A Glance at the World of Youth

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Table of Contents

Introduction

Disscusing about youths and community problems is like discussing a wide disparity from the human disparities and comprises approximately six billion people all over the world. Such a discussion deals with the present and future and the tremendous changes and transformations in the human race.

Surely religious scholars and those specialized in the affairs of education, sociology, psychology, and health have dealt with this subject, i.e., the factor of youths, as the politicians did through studying, analyzing, planning and solving, so as to build a generation which could perform its responsibilities seriously and efficiently, and also could withstand the latest devolopments in its era.

Islam has its own ideology and philosophy in life and its cultural value gives great concern to the development of the human being, from birth and childhood, through youth to maturity and, then, to the end of his life, and has its own scientific approaches which are based on the foundations of morals and pure ideology in order to deal with the generation of youth; morally and spiritually.

Indeed, Muslim youths are afflicted with dreadful plans which are supported from every angle, psychologically, politically and financially in order to isolate them from Islam. Such destructive plans are based on the following two, main, dangerous puposes:

1. Spreading immorality and vice among the youths by means of exploiting the sexual urge, using allurements, infiltrating drugs and broadcasting the call for moral disentanglement through mass media, amusement parks, illicit clubs, etc. And, also, by calling for sexual freedom, and dissoluteness under the slogan of freedom and sexual rights... etc.

2. Waging a campaign of creating doubts about Islam as an ideology, shari'ah and moral and cultural value under the guise of modernization. And, also, accusing this innocent religion, i.e., Islam, as being the cause of Muslims' backwardness. They work, continuously, day and night to substitute the identity of the Muslim youths with the West's materialistic way of life and also by portraying Islam as a religion unable to answer the problems of the age or to lead man towards the age of complexity and scientific development.

In view of this, the responsibility of Muslim writers and intellectuals concerning the youths increases day by day, and for this purpose, Al-Balagh Foundation presents this booklet to its dear readers, hoping that they will benefit from it, and seeking Allah's aid to give us the power to present more in the way of guiding the youths as being the leaders of tomorrow, and also building an enlightened Islamic civilization.

Praise be to Allah the Lord of the worlds.

Al-Balagh Foundation

1. Stages of Human Growth

"It is He Who has created you from dust, then from a sperm drop, then from a leech like clot: Then does He get you out (into the Light) as a child; then lets you (grow and) reach your age of full strength; then lets you become old, though of you there are some who die before; and lets you reach a term appointed; in order that you may learn wisdom". Holy Qur'an (The Believer 40:67) "What is the matter with you; that you place not your hope for kindness and long suffering in Allah. Seeing that it is He that has created you in diverse stages?"

Holy Qur'an (Noah 71:13-14) That is how the Creator of this complicated world started the Creation of human beings, and by the power of its Creator, the first step of life started from earth where it goes through some stages, from formation to the growing of the body, soul and mind. Surely Allah's greatness is manifested in the above mentioned verse, through the creation of human beings from the soil of the earth. The emergence of the body through its complicated and active parts, is manifested by its psychological formation, and its creative and emotional fields in the form of love and hatred, content and discontent, desire and anger, fear, sorrow and happiness.

Likewise, it is manifested through its mental or intellectual formation, by means of sensation and abstract perceptions with imagination and the power of comtemplation and the reflecting on the unseen and unknown things, and also its power of discovery, preparation and plans. Surely, it is Allah's greatness that is manifested in the creation of man, as mentioned in the above Qur'anic verse, so as to show the three stages of his life which are:

1. Childhood Stage

2. Puberty Stage

3. Maturity Stage

The medical scientists and psychologists have conducted scientific researches on the human formation related to the stage of childhood and its peculiarities, as they studied the second stage in its three stages: youth, adulthood, elderliness. In Islamic messages to human beings one can see some distinction in its mode of education, guidance and dealings between the human beings in those stages. This way exposes the scientific view and substantial personification of the human's soul, intellect and body formation and establishing good treatment on this foundation.

In this discussion we address the youth stage for its importance in human life, because of it being the stage of power, activity and ability to perform things, and also because of being the stage surrounded with dangers and psychological, emotional and instinctual dilemmas. Thus, the bodily, intellectual and psychological abilities of youths looks like any free ability in this universe, such as nuclear energy and water energy, which can be directed towards serving man and the welfare of mankind, likewise, it can also be changed to the power of destruction, problems, the sufferings against individuals and society.

2. Infulencing Factors in an Individual's Conduct

The human conduct, itself, forms a relatively objective unit, which is the outcome of different factors and activities, hence, the human behaviour, like mercy, honesty, justice, uttering good words, or telling lies, hypocracy, crime, murder, using drugs and practicing monopoly, are clear signs of how different factors are united in itself, thus, by it a symphathetic human being or a criminal one is made or a complicated one who suffers from a nervous and pychological disease. Indeed, the psychological studies and the researches of criminologists and pychologists have been able to present to us analyses and interpretations to the human behaviour and refers them to their original factors. These studies and researches discovered that the human conduct, being good or bad - is biult from diverse factors and causes social, hereditary and natural instincts...etc

It is beneficial to summarize these factors, so as to shed light on some circumstances epecially the pychological crises and complicated ones, and also the conditions of deviation and unnatural behaviours and manners which are clearly visible among the youths. The state of rebellion against the law, sexual deviation, crime, theft and aggressions, degradation of personality and wandering, taking alcohol and drugs, suicide and social vices; which usually turns to bodily diseases, can be attributed to the essential causes and stages that form the human personality.

