetrated that guilt. Had the Imam accepted their demand, he would have been saved against the mutiny of his army. He rejected the political life that is based upon fabrication, cheating, and fraudulence. He pursued the completely sound path. Similarly, had the Imam kept abreast with Abdurrahman bin Awf, who

specified pursuing God's Book, the Prophet's practice, and way of the Sheiks –Abu Bakr and Omar-, as the condition of holding the position of leadership after the death of Omar bin al-Khattab. Had the Imam accepted that condition, he would have saved the Islamic nation from Othman bin Affan, the chief of the Umayyads-- the real foes of Islam. The Imam, however, insisted on veracity disregarding the results. He preferred God's satisfaction to everything. Thus, he rejected to pursue the course of the two Sheiks and insisted on the fact that the Islamic policy and management should be grounded upon God's glorious Book and the Prophet's practices.

Categories of sincerity:

The categories of sincerity are elevated and honorable:

Honesty:

Honesty is one of the firmest pillars on which the sound society rests. It is the guide to all of the virtues and moralities, and comprises God's rights, including precepts, obligations, and the abandonment of illegalities. It also contains the respect of the publics' rights by preventing from using the deposits, cheating, defrauding in measures, and pursuing people's flaws. People's rights are guiding them, testifying, and conveying the missions completely in addition to many others. God ordered of fulfilling the trusts to their owners. God says:

Surely, Allah commands you to make over trusts to their owners.

He also reckons honesty with the qualities of the pious believers. He said:

And those who are keepers of their trusts and their covenant

The Prophet (s) said, "Honesty brings subsistence. Dishonesty brings poverty."

Advice is a sort of honesty. In fact, the seekers of advice entrust the advisers." "The individuals that are asked for advice are entrusted. Those who are asked for an advice should provide the best as if they were the doers of that act." "He, whoever advises of a matter other than the accurate, is defrauding the seeker."

Likewise, keeping the others' secrets is a sort of honesty. People, who unveil their secrets before others, should trust one another because they have presumed each other without any form of concern or care. Both are warned against deceiving through conveying the secrets. The Prophet (s) said, "The two associates communicate each other by the trust of God. It is illegal for them to unveil the secrets."

The Prophet (s) affirmed that the safety and continuance of this nation is kept only when people care for their trusts, apply it to the factuality, and take it out of their benefits. He said, "My nation is still secured as long as people do not regard the trusts as profits and the almsgiving as debts."

Keeping the covenant:

Keeping the covenant is a notable aspect of the Islamic education. Islam has called to this quality. God praised Samuel the prophet by saying:

And mention in the Book Samuel. Surely, he was truthful in his promise, and he was an apostle, a prophet.

The pledge is a recorded document; hence, it must be fulfilled. God says:

O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do.

And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you. And fulfill the promise. Surely, every promise shall be questioned about.

The Prophet (s) said, “The signs of the hypocrites are three, even if they perform the prayers and fast and claim being Muslims. They lie when they speak, and breach when they promise and cheat when they are trusted.”

As he was asked about the signs of the hypocrites, the Prophet (s) answered, “They breach when they pledge.”

The fulfillment of promises is a social necessity upon which the life course and system depend. Islam has confirmed the necessity of fulfilling the promises and compelled Muslims with it even if the other party was an enemy. In his will to Malik al-Ashtar, Imam Ali says, “If you tie with your enemy a knot or dress him your covenant, you should encompass this covenant with fulfillment and keep your pact by honesty. Make yourself an armor of what you have given. Nothing -of God’s precepts- is more agreeable, despite people’s discrepant caprices and varying opinions, than the glorifying of the fulfillment of pledges. This commits the polytheists, not Muslims, among them due to there regarding the consequences of breaching as great woes. Do not breach by your humility, infringe your covenant, or violate your enemies. Only the rascal ignorant do venture God after He had made His pledge and rectitude the security that should be publicized among His servants by His mercy, and the shelter and vicinity to which the servants harbor and rest.”

This is the pure Islamic attitude to pledges and promises. It has decreed obligatorily the fulfilling of the pledge and promise even to the foes and the rivals of Islam.

GOOD WORDING

The Islamic education has exerted all efforts for habituating to the good wording and avoiding the bad. God says:

To Him do ascend the good words. And the good deeds lift them up.

The good wording ascends to the Lord to reward it and bless its sayer. Islam has emphasized on this matter in many occasions. God also orders the servants of speaking only the best wording. God says:

And say to My servants that they speak that which is best. Surely, the Shaitan sows dissensions among them.

And you shall speak to men good words.

Good wording achieves the good reputation and saves from numerous problems and difficulties, the source of which is the evil wording that, in most cases, arouses spites and draws approaching damages.

Lowering the voice and avoiding noises are within the Islamic instructions. God says:

And lower your voice. Surely, the most hateful of voices is braying of the asses.

Imam Musa al-Kadim (a) narrated that the Prophet (s) liked the low-voiced and hated the sonorous.

The loud-toned speech refers to the ill manners and the degraded behaviors and ethics of the speaker.

The previous noble traits are surely the brands of God's illumination and the gifts of His mercy. They push to the good manners, aspire to good doing, and preclude from irregularity and deviation.

THE EVIL TENDENCIES

The evil tendencies that lie in the mental horizons stimulate to evil and sinning, and occlude against the straight path. If they are left free, they will overcome and appropriate the virtuous traits and noble morals by which the human beings differ from animals. Islam has posed the sound bases of uprooting and ceasing the activities of such evil tendencies so that mankind will be saved against vices and sins. Muslim ethicists have studied these tendencies on the light of the Quranic and prophetic texts.

RAGE

Rage is the vilest mental defect that introduces the behavioral aberrance and irregularity.

Definition of rage:

Ethicists define rage as a psychical action due to which the blood in the heart is excited. Hence, it spreads in the arteries and reaches the top of the body and makes the brain as same as a cave in which fire is flared to blacken its sides and cause that little torch to extinguish. Thus, the face and eyes are reddened.^[93] They added that the blood, when tensed, makes a violent movement that fills the brain, as well as the other nerves, with darkening smokes. Such smokes screen the intellective illumination and enfeebles the actions of the brain; therefore, any admonition or advice will be invalid. Sometimes, coarseness and intensity may be added to the manners of the angry.

Other ethicists define rage as a firebrand of God's flaming fire that prospers only the hearts, and lies in the bottom like the fire's lying under ash. The zeal of religion takes it out from the believers' hearts. The zeal of the screened arrogance and ignorance in the tyrants' hearts has a connection to the Satan who said, "You created me from fire and created him from mud."

These definitions reveal the vile factuality of this hateful tendency that usurps man's equanimity and intellective components.

Reasons of rage:

The following are the reasons of rage:

- The intellective weakness and laxity, that occur due to sinking in boons and luxury. This brings about the influence of any affect.
- The mental sensation, that is aroused due to the feelings of insult, and the perception of the appearances without thinking or deliberateness.
- Disease and physical fatigue that consume the intellective powers.
- Engrossment in working and the continuation of staying up and engaging the mind with greed that sow the seeds of rage.

Disadvantages of rage:

Rage has many disadvantages that cause many risks. It is the most influential element of criminality and retorting. Rage has caused numerous misfortunes and opened many jails, gallows, and fire. It has also cut off the bonds of relations between kinsmen, fathers, sons, and friends. Tongues uttered insults and revilement because of rage that unveiled hatred and schadenfreude, and induced to beat and wound, and aroused the feelings of malice and enmity. An ethicist says, "Rage causes the mind to confuse, the body to thrill, the lips to shrink, the voice to hoarse, the breath to accelerate, the face to flare up, the veins to puff, the hands to shrivel, the nerves to confuse, the hear to pulse, the blood to boil, the mouth to froth, and the eyes to throw evil. When all these are noticed on the angry, it will be surely adjudged that the insane are sounder and nearer to bettering than the angry are. If the angry look in the mirror to see that disgusting mien, they will surely feel shameful and be embarrassed."

At any rate, rage is one of the vilest the most injurious manners since it causes variable misfortunes and calamities and inflicts the greatest difficulties and dilemmas.

Warning against rage:

Islam has warned against rage, which is a nefarious quality. It has counted it as a danger and risk. Many narratives have been reported in this regard. The Prophet (s) said, "Rage corrupts faithfulness like the vinegar when rots honey." He also regarded self-striving and self-possession in the states of rage as signs of heroism. He said, "The hero is not that who overcomes in fighting. The real hero is that who possesses himself in rage." Imam Ali (a) said, "Fury is a sort of madness." Imam as-Sadiq (a) said, "My father used to say: Which matter is more intense than rage? In the states of rage, a man may kill the innocent, and slander the honorable matrons." He also said, "He whoever lacks control on his rage, will not control his mind." "Rage eliminates the minds of the wise."^[94]

Islam has also added the pardon in the states of rage to the believers' qualifications. God says:

And when they rage, they surely forgive.

Islam has warned Muslims against being submitted to rage that leads to disintegration and failing in this world and the Hereafter.

Precautionary methods

Ethicists refer to several means that protect against the evil of rage:

- The recall of vileness and remembering the bad results of rage that brings about problems and desolation.

- Considering the advantages of composure, such as the good reputation.

It is also recommended to remember that the angry disputants may be changed into close friends by means of self-possession and pardon. God says:

Repel evil with what is best, when lo! Be between whom and you was enmity would be as if he were a warm friend.

- Regarding God's might, which is the most powerful. The revenge that is directed at the other party, especially when he is weak, is always less

powerful than God's. Aggression, however, overtakes the doom and negligence of God's mercy.

- Remarking that rage is a sign of mind imperfection and psychic defect. The angry are estimated as same as the valueless idiot. This remark may guard the enraged from sticking such descriptions to themselves, since self-esteem and conservation of entity and reputation are personal matters.

- Remarking the defects and the diseases of nervous collapse and disorder that is originated from ire and rage.

- Remarking the physical state of the angry and the ill-spoken statements they would utter.

- Avoiding curiosity, inquisitiveness, and sycophancy.

- Hiding and devaluating the ill wording. God says:

And when they pass by what is vain, they pass by nobly.

- The observance of the physical health and cleanness, and practicing sports. In most cases, rage occurs to the diseased.

FEAR

The Islamic education exerts all efforts for the sake of eliminating the ghost of fear to achieve tranquil and settled life.

Reasons of fear:

Islam has antagonized the several factors that originate fear, and called to release them. They are:

Fear of death:

Fear of death is a natural phenomenon. Man always avoids any circumstance that may cause danger, and tries to take any available means that keep the life and oppose termination. The adherence to the lifeline may cause humiliation and mortification. Islam has rejected humiliation and regarded it as a sort of self-weakness since fear of death will never postpone or change what God has prescribed to man, who definitely be led to death in the very limited time. God says:

And Allah does not respite a soul when its appointed term has come.

Any effort of respiting death is void. God says:

Every soul shall taste of death.

Whenever you are, death will overtake you, though you are in lofty towers.

Matters that prevent from performing the national duties, especially opposing the unjust rulers, will never change in any means the factuality of death that is imposed on everybody.

Fear for subsistence:

God the Elevated has entrusted man's earnings to His will and volition. God grants whomever He wills. He says:

Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom he pleases.

Surely, Allah is the Bestower of sustenance, the Lord of Power, the Strong.

Seek the sustenance from Allah, serve Him, and be grateful to Him.

The holy Quran asserts this fact in many texts so that man will be released from the ill delusions that relate the sustenance and earnings to the creatures, not the Creator, so that they may be betaken as gods. God says:

Surely, they whom you serve besides Allah do not control for you any sustenance.

By means of such a creative education, Islam has canceled all of the sorts of fears that may prevent from delving in the various the aspects of sustenance, which is the most dangerous. Thus, it has committed the earnings to God, and vacated any role of the creatures in this process. This regulation paves the way of dignity, freedom, and honor so that people would not take any course to slavery and misfortune.

Fear of the coming:

The anticipation of coming problems is a natural phenomenon. Islam has released men from this bond and attached whatever inflicts people to God. God says:

Say: Nothing will afflict us save what Allah has ordained for us. He is our Patron, and on Allah let the believers rely.

Say: I do not control any benefit or harm for my own soul except as Allah pleases.

The individuals, who believe that they will be inflicted by matters that God has ordained, will surely live in tranquility and beatitude, away from anxiety, disorder, submission, and humiliation.

Islam has fought all of the factors and incentives of fear so that the whole horizons of life will be used thoroughly.

The factual incentives of fear:

God-fearing:

Islam has emphasized on fear of God. God says:

But do not fear them and fear Me if you are believers.

That Allah might know who fears Him in secret.

God-fearing, when settled in the mind, will certainly prevent from committing crimes or sins, and prompts the good and virtuous doing.

Fear of disobedience:

Fear of disobedience and sins is the actual fear because it takes away from vices and forbidden matters, and warns the punishment of the Hereafter. God the Elevated mentions the pious believers who fear Him and escape from disobedience. He says:

Say, surely, I fear, if I disobey my Lord, the chastisement of a grievous day.

The Prophet said, "One must not fear other than his guilt."

Before we commit a sin, we must remember and fear God, Who will punish in this world and the Hereafter.

Fear of the Resurrection Day:

Man should fear the terrors and difficulties of the Resurrection Day, by avoiding any matter that God has forbidden, and clinging to the precepts and obligations. The holy Quran exposes the horrifying terrors of the situation on the Resurrection Day. God says:

The day on which a man shall fly from his brother and his mother and his father and his spouse and his son. Every man of them shall on that day have an affair, which will occupy him.

Surely, the violence of the hour is a grievous thing. On the day when you shall see it, every woman giving such shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

The Quran also exposes the horrible chastisement that the tyrants and murderers will encounter on that day. God says:

Lay hold on him then put a chain on him. Then cast him into the burning fire. Then thrust him into a chain the length of which is seventy cubits. Surely, he did not believe in Allah the Great. Nor did he urge the feeding of the poor. Therefore, he has not here today a true friend. Nor any food except the wrongdoers' eats.

It is obligatory upon every individual, who possesses a mentality, to shun any sort of sinning, and to fear God. Naturally, such a high education will achieve a bright and pure mentality.

ENVY

Envy is the virulent disease that affected men all over history and caused many distresses and difficulties. Islam has warned against envy and reproached the envious and called for prompting against it.

Reality of envy:

The ill-favored envy^[*****] stands for the wish that the amenities were to lapse. In other words, the evil envy is the intendment of ruining and destroying. The desire of getting the same amenities of somebody else has nothing to do with envy. This is the emulation. In most cases, the feeling of obtaining others' good qualities is being favorable since it encourages doing well. The Prophet said, "The faithful believer emulates, but does never envy." Likewise, envy is different from the competition that stands for striving for copying others' good deeds. It is the main incentive of the industrial and commercial progression. Islam has urged on competing with each other in the fields of good and benevolence. God says:

And for that let the aspirers aspire.

Warning against envy:

Islam has paid a great attention to protect Muslims against the insalubrious disease of envy because it causes social disunion and spreads enmity. It has also criticized and rebuked the envious.

Several Verses deny and malign the envious. God says:

Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves.

Or do they envy the people for what Allah has given to them of His grace?

God also exposes the nature of envy. He says:

If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it.

The Prophetic texts are also filled up with many indications to the ill manner of envy. The Prophet (s) said, “Envy consumes the good deeds like fire when consumes wood.”^[95] “Poverty is about to be atheism, and envy is about to overcome God’s act.”^[96] “The malady of the past nations has crept to you. It is malice and envy, which is shaving. It shaves of religion, not hair. By the Prevailing of Mohammed’s soul, you will not be believers before you love each other. May I lead to a matter after which you will certainly love each other? Propagate salutation among you.”

Imam al-Baqir (a) said, “Man may convert to atheism when he commits an ill manner in case of rage. Envy surely consumes faith like fire when consume the wood.”^[97]

Imam as-Sadiq (a) said, “The plague of the religion are envy, self-esteem, and arrogance.”^[98]

Besides, there are many texts warning against envy, which is an epidemic that corrodes the entity and change the envious into victim of pains and infliction.

Incentives of envy:

Ethicists referred to a number of incentives that originate envy:

- The origin of envy is the mental evilness and avarice. It takes the souls to the bottoms. Such souls are annoyed when they notice God’s amenities and charities widespread over people, and rejoice when they notice distressed persons. This is the most evil sort of envy. The Prophet (s) said, “God’s amenities have enemies. They are those who envy people for receiving God’s charities.”

- Envy is originated from enmity and malice. The enemies and the malicious are pleased when they see others sink in grief and sorrow. They feel depressed as they notice them live in luxury.

- It is also originated from the desire of exceeding others. The bearers of such desires are dejected when others excel them, and think they will obtain comfort if they excel others.

- It is also originated from the anticipation of missing opportunities and interests. This feeling is generally stuck to craftsmen. It extends with the narrowness of the province. The big cities may lack this sort of envy because of the engrossment of crafts.

- It is also originated from arrogance and pride. The arrogant may fear of others’ excelling them if their elegance is increasing.

- It is also originated from contempt. The envious, who contempt others, wish the fading of others’ amenities. This sort comprises the atheists’ envying the prophets for being given the Lord’s mission exclusively. Those atheists used to say to the prophets, as the Quran exposes, “You are naught but mortals like ourselves.” This envy also incites those atheists to accuse the prophets and apostles falsely. Anyhow, these accusations would change into the publicity of those apostles’ virtues and elevation.

Abu Temmam, the famed poet, referred to this meaning when he composed a couple of verses in which he asserted that God uses the tongue of the envious when He wills to arouse an unseen virtue.

Misfortunes of envy:

Numerous misfortunes and calamities are originated from envy. The envious may be inflicted by ceaseless grief and sorrow because they suffer if any amenity is granted to a mortal. God's amenities, however, are incessant. Thus, the envious are in continual regret. Consequently, this will affect the physical health. Ibnul-Mutaz says, "Envy is the epidemic of the body." A spiritualist says, "I have never seen such wrong people who are as same as the wronged. They consider the amenity as their calamity." The envious are the rejecters of God's act. In most cases, this may lead them to atheism and disbelief. Accordingly, the Prophet said, "Envy consumes the good deeds like fire when consumes wood."

The reduction in the social ranks of the envious is one of the misfortunes involved. People usually abandon the envious, since they cause the rupture of relations in addition to other defects, such as fabrication, backbiting, tattling, perfidy, treason, calumny, killing, and larceny besides other sins and evil-doings.

Treatment of envy:

Ethicists have cited some treatments for this disease:

- The envious are prescribed of acceding to the ethics of Islam and considering God in every action since this precludes and trains on leaving this vile habit.

- The envious should regard that this ill quality is a perishing disease that results in falling in this world and failing in the Hereafter. The envious will surely leave this habit if they look curiously upon this fact. Self-love is one of the inveterate human qualities. Man will definitely avoid any matter that may lead to expiration. For the envious, when they esteem that envy will never harm the others, they will think of giving up this habit.

- Within the matters that help in quitting envy is looking to those who are in lower states, so that God's graces and amenities will be realized. The Prophet said, "Looking to the more should be followed by looking to the less."^[99]

The envious are prescribed of considering the results of envy that brings the ill manners as well as misadventures and vices.

AVIDITY

Avidity is a mental vice that the Islamic education has tended to uproot and eradicate. Its source is the excessive engagement in the earthly affairs, the greedily coveting of collecting money and the complete negligence of death. The Prophet (s) referred to this phenomenon by saying, "Had son of Adam had two valleys of riches, he would have wished of obtaining a third. Nothing fills his interior but dust."^[100] "Richness is not the abundance of items. It is the self-contentment."^[101]

The Prophet (s) also warned against the excessive avidity. He said, "O people! Calm down in seeking your livelihood. Man will never obtain more than the decreed, and will never leave this world before receiving the decided."^[102] Imam al-Hassan (a) said, "Avidity is the enemy of mentalities. Adam was expelled from the Paradise because of avidity."