But whatever the circumstances may be, we ought to understand that man is an existence which has desire and power of change and transformation, and the freedom to choose what is right, instead of deviation; that is why seeking forgiveness is decreed, as well as, enjoining good and prohibiting evil.

However, the main factors which contribute in the formation of individual conducts are:

a. The Family and the Circumstances of the First Upbringing
b. Genetic Composition
c. School Education
d. The Media and Its Affect on the Conduct of the Youths
e. Political Power and Authority
f. The Culture and Beliefs of the Youths

Later on, we will see the role of each of these factors, and their effect on the conduct of the youth in particular. This kind of enlightenment will give the youth vis-a-vis the condition of comtemplation and controversy, a forum of dispute and the stimulus of emotion and instinct, as well as, the impulses of conduct, before he attends to them, and takes any stance. How marvellous and superb is this guidance of the Holy Prophet, which says: "Should you set your mind on doing something think of its outcome. If it is good, go ahead, but if it is bad, refrain from doing it"(1)

We must understand that among the most important factors behind the corruption in the conduct of the young generation is their unconscious drift toward the stimulus and personal interests, and their submission to the pressures of the sexual instinct and other behaviours which affect the personality of the youth; aware or unaware.

However, we can understand this brief explanation, scientifically, by considering the relationship between the intellect, consciousness and behaviours, as we can see it clearly in some reports and researches in this field, as well as, the record and statistics which show the spreading of crime, deviation and other irregular practices in a community covered by ignorance, intellectual and cultural retardation, disbelief in Allah, which is another result of human ignorance, and the misinterpretation of this world, thus, analyzing it negatively.

a. Family and the Circumstances of the First Upbringing

The Islamic view point vis-a-vis the scientific perspective for the growing and formation of man through the stages of his existence manifest in the relationships between those stages, from the time of the uniting of the sperm and the egg up to the stages of elderliness. Islam shows that even the relationship between the different kinds of food eaten by the parents and the zygote, which forms the baby, as well as, the behaviors of the parents toward the child in his early stage and the community and the environment which surrounds him, all have a great role in the upbringing of a newly born child.

Accordingly, we see the holy prophet (s.a.w.) explains that a man's embracing a certain ideology and behaviour in his maturity and responsibility is related to the way he was raised and educated by his parents.

Thus, a person becoming a Muslim, having good behaviour, or a person becoming a deviant, shows that his parents and the way he was raised has had a hand in it. But, a person is, initially, born with a pure and clean intellect.

Although his intellect is subject to adjustment and the accomodating of different ideas and behaviours, it is in the first stage that a person and his nature is formed ... from this the saying of the holy prophet (s.a.w.) will become clear, i.e., "Every man is born on moral constitution unless his parents' will causes him to become a jew or christian or idol worshipper."(2) And the Holy Qur'an talks about this reality, i.e., the relationship between the early education given by the parents and the human behaviour after the grade of maturity and intellectually and bodily perfection.

Allah the most high is saying: "And Allah has brought you forth from the wombs of your mothers - when you knew nothing - and He gave you hearing and sight and the hearts that you may give thanks (to Him)". Holy Qur'an (The Bee 16:78)

"O You who believe: Save yourselves and your families from a fire whose fuel is men and stones..." Holy Qur'an (Prohibitions 66:6)

In this view, the Holy Qur'an connects what man learns and obtains in his early stage, what he hears, sees and comprehends and with what comes to him after that, hence, it enjoins the parents to educate and discipline their children aright and warns them against negligence and carelessness (toward their children).

Imam Ali (a.s.) in his sermon to his son Imam Hassan (a.s) also connects between what man obtains and learns during the infancy stage and what his person will become in terms of thought and conduct at his puberty stage. He

says: "Certainly, the heart of a young man is like uncultivated land. It accepts whatever is strewn upon it. So, I hastened to mold you properly before your heart hardened up and your mind became occupied, that you might be ready to accept, through your intelligence, the results of the experience of others and be saved from going through these experiences yourself..."(3)

Verily, by this, the Imam (a.s.) proves to us the basis of education, i.e., undertaking the education of a child (before his heart becomes hardened and his mind becomes occupied).

Certainly, this principle of education stands on a scientific or educational basis calling us to undertake the discipline of children and educating them before they grow up and their mind becomes busy with experiences and other corrupt teachings and ideologies, otherwise, we will have to start from the beginning and repeat the education once more. But, most likely, we cannot cure some deviations, and, if so, man becomes a victim and will be left in total distress the whole of his life. Thus, the foundation of most of the problems, social vices and corruption in conducts is the childhood stage which is not founded on the basis of goodness and piety.