Avidity urges unheedingly on obtaining riches. Man is inconsiderate that earnings and sustenance are in God's hand that He bestows to whomever He desires and prohibits from whomever He desires. Man's excessive endeavors will never change anything of the limited sustenance. Ibn Zureiq the poet assures this meaning. He affirms that God had already distributed the individuals' earnings; hence, it is nonsense to exert excessive efforts for gaining and profiting.

Avidity draws to many sufferings and pitfalls, seduces to strive and work hard, deprives of rest and settlement, and arouses grief and pains. The best way of getting rid of this ill manner is the contentment to God's decree and contemplating that these riches will surely be inherited by others. Hence, if the riches are ill-gotten, then the sin will be stuck to the collector while their benefits will be the inheritors'.

PARSIMONY

Parsimony is a vile quality and an ill manner. It is one of the fruits of adhering to the worldly affairs, as ethicists affirm.

Reality of parsimony:

For ethicists, parsimony is the stinginess in the situations of the necessary giving. It is the preference of abstinence in any matter. Imam al-Hassan (a), when was asked about the meaning of parsimony, expressed, "It is to consider any spending as a loss."^[103] This is the most accurate definition of parsimony.

Warning against parsimony:

Islam has struggled and warned against this aspect. The Quran and the prophetic traditions refer to this topic in many texts. God says:

Those who are niggardly and bid people to be niggardly and hide what Allah has given to them out of His grace.

And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them. Nay, it is worse for them. They shall have that whereof they were niggardly made to cleave to their necks on the resurrection day.

Many prophetic texts condemn parsimony.

The Prophet (s) said, "The parsimonious is remote from God and remote from the Paradise."^[104] "Parsimony is a tree rooted in the hell-fire. Only the parsimonious will be in the hell-fire."^[105] "Beware of niggardliness. It wiped out the past nations. As they responded to niggardliness, they killed each other, violated the forbidden, and cut off their relations."^[106] "Niggardliness and faith do never combine in a Muslim's heart."^[107] Imam al-Hassan (a) said, "Parsimony comprises all of the vices and defects and weeds out the heart amiability."

Many other texts warn Muslims against this evil trend that is the head of every lechery and blotch.

Protection against parsimony:

The best way of protecting against this disease is considering deliberately the bad consequence of adhering to it, especially after departing this world. Every man will be surely asked about the money he leaves in this world.

Punishment will fall upon those who collect ill-gotten riches and those who collect the riches legally, but care for them excessively. Besides, the parsimonious are socially degraded and scorned. Sheik an-Naraqī says, “The best way of treating parsimony is dissecting its causes, which is the fond of riches. The reason is surely the fondness of the lusts that are gotten through money only. The excessive hope is another reason. If a man expects he will leave this life soon, he will never think of collecting money parsimoniously and saving it for the descendants.”^[108]

MALICE

Malice is a vile tendency and a state of rage that may destroy and terminate since it is hidden in the minds. Islam cares for purifying the mentalities from the vices and evils of malice. The Prophet said, “The faithful believer should not be malicious.”

Envy is the source of malice that ruptures the relations, leads to animosity, and drives people into tremendous evils. Slander and schadenfreude are within the outcomes of malice. Malice may result in other bad consequences, such as mockery and other illegal matters that create dishonor and corrupt the religion. Disorder and depression usually affect the malicious since they live in incessant and unsettled grief, pains, and animosity.

Protection against malice:

- The malicious should consider that the internal animosity takes away from faithfulness and approached to the hypocrites and the deviants.
- The malicious should remark that malice brings about pains and suffering without gaining any profit.
- The malicious are advised of looking upon the courses of the great men of history whom were described of good behavior and virtuous moralities. Imam Ali (a) says, “If you overcome your enemy, you should consider pardoning him as the gratitude for the overcoming.”

People went on supplicating to God against the unknown larcener that thieved some dirhams of Abdullah bin Masud, the grand companion of the Prophet (s). Abdullah answered, “O Allah! If it was an exigent need that drove that man to thieve those dirhams, then I implore thee to bless him. If he thieved due to intending to commit a sin, then I implore thee to make it the last of his sins.”

A wise man said, “If you are told that somebody was reviling at you, you should answer: He must have been unaware of my defects totally, lest he would not utter only these words.”

ARROGANCE

Islam has warned against arrogance and self-conceit that create egoism and tyranny. They are also the indications of ignorance and pride. God said:

Do not attribute purity to your souls. He knows him best who guards against evil. Therefore, enter the gates of hell, to abide therein. So certainly evil is the dwelling place of the proud.

The Prophet said, “Three matters are annihilating. They are the obeyed niggardliness, the pursued fancy, and self-esteem.”^[109] “Arrogance

consumes the good deeds like fire when consumes wood.”^[110] Imam as-Sadiq (a) said, “Doom is the outcome of arrogance.”^[111]

Islam has antagonized the evil tendency of arrogance that is originated from ignorance, pride, and rashness.

Blights of arrogance:

Arrogance causes serious mental blights, the most notable of which are as follows:

- Arrogance generates pride, self-esteem, and precedence.
- It results in the oblivion of sinning and the abandonment of God and the Hereafter.
- It perverts the deeds that are offered purely to God. As he was asked about the arrogance that perverts the good deeds, Imam Musa (a) said, “Arrogance is of different classes. A class makes the ill deeds seem to be good and admiring. Another class secures, falsely, from God; hence, the bearers of such an arrogance think they do favor to God, while the truth is that God is doing favors to everybody.”^[112]
- It arouses self-esteem. The arrogant thinks of being guarded against God’s acts and punishment, and thinks he have many rights that are mandated upon God because he performs some rites.
- It leads to boasting and trespassing.
- It results in dictation and challenging the right.

Types of arrogance:

There are several types of arrogance. They are as follows:

- The vanity about richness and amenities. God said:
And he possessed much wealth; so, he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.
As the Prophet (s) noticed a rich man roll his clothes while he was associating with a poor man, he said, “What! Do you anticipate that his poverty will affect you?”
- The vanity about the abundance of wealth and the power of the family. The holy Quran refers to this phenomenon. God says:
And they say: We have more wealth and children, and we shall not be punished.
- The vanity about power. The holy Quran exposes the story of the tribe of Ad who said, “Who is more powerful than we are?” This sort of vanity creates wars and seizure. The powers that are admired of their arms will tend to overcome the less powerful.
- The vanity about lineage and nationalities. Islam has antagonized such an ill quality and ruled of combating anyone that may call to it, because this racism disunites Muslims and promotes the variant trends. According to the Islamic viewpoint, Muslims should be one body of equal organs.
- The vanity about ill opinions. God says:
What! Is he whose evil deed is made fairseeming to him so much so that he considers it good?
They think that they are well versed in skill of the work of hands.
This is the compound ignorance.

- The vanity about knowledge. The students may esteem themselves and despise others. This is the most influential disease that deconstructs knowledge and takes away from God. The Prophet said, “The blight of knowledge is self-complacency.”

- The vanity about deeds and worship. This sort of arrogance nullifies the worship and creates pride.

Protection against arrogance:

The best way of guarding against arrogance is the thorough self-consideration. Man is the target of various calamities and misfortunes especially when none can realize or predict the coming. After death, man will not be more than an obscure thing and a mass of valueless dust. What for should man be arrogant? Any consideration and judgment will remove the elements of arrogance and takes back to the right.

OSTENTATION

Ostentation is a serious sin. It indicates mental vices. The ostentatious do not have any relation with God. Islam has warned against exhibitionism and ordered Muslims of purifying themselves from its germs. The holy Quran, also, exposes and warns against ostentation. God says:

Surely, the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer, they stand up sluggishly. They do it only to be seen of men and do not remember Allah save a little.

Whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.

Woe to the praying ones who are unmindful of their prayers, who do good to be seen and withhold the necessities of life.

The reports that deal with and warn against the ostentation are uninterrupted.

The Prophet (s) said, “The most dangerous thing that I warn you against is the minor polytheism It is the ostentation. On the Resurrection Day, God will say to the ostentatious: I reward the servants for their deeds. Go to those whom you were showing in the world. Will they reward you?”^[113] “God will not admit any deed that possesses a bit of ostentation.”

Imam Ali (a) said, “Fear God exhaustively, and work for Him without seeking any reputation. He, whoever works for other than God, will be attached to those for whom he works.”^[114]

Imam as-Sadiq (a) said, “Dedicate your affairs to God’s sake. Do not make them for people’s sake. Whatever is intended to God, goes to God, and whatever is intended to people will never ascend to God.”

Imam ar-Rida (a) said, “You should work for other than ostentation or reputation. He, whoever works for other than God, will be attached to those for whom he works.

Ostentation is rebuked and considered as a sort of polytheism that never ascends to God.

Incentives of ostentation:

Incentives of ostentation are as follows:

- Showing off piety and virtuousness for winning people’s respect and veneration.

- Showing off for holding some religious positions, the terms of which are piety and religiousness, such as judiciary and imamate,
- Showing off for winning people's confidence, and planning for embezzling their trusts, or the like.

Only those who sacrifice the Hereafter for worldly affairs may take the path of ostentation. The ostentatious individuals, in fact, worship others besides God, and dress piety as a means of achieving the narrow aims.

Ostentation invalidates worship:

Muslim Jurists affirm unanimously that ostentation invalidates the worship. There is no difference in the rule whether such a state of ostentation occurs in the first of the ritual, in the middle or in any part of it. Likewise, ostentation invalidates the rites even if it is intended in some parts that are out of the obligatory ritual. For instance, the prayer is invalid when the performer shows off by joining a collective prayer, or choosing a definite mosque, imam, time or place.^[115]

The actual worship is engaged in the sincerity to God. When ostentation occurs, the rituals will be invalid and should be repeated.

Treatment of ostentation:

Ethicists mention a number of matters that eliminate this virulent defect.

- The ostentatious should clear the incentives of ostentation, such as the fondness of praise and greediness in people's amenities.
- The ostentatious should regard the blights and calamities that are resulted from ostentation, such as the corruption of the deeds and God's scorn.
- The ostentatious should consider that people's praise and confidence would not improve the livelihood, since sustenance is God's concern, and that whoever seeks sustenance from other than God will gain nothing but humility and decline.
- The ostentatious should concern the grief and the lack of tranquility that affect them because of presuming people's emotions and trends. They should also remark that nothing would please people who have contradicting opinions and tendencies. This will surely bring about the most intolerable suffering and heartache and deprive of any profit.
- The ostentatious should consider that God will sooner or later divulge the ill intendments and unveil the actuality in this world or in the Hereafter. Thus, no profit is gained from the deceptive efforts.

The ostentatious will surely get rid of their ill habits if they consider these treatments carefully.

CONCEIT

Conceit is one of the mental defects that the Islamic education has treated and purified the mentalities from its germs.

Reality of conceit:

Ethicists mention that the reality of conceit is the minds resting to what accords the fancies confusedly and conceitedly. He is deceitful that whoever esteems his present or fated success. They also disclose that deceit is composed of two matters:

First: esteeming the vile as good.
Second: the fondness of lusts and rage.^[116]

Warning against conceit:

Islam has warned against conceit because it ruins the minds and causes sufferings and leads to commit the forbidden matters. God says:

Let not this world's life deceive you, nor let the arch-deceiver deceive you in respect of Allah.

But you caused yourselves to fall into temptation, and you waited and doubted and vain desires deceived you till the threatened punishment of Allah came, while the arch-deceiver deceives you about Allah.

The Prophet (s) said, "How excellent the sleep and the nature of the courteous are! They excel the staying up and the efforts of the idiot. A bit of piety and certitude is preferable to the conceited even if it is as much as this earth."^[117]

Imam as-Sadiq (a) said, "The conceited people are poor in this world and grieved in the Hereafter. They sold the best for the worst. Do not be conceited by yourselves. Your riches and health may allure you, thinking you will persist. The long age, the children, and the associates will not save you. Your beauty, wish, and gaining the target may allure you, assuming your being sincere and true. Your remorse for delinquency in worship may allure you, while God realizes that your heart has the opposite. You may undertake excessively for adoration while God wants mere sincerity. You may take pride in your knowledge and lineage while you are unaware of the unseen damages. You may imagine that you supplicate to God while you are supplicating to someone else. You may think you are advising people while you intend your own interests. You may reproach yourself while you are actually praising."^[118]

This saying indicates all of the incentives and causes of deceit. The Imam warned against all sides of conceit and called to purify the mentalities against its deviation and sins.

Protection against conceit:

The eradication of fondness of lusts and fancies is the best protective way against conceit. It is essential to cognize that we will leave this world to the world of the right. Looking upon these facts may take back to the straight path.

MENDACITY

Mendacity is the origin of every vice and the source of every defect. It is a hateful quality. The honorable and the virtuous are remote from such an ill manner that Islam has opposed.

Censure of mendacity:

Islam has warned against this ill characteristic. God says:

Only they forge the lie who do not believe in Allah's communications, and they are the liars.

So, He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

The Prophet (s) said, “Beware of fabricating. It leads to licentiousness, which leads to the hell-fire.”^[119] “May I inform you of the grandest sin? It is polytheism and impiety to parents and telling lies.”^[120]

Imam Ali (a) said, “The servants –of God- will not find the good taste of faithfulness before they quit intentional and unintentional fabrication.”

Imam Ali bin al-Hussein (a) said, “Beware of insignificant, influential, unintentional, and intentional lies. Fibs lead to fabrication.

Imam al-Baqir (a) said, “God the Praised has made locks for the vices. He made the consuming of intoxicants the keys of these locks. Mendacity is viler than consuming intoxicants.”

Imam al-Askari (a) said, “All of the vices were confined in a house the key of which is mendacity.”

Moreover, many other narratives forbid this evil quality and declare God’s punishment to those who commit this depravity.

Reasons of mendacity:

Many causes that are originated from self-weakness and disloyalty to God incite to commit mendacity. They are as follows:

- Fabricating lies for gaining a delusive profit or guarding against an anticipated damage. This anticipation is dictated by the soul, which is the incessantly demanding with evil.

- Fabricating lies for profiting by a good livelihood or approximating the profitable wealthy. The source of such mendacity is self-degradation and humiliation. The comic mendacity is also a repulsive feature. It stands for forging lies for the sake of making others laugh. This property drags to illegal matters without gaining any benefit.

- Fabricating lies for disturbing and wreaking the enemies. These matters incite to describe false questions and revile by inaccurate accusals.

- The most notable incentive of mendacity is the lack of piety and religiousness. Those who fear God never commit mendacity.

Mendacity may be an irremovable habit if it controls the mind. It is said that if suckling of mendacity is found sweet, it will be very difficult to wean. The mendacious are socially disrespected and any said lie will be naturally imputed to them.

Sorts of mendacity:

The sorts of mendacity are as follows:

- Forging lies against God and the Prophet. This stands for the intentional ascribing unsaid statements to God and the Prophet. Some of the companions, who merchandized with their religion and sold their Hereafter to Muawiya, such as Samara bin Jundub, Abu Hureira, and Amr bin al-As, purposed to forge lies against the Prophet. Muawiya bestowed them abundantly; therefore, they counterfeited the prophetic traditions and falsified the sayings of censuring the Prophet’s infallible household and praising others for gaining Muawiya’s gold and power. That was the most calamitous damage that Islam had to encounter, since such false reports corrupted Muslims’ doctrinal lives and deformed the religion’s signs and rulings. For Shias, forging lies against God and the Prophet invalidates the ritual fasting of the month of Ramadhan.

- Perjury, which wastes people's property, honors, and souls. It is surely the most horrendous crime that eradicates justice and systems. The Prophet (s) said, "May I inform you of the grandest sins? They are polytheism, impiety to parents and –emphatically- perjury." Perjury in insignificant or grand matters is indifferent. Judiciaries should chastise and distrust the perjurers.

- Mendacity for mocking people. This is also an ugly forbidden matter since it stands for abusing others. Islam, however, protected people's dignities and forbade debasing and deriding them.

Mendacity brings about God's ire and scorn, and causes the mendacious to lose lechery and the failing of justice and trustfulness.

Warrants of mendacity:

Islam has permitted mendacity in cases of attaining some social benefits when the way of telling the truth is blocked. These cases are as follows:

- Telling lies is permitted when it is intended for saving a Muslim from the unjust ruler's fist. When a tyrant intends to kill, usurp, or dishonor a Muslim, it becomes obligatory to tell false things, if there is no other way, for saving that individual. In this case, "the vice of mendacity retreats because the obligation of salvation is effective," as scholars of jurists affirm.

- Telling lies is permitted when it is intended for refitting ruptured relations. In case the reuniting of ruptured relations relies upon a fib or telling untrue things, it is not unacceptable to fib or invent a matter, provided that there is no other solution, that re-gathers the hearts of the adversary parties at odds and dislodges the spirits of rivalry and animosity. The Prophet (s) said, "He is not a liar that who makes peace between two rivalry parties when he says good wording or publicizes good deeds."^[121] Abu Kahil reported: As two of the Prophet's companions were engaged in discrepancy, I came to one of them and told, falsely, that the other party used to praise and applaud him. I went to the other party and did the same thing. Hence, I could make peace between them. Then, I considered that I had made peace between those two, but violated my own personality due to telling lies. I came to the Prophet (s) and cited the problem. "O Abu Kahil!" said the Prophet, "Make peace between people even by means of" He referred to fabrication.

Islam has greatly concerned with making peace and reconciliation between discrepant parties, and preferred this process to the general rituals of prayers and fasting. Rivalry opens the door to evils, ruptures the united word, and spreads the spirits of animosity and contest among Muslims.

- Telling lies is permitted when it is intended for winning a battle. War depends upon trickery. If Muslims' triumph and the foes' defeat rely upon fabrication, it becomes obligatory to lie. The Prophet (s) said, "Every fabrication is forbidden except telling lies in wars, since wars depend upon trickery."

- Telling lies is permitted when it is intended for reconciliation among the fellow wives. Polygamous husbands are required to deceive each wife that he loves her more than he loves the others, for relieving them and saving from rivalry and quarrels.

Unfortunately, people have opened the portals of mendacity as wide as possible. They have stuck to it so adhesively that they got used to it. Deceptive flattery, which is surely a sort of mendacity, has become a habit. For instance, when an individual tries to get rid of the embarrassment of breaching a promise, he may cite falsely an ailment as his excuse. Fathers also used to instruct their sons to tell those who visit them of their absence in order to avoid the visitors. These sorts of social hypocrisy have been prevalent nowadays that even some poets recommended of sticking to them in the social relations. This flattery is surely a social defect that is originated from cowardice, timidity, and lack of mental disciplining.

It is strange that some writers, especially the Orientals, have purposed to forge lies in their writings. For instance, the Islamic Encyclopedia Britannica is filled up with intrigues, inventions, and lies especially in matters pertaining to Islam and some leaders. We have referred to many examples of their forged lies that are intended defame Islam and wrong the Imams.

By the same token, the books of Dr. Ahmed Amin and Dr. Ahmed Shibli that are pertaining to Shias and some of their doctrinal beliefs are filled up, shamelessly, with lies and fabrications.

At any rate, people used to fabricate and lie. Indisputably, this deadly defect destroys all of the moral virtues. Degradation and collapse will be the inescapable fate of any nation that takes fabrication as a course.

Protection against mendacity:

The following are the ways of protection against mendacity:

- Deliberate concern of the ceaseless chastisement that God threatened the liars who gain nothing from mendacity.
- Considering the ordeals and distresses, the most important of which is the social degradation and distrust that is originated from mendacity.
- Avoiding associating with the evildoers, who do not refrain from forging lies, and clinging to the virtuous and the religious ones so that their deeds, habits, and morals may influence and help in uprooting the evil customs.

Educators are required to activate their notable roles for extirpating this malignant disease and saving the new generations by citing the terrible damages of mendacity that leads to degradation and ruin.

BACKBITING

Backbiting is a lethal defect and evil that unveils envy, oppression, and lack of faith. Unfortunately, people hanged to the bad manner of backbiting that became a general custom and a fruit in which they have fun. They used to place each other on the table of slicing to reveal the flaws and imperfections of one another openly.

Reality of backbiting:

Backbiting stands for mentioning the others' affairs that they detest, whether frankly, metonymically, indicatively, symbolically, or literally. It also comprises the mentioning of religious affairs, such as accusing of larceny, treason, negligence of prayers, impiety to parents, or the like, and

worldly affairs, such as accusing of ill manners or loquacity or mocking the way of dressing or the like.

Illegality of backbiting:

Islam has banned backbiting since it arouses malice and animosity. God says:

And do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it.

Hence, God considers the backbitten as a brother, considers his honor as the flesh, and considers backbiting him, while he is unaware, as his death.^[122] God also says:

Surely, as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter. And Allah knows, while you do not know.

The Prophet (s) said, “Backbiting is more serious than fornication. God may forgive the fornicators if they repent, while He will not forgive the backbiter before the backbitten forgives.” “He whoever keeps on backbiting and unveiling his brother, will be kept on in hell-fire, and God will unveil his flaws before the creatures.” “Sessions in which backbiting is prevalent are ruining the religion. Prompt your hearings from listening to backbiting. The deliverer and the receiver are parties of the sin.

Imam as-Sadiq (a) said, “He whoever declares what he notices and hears about his faithful brother, is with those who are intended in God’s saying:

Surely, as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter.”

Backbiting is a grand sin for which God will chastise and interrogate on the Resurrection Day.

Incentives of backbiting:

Ethicists mention a number of incentives of backbiting. They are as follows:

- Mocking and ridiculing encourages backbiting others.
- Jocularly incites to backbite others.
- Faulting others and self-love causes backbiting.
- Associating, flattering, and consenting to individuals that are accustomed to exposing people’s defects cause backbiting.
- If it is expected that somebody will sooner or later backbite, this may lead to take initiative in backbiting him.

Backbiting is a sign of the ingenuity of mentalities that is irrelevant to virtue and morals.

Penance of backbiting:

The penance of backbiting is seeking the backbitten’s satisfaction and acquittal. Numerous narratives assert this indication. It is related that backbiting will not be forgiven unless the backbitten forgives. The Prophet (s) said, “Those against whom there is a complaint of honor or assets, should seek the acquittal before the coming of that day on which there will not be any dirham or dinar. On that day, the good deeds of the charged will

be added to the complainants. If there is no good deed, the evils of the complainants will be added to the charged.”

Jurists have issued that the repentance due to which God forgives and pardons does not omit the chastisement of backbiting because it is people’s, not God’s, rights.

Protection against backbiting:

- A deliberate concern of the ceaseless chastisement that God has threatened the backbiters for debasing, dishonoring, and wronging the others, is a protective method against this malignant disease.

- The consideration of the worldly vices that are originated from backbiting, especially when it reaches the backbitten and arouses or increases animosity and may creates harm, insult, and aggression, may encourage avoiding backbiting.

- Removing and treating the incentives of backbiting will save against going on backbiting others.

TATTLING

Tattling is as evil element and a door to arousing sedition. It unveils ignobility and villainy.

Reality of Tattling:

Tattling stands for informing others of the ill wording that is said about them. It is a sort of divulging the secrets and exposing the screens. It comprises the conveyed words and deeds, whether they were acceptable or unacceptable. In other words, tattling stands for the broadcasting of any kept secret affair.

Censure of tattling:

The holy Quran censures the malevolent quality of tattling. God says:
And yield not to any mean swearer, defamer, going about in slander.
Woe to every slander, defamer.

The Prophet (s) said, “The most beloved of you to Allah are the best of moralities and the modest. They are those who like others’ company and others like them. The most hateful of you to Allah are those going in slander, driving wedges between the associates, and searching for the innocents’ flaws.”^[123] “For those who refer to a Muslim’s flaw for tattling, they will be in the hell-fire in the Hereafter.”^[124]

Imam al-Baqir (a) said, “The Paradise is interdicted from the backbiters and those going about in slander.”^[125]

Imam as-Sadiq (a) said, “Those who convey a deed of a Muslim for the purpose of debasing and dishonoring, God will dismiss them from His guardianship to the Satan’s. The Satan will reject them, too.”^[126]

Incentives of tattling:

- The will of stirring up discord, evil, and malice against the slandered causes tattling.

- The will of approximating and favoring those about whom a word was said, for obtaining their confidence, is another incentive of tattling.

- The will of rupturing relations and creating sedition between the slanderer and the slandered is another incentive of tattling.

Protection against tattling:

- A deliberate consideration of the sedition and the evil that is created from tattling may save against adhering to it. Tattling is a means of destroying and corruption that is possessed only by the faithless.
- Looking upon the chastisement that God will subject upon the tattlers, whose deeds reach to no profit at all, may remove this ill quality.
- Tattlers should regard that their deeds debase them, and make people distrust and belie them.

MOCKERY AND SARCASM

Islam has called to the mutual respect and esteem. According to the Islamic education, it is illicit to mock or debase others whether by words, deeds, or indication in order not to arouse animosity and discrepancy. God says:

O, you who believe! Let not one people laugh at another people perchance they may be better than they, nor let women laugh at other women, perchance they may be better than they. And do not find fault with your own people nor call one another by nickname. Evil is a bad name after faith. And whoever does not turn, these it is that are the unjust.

Mockery, carping, and defamation bring on heart malice, rupture the bonds of mutual association, amiability and disobedience, and occasion God's scorn. Mockers are surely wronging themselves and approaching God's chastisement and castigation.

SCHADENFREUDE

Schadenfreude stands for the enjoyment obtained from others' troubles. It suggests ignobility and meanness. Experiments have shown that those who are enjoyed for others' misfortunes would eventually be inflicted by similar misfortunes. Imam as-Sadiq (a) said, "He whoever expresses glee for others' misfortunes will not leave this world before being inflicted by a misfortune."^[127] Schadenfreude originates spites and animosity among people.

GARRULITY

Islam has called to avoid garrulity and ill wording and the like matters since they waste time uselessly. More than one Quranic text refers to this ill manner. God says as He mentions some qualifications of the favorable servants:

And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds. Peace be upon you, we do not desire the ignorant.

And when they pass by what is vain, they pass by nobly.

Garrulity comprises all of the sorts of idle talk that arouses lusts and corrupts moralities.

Islam has worked for disciplining and purifying the mentalities against defects and misfortunes, for saving people against the moral and mental blotches that lead to irregularity and deviation from the straight path.

The Islamic education solves the problems of the speculative elements that arouse dangerous sorts of psychic struggle. It also influences positively

the general behavior, and elevates to high levels of the human culture and the sound cognizance that help in achieving the productive activities of developing the social life. In fact, the Islamic education is not devoted to disciplining and reforming the mentalities only. It aims at achieving social amendment and comprehensive guidance in all of the life aspects. Naturally, this nonesuch education will not achieve reformative and disciplinary predominance on the national maturity and composition unless it affects the mentalities, and finds a place in all of the fields of man's behavior.

THE PHYSICAL AND MORTAL EDUCATION IN ISLAM

Islam has adopted positively the principals of the general health to concentrate in the legislative fields. All of the precepts and laws of Islam yield the best fruits that preserve the physical health and guard against many diseases. Some Western physicians, after they had been acquainted with the Arab and Islamic medicine, accepted Islam. Dr. Georgeo Dar Blanto says, “All of the Islamic precepts, rituals, and recommended practices have a good relation to health. They always intend to achieve two goals at the same time; religious and physical.”^[1]

Dr. Ronan confirms the same fact. Dr. Rondsandge says, “The Islamic instructions represent health since they call to contentment and moderation in food and drink, cleaning, and washing with pure water five times a day before every ritual prayer. In addition, the ritual prayer is a set of physical activities. Islam has also decreed to confine those who are defected by infectious diseases. The Islamic sciences allot a great part of searches for the health conservation.”^[2]

The fascinating physical instructions of Islam admired the Western physicians, such as Dr. G. Blanton and Dr. Ronan, who regard the Prophet (s) as the noblest and the excellent physician in this world. Dr. Blanton says, “It is quite undeniable that treatment and health were within the main topics that Mohammed dealt with. In addition, he himself enjoyed a considerable acquaintance with medicine.”^[3]

At any rate, the Prophet (s) cared very much for the well-being since he believed that without the marks of the physical education along with its application, the elements of the sound life are unavailable. He was so careful of the physical soundness such that he used to instruct his companions to supplicate to God for good health and recovery, “After certitude, nothing is more beneficial than sound health.” He also approved medicine and called to specialization in this field. He said, “Science is of two sorts; physical and religious.” Likewise, he ordered of medication and assured that each malady has a remedy. He said, “Use medication. God has not made a malady before He had created its remedy, except death- it is surely cureless.”^[4] He also constituted a special medical program titled ‘At-Tibb un-Nabawi –The Prophetic Medicine-’. In this program, he exposed some diseases and provided their remedies in addition to a comprehensive elucidation of food, such as fruits, edibles, and meat that are medically useful.

Imam Ali (a) also expressed some physical courses within his recommendations and advice, among which was that magnificent advice he had afforded to his son Imam al-Hassan (a) in which he said: “O son! May I offer four words after which you will no longer need medicine? Do not eat unless you are hungry. Stop eating while you are still hungry. Chew food deliberately. Before sleeping, go to toilet. You will not need medicine.”^[5]

This advice is the highest physical recommendation that the modern medicine has declared. Overeating and inaccurate chewing bring about many diseases to the digestive system.

Imam as-Sadiq (a) also discussed medicine and hygiene and delivered valuable lectures that revealed the most accurate affairs of these sciences.

He also discussed physiology, blood circulation and the microbes that affect diseases. Moreover, he reviewed the qualities of fruits, vegetables, meat, and the like. These physical and medical discoveries have been compiled in a book titled 'Tibb ul-Imam as-Sadiq' –Medicine of Imam as-Sadiq-. The Imam argued with the best physicians of his age and discussed the deepest and most accurate medical advances. Those physicians submitted to his knowledge and confessed of the questions he had provided. Most of these argumentations are recorded in the books dealing with the life of the Imam. We may consider that the best of these advances are those recorded in the book titled 'Amalil Imam as-Sadiq' –Dictations of Imam as-Sadiq-, in which chapters pertaining to physiology with its accurate questions and topics are recorded. The most modern scientific labs and analytic devices and technology have not attained the topics that are discussed in that book. Naturally, these treatises contributed in the development of hygiene. As much as we conceive, the most splendid physical theses that are related to the Imams (a) are those recorded in the book titled 'Ar-Risaletul Thehebiya' –The Golden Treatise-. It is also called 'Tibbul Imam ar-Rida' –The Medicine of Imam ar-Rida-.

Imam ar-Rida (s) wrote it as a response to the demand of al-Mamun, the Abbasid caliph. Historians mention that the caliph concerned greatly with that book that he ordered the writing it with gold and betook as a course of his physical life. He also eulogized that book honorably. He said, "I named it the golden and stored it in the store of wisdom after the Hashemite youth had copied it. The soundness of corporeality depends upon the well preservation of food and averts diseases to form vigorous life that brings about wisdom due to which the Paradise is gained."

It surely deserved protection, guard, attention, and consideration since the seekers of wisdom and knowledge could depend and refer to it. It also was the authority since it came out of the houses that inherited the Prophet's rulings, the prophets' eloquence, the successors' proofs and the scholars' ethics. It is the remedy of the diseased. I showed it my retinue and the most knowledgeable people of wisdom, medicine, and authoring. They all praised and applauded it for the high rank of its writer and the truthful contents."^[6]

The Imam (a) disputed with the master scholars of his age that the caliph had gathered for overcoming him so that the caliph would have a flaw through which he would debase and disgrace him. However, those master scholars were unable to overpower the Imam. They confessed of his virtue and mastery in that field.

In any case, Islam has constituted general principals of physical courses that guard against many diseases.

CLEANNES

Cleanness is one of the most important elements of the composition and prosperity of the physical life since it protects from the lethal and epidemic diseases. Islam has adopted positively and involved some rulings and obligations to cleanness. God praises and adds cleanness to the qualifications of the favorable. He says:

Surely, Allah loves the returners and loves those who purify themselves.

Certainly, a mosque founded on piety from the very first day is more deserving that you should stand in it. In it are men who love that they should be purified. And Allah loves those who purify themselves.

Many reports of the Prophet and the Imams deal with the adherence to cleanness, considering it as a principal rule of the individual and social lives.

“Cleanness is a part of faithful believing.”

“The religion is based upon cleanness.”

“Allah is good and loves the good. He is clean and loves those who are clean.”

“Purity is the half of faithful believing.”

The cleanness to which Islam has called comprises the following:

- Islam has called to the cleanness of the body by removing the dirt, clipping the nails, shaving the hair, and brushing the teeth.

- Islam has called to the cleanness of the clothing by removing the insects that carry diseases.

- Islam has called to the cleanness of the residence, especially the bathroom.

- Islam has called to the cleanness of food and drinking water.

Any negligence of these matters may lead to the effect of diseases. This is forbidden, because it is, according to the Islamic legislation, a sin. God says:

And do not throw yourselves to the danger.

Islam has also abhorred and warned against dirt. The Prophet (s) said, “How evil the dirty servants of God are!”^[7] Some of the types of dirtiness are the body dirt, dress dirt, lodging dirt, sitting in dirty places, and spitting in the public places and mosques.

Islam’s attention to cleanness is evidently clear through the following enactment:

Bathing

Islam has directed both sexes to wash all of the body, with water soon after any sexual intercourse or wet dream. God says:

And if you are under an obligation to perform a total ablution, then wash yourselves.

Modern science has proven that the human body loses a part of its vitality and activity after each sexual intercourse, and will not return by any action other than washing all of the body with water. It is also obligatory upon women to wash their bodies and remove the dirt of blood after purification from the blood of menstruation. This washing recovers the women’s vitality and activity. Muslim jurists refer to other obligatory and recommended baths that make Muslims clean, in most cases, and away from dirt and filth.

Ablution

Ablution is obligatory before the five daily prayers in addition to other obligatory prayers except the Funeral Prayer. It is obligatory to wash the face and the two arms, and pass the hand over, for Shias, the head and the feet. Similarly, it is recommendable, in the ritual ablution, to wash the hands

and rinse the mouth and the nose in addition to the other actions. The specialist physicians mention important advantages for the ablution. They are as follows:

1. Water that is shed on the face and the hands helps in activating the dermal capillaries. This increases the heart vivacity, activates the body respiratory processes, and helps in inhalation and exhalation. Consequently, the perceptive motivated nerves are stimulated. Then, the stimulation moves to the whole cardiac, gastric, and pulmonic nerves, as well as all of the organs and glands.

2. Eyes are protected against ophthalmia because they are washed with water several times a day.

3. The nasal channels are cleaned from the germs gathering there by rinsing the nose.

4. The skin is protected against dermatoses. The face and the hands are uncovered organs that are vulnerable to the affection of microbes. Immunity will certainly be obtained if those organs are washed several times a day.

5. The oral cavity is protected against the germs that penetrate because of the pollution of hands. If the hands are always clean, they will not carry any microbe. Diseases that affect the human body through polluted hands are the digestive parasites, typhoid, and paralysis. At any rate, the ablution is the most notable means of protecting the human bodies against such serious diseases.

6. The ablution alleviate tense nerves and anger, as physicians aver. The Prophet (s) said, “Rage is the Satan’s. The Satan is created of fire. Water extinguishes fire. You should perform the ablution whenever you are enraged.”^[8]

Brushing the teeth

Islam has recommended using the toothbrushes. The Prophet (s) said, “Unless I did not want to fatigue my people, I would order them of using the toothbrush.”

The toothbrushes in the early era of Islam were the miswaks. They are branches of a tree that includes small fibers used for cleaning the teeth. Dr. Hamid al-Badri refers to some of the hygienic advantages of these fibers. He says, “This plant is chemically composed of cellulosic fibers and some volatile oils. It has aromatic rating and mineral salts such as Sodium chloride, which is the normal salt, and potassium chloride and gypsum oxide. Thus, these sticks are natural toothbrushes that are supplied with mineral salts and aromatic materials that help in cleaning the teeth. The Prophet (s) and his companions used these natural toothbrushes many centuries ago, while the other toothbrushes were first used in 1800. It is worth mentioning that any negligence of the teeth may lead to tooth decay that carries poisonous materials and originates many diseases.”^[9]

Using the toilet:

Islam has legislated cleaning after using the toilet. This process stands for cleaning the urinal organ twice or, preferably, three times with water. For the fecal organ, it is optional to clean with water or with a material that removes the feces thoroughly. The first way, however, is preferable, as

jurists confirm. This notable enactment creates body cleanness and protects against the microbes and the dirt of the urine and the feces.

Cleanness of dresses:

Jurists unanimously have agreed upon the obligation of wearing clean clothes during prayers. They have also ruled the invalidity of the prayers that are performed by those whose clothes are –intentionally- unclean. They rule that such prayers should be repeated with clean clothes. It is quite acceptable that the cleanness of dresses plays a big role in the achievement of individual and social physical soundness, and protects against definite diseases.

Hairdressing and nail clipping:

Islam tends to clean the parts of the body; hence, it urges on hairdressing and nail clipping. The Prophet (s) said, “There are five matters that are within the sound nature. They are shaving the pubes, circumcision, trimming the mustache, tearing out the hair of the armpits, and clipping the nails.”^[10] Health and protection against infectious diseases are obtained through the application of these healthy courses.

In any case, Islam has decreed cleanness, because it involves the prosperity and the development of the general health, and contributes in saving good physical soundness. The developed countries, along with the international health organizations, strive for publicizing the general health among peoples of the world. They also work for guarding man from irregularity and aberrance. Bantam, the English, says, “Diligent preservations in the legislative purity of the Islamic religion will dismiss sinning and quit the defects. All of the criminals that I have seen in the jails were dirty in appearance and reality.”

NUTRIENT COURSES

Islam has constituted a distinctive course of nutrition, and ordered Muslims of applying them to their lives.

Moderation of food:

Islam has shown the necessity of moderation in food. God says:

O, children of Adam! Attend to your embellishments at every time of prayer, and eat and drink and be not extravagant. Surely, He does not love the extravagant.

This holy Verse includes the principals of the general health and founds an equitable rule of physical safety. This is the moderation of eating. Overeating ravages the body and causes the infliction of many diseases. Imam as-Sadiq (s) says, “If people economize in their eating, their bodies will be sound.”^[11] Imam ar-Rida (s) says in ar-Risaletu Thehebiya, “O Amirul-Muminin^[*]! Consider only the food that suits you and your stomach, and intensifies and relishes your body to prepare it for yourself and use as the diet. The excessive food is useless. The food that is neither excessive nor imperfect is the useful. You should not have the adequacy of food. You should leave the food while you are still craving for it. This is better for the stomach and the body, and more helpful for the mind and less heavy for the physique.”^[12]

Islam has underlined the necessity of moderation in eating since it achieves the physical soundness and takes away from diseases. The Prophet (s) said, “Eat only when you crave, and abstain while you are still craving.” “Sons of Adam –human beings- have not filled a bowel worse than the abdomens. Sons of Adam should be content with a few bits that rectify the body. If this is impossible, one third should be given to eating, and one third to drinking, and one third to breathing.” “Stomach is the house of every malady. Diet is the head of every remedy. Give the soul what it habituates.”