The studies conducted on the rate of crimes in the U.S.A., in 1910, shows that 50 % of the 7,598 crimes came from family problems and separation, and that 50 % of the children in reformatory centres in England and Scotland came from broken homes. Also, the studies conducted by a German researcher on 144 criminals shows that all of them came from broken homes. And the research conducted by another German on some 2000 criminals shows that 26 % of them came from families in which the parents were separated for some reason or other. In 1942, a French researcher conducted research in the city of Paris on crime, and it shows that 88 % of the criminals came from separated families.(4)

In general, the reason for good conduct is correct family education, and, likewise, most social vices, which a person practices in his puberty stage; like jealousy and having an inferiority complex, laziness, dependance, selfishness, aggression, drinking alcohol and using drugs, telling lies, stealing, hypocracy and showing bad behavior toward his fellow being, all these are attributed to the family education and discipline which he recieved in his puberty stage. Man's behaviour, morals and attributes grow, even though escaping from them and controlling them is possible. Thus, man is an existence having will, freedom of choice and power of change, although his education, if not undertaken properly, creates difficulties for him, and others may become victims of such erroneous education.

Hence, among the ways a man can understand his personality and the problems he faces or the positive side of his personality is that he should remember the nature of his first growth, and study the environment and atmosphere in which he grew up, in order to understand the source of his problems or the positive side of his personality.

b. Genetic Composition

Studies and field researches performed on the conduct of individuals, particularly the abnormal and unnatural ones, like of those who were inflicted with sexual deviations, tribalism, aggression...etc. show that there

are some biological, physiological, and hereditary factors which have an affect on the conduct of a person, as well as, other educative, environmental and communal factors. Indeed, it is comfirmed, scientifically, that the endocrine gland and hormones have a great effect on a person, and their effect increases - both in males and females, in the puberty and youth stages.

However, man, with his power, is able to change his stand and displace or divert his desires, selfishness and personal interests. These scientific studies confirm that the nature of the body structure of a person, and his composition, has an effect on his conduct and human behaviour. Therefore, the bodily structure of both a young boy and girl, like beauty and power, or weakness, simplicity and ugliness, has an effect on their various behaviours.

Like the affiliation to a certain class or social rank of a person, physical strenghth or weakness, and even the colour and body size of a person, like the breasts and hair in young girls and the strength and height in body in young boys, and even eloquency in speech, has a great effect on their conduct and human behaviour.

By considering all these, the bodily structure of a person has an effect on his conduct and behaviour, or even in the formation of bad habits, like pride and arrogance, inferiority complex, zeal and jealousy, and the sense of wanting to oppress others. But, Islam has cured all these problems by warning man against pride and arrogance, as it warns him against zeal and jealousy and the feeling of inferiority, and emphasizing that man's value lies in his intellect, conduct and behaviour. In view of this, humanity has value and worthiness which depends on the intellect, morals and will, not just on man's bodily structure or other material things which decieve him. Allah, the Most High, says: "Surely the most honourable of you in the sight of Allah is the one among you most careful (of his duty). Holy Qur'an (Inner Apartments 49:13)

Warning against the deception of the bodily structure in the case of the Munafiqeen (hypocrites), Allah, the Almighty, describes them: "When you see them, their exteriors please you; and if they speak; you listen to their words. They are as (worthless as hollow) pieces of wood clad with garments, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them; how are they deluded (away from the truth)." Holy Qur'an (Hypocrites 63:4)

In an advice, Luqman warns his son against pride and arrogancy: "And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height." Holy Qur'an (Luqman 31:37)

In this respect, the Holy Prophet Muhammad (s.a.w.) says: "Surely the Almighty, Allah, does not look at your structure and wealth, but He looks at your hearts and deeds."(5) Also came a warning against pride and arrogance or pride of the body structure, like having eloquency in speech, strength, health...etc., and likewise, another warning came against those who feel a sense of deficiency, because they have lost some part of their body. And the spirit of zeal and jealousy sometimes makes them feel embarassment and shame or creates a spirit of retaliation in some of them. Allah the Most High says: "Say: I seek refuge in the Lord of the Dawn, from the evil of what He

has created; and from the evil of the utterly dark night when it comes; and from the evil of those who blow on knots, and from the evil of the envious when he envies." Holy Qur'an (The Dawn 113:1-5)

And Allah, the Almighty, also says:

"And do not covet that by which Allah has made some of you excel others. Men shall have the benefit of what they earned and women shall have the benefit of what they earn, and ask Allah of His grace, surely Allah knows all things." Holy Qur'an (Women 4:32)

Surely, the calling to self perfection, and perception of the self and essence without the feeling of inferiority or as a result of what a man has in his structure, is manifested in this supplication of Imam Zain-ul Abideen Ali bin Hussain (a.s.): "O Allah put my wealth in myself."(6) Thus, the supplication summarizes the highest peak of relationship with the self and prevents it from feeling inferior, zealous or jealous. Therefore, in every man, there are certain specifications and qualities with which he enjoys and which are enough to make him satisfied with his personality if he makes good use them.