Overeating creates serious and impending developments that lead to many dangers and difficulties. Some of these dangers are as follows:

- Overeating causes fatness, which is a serious ailment, since it brings about heart troubles, hypertension, nephric defects, and diabetes.
- Overeating causes the digestive system to encounter many diseases due to the extension and reduction of the stomach, such as ulcer and the like.
- Immoderation in eating causes problems of fecundity. Modern medical surveys have proven that the immoderation in having food, especially the fatty, affects the activities of the glands and the sexual reproduction. In some cases, it may lead to barrenness.^[13]
- Overeating may cause mental defects and idiocy.

Food mastication:

Islam has urged on food mastication and added it to the healthy courses due to which the physicians become unneeded. Modern medical searches have supported this fact and assured that bad mastication creates many defects to the digestive system.

Coldness of food:

Islam has banned from having hot food. The Prophet (s) said, “Cool the food. The hot food lacks bless.” Physicians have proven that having hot food creates dental defects.

Forbidden food:

Islam has forbidden some foods that ruin the health and destroy the body. Instead, it has referred to some foods that comprise essential elements. God says:

O you who believe! Eat of the good things that we have provided you with, and give thanks to Allah if him it is that you serve. He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other name than that of Allah has been invokes. But whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him. Surely, Allah is forgiving, merciful. Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled animal and that beaten to death and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten.

The dead animal:

The dead animal is that departs life before legal slaughtering. Specialists mention several damages of the animals that depart life naturally. They say, “Animals are not died unless there is a reason. If it is a disease, it is still in

that animal's carcass that is poisoned by unnatural materials that harm man even if fire sterilizes it. Such carcasses are similar to the fermented food that is harmful even if it is sterilized from germs. Having the meat of such carcasses may lead to death."^[14] "All of the natural qualities and vital materials of carcasses are missed as soon as death occurs. If such fresh carcasses are eaten, a gastric colic and tense enterotoxins occur. In case such carcasses had been dead for a long time, they are changed into lethal poisons that damage the human body totally, such as hemiplegia, apoplexy, and sudden death. Sometimes, it may cause barrenness."^[15]

Animals that are dead due to senility carry damages similar to the diseased. Senility results in the disintegration of all of the tissues that affects the nutritive values of the meat and its digestibility, which create gastronomical diseases.

Blood:

Islam has forbidden having blood, because it is the hotbed of germs. They breed and spread in the blood to carry poisonous secretions. Blood, when consumed, causes hurray in the gastric tissues in addition to other serious diseases. The blood of diseased animals causes high temperature and hypertension.

Pork:

Trichinosis is a disease that pork causes. It is very serious. It is accompanied by increasing tense, sometimes hematic, diarrhea, colic, high fever, apathy of powers, painful aches in the knuckles, aridity in the larynx and the respiratory organs, and clear facial intumescence, especially near the eyes, in addition to general impuissance. It may cause death.

In 1983, an English physician discovered this serious disease while he was anatomizing a body of a man who had eaten pork excessively. Owing to consecutive experiments, the physician discovered that the disease had been caused by a worm called Trichina, and lived in the intestines of the mammary animals such as rats, mice, dogs, and pigs. This worm, however, breed in pigs more than other animals, because this parasite animal eats carcasses. A great part of the operative sacs of these worms enters the bodies of those who eat pork. Afterwards, the tissues of those sacs dissolve in the intestines, and the worms begin to spread all over the body to cause the previous diseases."^[16]

Such diseases are commonly widespread in the Western countries since people there have the pork legally. Webney Widexon says, "This disease is common in some provinces in France, Germany, Britain, and Italy. It is approximately nonexistent in the eastern countries, since the religion there bans the pork." Other physicians state the following matters:

- It is not possible to decide whether a single swine does not carry these worms unless microscopes check each of the organs accurately. This is impossible since this process will lead to the expiration of the pork.

- Each female of these worms gives birth of about 1500 fetuses in the mucus membrane of the intestine of the diseased; thus, millions of these female fetuses distribute all over the organs via the blood circulation. They gather in the intentional muscles to cause tense pains and muscular

inflammations that effect the intumescence and the inflexibility of the muscular tissue. This produces tumors that extend to all of the muscles.

This disease is cureless. For technical reasons, no remedy has been effective yet. Pork carries some decayed germs. It also carries the paratyphoid that causes tense toxins associated by taut inflammations in the digestive system. Death may occur in few hours.^[17]

The previous horrible damages that are evolved from having pork reveal the deep scope of the Islamic legislation and the genuineness of its prohibition.

The strangled:

Islam has forbidden the meat of the strangled animals. Physicians have proven that strangulation causes instant rotting, and makes the meat tend to blackness and fetor.

The beaten to death:

The meat of the beaten to death animals are also instantly and uneatable.

The killed by a fall:

The meat of animals that are killed due to falling is uneatable because it is decayed and blackened.

The smitten:

The meat of the animals that are killed due to fighting with other animals is uneatable because of its instant decay and blackening.

The devoured:

Islam has also bans the meat of the devoured animals. The wild animals usually have the carcasses that carry the fatal germs that move to the devoured animals to pollute their meat totally. This naturally causes problems to health.

Jurists have discussed the rulings of the forbidden food in details. These meats cause serious problems that may lead to physical collapse and infliction with diseases.

INTOXICANTS

Intoxicants are the base of every crime and misfortune. They deform the human beings and seize their minds to lead to tremendous evils.

Prohibition of intoxicants:

Islam has forbidden the consuming of intoxicants totally, and considered it as one of the major sins and misfortunes. The holy Quran has ordered us to refrain from intoxicants. God says:

Intoxicants and games of chance and sacrificing to stones set up and dividing by arrows are only an uncleanness; the Shaitan's work. Shun it therefore that you may be successful.

The Prophet (s) said, "God has cursed the wine, its consumer, butler, purchaser, vendor, presser, squeezer, and the one who carries it, and the one to whom it is given."^[18] "Three sorts of people will not be in the Paradise. They are the drunkards, the sorcerers, and those who severe family relations."^[19]

Imam as-Sadiq (a) said, “The drunkards are the same as the pagans are. Intoxicants are the chief of every sin. The consumers of intoxicants are belying God’s Book. If they acceded to God’s Book, they would abstain from the matters that are forbidden there.”^[20]

Imam as-Sadiq (a) said, “He who consumes intoxicants his entire life, is not different from the pagans. Those who abstain from intoxicants for God’s fearing, God will admit them to the Paradise and quench their thirst from the pure sealed drink.”^[21]

The terrible damages of intoxicants:

The addiction to intoxicants causes physical downfall and destruction. Modern medical writings have mentioned the great damages of intoxicants.

Damages on birth:

The descendants inherit many defects from the intoxicants. The descendants of drunkard parents carry the effects of weak structures and the affliction of serious disorders -the outcome of which is idiocy, general paralysis, or barrenness. It may also lead to the newborns’ death. In addition, the offspring of the drunkards may be afflicted by painful deformities such as inequality of the brain, shortness, and edema, and retardation of mental powers such as frailty of memory, fatuity, and the like. Many physicians, such as Bogonus^[22], Shawn, Stoker, Dingo and others, confirm this fact.^[23]

Damages on blood and heart:

The analysts of intoxicants have proven that the effective element of the intoxicants is alcohol or the spirit that easily leaks into the blood without need to disintegrate. The accompanying materials may dissolve in the stomach into a material called aldehyde, and distribute to all of the tissues and organs. A little of that material composes carbonic or acetic acids. As evidence, the physicians say that if an amount of a drunkard’s blood is brought near fire, it will be burnt like wine and spirit.

The intoxicants cause the heart to beat rapidly because of the irregular activity of the cardiac muscles. Withering and disintegration are the results of the reduction of the cardiac activities. It also causes blood pressure on the walls of the blood vessels. This induces the skin to sweat. Some physicians add that the addiction to intoxicants is within the three major causes of arteriosclerosis, which is a serious disease that causes cardiac damage and the explosion of brain arteries. This produces hemiplegia and cureless paralysis.

Damages on liver and kidney:

Intoxicants, which the body absorbs, pass by the liver via the blood stream and cause damages and inflammations of the hepatic cells. When such inflammations become chronic, a swelling and cirrhosis occur in the liver. Doctors Hill and Doth Howard confirm these facts.

Intoxicants cause the reduction of diuresis owing to the extension of the nephric blood vessels. A considerable amount of alcohol comes out from the kidney to cause serious inflammations.

Effects on the stomach:

Physicians have emphasized that alcohol will dissolve into aldehyde and acetic acids when it mixes with the ingredients of the stomach. It also hastens the pepsin and the residuals of perthite and other enzymes. Pepsin is the most important element that helps in digestion. The precipitation of this element hinders the digestive processes and agitates the mucous membrane of the stomach. This creates the extension of the blood vessels and the effluence of the glands of the gastric sap. Addiction to intoxicants ruins the efficiency of the gastric sap and causes dyspepsia. The drunkards always suffer pains in the stomach.

Physicians have stressed that the addiction to intoxicants causes the following diseases:

- Hepatic swelling that leads to edema
- Nephritis that causes general toxemia
- Hemiplegia
- Hysteria
- General nervous disorder
- Pulmonary defects that lead to tuberculosis
- The deficiency of immunity against lethal diseases such as typhoid and meningitis

The addicts to intoxicants cannot resist such diseases or benefit by aids or modern medication, such as penicillin and other antibiotics.

The addiction to intoxicants causes many economic damages. The drunkard will eventually be dragged to wasting and squandering in addition to gambling, fornication, impudence, and other dishonest matters.

Means of controlling the intoxicants:

The malignant defect of consuming the intoxicants is the most influential element of terminating the health and the life. The following are some means of controlling it.

- The ruling authorities should ban the intoxicants categorically and destroy the factories and the devises of filtration in addition to imposing a strict punishment upon the traffickers and merchants of intoxicants.
- All of the print media should be used for broadcasting the terrible damages of the intoxicants.
- Jurists, educationists, and the health organizations should control and expose the damages of the intoxicants.
- Sport clubs should be established so that the youth will practice the various sports and other useful activities.
- Propaganda and commercials of intoxicants should be banned.^[24]

SEXUAL DEVIATION

Islam has forbidden all sorts of sexual deviation since they cause collapse of the general health and lead to serious diseases.

Fornication:

Islam has forbidden fornication regarded it as the worst of the forbidden acts. God says:

And do not go nigh to fornication. Surely, it is an indecency and evil is the way.

Moreover, God considers fornication as polytheism and murder. He says:

And they who do not call upon another god but Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and who do not commit fornication. And he who does this shall find a requital of sin. The punishment shall be doubled to him on the day of resurrection. And he shall abide therein in abasement.

Damages of fornication:

Health failure and ruination of the principals of life are the most horrible damages and serious dangers of fornication.

Syphilitic diseases:

Fornication is the main cause of the syphilitic diseases. They affect the nervous, respiratory, lymphatic, digestive, and genital tracts of the human body. They also affect the bones, knuckles, the ductile and ductless glands, skin, eye, and ear so gravely that death is its only cure. The sufferings of misfortunes and the pains of such diseases are terribly intolerable. Detailed exposition can be read in the books of medicine.^[25]

Gonorrhea:

Gonorrhea is one of the fatal diseases that affect the urinal ducts. It causes blindness to the fornicators' newborns. Many other disadvantages of fornication are exposed in details in the books of medicine.

Syphilis:

Syphilis is the worst disease. It is called the ape of diseases. It affects any organ or tissue. In the first phase, a hard ulcer emerges in the body. In the second, red spots affect the organs totally. In the third, the main system of the body is affected. If the brain is affected, mental defects, such as insanity, may occur. If the medulla is affected, paralysis may occur.^[26] If it affects the pregnant women, it directly influences the fetuses that may be affected by inherent deformities. In some cases, the fetuses may be dead.^[27]

Chancroid:

Chancroid is a soft red cureless chancre that has a negative effect on the human body. Detailed exposition of this disease can be seen in the books of medicine.

We have proven some of the lethal diseases that affect the perpetrators of fornication. This crime, however, results in barrenness, dishonor, destruction of the family's entity, and other social damages.

The strict punishment:

Islam has decreed the harshest punishment for the perpetrators of this crime. Married fornicators should undergo stoning. Some jurists rule that the married fornicators should be whipped and stoned. This rule applies to both Muslim and non-Muslim male and female. The bachelor fornicators should be sentenced to one hundred lashes. God says:

As for the fornicatress and the fornicator, flog each of them giving a hundred stripes. And let not pity for them detain you in the matter of

obedience to Allah, if you believe in Allah and the last day. And let a party of believers witness their chastisement.

Some jurists have issued that a group of people should witness the application of the whipping so that they would take example and stay away from this act. This firm procedure eradicates the social corruption and poses dams and barriers before everyone that intends to perpetrate this crime. The French legislation in this regard is the weakest. It considers fornication as a crime only when perpetrated by the husband if it is committed in the wives' home. Anyhow, the punishment is no more than a fine of a few Franks. Wives that commit adultery are sentenced to detention. Actually, such punishments do not eradicate the crime of fornication that ravages many souls.

SODOMY

Sodomy is unquestionably the worst moral crime and the most terrible category of irregularity and deviation. Syphilitic diseases that destroy the health and life will eventually affect the sodomite. Likewise, many social dangers, including the reduction of matrimonial rates, stem from this phenomenon that creates a harsh decrease in the birth rate. Islam has constituted strict punishments for this crime. Perpetrators of sodomy should be sentenced to one of the following punishments:

- Killing by sword
- Burning
- Building a wall around them
- Throwing from a high place

The sodomised individuals should be sentenced to death penalty if they are adults, sane, and discerning. If the sodomised or the sodomites are children, they should undergo the punishment of chastisement.^[28] This strict ruling is constituted for eradicating this crime and warning people against it. Formerly, the crime of sodomy was lawfully banned in Britain, but it was legislated due to the importunate persistence of the Parliament there. Actually, the British government has led the people to great calamity since this crime destroys the family and the social life.

MASTURBATION

Islam has banned masturbation for being the vilest means of pleasing the sexual lust. Masturbators are afflicted by mental defects in addition to innate frailty and depression.

Protective methods:

- Early marriage eradicates all types of sexual irregularity, most of which are originated from bachelorhood. The Prophet (s) said, "Marriage saves two thirds of the religion. You should fear God in the other third." "The vilest of the dead are the bachelors." "Bachelors form the majority of people of the hell-fire."^[29] Marriage guards against committing such vices and protect from falling in the depths of immorality.
- Sexual cultivation and exposing the disadvantages may help in getting rid of this disgusting habit.
- Removal of sexy movies and the other lusty media, such as sexy magazines and books, guards against this ill manner.

- The practice of sports and artistic exercises, and reading useful and disciplinary books, are methods that protect against masturbating.
- The implementation of definite activities, such as general cleanness, leaving the bed as soon as possible, and the engagement in useful matters, protects against the habit of masturbation.^[30]

PROHIBITION OF COPULATING WITH THE MENSTRUOUS

Islam has forbidden copulating with the menstruous for avoiding many diseases. God says:

And they ask you about menstruation. Say: It is a pollution; therefore, keep aloof from the women during the menstrual discharge and do not go near them until they have become clean.

Modern clinical studies have proven that copulation with the menstruous injures the health of the spouses. This is because the blood of menstruation contains various microbes and germs that cause inflammation. The women's internal membranes congest during the menstruation. Any copulation may rupture these membranes and cause the infection of the microbes to spread to other places, effecting women's health. In many cases, such copulation may cause nervous disorders.^[31]

RELAXATION

Carnal relaxation is one of the programs of the Islamic physical education. Human beings should not bring about mental and physical fatigue, which is a banned danger. Relaxation is a recommendable matter. The Prophet (s) said, "Your mind enjoys rights that you must keep. Your body enjoys rights that you must keep. Your spouse enjoys rights that you must keep. Your eyes enjoy rights that you must keep."^[32] "Your essence is as same as your pack. You should be lenient to it." This means that one should not overburden or neglect himself and should treat any frailty that may affect. The Prophet (s) said, "Relax from time to time."

Relaxation protects against many diseases that are originated, in most cases, from overworking, exhaustion, and behavioral instability that causes diseases and defects.

ATHLETIC EDUCATION

Islam has been deliberately caring for the athletic education for its being a significant element for composing the physical vitality and activity. It has legislated a number of courses in this regard.

Racing:

Racing is a contract legislated for exercising competition and readiness to fight. The Prophet (s) said, "No racing except in spears, feet, or horses." It is also legislated for strengthening the body and activating the muscles. Jurists have concerned with racing. They dedicated chapters for discussing its rulings and ethics.

Archery:

Archery stands for the exercising of fighting processes and taking up arms. This exercise creates physical powers, activates muscles and matures the nerve. It also teaches willpower and self-reliance.

Hunting:

Hunting stimulates the organs, activates the muscles, initiates activity, and empowers the body, because it requires movement, walking, and other athletic motions. The Muslim kings, in the early ages of Islam, were fond of hunting, yet they practiced it for amusement. Books of the Islamic jurisprudence expose explicitly the legality, illegality, and conditions of hunting.

PHYSICAL BENEFITS OF WORSHIP

In addition to the elevation of morals, disciplining of mentalities, and connection to the Creator, the Islamic rites aim at amending health, training the body, activating the muscles, and empowering the will.

Prayer:

Prayer is the believers' ascent and the offertory of the pious. It is the sole sanctuary when ideas, grieves, and pains seize the mentalities. Prayer enables the minds to connect directly with the Creator, shunning the thorough material and personal interests. That saves against the destroying depression and the terminating anxiety. Prayer, fundamentally, implies mind inclination and mental turnout. Prayers lose essence and factuality if they lack those two items. God threatens those who perform the prayers physically while they are unaware of its purport and factuality:

So, woe to the praying ones, who are unmindful of their prayers.