This is the justice of Allah, the Most high, and it is His wisdom to His creatures, and the feeling of superiority over others opens one's will to work hard and feel that he needs the hand of others. The Holy Qur'an sheds more light on this, when it says: "...And We have exalted some of them above others in degree, that some of them may take others in subjection..."

Holy Qur'an (Adornments 43:32)

Hence, we can see this enlightenment to a cure for this self problem, which came from the bodily structure of a person. In this regard, the Holy Prophet (s.a.w.), describing the attributes of a true believer, says: "Faith and jealousy cannot be gathered together in the heart of a person."(7)

c. School Education

The issue of education and its influence on the future behaviour of a person is not regarded as a scientific or practical issue, because it is among the clearest issues in the field of science. Therefore, the educational elements in school life have the most effect in the forming of one's personality and creating one's identity. Thus, a child, in our present world, spends the most important part of his life in the school atmosphere. He starts his life in its environment and from the nursery schools and kindergartens, it participates in the stages of his life through the primary and secondary schools, colleges and universites. Thus, he spends his childhood, puberty and youth in a system of life designed and arranged according to particular programs and purposes.

Therefore, he grows and forms his personality according to the philosophy of education and a life system governed by school, whether the schools are run by the state or by private funds and associations.

So, the school that adopts materialistic ideas or notions in its programs and does not give much concern to morals and belief in Allah, will produce licentious personalities who are craving after worldly gains without principles, and whose bases are built on social and political platforms. Surely, such schools will produce materialistic and capitalistic minds. General reforms and changes basically start from the school in its

educational philosophy, programs and the ways of life in it and, also, the personality of the teachers who practice teaching. Thus, the school's elements - programs, methods, the behaviours inside school and the teachers, will play a great role in the formation of one's personality.

Hence, the school teaches a student how to live with tens or hundreds of students and how to deal with different customs and cultures and how to gain from them.

The school builds its educational life on some certain principles and helps in forming the social conditions, choosing what suits its principles and refusing whatever is against its aims and purposes, therefore, it, in essence, is a small model of a community and a state. Certainly, it is more, in that, the school plays a vital role in the life of a student from the time he understands his self and starts to think about his future ambitions and expections. So, the school becomes an essential source for him to achieve his future aspirations and ambitions. In view of this, the general opinion polls, among the students, will give us the knowledge of hope, opinions and the approaches of the student, as well as, where they are heading in the future. Likewise, failure in their studies will cause great problems for most of them, and can also affect their conduct and the future of their lives; even among their families and communities. Therefore, it is advantageous to study the problems of children and teenagers before they become more complicated and difficult to find solutions for and which may cause them to give up their studies in the primary or secondary stages, without gaining scientific training, culture and knowledge which may help them to achieve their future ambitions.

So often the teacher, or the method of education and the way of dealing with students, plays a vital role in creating problems for children and teenagers. Therefore, it demands that the school employ a social-psychology researcher to study the students' problems according to their ages and conditions, as well as, their problems from their childhood, young age and youth stages with the aim of solving them, before they become complicated and distructive to the student and his studies, though most of the recent schools have already adopted this method. Also, bad economic conditions play a vital role in causing a student, at this age, to give his studies and his concentration to be fully focused on earning his living, or he gives up studying forever because of being unable to pay his school fees.

Bad companions and friends, also, participate greatly in the failure of the continuation of studies. Because, in this stage, it is easy to attract a child toward vices and bad habits, directing him towards loitering, vagrancy and playing in vain instead of thinking, seriously, to his respected future.

In addition, the culture of the parents and their appreciation of the future of their children, and their good relationship with them or bad habits and negligence toward them, has a great role in the failure or prosperity of their studies and life. All these show the importance of having good relationships with the youth and younger generations, because it helps them a lot in the success of their school life.

It is worth mentioning that Islam considers the seeking of knowledge compulsory for all Muslims on two levels; i.e., Ainii and Kifa'i.?????? It

considers knowledge with its diverse branches, as a way to human perfection, faith in the Divine messages, knowing Allah, practicing good conduct, community's growth and life organization. This is clearly seen in the sayings of Allah, the Most High: "...Those truly fear Allah, among His servants, who have knowledge..." Holy Qur'an (The Originator 35:28)

And also says, "...Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted (mystic) knowledge.." Holy Qur'an (The Woman Who Pleads 58:11) And also says: "Read and your Lord is Most Honourable. Who taught (to write) with the pen, taught man what he knew not." Holy Qur'an (The Clot 96:3-5)

Making a connection between ignorance and moral deterioration, the Almighty, Allah, says: "What! Do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly." Holy Qur'an (The Ants 27:55)