The performance of prayers while the soul is tending, succumbing, and calming to God and His potentiality will certainly save against the life pains that foist diseases and misfortunes to the body. Many reports have asserted that the prayer brings about health in addition to the innumerable benefits in this world and the Hereafter and large powers of athletic advancements. As the late imam Mohammed Hussein al-Kashiful-Ghitta, discusses the clinical and physical advantages of prayers, he says, "The required in all of the movements and stillness of prayers is settlement and stability. In standing erect or sitting, each organ should be stabilized in its exact position along with performing all of the movements that activate the whole knuckles and organs with a new movement. Standing erect, sitting, bending, prostration, various conditions of raising the hands and conjoining the arms intervened by suppliant sayings, recital and praises in definite times of universal peculiarity, like dawn, midday and sunset. All these are objects to learn lessons and refer to the signs of the excellent creation and the Supreme Creator, along with various fields of thinking. Each of these movements has physical advantages. The genuflection, for instance, empowers the abdominal membrane because of causing it to reduce, prevents its relaxation, and alerts the viscera and the intestines to the straight pulses. This saves the body against tense constipation. Besides, there are many other advantages. The ritual prostration is another example. It reduces the muscles and bones of the breast more tensely, activates the diaphragm,

alerts the stomach to throw its contents, and saves it from symptoms of the painful extension. Subsequently, all these activities and certain conditions, which are orderly arranged, are athletic movements that greatly influence the activity of the organs and the reduction, power, and cohesion of the muscles. They also play a considerable role in alerting the sensitive nerves, stimulating the blood circulation, igniting the instinctive heat that prepare a consonant internal environment and animating the powers of sound reasoning. It is commonly familiar that the functions of the muscles are not only activating the body movement to other places. They surely have more significant and communal functions, which are influencing all of the limbs and systems of analysis and respiration, and alerting the digestive system and the spine. Those movements are healthy exercises and natural sport that influence each organ distinctively. They are designed so regularly in definite times per day. They are clinical prescriptions and magnificent models of immunity for the knuckles, the nerves, the heart, the lungs, the stomach, and the head. The ritual prayer is physical, mental, moderate, and quiet sport that grants, if performed in their exact times, willpower, time respect, order, fulfilling the pledge, keeping the promise, and the like good manners. These sports are highly elevated from those childish sports. The prayer is only cleanness, purification, lessons, thinking, athletic activities, mental efforts, and spiritual disclosure. The simplest result of prayers, if performed properly with their functions and practices, is guaranteeing the performers' enjoining the good and forbidding the evil."^[33]

Dr. Mustafa al-Haffar, the specialist in the diseases of the digestive system, was asked about the advantages of the ritual genuflection and prostration of the prayers. He answered, "The genuflection capacitates the muscles of the abdominal membrane and helps in contracting the stomach for performing its digestive function properly. It also helps the intestines in emitting the digestive residuals naturally. The ritual prostration pushes the air in the stomach to the mouth to release it from extension that causes digestive pains and cardiac reflections." Dr. F. Azure, the specialist in the nervous diseases and knuckles, exposes the physical benefits of the prayer. He says, "Prayers of Muslims, altogether with the genuflection and prostration, strengthen the back muscles and tender the vertebrae, especially if the prayer is performed in early age. Moreover, it materializes immunity from the diseases of muscles that exceed the spine. Different sorts of nervous defects, that cause tense pains and muscular spasm, may occur due to the weakness of muscles."^[34]

Fasting:

Hadiths have stressed that fasting protects against the hell-fire and its chastisement. It is actually the most influential means of spiritual sports, willpower, and customs of endurance. It is the healthiest means of reforming the digestive system. Dr. A. Ismail states that the fasting is the only remedy that protects against many diseases, and the best prescription of the following defects:

-The fasting is prescribed for treating the chronic disorders of the intestines that are associated by fermentation of the albuminous and amyloid materials. Fasting -which is the abstinence from water and food from dawn

to sunset- is the most successful way of purifying the intestines and treating the states of fermentation.

- It is also prescribed for treating the excessive fatness that is the result of overeating and the paucity of activities. In this case, fasting is the best curable method provided that it is accompanied by moderation during having the meal of breaking the fasting, and drinking water during the post-midnight meal.

- It is also prescribed for treating the spontaneous blood pressure. This disease is increasingly spreading due to luxury and psychic agitations. In such cases, Ramadhan is the month of grace and bless, especially for the excessively weighty.

- It is prescribed for treating diabetes. This disease spreads with the pressure of blood. It is often associated by the excessive weight. Hence, fasting is the beneficial treatment since the proportion of saccharine decreases with the retreat of the weight. Five hours after having a meal, the sugar in the blood reaches lower than the natural term in cases of slack saccharine urination. Ten hours later, it reaches lower levels. Before the discovery of the insulin, fasting, with some nutritious notices, was the best treatment of this disease, especially for the fat.

- It is prescribed for treating the tense and chronic nephritis that is associated by exudation and tumefaction.

- It is prescribed for treating the heart troubles that are associated by tumefaction.

- It is prescribed for treating the chronic arthritis, especially for the fat, such as the forty year old ladies. It has been noticed that fasting was the best cure, for this disease, since it has exceeded the other means of electricity, injections, drugs, and modern medicine.

It may be cited that fasting, in these cases, needs clinical prescription, while it is imposed on the healthy only. This is quite correct, but fasting protects against these diseases.

The Prophet (s) said, "Fast, so that you will be healthy." Fasting protects against many diseases and leads to mental disciplinary and good traits.

Pilgrimage:

Rites of the pilgrimage are considerable activities that strengthen the muscles, activate the bodily movements, and alert the organs. It is also the most notable Islamic conference by which Muslims would benefit greatly if they take as the occasion of discussing their political and economic problems.

NATIONAL AND MILITARY EDUCATION

Genuineness, depth, and expansion are the characters of the Islamic education. In addition to the life affairs, the Islamic education is too comprehensive to avoid any affair or course. It aims at composing sound societies that receive the caravans of life and light completely confidently and familiarly. We have previously betrayed some vital pictures of the life affairs. In this last exposition, we will refer to others, yet we are unable to discuss all of them properly. Hence, we have to brief in our discussions.

NATIONAL AND SOCIAL EDUCATION

The Islamic national education is not mere slogans and enthusiastic chants or any other empty aspects that bring about no single advantage to the society. The actual national education of Islam alludes to rational and faithful activities that aim at servicing the nation purely. It also insinuates that the souls and riches should be sacrificed for the sake of the national independence, struggle, and cultural and economic development.

Social unity:

The mission of the Islamic national education is making the individuals feel that they form unity with the society. It also encourages hurling consciously and sincerely for achieving others' pleasure and saving them from misfortunes. This is the implication of the Prophet's saying, "Take to others whatever you like to yourselves, and guard others against what you guard yourselves against."

Societies will be debilitated and baseless and not deserve dignity and life if the individuals work exclusively for themselves and ignore any sort of social reaction. Islam has worked deliberately for educating the society brightly by canceling the social classes and privileges and making all Muslims represent one body that if an organ is afflicted, the others stay up and suffer for it. Unity and congruity bring the social indulgence and guarantee dignity and interests.

Islam has constituted the Islamic unity on grounds of fraternity. This unity comprises huge energies that supply the Islamic community of understanding, altruism, and cooperation and create a unique model of social solidarity. It also blocks the way before the enemies and rivals, such as the snakes of greed and imperialism.

The Islamic fraternity is more than an extrinsic emotion. It is a secure relation lying in the minds to provoke on participating in welfare and adversity. The Prophet (s) declared oftentimes this fraternal relation. He, once, interrogated the man who came late after he had sent him in a mission. The man cited the want of clothes as his apology. "Your neighbor has two dresses that he might borrow you one," said the Prophet (s). "Yes," averred the man, "This is true." The Prophet was depressed when he said, "Your neighbor does not represent the fraternity of Islam."

Imam as-Sadiq (a) said, "A Muslim is the brother of Muslims. He is their eye, mirror, and guide. He should not betray, wrong, cheat, belie, or backbite them."

Imam al-Baqir (a) said, "A faithful believer is the brother of the believers. He should not revile, deject, or mistrust them."

Islam has constructed the Islamic fraternity on deep bases that are similar to the natural brotherhood in strength and status. It has also legislated the most splendid courses that achieve the coalescence of powers and warn against the factors of discrepancy and disassembly.

MEANS OF SOCIAL UNITY

Islam has constituted the straight courses that lead to the determinism of the social correlation and the community of amiability and fraternity of Muslims.

Reciprocal kindness and sympathy:

Islam has encouraged being kind and sympathetic to each other. Kindness and sympathy are the most important means of Muslims' unity and congruity. Imam as-Sadiq (a) said, "Fear God and be good and concordant brothers for God's sake. You should be interconnected and kind to each other. Visit and meet each other. Mention and refresh our affairs."^[1] "Muslims should visit each other and cooperate in fields of sympathy and condolence to the needy. They should be reciprocally empathy so that they will be congruently compassionate, as God decrees. You should pursue the supporters –Ansar- in the Prophet's time." "Visit each other and be reciprocally kind, merciful and sympathetic."

If Muslims apply these vital instructions, they will certainly be one hand against others, and will stop their enemies and rivals. Moreover, poverty and deprivation will be eradicated from their societies. Cooperation and firm relations are the firmest factors of the social solidarity that protects Muslims from poverty and indigence.

Visiting:

Islam advises of exchanging visits since this is a base rule of founding collaboration, amiability, and relations. Imam Ali (a) said, "Meeting of brothers, even in a few numbers, is a great gain." Imam al-Baqir (a) ordered Kheithama of conveying the following remarkable recommendations, within which is the exchanging of visits, to his adherents. The Imam said, "Convey the following to any of our adherents you may meet. Advise them of God-fearing. The rich and powerful should help the poor and the weak. The alive should attend the funerals. They should exchange visits and refresh our affair. God bless those who refresh our affair." Imam as-Sadiq (a) said, "Exchange visits. This powers up your hearts and makes you mention our sayings that distribute sympathy among you. You will be guided if you take in our sayings, and you will deviate and expire if you omit. Take in our sayings and I guarantee your being saved."

The reference books of hadith are filled up with a great deal of reports that urge on exchanging visits, which is a basic element of the national and social education.

Settling people's needs:

Islam has recommended and stressed the necessity of settling people's needs, since it is a significant factor of the social relations. The Prophet (s) said, "Spending a single hour, whether in daylight or at night, in settling an individual's need is preferable to a month confinement to mosques."^[*] Imam

al-Baqir (a) said, "Compete with each other in the field of doing favors to others. The Paradise has a definite portal, named 'the favor', from which none will enter except those who do favors in this world. While the servants -of God- settle the needs of their brothers, God orders two angels of encompassing them for seeking God's forgiving them and settling their needs." Safwan al-Jemmal said: I was attendant before as-Sadiq (a) when a Meccan man complained a question. The Imam asked me to help him. I did and came back. The Imam was highly joyful for my deed. He said, "Providing a help to a Muslim is favorable for me to circumambulating around the Kaaba for a whole week." The Imam went on expressing the great rewards of settling others' needs, "As a man came to Imam al-Hasan (a) seeking his help, the Imam hurried up. He passed by al-Hussein (a), who was performing a prayer. "What for did you overlook Abu Abdullah - al-Hussein (a)- for this mission?" asked the Imam. "I intended, but some said he had been in confinement," said the man. The Imam expressed, "It is most surely that helping you is preferable to a month confinement."

Settling people's needs is one of the firmest factors that strengthen people's relations and create a community of love and association.^[2]

Aid and condolence:

Reciprocal aid and condolence arouse the Muslims' social unity and lead to the confirmation of congruity and harmony. The Prophet (s) said, "For those who relieve a Muslim's agony in this world, God will relieve one of their agonies on the Resurrection Day. God aids the servants as long as they aid their brothers.^[3] Imam as-Sadiq (a) said, "For those who relieve a believer's agony in this world, God will relieve one of their agonies on the Resurrection Day, and will revive them from the tombs with fully cool hearts. God will offer food of the Paradise to those who feed the needy in this world. Similarly, He will offer the paradisiacal sealed pure drink to those who offer drink to the needy in this world. "For those who relieve and meet an insolvent believer's need in this world, God will settle their needs in this world and the Hereafter. For those who cover up a believer's flaw, God will cover up seventy of their flaws in this world and the Hereafter. God aids the servants as long as they aid their brothers. Thus, benefit by the admonition and seek the good. Imam al-Baqir (a) said, "Those who settle the believers' needs are not only delighting them. They, by God, delight us. Moreover, they delight the Prophet (s). "The most preferable deed to God is delighting the believers." Imam ar-Rida (a) said, "For those who relieve a believer in this world, God will relieve them on the Resurrection Day."

These sayings urge on benevolence and condolence for the sake of applying the Islamic fraternity and solidarity so that any gap, from which the rivals and enemies may penetrate to the Islamic body, will be blocked.

Rights of the Islamic fraternity:

Islam has organized a nonesuch course of fraternity and bound Muslims on applying it for achieving coherence and unity.

Imam Ali (a) said that the Prophet (s) had said, "Muslims have thirty rights that are imposed upon their brothers who are unexcused unless they carry out. They are:

Pardoning the flaw; sympathizing in grievous situations; covering up the defect; overlooking the fault; accepting the excuse; rejecting the backbiting; keeping on advising; respecting the friendship; caring for the pledge; visiting the ailed; attending the funerals; responding the invitation; receiving the present; rewarding the relation; thanking the grace; excelling in support; observing the sanctuaries; settling the needs; answering the questions; blessing the sneeze; guiding the lost; responding the salutation; bettering the words; acknowledging the favors; believing the oaths; acceding to the backers; staying away from antagonizing; and advocating whether in states of wronging or being wronged. The wrong brothers are advocated by preventing them from wrongdoing. The wronged brothers are advocated by backing them for regaining their rights. Neither Muslims should give up their brothers nor should they disappoint them. They should take to them whatever they like to themselves and guard them against whatever they guard themselves. The Prophet (s) then said, "For those who neglect any of these rights, they will be demanded on the Resurrection Day."^[4]

Muslims will certainly be the most developed, perfect, and united nation if they apply these rights to their lives.

Imam as-Sadiq (a) said, "Muslims have seven obligatory rights on their brothers. Violence of any of these rights takes out of God's sanctum and obedience. They are:

(First) Muslims should take to their brothers whatever they like to themselves, and guard them against whatever they guard themselves.

(Second) Muslims should avoid their brothers' ire, pursue their satisfaction, and obey their orders.

(Third) Muslims should help their brothers with their souls, riches, tongues, hands, and legs.

(Fourth) Muslims should be their brothers' eye, guide, and mirror.

(Fifth) Muslims should avoid saturation while their brothers are hungry, and avoid quenching while the brothers are thirst, and avoid dressing well while the others are naked.

(Sixth) Muslims should send their servants for serving their brothers who have no servants.

(Seventh) Muslims should approve the others' oaths, respond to the invitations, visit the ill, attend the funerals, and take initiative in settling the needs before they are asked. These matters correlate the affairs."^[5]

These rights compose the excellent course that achieves the nations' solidarity, union, and protection against discrepancy and difference.

Imam as-Sadiq (a) said, "Muslims' rights are that they should never be saturated or dressing well while others are hungry and naked. How great the Muslims' rights that are obliged upon their brothers are! You should take to your brothers whatever you like to yourselves. You should ask them when you need, and give them when they need. You should never stop treating your brothers benevolently, and they should never stop treating you the like. You should back them and they should back you. You should keep them while they are absent, and visit them when they are present. You should regard and dignify them because they are yours and you are theirs. If your brothers blame you, you should not leave before seeking their forgiveness.

You should praise God for the wealth that they get, and support them in misfortunes and help them in neediness. This relationship may be cut by a single indication of nagging.”^[6]

This chart provides a vital course of the Islamic league that distributes emotions and passions and creates Muslims’ alliance in good and bad.

Imam as-Sadiq (a) also said, “The believers’ rights are the inherent amiability, sharing the riches, guarding the family in absence, supporting the wronged, receiving the share of the absent, visiting the tombs, and avoiding wronging, cheating, betraying, disappointing, belying, or showing any sign of boredom.”^[7] He once asked a man about the conditions of people there. The man praised them elegantly. “How about the rich men’s visiting the poor?” asked the Imam. “Not that bad,” answered the man. “How about the rich men’s supervising the poor?” asked the Imam. “Not that bad,” answered the man. “How about the rich men’s relations with the poor?” asked the Imam. “You are mentioning moralities that we hardly have,” said the man. The Imam (a) said, “How do you claim those people’s being Shias?”^[8]

These excellent instructions supply the nation with all of the components of renaissance and maturity, and protect from discrepancy and disunion. They are surely the most impressive principals of the national and social education that fix the boundaries and barriers before the antagonizing powers, and encompass the nation with compact fences.

FACTORS OF DISCREPANCY AND DESTRUCTION

Alienation:

Islam has warned against alienation and the rupture of relations because they contribute to the perfusion of animosity and disrelish.

The Prophet (s) said, “Any two Muslims, who do not settle their discrepancy before three days, are out of Islam and breaking their fraternity. The precedent in conciliation will precede to the Paradise on the Judgment Day.”^[9] “It is illicit for a Muslim to diverge his brother more than three days.”^[10] Imam as-Sadiq (a) said, “One of the two parties that depart each other deserves disloyalty and curse. It happens that the two may deserve the disloyalty and curse. The wronged party deserves disloyalty and curse because he does not invite his brother to conciliation and the regaining of their relations. My father said, if two parties litigate, the wronged should confess of being the wrong, for breaking the litigation. God the Blessed is just. He will retaliate the wrong.”^[11]

Inconsistency:

Islam has denied rigid inconsistency because it creates Muslims’ opposition and rupture of relations. Imam al-Baqir (a) said, “He whoever refrains from supporting his brother will surely be undergone an act of settling a need due to which he is sinned.” Imam Musa (a) said, “He that refrains from providing the help that a Muslim asks for, is rupturing God’s loyalty.”

Imam as-Sadiq (a) asked his companions, “What for do you disparage us?” A man from Khorasan answered, “God forbid! We never disparage you or any of your affairs.” The Imam said to the man, “You were one of those

who disparaged us.” The man was astonished and horrified, and sought God’s protection against disparaging the Imams. The Imam exposed, “You heard the tired man who sought your support, but you disparaged him. He whoever disparages a believer is surely disparaging us and violating God’s sanctuary.”^[12]

Injury and disgracing:

Islam has forbidden injuring and disgracing any Muslim, because such acts infringe the Muslims’ union and congruity. Besides, they are sorts of wronging and aggression that Islam has forbidden. The holy Quran refers to this prohibition. God says,

And those who ‘hurt’ the believing men and the believing women without their having earned it, they are guilty indeed of a false accusation and manifest sin.

The Prophet (s) said, “God the Elevated says: He that humiliates My faithful slave is colliding Me.” “It is illicit for Muslims to refer to their brothers by injurious look.”

Imam as-Sadiq (a) said, “For those who disgrace and humiliate a believer for his weakness or poverty, God will shame them before the creatures on the Resurrection Day.” “For those who humiliate a believer, whether poor or not, God will be humiliating and abhorring them till they retreat their humiliation.”^[13]

Humiliation and injury are the qualities of the sinful that are unfaithful in the human standards and the elevated idealities. Islam has antagonized this quality because it ruptures the bonds of amiability and Muslims’ fraternity.

Terrorism and chaos:

Islam has forbidden terrorizing each other to avoid oppression and rupture of relations. The Prophet (s) said, “For those who gaze at a believer for terrorizing him, God will frighten them on the day when there will be no shade but His.” Imam as-Sadiq (a) said, “He will be with Pharaoh and his adherents that whoever causes an unjust ruler to frighten a believer.”

Revilement:

Revilement creates disunion. Islam has warned against reviling even at the enemies. God says:

And do not revile at those who are atheists so that they will not revile at Allah intentionally without awareness.

Imam al-Baqir (a) said, “The Prophet (s) advised a man of matters among which was avoiding reviling at people so that animosity will not occur.” The Prophet (s) said, “Reviling at the believers is desertion. Fighting them is atheism. Backbiting them is disobedience. The believers’ properties are as sanctified as their blood.” Imam al-Baqir (a) said, “He whoever berates a believer will die very badly and will not see any goodness.”^[14]

Vituperation, revilement, and defamation are such disgusted qualities that publicize animosity, malice, and hatred.

Inspecting people’s flaws:

Islam has surrounded the social unity with a protective fence by forbidding any matter that may split it. Thence, Islam has forbidden

inspecting people's flaws and broadcasting their defects, since these matters cause disparity and arouse abhorrence among Muslims. The holy Quran warns against such matters. God says:

Surely, as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter.

The Prophet (s) said, "O, you who Islamized by tongues, not hearts! Do not inspect people's flaws. For those who inspect people's flaws, God will inspect their own. God will surely unmask them." "Charity is the most precedent act in rewarding. Aggression is the most precedent act in punishment. It is the biggest shame to inspect people's flaws and forget your own, and impute dishonor to people for an action you cannot give up, and harm the associate with uninterested matters." Imam al-Baqir (a) said, "The nearest degree to atheism is accompanying someone, in the name of the religion, for inspecting the faults to dishonor thereafter."

Belittling:

It is a factor of discrepancy and disintegration to censure, belittle, and degrade others. The Prophet (s) said, "He that broadcasts an evil, is considered as the originator. He whoever finds fault with a Muslim, will not die before God makes him carry that fault." Imam as-Sadiq (a) said, "For those who face their brothers with a matter they detest, God will face them with their faults in this world and the Hereafter."

Pride:

Islam has warned against taking pride in the lineage and any other matter, considering it as an element of rupturing the Islamic fraternity. Pursuant to the Islamic Sharia, people are evenly equal. Except God-fearing and good deeds, nothing distinguishes people. In his splendid recommendation to Malik al-Ashtar, Imam Ali (a) says, "People are of two kinds; either brothers of religion or matches of creation."

As a famous Arab character began to take pride in his lineage before Imam al-Baqir (a), the Imam said, "Do not show us your lineage proudly. God has raised by faith those whom were called humble, and humiliated those whom were called honorable due to their atheism. None is preferred except through God-fearing."^[15]

Islam has antagonized all the means that rupture the social unity and dissociate Muslims' harmony, and forbidden every matter that causes dissidence, such as backbiting, tattling, mockery, and calumny.

CRYSTALLIZATION OF THE POLITICAL CONSCIENCE

The Islamic national education concerns with the crystallization of the political conscience and the florescence of the public mentality before the social circumstances. Islam has imposed the positive intrusion in the national affairs and committed the citizens to keeping deliberately their interests and affairs. None is permitted to stop negatively against the public interests of the country or neglect any of its affairs or be indifferent for any event or misfortune that the nation undergoes. The Prophet (s) said, "You all

are wardens and you all are responsible for your wards.” “He whoever disinterests in Muslims’ affairs is completely out of Islam.”

This hadith is the most evident proof on the necessity of publicizing the political conscience among Muslims to link their mental and social renaissance in this bright factuality.

Within the most important programs of the national and social cognizance is the communal implementation of enjoining good and forbidding evil. This procedure protects the publics’ dignity and guards against the violence of the oppressors. It also enables Muslims to live in peace and security since none would be wronged or degraded. They also can reach the highest levels of social renaissance. In our ‘The Political System in Islam’, we have exposed these topics and evidenced the correlation between Islam and policy, which is a part of its factuality and core. We have also proved that Islam may lose activity and essence without policy.

NATIONAL OBLIGATIONS

- People must defend the homeland and protect it against the foreign invasion. It is surely a holy duty. Muslims, who are asked to hurry to jihad and play positive roles for the sake of struggling against any invasion or takeover, must haste to jihad. The obligation of defense increases according to the nearness to the occupied country. Had Muslims carried the spirits of jihad collectively, the Jewish gang would not have seized Palestine for founding their state in the heart of the Arab homeland. The Zionists have been working for terminating all of the signs of the Islamic setting, and subduing people of Palestine to massacres, displacement, and imprisonment. Meanwhile, America is supporting them with the most modern arms in addition to economical and military aids and fortifying their procedures of violating the human rights. When will the Arabs and Muslims rise to consolidate their powers for eliminating this cancer that threatens termination and ruin?

Muslims should dedicate their souls to serving their homeland and understand deeply all of the surrounding events. This responsibility is the mission of the diplomatic cadre and the politicians. Those are responsible for husbanding means via which the economical and social development occurs.

- People must fulfill perfectly the duties of their nation and homeland.
- People must encourage the national industries that should be preferred to the foreign.
- People must boycott the whole goods and products of the unfriendly countries. This is the best means of impeding the aggressors and the greed.
- People must work seriously and believe in the fatal issues of their homeland. The homeland should not be tied to the imperialist coalition. The national economical destinies along with every matter that may harm the homeland’s independence, security, and freedom, should not be gambled.

CHARACTERISTICS OF SOCIAL EDUCATION

We should expose a brief picture of the characteristics of the Islamic social education, yet we have previously referred to some aspects.

-Muslims should stay away from the conceptual discrepancies, and eliminate fanaticism. The latter is the most important obligation, especially in this age in which the Islamic world is passing through the most decisive stage of its history. Thus, it is obligatory to unite before the harrowing hurricanes and the torrential misfortunes. It is highly considerable to cite the fact that Islam has antagonized fanaticism and called for leniency with people of the other heavenly religions. God says:

Say: O, followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and that we shall not associate aught with Him.

Allah does not forbid you respecting those who have not made war against you on account of your religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly. Surely, Allah loves the doers of justice.

The Prophet (s) situated the principals and rules of this leniency. He said, "On the Resurrection Day, I will be the litigant against those who wrong, revile, overtax, or seize an ally –a non-Muslim individual that confederates Muslims-."

The Prophet did not coerce any Jew or Christian on leaving their religions. He also ordered the governor of Yemen of this matter. The master churchmen declared this genuine spirit and great morality of Islam. Patriarch Esau Yamshu Mayaya said,

"When the Lord enabled them to prevail on this world, the Arabs treated us justly, as you know. They have not been the enemies of Christianity. On the contrary, they have praised our religion, respected our sanctuaries, and aided our churches and abbeys."^[16] Sir Thomas Arnold says, "The victorious Arab Muslims treated the Christians with great lenience since the first century –of hegira-. This lenience has continued all over the consecutive centuries. We can rightly aver that the Christian tribes embraced Islam optionally and willingly. The current Arab Christians, who live among Muslims, are the best evidences on the intended lenience."^[17]

Fanaticism and mutual alienation of people of the various religions are the remotest from the Islamic logic and guidance. In his splendid recommendation to Malik al-Ashtar, Imam Ali (a) -the master of Islam and the pioneer of its renaissance- says, "People are of two kinds; either brothers of religion or matches of creation."

He is surely wronging Islam and offending the factuality that whoever claims of Islam's calling to malice and abomination of people of other religions. The late Sheik Mohammed Hussein al-Kashiful-Ghitta, the master reformist, composes a couple of poetic verses in which he says that the religion never discriminates since it is based upon peace and lenience.^[18]

Harmony and resting upon the guidance of the holy Quran are the best means of achieving renaissance and development. The holy Quran opens the door to amiability and fraternity. God says:

Certainly, the believers are brothers.

Islam has made this bond stronger than the bonds of lineage and blood. It has also instructed Muslims to care and conserve it for the sake of protecting their glory and dignity.

-Muslims should feed on and accustom to the moralities of their excellent religion so that their souls will shine and their essences advance. These moralities include reformation, God-fearing, sincerity, decency, chastity, loyalty, good manners and wording, activity, willpower, self-reliance, respecting and admitting people's rights, appreciation of honest workers' efforts, working for reforming people's ill deeds, refuting the evil by the good, participating in people's misfortunes and bliss, and using sympathy to the weak and the poor in addition to many other high traits and elevated ethics. Muslims would have been the masters of the nations and the guides of peoples had they applied these moralities to their lives.

-Muslims should have full acquaintance with their rights and obligations so that they will work for acquiring their rights and fulfilling their obligations, especially in the social fields. This will eradicate any aberrant behavior and cause the individuals to mingle in the society and believe in the nation's goals and values. The main goal of the actual social education is preparing the individuals for the social life with its rules, regulations, traditions, and systems, and enabling them to adapt to the society in the frame of these rules. This makes them contribute in the society to be a productive element in the social body.

MILITARY EDUCATION

Islam has treated the military education so accurately and deeply. It has constituted the most advanced and genuine courses of educating the army, developing its potentials, and skill training. Islam has concerned deliberately with the armed forces for their being the nation's armor and the defensive paling that guards against misfortunes and dangers. Imam Ali (a) describes the armed forces with unparalleled words. He says, "Soldiers are, by God's permission, the fortresses of people, the garnish of the rulers, the might of the religion, and the ways of security. People cannot erect without them."

The Imam vested people's lives and constituents with their defensive power on which the nation's glory, dignity, and independence depend. Commenting on these excellent words, al-Fukeiki says, "Look deeply to these statements. They contain eloquent secrets and marvelous intendments. You must not be admired if I tell that these words comprehended all of the chapters of Consultant Volndrov's Nation in the war and all of the records of the military encyclopaedia, including the German, Italian, English, French and Japanese, in this age. The current international situation in the east and west and the governments' struggles are the best evidences on our claim."^[19]

The most important topic for Islam is equipping the military forces with a nonesuch education that gives a unique behavior and conscience and pushes faithfully and sincerely on defending the homeland. In the earlier centuries, the Islamic army could record the most peculiar triumphs when they destroyed the rules of polytheism and achieved the miracle in spite of their few numbers and scanty arms. In the battle of Badr, the Islamic army used branches of date palm trees as weapons and faced the most modern arms in that time. They could defeat the polytheists. The main reason beyond Muslims' triumph in that immortal battle was the perseverance and the power of faith.

Perseverance in wars:

Islam tends to make the armed forces enjoy high spirits of perseverance, faith, unity, congruity, and consistency. Discrepancy is the main cause of every defeat and loss. God says:

O, you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful. And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient. Surely, Allah is with the patient.

Surely, Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

Imam Ali (a) instructed Mohammed, his son, during the battle of Jamal to be perseverant and firm. He said, “Do not move even if the mountains moved. Bite on the molar and firm your feet in the ground. Raise your sight to the last of the opposite army^[20], cast down your eyes^[21], and realize that triumph is God’s affair.”^[22]

These golden words introduce the best description of firmness in battlefields. The Imam stressed on these instructions in many situations when he instructed the commanders.

Faith and self-denial:

The Islamic military education seeds faith and self-denial in the minds of the armed forces. These two elements were the distinctive features of the Islamic army in the first ages. Bliss and delight were noticed on the face of the martyrs. Soldiers welcomed the battlefields and used to express the days of their martyrdom as days of rapture and pleasure. After the battles, they were depressed because they had not caught martyrdom. Owing to their great faith, they thronged to death for God’s sake. Historians mention that Anas bin Annadr, during the battle of Uhud, passed by a group of Muslim soldiers who ceased their activities because they thought the Prophet had been killed. Anas said to them, “What will you do with your lives after the Prophet? Stand up and seek the death for the sake of what he had been killed for.” He then bravely pushed in the midst of the battlefield, until he was killed. After the battle, his body was the target of more than seventy strokes and stabs. His sister could recognize him only by a sign in his fingertip.^[23]

Historians also related that a Muslim soldier, under the commandment of Muslima bin abdil-Melik, watched a place that the Islamic army had chosen as a hole through which they would attack the enemies. The whole night, that soldier worked in that hole painstakingly. The next morning, the Islamic army noticed that the hole had been complete. Muslims attacked the enemy and triumphed. The commander then wanted that soldier to reward him, but he did not emerge. That night, the soldier came secretly to the commander and asked not to mention his name in the missive he would send to the caliph. The commander responded.

The Islamic army could achieve many triumphs and establish that great unprecedented empire due to this high spirit. Other nations embraced Islam faithfully and deeply because they could notice the dignity, prestige, and protection against exploitation and egocentricity.

Asceticism:

Asceticism and offering to God is a course in the programs of the Islamic military education. Historians mention that when the Islamic army, under the commandment of Amr bin al-As, directed to Egypt, the ruler sent spies. Two days later, the spies informed of their astonishment by that army. They said, “We saw people prefer death to life and modesty to arrogance. None had any desire or craving for this world. They sat on dust and ate on the knees. Their commander was not distinguished. None can distinguish the modest from the high-ranking, or the slave from the master. None of them was late from the prayers. They washed their limbs with water and submitted in their prayers.” The ruler was highly terrified. He said, “Those would remove even the mountains. We cannot fight them.” He then sent a missive to Amr in which he demanded with a group with whom he would conclude a peace treaty. Ebada bin as-Samit, the black, was the head of the group that Amr sent to the ruler. The ruler asked them to take the black away and precede another one he would discuss. The group said in one voice, “This black is the best of us in opinion and knowledge. He is our master, leader, and chief. We refer to his opinion.” The ruler could no longer hide his puzzlement when he asked, “How do you accept that a black is the best of you? He should be the most modest.” They answered, “He is the best in situation, precedence, opinion, and mentality. For us, blackness is not shame.”

He had to discuss with the black; therefore, he said, “Well, you black! Come and talk with me respectfully.” Ebada said, “I have heard your wording. I have left thousand men who are like me or blacker. If you see them, you will be more terrified. Thanks to God, I, despite my old age, never fear hundred men of my enemies even if they meet me collectively. The same thing I can say about my companions. This is for our desire to fight for God’s sake and seek His satisfaction. Our fighting God’s enemies is for neither a worldly desire nor an affair we lack. Yet, God has legalized this for us and given us the spoils. We do not care whether we have many riches or lack a single dirham. We do not ask for more than a single meal by which we meet our hunger and a cloak that protects us. This is sufficient for us. If we have many riches we will spend them for the sake of God and confine to what we have in our hands because the earthly bliss is not bliss. The actual bliss and luxury are those of the Hereafter. This is the decree of our Lord and the instruction of our Prophet, who taught us that our desire should never pass a single bit of food that meets our hunger, and a single cloak that covers our genitals. Our desire and work should be for obtaining God’s satisfaction and struggling His enemies.”

These words show the best items of the military education when soldiers and their commanders deny the material interests to seek God’s satisfaction and the reward of the Hereafter. The words also referred to the union of all of the ranks and units of the army, who enjoy the same idea that is based upon the Islamic guidance and spirit.

As the ruler of Egypt heard these words, he said, “O Virtuous man! I have heard your wording in which you discussed the affairs of your companions. I swear you have not attained this great standing for any reason

other than adhering to what you have mentioned. Similarly, you have not conquered those because they sought the earthly affairs. Uncountable numbers of the strong and firm Roman soldiers have joined us. They do not care for their enemies, and you will not be able to conquer them because of your weakness and fewness. You have resided with us for months and undergone harsh conditions. We feel pity for your feebleness and fewness. We want to make peace with you and give each soldier two dinars and the commander one hundred and the caliph one thousand. You will take these golden dinars and leave to your country before those powerful soldiers arrive.”

The courageous leader did not care for the ruler’s threat of the Roman soldiers. He confirmed he would fight if the ruler and his people would not convert to Islam or pay the tributes submissively. He also provided excellent disputation, filled up with championships and sacrificing for God’s sake, with that ruler.^[24]

In any case, this situation unveils the great scope of the Islamic military education that is unique in its givings of firmness in the right and self-denial.

Caution against the foes:

The Islamic education feeds the army with caution and wariness against the foes’ movements. It instructs them to be permanently ready. God says:

O, you who believe! Take your precaution, then go forth in detachments or go forth in a body.

This Quranic text warns against sloth and negligence lest the foes may attack and seize. Had the Arab armies been cautious and ready, the setback of June 5 would not have humiliated them.

In this decisive stage of our history, we are facing a foxy enemy that waylays for swooping down on our homeland and terminating all of its powers. America, the source of aggression, is supporting our enemy and encouraging seizing more territories for enfeebling the Arab nation and controlling the fortunes and wealth there. Hence, the Arab armies must be cautious and scrupulous against trickery and the foes. They must also strive sincerely and faithfully for eradicating the dishonor of defeat and humiliation that our people had to undergo.

EDUCATION OF POLICE

Police is the most sensitive national sinew and the remarkable medium of security and protection. They are responsible for taking the procedures that protect against crimes and events. They also hold the liability of arresting and chasing the criminals. Nations are competing for caring for police by providing means of teaching, training, and immunizing with guarantees and luxury so that they will implement their huge responsibilities perfectly. Specialists in the educational affairs of police refer to some courses concordant to the Islamic principals. They are as follows:

Good manners:

Good manners are the pillars of man’s glory. Individuals’ values and social positions rely upon morals. Thus, policemen should be characterized by high traits to acquire people’s confidence and estimation.

Courage and bravery:

Courage and bravery must be in the top of the manners that policemen should enjoy. They are surely the ornamentation of policemen who must avoid timidity and alarm especially during carrying out their duties that are dangerous in most cases. Using this, they will satisfy their conscience and people's appreciation.

Helping people:

Policemen should care deliberately for aiding people and responding to their calls. For instance, they should aid the wounded, in cases of emergency, and save the drowned, and extinguish fire. Policemen should provide other activities, such as guiding the lost, helping the weak, and the like.

Good conduct:

Policemen ought to conduct well in any state. They should be firm and lenient, but without violation and inability. They should not use coarseness in situations of leniency or the opposite. They should conduct suitably.

Politeness in answering:

For gaining people's respect and appreciation, policemen ought to answer people's questions politely with firmness, self-possession, and caution.

Justice and equity:

Within the obligations of policemen are the commitment of justice, persistence of inequity, settling people's rights, and precluding the wrong. Policemen should always be in the line of the wronged, because they are the guards of the law and the country. They should be familiarized that there is no screen between the supplication of the wronged and God. They should also know that the most preferable thing to God is supporting the wronged and that justice is the pillar of kingship. God says:

Surely, Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice.

People's confidence:

Policemen should work for acquiring people's confidence. They should be servants, not masters, of people. Yet, they must keep up the dignity of their positions and do only what they are authorised by the law. They must carry out their obligations cordially to acquire people's confidence and collaboration. This will surely bring about the best fruits to security and the country.

Decency:

Decency should be the center of policemen's moralities. They should avoid any matter that may infract their positions. Finally, they should evade any satanic idea.

Sincerity:

Sincerity and avoiding fabrication are the most consequential qualities that policemen should appropriate. They are the most influential in the soundness of conscience and people's service. Policemen are also obliged to

witness rightly before courts. Concealment of testimonies is the most critical forbidden matter in Islam. God says:

And do not conceal testimony. And whoever conceals it, his heart is surely sinful.

In courts, policemen are required to report the very facts. Condemnation, however, is not their task.

Fulfillment of obligations:

Policemen should realize and fulfill their responsibilities thoroughly so that they would avoid blemishes and faults and acquire the community's confidence and appreciation.

Adhering to the religion:

Policemen should adhere to their religion and accede to the ethics and morals of Islam. People would not have encountered any crime or misfortune had they only adhered to the religion.

Implementation of duties:

Policemen, as considered as the executive body of judiciary, must implement their missions properly and submissively. They should opt for wisdom in their activities and avoid exploiting their authorisation in affairs that are out of their tasks. They should leave good influence in their behavior and fulfillment.

God-fearing:

Policemen must fear God Who watches all of the deeds and to Whom every thing returns. Violation of people's interests causes God's ire and punishment.

Remuneration:

Officials must grant rewards and bonuses to policemen completely. This may leave an influential effect in implementing their tasks thoroughly.^[25]

THE EDUCATION IN WORK FIELDS

The Islamic education in work fields aims at spreading piety, taking precautions in earnings, and habituating the craftsmen to the moralities and the Islamic ethics. It also aims at encouraging them on increasing and developing the production. It also proposes works' skillfulness and development in such a way that is concurrent to the national maturity and prosperity in economical fields, for releasing people from poverty and neediness.

Islam has provided the most premium educational courses for craftsmen and workers.

Fidelity and sincerity:

Islam has instructed to be loyal and sincere in works and professions. The Prophet (s) said, "The real earning is the sincere." "Allah loves the masterly work." Insincere working brings about illegal earning, which is the most critical. Rewards are given to the faithful deeds, while the insincere are not rewarded. Workers should guarantee damages they cause to employers.