And the Most High said: "...And if you turn not away their snare from me, I will yearn towards them and become (one) of the ignorant." Holy Qur'an (Joseph 12:33)

"...and man has turned unfaithful to it; surely he is unjust, ignorant." Holy Qur'an (The Allies 33:72)

"...surely I admonish you lest you may be of the ignorant." Holy Qur'an (Hud 11:46)

"...but I see you are a people who are ignorant." Holy Qur'an (The Winding Sandtracts 46:23)

The Holy Qur'an founded the Islamic Message on the principles and basis of knowledge and education, and called for the establishment of faith on the basis of knowledge, evidence and proof. In view of this, the Holy Prophet Muhammad (s.a.w.) continued the call for seeking knowledge and motivated people towards it, and, in addition, he (s.a.w.), himself, propagated knowledge and education. Thus, after the battle of Badr, the Holy Prophet (s.a.w.) demanded that each of the Quraish's prisoners of war should teach ten of the Muslims to read as a ransom from captivity, so as to show that being free from captivity is equal to being free from ignorance. At various times, we read in the Prophetic traditions, commandments and guidances, motivations and stimulations toward seeking knowledge, like in his (s.a.w.) saying: "Seeking knowledge is compulsory upon every Muslim."(8)

And: "The angels spread their wings to a seeker of knowledge."(9)

And: "Whoever prepares a way for seeking knowledge, Allah will prepare a way to Paradise for him." All these hadiths, and the like, show us the importance, in Islam, of knowledge and seeking it. And also it makes clear, to us, the interest and concern Islam has toward biological knowledges, like pharmacology, engineering, physics, agriculture and chemistry, as well as, differnt professions and works, if we understand that Islamic Shari'a regards those knowledges and professions as compulsory duties, i.e., it is compulsory to obtain it as much as permissible. Thus, we understand the importance of knowledge and Islam's aim in seeking knowledge.

Both the government and the individual should take the responsibility to execute this duty by preparing some people with knowledge, and teaching them different professions, so that the community will be acquainted with those knowledges and professions.

Islam puts great emphasis on the parents with regard to teaching their children, being merciful to them and, also, solving their problems. It is obvious that the family has a great role in providing a suitable atmosphere for their children's education, and encouraging them to seek knowledge, and preventing them from having relations with bad friends who disturb their studies. Likewise, the parents, by cooperating with the schools, can solve their children's problems.

In view of this, what we ought to give special attention to is directing the students toward the rules and principles of studing, showing them the importance of knowledge, encouraging them to continue their studies to the higher levels, and giving them advice and guidance which will prevent them from abandoning their studies and their professions. Likewise, the government should participate, greatly, and give a helping hand in education and solving the economic problems of the students which force them to leave their studies.

However, a young man should think, seriously, about his future and that the continuation of his studies and learning other works and having a profession are basic issues in his life, therefore, it is compulsory upon him to put forth more effort on his part and take a lesson from the life of those people who have lost their future, so that he will not become a victim like they.

d. The Media and Its Affect on the Conduct of the Youths

In our present world, the means of communication and conveying thoughts and information, has developed rapidly, seeming to travel at the speed of light and sound, and reaches every angle of the world within a few seconds. There are a great number of institutions, equipment and special devices for mass enlightenment, establishing general opinions and individual resolutions.

In addition, the means of communication and information, like television, radio, internal waves, computers, newspapers, books, magazines...have become the dominant power upon the thoughts and a means of establishing a pattern for conduct. Therefore, the media contributes in the establishment of political thoughts, as well as, individual positions and thoughts, and it contributes immensely, especially the pictorial type, like, television, cinema, Video, and pornographic magazines, in affecting the general thought and conduct of the people.

The youths - especially at the puberty stage - are active and ready, more than other people, to copy other personalities, and are influenced by the people who appear on the screen of television or cinema.

They are influenced by other people who play a vital role in the political, social and revolutionary arena, as well as, great historical heroes. This is because a youth - whether male or female - is in the stage of building his or her personality. Therefore, he or she needs someone to copy. Since instinct and desires, especially the sexual instinct, are at their highest peak and

putting pressure on the youths, so they are looking for a solution to it, therefore, the media have contributed, immensely, in stirring and arousing the sexual instinct by means of pornographic and seductive films, pictures, stories, as well as, cultures, like the use of guerilla warfare tactics and aggression in films which contribute, a lot, in deviating the youths and teaching them criminal acts. In view of this, some governments are prohibiting the showing of pornographic and guerilla warfare films, often prohibiting the youth from attending the theaters where these films are shown.

The result of the statistics on viewing videos conducted by Dr. Alexander Aldila in Lebanon shows that: "The viewing of social and emotional films wins the first position while detective films win the second position..."(10)

Another report states that: The studies conducted in the U.S on 110 people in a corrections institute show that 49% of them got the desire of carrying weapons from watching the cinema and 12-21 % of them found the audacity to steal and kill police from the same source. While the studies conducted on 252 deviated young girls, between the ages of 14-18, shows that 25% of them had sexual relationships as a result of watching pornoqraphic films in the cinema and 41 % of them were led to glamorous ceremonies, night theaters and 54% of them cut school in order to watch films, while 17% of them left their homes as a result of the conflict between them and their family on going to the cinema.

A W.H.O report and, also, a French Judge, about the factors of deviation, say: "I don't have any doubt that some films, especially detective films, play a great, harmful role in most of the cases."

A questionnaire and cross examination on 1344 personalities conducted in Britain on the relationship between the cinema and corruption of children under 16, found that 600 of them answered that there is a relationship between the cinema and children's deviation. Other studies also show that most of the stealing and robbing, which happens in the West, has an effect from the cinema.(11) At last, it can be concluded that watching emotional films, pornographic and detective films is corrupting people, and furthermore, as scientific studies comfirm, the youth at this stage, can be influenced by all this, because he is on the verge of his growth. From all these statistics, we can deduce that the work of the mass media in the formation of emotions and conduct involving instinct, as well as, copying the role of the heroes, is important.

e. Political Power and Authority

With the advancement of social living and civilization and its complications, the role of government and its importance in the life of an individual and community becomes high, and the interference of government in vital and necessary issues, becomes apparent, as well as, in social, intellectual, educational, economical, cultural and informative matters.

In addition, it is upon the government to undertake the responsibility of education and its organization, supervise the ministry of information and direct other ministries according to its general politics and aims, and enact rules and regulations governing its citizens, therefore, the goverment plays a

vital role in the formation of individual conduct and culture, positively or negatively.

Thus, the Islamic message considers the formation of an Islamic government as an obligatory matter, and defines Islamic government as: "A government established on the basis of Islam and its principles", and tries to make the government an instrument of execution, indvidual and community building and governing the community on the basis of Islamic Shari'a. In view of this, the Islamic scholars term the existence of an Imam (a leader) as a mercy, i.e., he can encourage people toward obedience and submission (to Allah's Commands) and discourages them from sin and disobediences, because he is the one who coordinates life's construction and leads it on the basis of Islamic values and principles through his government.

The government contributes in the formation of an individual's conduct, and the political powers and parties also contribute in the formation of an individual's conduct, especially the youths, because they are more emotional and easy to be affiliated with a particular political group or movement and accept its thoughts and manifestations, whether it carries luminous ideas based on Islamic principles and its original values or being deviated parties, ideas and thoughts. Thus, it is the parents' duty to direct their children toward the right direction, and guard them against affiliating with deviated parties or groups.

f. The Culture and Beliefs of the Youths

"It is He Who brought you forth from the wombs of your mothers when you knew nothing and He gave you hearing and sight and the hearts; that you may give thanks (to Allah)." Holy Qur'an (The Bee 16:78) "Read! and your Lord is Most Honourable, Who taught (to write) with the pen, Taught man that which he knew not. Nay! man is most surely inordinate, because he sees himself free from want." Holy Qur'an (The Clot 96:4-7)

"...those truly fear Allah, among His servants, who have knowledge..." Holy Qur'an (The Originator 35:28)

These holy verses, among others, show the importance of knowledge and education, and the relationship between knowledge and conduct. For instance, thanksgiving and fear, i.e., submission and obedience to the laws and morals, before it transforms into reality, passes certain stages starting from imagination, which is the first step of an action, then, it inclines to this imagination, then, after being satisfied with it, chooses it and transforms it into action.

This is how imagination transforms into action through intellectual and psychological processes. It is clear that the belief and culture of a person contributes in creating the ideas and imaginations governing his stance and actions, as well as, depending on it.

The studies and researches conducted, in this field, show that the culture, ideas and beliefs of a person contribute immensely to his conduct, the statistics confirm that the aggression and deviation in the ignorant people, or who lack civilization and knowledge or who do not believe in Allah or the Judgement Day and the Hereafter, is related to their ignorance and unconsciousness.

Therefore, knowledge and cultural adaptation which a person bears, participate in guarding him against failure and practicing crimes and aggression, as it, also, participates, immensely, in the belief in Allah and the Hereafter, good conduct and morals. Thus, a person who is wise and conscious, socially and knowledgeably, about the actions that tempt him, and understands their bad consequences, both in this world and the Hereafter, will refrain from performing these acts due to the knowledge he has.

And a knowledgeable and civilized person who is conscious of his knowledge, respects his personality, because he knows the essence of his being in the society and evaluates his responsibilities before the Lord of the worlds Who bestowed on him knowledge and consciousness. Therefore, he refrains from committing crimes, sins and other immoral actions.

However, the more knowledge, piety, chasteness and self-respect in a person increases due to his civilization, social consciousness and his belief in Allah, the more his social dignity, respect for the laws that protect his interest, as well as, the interests of the community will increase. This will also help him in shunning the acts which downgrade his personality, put him under the divine and world by punishments, social contempt and general hatred. Whereas, an ignorant and uncultured person who does not know the essence of his carelessness to commit any kind of atrocity and crime will downgrade his own personality.