Avoiding cheating:

Islam has forbidden cheating totally because it causes economical and social damages in the country. The Prophet (s) said, "He is not one of us that whoever cheats, injures, or defrauds a Muslim." "For those who cheat a Muslim in vendition or purchase, they are not among us, and God will add them to the Jews on the Resurrection Day. He is surely not one of us that whoever cheats us. (The Prophet repeated this statement thrice.) For those who cheat their Muslim brothers, God will remove blessing from their earnings, and will corrupt their livings and forsake them."

Imam as-Sadiq (a) said to a seller of flour, "Beware of cheating. The consequences of cheating will be shown in the properties or the family members of the cheaters."

Imam Musa (a) said to Musa bin Bukeir about a counterfeit dinar, "Throw it in the drain so that nothing cheated will be sold."

Jurists decide the right of revocation in the cheated deals. They also rule the invalidation of the deals in which cheating by showing counterfeited classes is proved.

Fulfillment of missions:

Employees must begin their works in the definite time and do their jobs by themselves. It is invalid to hire others for doing the jobs since the contract was concluded with certain persons. The hirelings could be not adequate enough for doing that job except there is a previous conclusion with the employer on this point. The Prophet (s) said, "The believers are bound to their conditions."

Keeping the production means:

Craftsmen and employees must protect the tools of working and the productive means. The employees should never neglect them because they are their trusts. Damages of the production devices cause economical loss and injure employers.

Development of wealth resources:

Craftsmen and employees should work sincerely and faithfully for developing and preserving the sources of wealth since the economic life relies upon them. It is impossible for any nation to develop economically unless workers possess a general cognizance of the necessity of conserving and maturing the nation's resources of wealth.

Professional specialization:

Professional specialization helps in the national development, productive increase, and economical prosperity. Governments are responsible for encouraging these goals by sending the seekers of specialization to institutions inside and outside the country. They are also responsible for meeting the needs of these people. This is surely the most important social responsibility.

Activity and firmness:

The Islamic education in work cares for distributing the spirits of activity and firmness in the employees' minds. It also cares for warning against laziness and sloth, since these matters paralyze the economic movements and freeze the energies. The following supplication is related to the Prophet's household. It shows the abomination of laziness and sloth. "O Allah! I seek thy guard against sloth, laziness, inactivity, and indolence." Imam as-Sadiq (a) said, "Beware of tedium and laziness. They are the key to every vile. The tedious cannot fulfill any duty. The lazy cannot keep any pledge."^[1] Imam Musa (a) said, "Beware of tedium and laziness. They block the shares of this world and the Hereafter."^[2]

Islam abhors laziness, forbids unemployment, and censures the unemployed because it leads to poverty, misery, and neediness. Muslims in the early ages disgusted long rest and stillness. They came to working fastidiously. Imam as-Sadiq (a) exposed the deeds of those companions before his adherents. He said, "Do not be lazy in seeking earnings. Our forefathers used to hasten in seeking their livings."^[3]

Proudly, Islam calls to diligence, activity, and dispatching to working fields so that the life of luxury and amenity will prevail. In our 'Labor and rights of workers in Islam', we have referred comprehensively to labor courses, obligations, and rights that Islam imposed for the laborers and peasants.

Evasion of the ill-gotten:

The most prominent course of the programs of the Islamic education in work is seeding the spirits of piety and integrity in the minds of the employees and craftsmen as well as taking them away from sins and vices. Stipends and salaries of those employees were gotten due to their efforts and pains. They should spend those stipends on their dependants and themselves. They will surely spend them illegally if they slip in fields of lechery. Thus, they leave the ghost of poverty in their houses and expose their families and children to poverty and deprivation.

Last word:

As we reach the end of this thesis, we would like to attract attention to the fact that this has been a brief exposition of the Islamic educational system. We cannot claim of embodying all of the topics and affairs in this regard, since this needs too many volumes.

The educational system of Islam is based upon the most modern means that lie at the top of the marches of the humanitarian civilizations. It can change the general behavior and establish immunity from the moral defects and other vicious compounds. This system achieved the best outcome in the early stages of Islam when it created men who were above all others in their progress towards the right, justice, confidence in God, and wholehearted devotion for God's sake. Those celebrities could save people from the gloominess of ignorance, sloth, and indolence to take to oases of knowledge, activity, and production.

We regard it obligatory to praise the efforts of the grand master Sheik Hadi al-Qireschi, who provided the notices of this book. I can also hardly neglect his compassion and kindness, that I highly appreciate, without which I could not provide this work. I supplicate to God to reward him with blessings and best merits.

Finally, I wish the readers to point out any flaw that I have inadvertently mentioned in my work, so that we all achieve the service of the right.

REFERENCES

AUTHOR	BOOK
	Al-Mukhtar Magazine, issue April, 1956.
	Mukhtasaru Jami Bayanul-Ilm
	Al-Hilal Magazine, issue May, 1957.
	Al-Mueyyed, the Egyptian journal
	Education and child psychology
	Human society
	Introduction of the honorable Sharia
	Jamiul-Akhbar
	Learning
	Philbe's death
	Psychology; principals and educational applications
	The little guilty
	Tibbunnabi
	Towards virtuous Islamic education
1st and 2nd Martyrs	Ar-Rawda
A choice of authors	You taught me
A group of Physicists	God emerges in age of science
A. Al-Amili	Wesailushia
A. Al-Harrani	Tuheful-Uqoul
A. Tabara	Spirit of Islam
A. Tabara	Spirit of prayer in Islam
A. Wafi	Elements of education
A. Wafi	Family and society
Abbas Ali	Focus of light on the way of Imamite ideology.
Abbas Ali	Masturbation
Abbas Ali	Opinions of Plato and Aristotle
Abdu	Nahjul-Balagha
Abdullah Az-Zeyyat	Tibbul-Aeimma
Abdul-Qadir	New course of education's principals and teaching methods
Abu Dawud	Musned
Abu Nuwas	Diwan
Adam Mitts	Islamic civilization
Adam Smith	Fortune of peoples
Agha B. At-Tehrani	Atheria
Ahmed	Musned
Ahmed Amin	Perfection in Islam
Ahmed Sh.	History of Islamic education
Ahmed Zeki	Al-Arabi Magazine
Ahwani	Teaching of Al-Qabisi
Akbar Abadi	Dherbu Kuleim
Al-Amawi	Al-Mabad
Al-Assifi	Theory of sexual relations in the Quran
Al-Bakri	Nudumul-Qelada
Al-Beihaqi	Sunan
Al-Belathiri	Furuhul-Buldan

Al-Bubkani	Method of teaching
Al-Bukhari	Sahih
Alexis Karl	Man; that unknown
Al-gezali	Ayyuhal-Walad
Al-Gezali	Ihyaul-Ulum
Al-Ghizzi	Addurrunnadid
Al-Hakim	Minhajussalihin
Al-Jahiz	Al-Beyanu Wettebyin
Al-Khalili	The Quran and modern medicine
Al-Khatib	Al-Baghdadi Tarikhu Baghdad
Al-Kuleini	Furu'ul-kafi
Al-Kuleini	Usulul-Kafi
Al-Mawardi	Adabuddunia Weddin
Al-Qabisi	Manners of learners and rulings of teachers
Al-Qawsi	Principals of psychological health
Amil D. K.	Moral education
Angels	Introduction of Lodvic Viorbach
Annadawi	Towards free Islamic education
Annawawi	Tedriburrawi
Annie Roder (article)	Al-Menar Magazine
Annuri	Mustedrakul-Wesail
Aristotle	Policy
As-Saduq	Al-Khisal
As-Saduq	Meaanil-Akhbar
As-Sibki	Tabaqatushafiiya
At-Tabari	Arriyadunnedira
At-Thehbi	Tethkiretul-Huffaz
Attibirsi	Mekarimul-Akhlaq
Attibirsi	Majmaul-Bayan
At-Tirmithi	Al-Jamiul-Kabir
At-Tirmithi	Sahih
Az-Zerkeli	Al-A'lam
B. Sh. Al-Qireshi	Political system in Islam
Badawi	Atheism in Islam
Dewey	Democracy and education
Dr. A. as-Shehristani	Principals of health and life
F. Al-Ahwani	Education in Islam
F. M. Shibl	Soviet constitution
Fahmi	Fields in psychology
Froyl	Man's education
G. A. Freeland	Methods of modern education
G. Hyte	Art of teaching
G. Shahla et al	Educational cognizance and future of the Arab nation
Ghandi	Basic education
H. H. Abdul-Wahab	Ethics of teachers
H. Shaw	Sayings about teaching in America
Habib & others	Teaching the old and principal education
Haj Khalifa	Keshfud-Dunoun

- Hilmi The youth custody
I. Bardi Annujumuzzahira
Ibn Abdil-Berr Jamiu Beyanil-Ilm
Ibn Abdun Al-Wathiqa
Ibn Abil-Hadid Exegesis of Nahjul-Balagha
Ibn Arabi Adabul-Muridin
Ibn Jumaa Tethkiretussami
Ibn Khellekan Wefiyatul-Ayan
Ibn Khuldun Al-Muqeddima
Ibn Maja Sunan
Ibn Mandur Lisanul-Arab
Ibn Meskewayih Tehdibul-Akhlaq
Ibn Quteiba Al-Meaarif
Ibn Quteiba Uyunul-Akhbar
Ibn Rushd Muqeddimat
Ibn Sa'd Tabaqat
Ibn Sheddad Al-Mehasin
Ibnunnadim Feherest
Imam ar-Rida Tibbul-Imamirrida
Imam Zeinul abidin As-Sahifetu Sejjadiya
Ismail Islam and modern medicine
Jean Biagge People's rights of education and teaching
John Simon (article) Al-Majallat Magazine
K. Ali Islam and Arab civilization
K. Tawtah Education of the Arabs
L. Chatleau Raid against Islamic world
Lenin Philosophic notebooks
M. A. Al-Ibrashi Islamic education
M. A. Al-Ibrashi Spirit of education and teaching
M. A. Al-Qummi Men La yahduruhul-Faqih
M. A. Baghute Teaching and meaning of life
M. A. Hafiz Planning for education and teaching
M. A. Jadulmawla Perfect morality
M. A. Zeinuddin Chastity between positivity and negativity
M. Al-Aqqad Thinking is an Islamic precept
M. Al-Gezali Human rights
M. Al-Jarmud Home and school
M. Al-Khalili Records of Imam as-Sadiq
M. Al-Qubbani Study in teaching system in Egypt
M. Annawawi Riyadussalihin
M. As-Samani Adebul-Imla Welistimla
M. As-Sibai Police management in modern states
M. Atiya In education and guidance
M. Attif Sociology
M. Basu History of teaching
M. F. Wagdi The encyclopedia
M. Fahmi Mental conditioning
M. H Al-Kashiful-Ghitta Religion and Islam

- M. H. Al-Kashiful-Ghitta Commentary on Safinetunneja
M. J. Saqr Trends of education and teaching
M. Khalidi & Omar F. Missionary and colonialism
M. Kurtey Education and social struggle
M. M. Annaraqi Jamiussaadat
M. S. Al-Urfi Secret of the Arab nation's disintegration
M. S. Ramadan Experiment of Islamic education
M. Sh, Khattab (article) Al-Aqlam Magazine
M. T. Falsafi Child between genetics and education
Malik Al-Mudawana
Mandar Psychology in life
Marry Frank How to help son in schools
Mashnuq History of education
Mohammed Beit Social principals of education
Morrison Science calls to believing
Muslim Sahih
Nasim Communism
Newton Man is not alone
O. R. Kahhala Ailamunnisa
O. S. Marden Willpower
Paul Laser Principals of Marxism
Plato The Republic
R. Alisfahani Muhadaratul-udeba
R. Milkan Islamic philosophic conception
R. Taylor Bases of courses
Ruweina The comprehensive in general education
S. Abdul-Aziz Development of educational theory
S. Abdul-Aziz Modern education
S. Al-Ahl Jafar bin Mohammed
S. Al-Hissary Opinions and sayings
S. Musa Your and mine intellect
Sayyid M. R. Al-Husseini Tajul-Arus
Sayyid Qutb Social justice
Sh. Al-Qireshi Labor and workers' rights in Islam
Sh. Al-Qireshi Regimes and management in Islam
Sh. Al-Qireshi The lifetime of Imam al-Hasan
Sh. Al-Qireshi The lifetime of Imam Musa bin Jafar
Sh. Ashatti Precise of Islam and medicine
Sh. Jibri Land of magic
Sharif ar-Radi Diwan
Sheik A. Al-Qummi Al-Anwarul-Bahiya
Sheik A. Al-Qummi Alkuna Wel-Alqab
Sheik Al-Ansari Feraidul-usul
Sheik Al-Ansari Al-Mekasib
Sheik Attusi Feherest
Sheik Attusi Tehdibul-Ahkam
Sir R. Lingston Education for perplexed world
Sirl Bean Sexual education

Stalin	Dialectical materialism and historical materialism
Stalin	Statement of communist party
T. Al-Fukeiki	The ward and the warden
T. Arnold	Advocacy to Islam
Tash K. Zada	Miftahussaada
Teifur	Belaghatunnisa
Ternon	Dhimmies in Islam
Thoam	Children's daily problems
UNESCO	Educational management
UNESCO	Family and social influences in juveniles
UNESCO	Mental and speculative defects
UNESCO	Social educational bases
W. Saman	Comparative studies of courses
Yaqt	Al-Irshad
Z. Salih	Educational psychology

NOTES

INTRODUCTION

- [1] Refer to Educational cognizance and future of the Arab countries; 19.
- [2] Refer to Democracy and Education; 3.
- [3] Refer to Social principals of education; 4-5.
- [4] Refer to Educational cognizance; 19.
- [5] Refer to Fields in Psychology: 45.
- [6] Refer to Islamic philosophical thinking; 174.
- [7] Refer to Education for perplexed world: 52.
- [8] Refer to Towards Islamic education: 35-6.
- [9] Refer to Development of educational hypothesis: 186-7.
- [10] Refer to Development of educational hypothesis: 25-6.
- [11] Refer to Education and social struggle: 12.
- [12] Refer to Education and social struggle: 14.
- [13] Refer to Perfection in Islam –Takamul Fil Islam-: 5/115.
- [14] Refer to Islamic Education: 3-4.
- [15] Refer to Factors of education: 17-9.
- [16] Refer to Al-Manawiyat; an essay of Mahmud Shith published in Al-Aqlam magazine, second part, fourth year
- [17] Refer to Invasion on the Islamic world.
- [18] Refer to A beam of light on the path of the Imamite ideology: 134.
- [19] Refer to A beam of light on the path of the Imamite ideology: 134.
- [20] Refer to the following references: Invasion on the Islamic world. Missionary and imperialism in the Arab world. Al-Mueyyad Egyptian journal. Secrets beyond the decay of the Arab nation. Al-Arabi Magazine.

MEANINGS AND GOALS OF EDUCATION

[1] Refer to The comprehensive of general education: 12, and Spirit of Education and Teaching: 5-6.

[2] Refer to The modern course in principals of education: 1/5-7.

[3] Refer to Development of the educational theory: 23.

[4] Refer to Teaching: 114.

[5] Refer to Social principals of education: 4-5.

[6] Refer to Psychology in life.

[7] Refer to Education and guidance: 10-1.

[8] Refer to Ayyuhal Walad: 94.

[9] Refer to Ibn Arabi's Adabul Muridin: 2/93.

[10] Refer to Spirit of education and teaching: 21.

[11] Refer to Educating human beings.

[12] Refer to Modern course of principals of education and Courses of teaching: 1/33.cc

[13] Refer to People's right of education and learning, quoted from the International Declaration of Human Rights.

[14] Refer to Social principals of education: 65.

[15] Refer to The modern course in principals of education: 1/9.

[16] Refer to Plato's republic.

[17] Refer to Psychology and teaching: 49.

[18] Refer to Planning for education and teaching: 90, and Development of educational theory: 24.

[19] Refer to Development of the educational theory: 17.

[20] Refer to Psychology: Principals and educational applications: 23-4.

[21] Few thousands of years ago, writing was invented. Before so, the experts of the generations were transferred orally. After the invention of writing, man could record and add to the knowledge. This matter facilitated the procedure of gathering and adding to the cultural elements. From this cause, it is said that the invention of writing is the most momentous event of the history of mankind. The previous is excerpted from Sociology: 274.

[22] Refer to Factors of education: 6-8.

[23] The Ovum is a minute elliptical compartment encompassed by a shell having a hydrous substance called protoplasm.

[24] The many spermatozoa burst forth the ova for fecundation. As soon as those ova feel the rush, they prepare for selecting the most giant, powerful and active. Then the ovum shows a small puff on the surface from the side facing the most active spermatozoon. The shell therefore begins to be tender and tender so that the spermatozoon will hit from that puff and pierce with the head to penetrate to the center. As the spermatozoon's tail is still outside, the ovum shrinks and shrivels till it excises that tail and the spermatozoon combines with the nucleus inside the ovum. Accordingly, the process of fecundation is achieved. After a while, the ovum descends to the uterus where it shrinks to one of its inner edges and begins to grow and move in its phases. In that period, the tissues and the organic devices compose, and the limbs, stems, and head emerge gradually. These progresses mostly occur in the second month of pregnancy. Then a compact membrane, called placenta -the function of which is protecting and nurturing the fetus via its capillaries spreading all over its walls- covers all of the set. These capillaries absorb the mother's blood, which was menstruation before pregnancy. This nutrition is done through a marvelous chemical operation similar to the process of the plant roots' absorbing water from the ground. As the placenta is perfectly formed, a faint yellow liquid called laminose is originated inside the placenta. This liquid comes from the hydrous leakage of the uterus and the encompassing membranes. The functions of this liquid, which encompasses the fetus in the uterus, are protecting the fetus against any shock or impact suffered by the mother. It also keeps the temperature proper to the fetus, expands the uterus neck at delivery, purifies and sterilizes the way for the fetus just before the delivery, and saves the fetus from the uterus pressure at travails in addition to many other functions. After the formation of the placenta, the liquid and the frame of the fetus, the navel rope, which is half a meter -or more- long, emerges next to the umbilicus. Its function is transferring the mother's blood to the fetus for nurturing, and then it returns the blood to meet the mother's in the blood circulation. The

previous was the process of the fetus composition in the uterus. God the Exalted elaborates upon these processes by saying:

And certainly, We created man of an extract of clay. Then We made him a small seed in a firm resting-place. Then We made the seed a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We caused it to grow into another creation, so blessed be Allah the best of the creators.

[25] Refer to Man: the unknown being: 203, Modern education: 267 and The modern course in principals of education: Quoted from Imam As-Sadiq's narration.

[26] The Ansar -the supporters- are people of Yathrib who swore allegiance and received the Prophet (s) and his companions after they had left Mecca; their hometown.

[27] Refer to Wasailu Shia: 14/29.

[28] Ibid.

[29] Ibid.

[30] Refer to Wasailu Shia: 14/14.

[31] Refer to Maanil Akhbar: 47.

[32] Refer to Furou'ul Kafi: 2/13.

[33] Refer to Tahdibul Ahkam: 6/1.

[34] Refer to Wasailu Shia: 14/52.

[35] Refer to Labor and laborers' rights in Islam: Second edition, 149-50.

[36] Refer to Principals of health and life.

[37] Refer to Men La Yahduruhul Faqih: 2/131.

[38] Refer to Wasailu Shia: 14/594.

[39] For sociologists, family is a social bond comprising the husband, the wife and their children. It also includes grandfathers and grandsons as well as some kinsmen provided that they partake in the same living (Sociology: 92). Others suppose that any matrimony without descendants cannot be regarded as family (Family and society: 15-6.).

[40] Refer to Opinions of Aristotle and Plato in philosophy of ethics and behavior: 143.