It is reported, in one of the traditions of the Holy Imams of Ahlul-Bait (a.s.) about the importance of respecting man's personality, and knowing the essence of his existence and consciousness about the consequences of his actions, thus: "Do not feel secure from the evil of a person who outrages his self."(12) Another hadith says: "An ignorant companion is an inconvenience."(13)

And it has come in another hadith; an explanation of the difficulty of guiding an ignorant man after he has become deviated and changing his accustomed conduct, which shows the danger of ignorance and its effect on deviation and committing crimes. In a hadith, Imam Ja'far al-Sadiq (a.s.) says: "Teaching an ignorant (person) and changing his accustomed conduct appears to be a miracle."(14) Certainly the researches, field statistics and scientific analyses reveal that self sincerity and conduct require three basic elements, they are: 1. Knowledge and awareness on the conduct and actions which a person will present, thus, a person who knows the harm of beer, drugs, smoking, gambling and recklessness, and the danger of fornication and adultery, will not go close to them talking of committing them. But, as for a person who is controlled by instinct and ignorance, will become the victim of those destuctive actions, destroying his wealth, health and dignity in them. Therefore, it is obligatory to enlighten the youths, and educate them on the incidents, statistics and experiences which victimized others (men and women), so that they can be of those who are alert and refrain from committing those acts.

And for strengthening the conduct of a person, there is a need to spread knowledge, awareness, and civilization and control ignorance and illiteracy. The school and cultural curriculum, or system for the people, should be a

system which concerns itself with man's guidance against deviated, criminal acts.

Because knowledge gives man awareness on what is going on and understanding it in a true, scientific way, thus, he can have correct relations with it, far from deviation and ignorance. Likewise, it gives his self awareness and understanding of the essence of his existence and personality, therefore, he can have good relations with his person and guard his dignity and security. It gives him understanding of the actions and processes which stir in his self and direct him toward his actions, so as to study it and act consciously toward it in order to turn down those which direct him to evil and viciousness and to follow those that guide him to virtue.

Also, knowledge gives man the ability to understand the usefulness and harmfulness of an action which returns to him or his community. He responds to the useful and good ones and rejects the evil and vicious ones. It gives him an ablity to understand his past, present and future and protects him against falling into danger, mistakes and wasting good opportunities, as it gives him the understanding of reality and his surroundings and he knows how to deal with it and guard himself against problems...this is how knowledge becomes man's protector and director in life.

2. Beliefs: Beliefs, ideas and civilization of a person forms a basic stimulant upon performing a particular action or refraining from it. Thus, malicious ideas and thoughts, like marxism and capitalism, which call for unbridled freedom and the malicious ideas of psychologists and other ideas which were formed on a material basis deprived of morals and belief in Allah inflict a lot of damages on the community. Surely, the only pure and real ideology for the human generation is Islam, which has arranged human conduct on the basis of belief, because it prohibits everything which afflicts harmful results on the wellbeing of man, as well as, community interests.

In addition, Islam prohibits fornication, homosexuality, beer, gambling, drugs, slaughter, rape and violation of women, a stage that has reached untold proportions of selling millions of young girls for sexual purposes in Western countries. Therefore, the youth who believe in Allah and the Day of Ressurection, protect themselves against those actions which result in loss of health, wealth and dignity and often end with imprisonment and death, and the downgrading of the personality.

Furthermore, the researches and statistics conducted by some institutions confirmed that the percentage of crime, deviation and social problems and vices in Europe, America, Russia, Japan and other countries of the world, is increasing upon all the educational, scientific and economical develpments enjoyed there. This is because the knowledge, awareness and social welfare (in those countries) does not safeguard man from crime, deviation and negativism.

Man can understand the evil and danger of lying, forgery, fornication, drugs, smoking, extravagance, oppression, manslaugther, stealing, raping, pride...etc., but he is practicing it, because the knowledge which is deprived him of the belief in Allah and the Hereafter will not protect against those crimes...in view of this, the holy Qur'an joins knowledge with belief, and says: "...Allah will raise up to (suitable) ranks (and degrees) those of you

who believe and who have been granted (mystic) knowledge.." Holy Qur'an (The Woman Who Pleads 58:11) Therefore man's progress and priority will not be achieved unless through interaction between knowledge and belief.

3. Willingness: Will is the ability to perform an act or refrain from it. In short, it is that stance which shows a human's essence, and willingness is the basis of sharia's responsibility of doing an act. Thus, a man who has the power of will is able to access the self stances and desires, and face the problems and events... for this, his conduct will be well founded. The secret of personal power, basically, is will power, as will power is one of the effective ways of man's success, achieving his goals and the security of his future...thus, with the power of will, man can fight against fornication, forbidden wealth and those who want to direct him to evil work. And, likewise, with the power of will, man drinks alcohol, smokes, takes drugs, etc., hence, educating the power of will is Islam's interest and aims at it morally and through education.