[41] Refer to House and school: 27-8.

[42] Refer to psychological and intellectual diseases: B.

[43] Refer to Children's daily problems: 48.

[44] Refer to Your and my brain.

[45] Refer to Influences of family and society on juveniles: 37.

[46] Refer to Al-Mukhtar: issue of April 1956.

[47] Refer to Al-Hilal: issue of May 1957, p. 18.

[48] Refer to How to be successful father: 39, 67 and 85.

[49] Refer to Humane society: 59-60.

[50] Refer to Family and society: 20-1.

[51] Refer to Educational social family: 69-71.

[52] Refer to How to help sons in school: 193.

[53] Refer to Sexual education: 28.

[54] Refer to Elements of education: 90, Teaching: 87 and Society: 19.

[55] Refer to Mekarimul Akhlaq: 1/229.

[56] Refer to How to help sons in school: 193.

[57] Refer to The young sinful.

[58] Refer to Tuheful Uqoul: 263.

[59] Refer to As-Sahifa As-Sejjadiya.

[60] Refer to The Lifetime of Imam Al-Hasan: 1/83.

[61] Ibid.

[62] Refer to Mekarimul Akhlaq: 1/252.

[63] Refer to Education, Child, and Child psychology: 305.

[64] Refer to Psychological consonance: 21-2.

[65] Refer to Mekarimul Akhlaq: 1/252.

[66] Refer to psychological consonance: 21-2.

[67] Refer to History of education: 82.

[68] Refer to Jamiu-saadat: 1/270-1.

[69] Refer to Tibbul-ayimma: 135.

[70] Refer to Al-mehasin: 317 and Wesailus-Shia: 7/95.

[71] Refer to Furou-ulkafi: 2/58.

- [72] Refer to Sexual education: 55.
[73] Refer to Educational management: 9.cc
[74] Refer to Mekarimul Akhlaq: 1/46-7.
[75] Refer to Usoulul Kafi: 2/161-2.
[76] Refer to Teaching: 87.
[77] Refer to Statement of Communist Party: 96.
[78] Refer to Origin of family 81. For more information in this regard, it is recommended to refer to Communism: 50.
[79] Refer to Soviet constitution: 72.
[80] Refer to Social bases: 72.
[81] Refer to Bases of mental health: 75.
[82] Refer to Islam and Western Civilization: 17.
[83] Refer to Majalletul Mejallat: 17.
[84] Refer to Wagdi Encyclopaedia: 8/605-6.
[85] Refer to Al-Menar Magazine: 4/486.
[86] Refer to Land of Sorcery.
[87] Refer to Hypothesis of sexual relations in the Quran: 94-5.
[88] Refer to Allamatni –She taught me-: 24.
[89] Refer to Human rights: 115-6.
[90] Refer to al-Bukhari's Sahih.
[91] Refer to al-Beihaqi's Sunan.
[92] Refer to Child between genetics and education: 1/289-90.
[93] Refer to Ethical education: 19.
[94] Refer to Educational psychology: 8.
[95] Refer to Mental and intellectual disease: B.
[96] Refer to Spirit of education and teaching: 19.
[97] Refer to Elements of education: 16.
[98] Refer to Towards virtuous Islamic education: 24-5.
[99] Refer to Art of teaching: 9.
[100] Refer to Studies in teaching organization in Egypt: 26.
[101] Refer to Educational Psychology: 26.
[102] Refer to Spirit of education and teaching: 79.
[103] Refer to Spirit of education and teaching: 17.
[104] Refer to Trends in education and teaching: 12.
[105] Refer to Education for puzzled world: 31.
[106] Refer to Politics.
[107] Concern is a state of intense cryptic fear that affects man causing a great deal of depression, bigotry and pain.
[108] Refer to Home and school: 33.
[109] Refer to Planning for education and teaching: 91-2.
[110] Refer to Education and child psychology: 94-5.
[111] Refer to Chastity between positivity and negation: 69-70.
[112] Refer to Hypothesis of sexual relations in the Holy Quran: 111-2.
[113] Refer to Social principals of education: 49.
[114] Refer to Family and social effects on juveniles: 35.
[115] Refer to Psychological conditioning: 22.
[116] Refer to Lifetime of Imam Al-Hasan: 2/474.
[117] Refer to Ussulul-kafi: 2/642.

THE CULTURAL PLANNING IN THE MODERN EDUCATIONAL PROCESSES

- [1] Refer to Wealth of peoples.
- [2] Refer to Zarbu Kuleim: 85.
- [3] Refer to Education of man.
- [4] Refer to Education for perplexed world: 52.
- [5] Refer to Teaching and life meaning: 10.
- [6] Refer to Methods of modern education: 11.
- [7] Refer to Sayings about teaching in America: 31.
- [8] Refer to History of teaching: 80.
- [9] Refer to Opinions and sayings: 154.
- [10] Refer to Opinions and sayings: 155.
- [11] Refer to Al-Mueyyed the Egyptian newspaper: issue 6696.
- [12] Refer to Raid on the Islamic world.
- [13] Ibid.
- [14] Refer to Opinions and sayings.
- [15] Refer to Secret of the Arab nation's disintegration.
- [16] Ibid.
- [17] Refer to Principal education: 21-2.
- [18] Refer to Principal education: 33.
- [19] Refer to Experiment of Islamic education: 76.
- [20] Refer to Opinions and sayings: 158-9.
- [21] Refer to Comparative studies of courses: 43-4.
- [22] Refer to Principals of Marxist philosophy: 2/206.
- [23] Refer to Lenin's Philosophical notebooks and Stalin's Dialectic and historical material: 17.
- [24] Refer to Engeles's Lodvic Fiorbach: 17.
- [25] Refer to Allah is unequivocal in age of science: 48.
- [26] Refer to Comparative studies of courses: 44.
- [27] Refer to Islamic ruling and management system: 129.
- [28] Refer to Comparative study of courses: 45-6.
- [29] Refer to Soviet Manifesto: 32.
- [30] Refer to Islamic ruling and management systems: 112-4.
- [31] Refer to Comparative studies of courses: 58-9.
- [32] Refer to Fundamentals of courses: 166.

THE CULTURAL PLANNING IN THE PROGRAMS OF THE ISLAMIC EDUCATION

- [1] Refer to Death of Fille: 83.
- [*]China refers to the remotest place in which the harshest lethargies of traveling is expected.
- [2] Refer to Usulul-Kafi: 1/31.
- [3] Refer to Nahjul Balagha: revision of Mohammed Abduh: 3/186-7.
- [4] Refer to Usulul-Kafi: 1/36.
- [5] Refer to Tethkiretus-sami: 10.
- [6] Refer to Epistles of Ikhwanus-safa.
- [7] Refer to Ayyuhal Walad: 94.
- [8] Refer to Education of the Arabs: 152-3.
- [9] Refer to Ihiau-ulumiddin.
- [10] Refer to Ibn Rushd's Muqeddimat: 14-5.
- [11] Refer to Ibn Quteiba's Al-Meaarif.
- [12] Refer to Ibn Sa'd's Tabaqat.
- [13] Refer to Keshfud-dunoun: 1/53.
- [14] Refer to Muqeddima.
- [15] Refer to Wesailus-Shia: 7/194-5.
- [16] Refer to Entrance to the holy Sharia: 2/163.
- [17] Refer to Planning for education and teaching: 88.
- [18] Refer to Wesailus-Shia; 7/197.
- [19] Refer to Jafar bin Mohammed: 59.
- [20] Refer to Lifetime of Imam Musa bin Jafar: 1/81.
- [21] Refer to Thinking is an Islamic precept: 86.
- [22] Refer to Sheik Al-ansari's al-Mekasib. In his ar-Rawdetul-behiya, Ashahid says, "Teaching sorcery is prohibited, and taking it as profession is a sort of ill-gotten properties. Legalizers of sorcery should be sentenced to death penalty.
- [23] Refer to Sheik Al-ansari's al-Mekasib.
- [**] Muhajirs are people of Mecca who embraced Islam and immigrated to Yathrib, Al-Madina later on, with the Prophet. Ansar are people of Yathrib who received and welcomed the Prophet and the Meccan migrants.
- [24]Refer to Futuhul-buldan: 458.
- [25] Refer to Adabul-muellimin: 22.
- [26] Refer to al-Beyanu wet-Tebyin: 2/2.
- [27] Refer to ad-Durrun-Nadhid: 138 and Ibn Quteiba's Uyunul-Akhbar: 2/166.
- [28] Refer to ad-Durrun-Nadhid: 138
- [29] Refer to Miftahus-saada: 1/43.
- [30] Refer to Tuheful-uqul: 260
- [31] Refer to the following reference books from which these qualities are quoted: Ibn Abdun's al-Wathiq: 213.
- Malik's al-Mudewwana: 4/26.
- An-Nawawi's Tedribur-rawi: 128.
- Al-Gezali's Ihiaul-ulum (Disciplining of moralities): 3/62. Ibn Jumaa's Tethkiretus-sami: 30.
- Adabul-muellimin: 43.
- al-Bekri's Nudumul-qilada: 99.
- Ibn Arabi's Adabul-muridin: 3.
- Tuheful-uqul.
- Educational cognizance: 48.
- [***] Al-Amin and al-Mamun are two Abbasid caliphs and sons of ar-Rashid, the Abbasid caliph.
- [32] Refer to Muhadaratul-udeba: 1/30.
- [33] Refer to Muqeddima: 540.
- [34] Refer to al-Bubkani's Course of learning: 83.
- [35] Refer to Uyunul-akhbar.
- [36] Refer to al-Qabisi's Manners of the learners and rulings of the teachers: 54.

- [37] Refer to Tethkiretus-sami: 49.
[38] Refer to al-Qabisi's Manners of the learners and rulings of the teachers: 54.
[39] Refer to al-Qabisi's Manners of the learners and rulings of the teachers: 54.
[40] Refer to the following reference books:
al-Elmawi's al-Mabad: 13.
Usulul-kafi: 1/36.
Education and teaching in Islam: 74-6.
al-Farabi's A thesis of policy: 29.
[****] Jahilism is the pre-Islamic era.
[41] Refer to Education in Islam: 263-4.
[42] Refer to Islamic education: 3-4.
[43] Refer to al-Kuna wel-Alqab
[44] Refer to Lifetime of Imam Musa bin Jafar: 1/81.
[45] Refer to al-Maqdisi: 205.
[46] Refer to Yaqut's al-Irshad: 1/308.
[47] Refer to Islamic encyclopaedia: 3/401.
[48] Refer to Adults teaching and principal education: 12.
[49] Refer to Diwan of sharif ar-Radi: 3.
[50] Refer to Wefiyatul-ayan: 1/55.
[51] Refer to Islamic civilization: 1/311.
[52] Refer to Jafar bin Mohammed: 59.
[53] Refer to Tethkiretul-huffaz: 3/151.
[54] Refer to Art of dictation: 2.
[55] Refer to the lifetime of Imam Musa bin Jafar: 1/82-3.
[56] Refer to Tarikhu Baghdad: 12/248.
[57] Refer to Art of dictation: 17.
[58] Refer to History of the Islamic education: 74.
[59] Refer to Atheism in Islam: 189.
[60] Refer to Biharul-anwar: 1/108.
[61] Refer to at-Tirmithi's Sahih
[62] Refer to the lifetime of Imam Musa bin Jafar: 1/84.
[63] Refer to Sheik at-Tusi's Feherest: 121.
[64] Refer to the lifetime of Imam Musa bin Jafar: 1/85.
[65] Refer to az-Zerkeli's al-A'lam: 1/186 and Mir'atul-jinan: 1/304.
[66] Refer to az-Zeria: 6/301-74.
[67] Refer to al-Anwarul-Bahiya: 91.
[68] Refer to Education and life purport: 8.
[****] Battle of Tabuk is one of the Prophet's battles against the foes of Islam.
[69] Refer to eraidul-Usul.
[70] Refer to Quotations of religion and science: 21.
[71] Refer to Science
[72] Refer to Spirit of Islam: 62.
[73] Refer to Man is not alone.
[74] Refer to Nahjul-Balagha: 3/175-7.
[75] Refer to Spirit of Islam: 29.
[76] Refer to Experiment of Islamic education: 45-6.
[77] Refer to Ethics of world and religion.
[78] Refer to Perfect ethics: 4/202-3.
[79] Refer to Orison Sweet Martin's Willpower.
[80] Refer to Social justice: 211.
[****] These are names of the Umayyad kings.
[****] Jahilites are the pre-Islamic people.
[****] Battle of Siffin occurred in the reign of Imam Ali (a) when Muawiya and people of Syria mutinied against him.
[****] Hind is Muawiya's mother.
[81] Refer to Balaghatun-nisa: 30, and A'lamun-nisa: 2/663.
[82] Refer to Usulul-kafi: 2/107-9.
[83] Ibid.

- [84] Ibid.
[85] Ibid.
[86] Refer to Lifetime of Imam al-Hassan: 1/293.
[87] Refer to The lifetime of Imam al-Hassan: 1/295.
[88] Refer to Majmaul-Bayan: 5/960
[*****] Time of breaking the fast is the sunset.
[89] Refer to the following reference books:
Al-Fakhr ar-Razi's book of exegesis –of the holy Quran-: 8/392.
Ruhul-Bayan: 6/546.
Al-Wahidi's Asbabunnuzul: 331.
Yanabiul-Mawadda: 1/93.
Ar-Riyadunneaira: 2/227.
[90] Muslim and al-Bukhari record this hadith.
[91] Refer to Usulul-kafi: 2/104-5.
[92] Refer to Usulul-kafi: 2/104-5.
[93] Refer to Perfect morality: 4/386.
[94] Refer to Usulul-kafi: 2/203-4.
[*****] The Arabic root, /h-s-d/, that is intended here, refers to two meanings;
envy and emulation.
[95] Refer to al-Gezali's Ihiaul-Ulum: 3/186.
[96] Refer to Usulul-kafi: 2/307.
[97] Refer to Usulul-kafi: 2/306.
[98] Refer to Usulul-kafi: 2/307.
[99] Refer to al-Bukhari's Sahih.
[100] Refer to al-Bukhari's Sahih.
[101] Refer to al-Gezali's Ihiaul-Ulum: 3/238.
[102] Ibid.
[103] Refer to the lifetime of Imam al-Hassan: 1/319.
[104] Refer to Jamiussaadat: 2/109.
[105] Ibid.
[106] Refer to Perfect morality: 4/470.
[107] Refer to Jamiussaadat: 2/109.
[108] Refer to Jamiussaadat.
[109] Refer to Usulul-kafi: 2/313.
[110] Refer to Perfect morality: 4/475.
[111] Refer to Usulul-kafi: 2/313.
[112] Refer to the lifetime of Imam Musa bin Jafar: 1/281.
[113] Refer to Jamiussaadat: 2/370.
[114] Refer to Usulul-kafi: 2/289.
[115] Refer to Al-Hakim's Minhajussalihin: 1/101.
[116] Refer to Jamiussaadat: 3/3-4.
[117] Ibid.
[118] Ibid.
[119] Refer to Jamiussaadat: 2/317.
[120] Ibid.
[121] Refer to Perfect Morality: 4/449.
[122] Refer to Sheik al-Ansari's al-Mekasib.
[123] Refer to Mustadrakus-Wasail: Kitabul-Hajj: 111.
[124] Refer to Jamiussaadat: 2/271.
[125] Refer to Usulul-kafi.
[126] Refer to Jamiussaadat: 2/271.
[127] Refer to Jamiussaadat: 2/283.

THE PHYSICAL AND MORTAL EDUCATION IN ISLAM

- [1] Refer to al-Wajiz: ½.
- [2] Refer to al-Wajiz: 1/3.
- [3] Refer to al-Wajiz: 2/2-3.
- [4] Refer to Deaaimul-Islam.
- [5] Refer to as-Saduq's al-Khissal.
- [6] Refer to Tibbul-Imamirrida.
- [7] Refer to Deaaimul-Islam.
- [8] Abu Dawud reported this hadith.
- [9] Refer to Spirit of Islam: 401.
- [10] Refer to al-Bukhari's Sahih and Muslim's Sahih.
- [11] Refer to al-Fussulul-Muhimma.
- [*] Although 'Amirul-Muminin' is a nickname given exclusively to Imam Ali bin Abi Talib, it was used to all of the caliphs that ruled the Islamic state.
- [12] Refer to Tibbul-Imamirrida.
- [13] Refer to Tabibuke Maak: 31.
- [14] Refer to Islam and modern medicine: 17.
- [15] Refer to The Quran and modern medicine: 117.
- [16] Refer to The Quran and modern medicine: 76.
- [17] Refer to Spirit of Islam: 405.
- [18] Refer to Muslim's Sahih.
- [19] Refer to Wessailushia.
- [20] Ibid.
- [21] Ibid
- [22] Refer to Labor and rights of workers in Islam: 19 (second edition.)
- [23] Refer to Principals of health and life: 287.
- [24] Refer to Principals of health and life: 298.
- [25] Refer to spirit of Islam.
- [26] Refer to Principals of health and life.
- [27] Refer to Principals of health and life; 218-20.
- [28] Refer to ar-Rawda: Chapter of doctrinal provisions.
- [29] Refer to Wassiletunnaja: 2/298-9.
- [30] Refer to Principals of health and life: 319.
- [31] Refer to Spirit of Islam: 412.
- [32] Refer to al-Bukhari's Sahih.
- [33] Refer to Commentary on Safinetunnaja: 247-50.
- [34] Refer to Spirit of prayer in Islam: 137.

NATIONAL AND MILITARY EDUCATION

- [1] Refer to Usulul-kafi: 2/457.
- [*] Confinement to mosques is one of the most recommendable rites of islam. yet, there are definite rules for this rite.
- Safwan al-Jemmal is one of the most notable companions of the Imams.
- [2] Refer to Usulul-Kafi.
- [3] Refer to Attirmithi's al-Jamiul-Kabir.
- [4] Refer to Sheik al-Ansari's al-Mekasib.
- [5] Refer to Usulul-Kafi: 2/169.
- [6] Refer to Usulul-Kafi: 2/170.
- [7] Refer to Usulul-Kafi: 2/171.
- [8] Refer to Usulul-Kafi.
- [9] Refer to at-Tirmithi's al-Jamiul-Kabir.
- [10] Refer to Usulul-Kafi.
- [11] Ibid.
- [12] Refer to Wesailushia: Book of Pilgrimage.
- [13] Refer to Usulul-Kafi and Jamiul-Akhbar.
- [14] Refer to Usulul-kafi.
- [15] Refer to Political system in Islam: 258.
- [16] Refer to Dhimmis in Islam.
- [17] Refer to Advocacy to Islam.
- [18] Refer to Religion and Islam.
- [19] Refer to the warden and the wards: 93.
- [20] The Imam ordered his son of looking sharply at the opposite army like the brave, not the concerned. The coward may be hesitated and unable to face the opposite army with sharp looks.
- [21] The Imam ordered his son of avoiding looking at the arms of the opposite army so that they would not astonish him.
- [22] Refer to Nahjul-Balagha: 1/241.
- [23] Refer to Ibnul-Athir's al-Kamil: 2/64.
- [24] Refer to Annujumuzzahira: 1/11-5.
- [25] Refer to the following books:
Youth custody: 135-45.
Systems of ruling and management in Islam: 1367.
Police management in the modern states: 1/5.

THE EDUCATION IN WORK FIELDS

- [1] Refer to Men La Yahduruhul Faqih.
- [2] Refer to the lifetime of Imam Musa bin Jafar.
- [3] Refer to Men La Yahduruhul Faqih.

www.alhassanain.org/english