Therefore, the youths need to respect their self will, so as to enter the world of life with full dignity founded on good conduct and behavior. Before taking any resolution, he has to weigh the consequences, and think, seriously, about what he wants to do, especially because he is on a dangerous stage. And the most important factors for strengthening the will are: belief in Allah Ta'ala, patience, worshipping like Fasting, prayers and jihad, teaching the self to stand against prohibited things, practicing and preserving the obligatory acts, self satisfaction, struggling to achieve good acts and aims and expelling indecision and anxious ideas.

3. Problems of the Youths

Every stage of life has its own features from mind and bodily formations, as well as, bodily diseases, psychological problems, and behavioral practices. So, every stage of childhood and the stage before puberty, as well as, the puberty stage, itself, and, likewise, elderliness has its own features, and in every stage a person carries the features of the past stage which often paves the way for the subsequent stage. Any problem found in the stage of puberty and youth will be the most dangerous one and the most important. It is of great benefit to mention this problem which happens to the youths and causes inconvenience to them, as well as, to their families and community, they are:

1. **The Youth and Abandoning School**
2. **Rebellion**
3. **Supremacy of Imagination and Reverie**
4. **Pride and Carelessness About the Future**
5. **Anxiety**
6. **Youths and the Sexual Urge**
7. **Taking Drugs and Smoking**
8. **Idleness**

1. The Youth and Abandoning School

Education, knowledge and preparing for life, is a fundamental issue in human life, hence, whoever lacks a good education, which prepares him to be beneficial to the community and be a good mannered person, morally and spiritually, becomes very dangerous, both to himself and his community. And a person who lacks sufficient knowledge and awareness in his life, is an ignorant fellow who harms himself and his community, neither playing a role in the growth of himself or his community. Consequenthy, ignorant parents will not know how to educate their children; an ignorant wife will not know how to deal with her husband, and an ignorant farmer will not know how to use modern ways on his farm and, likewise, an ignorant rich man will not be able to use his wealth and property correctly.

This is how ignorance affects every angle of life. More than that, ignorance is the source of all evils and backwardness and even being the fundamental cause of all crimes in the society. Thus, an ignorant society will not be able to undertake any plans of development or preventing crime, or solving its political, security, economic an social problems.

Likewise, an illiterate youth or he who does not have enough knowledge and awareness will not be able to play any role in the development of the society, nor help himself or his family, as expected. The researches and statistics show that illiteracy and ignorance, as well as, lack of consciousness and civilization are among the fundamental causes of youths' problems. Therefore, the problems of illiteracy and unemployment are among the most important problems which face the states and the families. Furthermore, there are the problems of school abandoning in the primary, secondary or university level. Surely, they are among the greatest problems which direct the life and future of the youths towards danger, and encourage them towards idleness, wandering, committing crimes and other vices.

Indeed, abandoning school has its own spiritual, intellectual, social, economic, psychological and, sometimes, health problems. Also, vagrancy and loss of shelter resulting from political persecutions, and having no peaceful stability, play their greatest roles in the abandoning of school and the spread of illiteracy. Likewise, the mistreatment by school authorities or teachers' bad conduct toward the students, contribute, immensely, to the abandoning of school by some students.

Certainly, a student's facing psychological problems may be caused by the family, parents' bad conduct or problems among themselves. Even the problem of divorce often causes a split between children or the slackness of the parents toward their children's education and welfare, as well as, preparing ways for the continuation of their education may all play a part in the disruption of a child's education and cause some students to abandon school.

Also, lack of desire towards education by a student, and his relation with bad friends and those who are unsuccessful in their lives, helps a lot in the abandoning of school by a student. However, poverty is among the most important factors in causing the giving up of studies, because poor families cannot provide the necessary needs for their children to study, which contributes in the abandoning of school by a student in the early stage, and will leave him with insufficient means to find a good job that will support his social needs. Thus, these problems, and the like, need to be thoroughly studied in order to find suitable solutions to them.

2. Rebellion

The word rebellion absolutely gives a negative image or meaning, for it always means disobedience and disapproval if supported. But, in Islamic terminology it means going against the power, laws, ideologies and conducts that are pure and right or going against things which deserve honour and respect. Rebellion is not mere rejection and disapproving of what people like, because there are some laws, ideologies and opinions which are not right and are liable to rebellion and disapproval.

In view of this, the rebellion that occurs in the life of the youths, which are caused by the feeling of power and challenging the need for change, has two opposite outlooks; a negative and harmful outlook and a positive outlook which helps in the community's progress and safeguarding its interests. Certainly, the negative rebellion which occurs in the youths and young children is the most serious and complicated one which faces families and societies.

Likewise, negative rebellion or the rebellion against what deserves respect and honour, like pure ideology and laws, subjective, as well as, objective, have causes which deserve to be studied with consciousness and wisdom. Because rebellion by the youths is a dangerous matter to the family and the community at large, and it starts from the cradles of the family, and by refusing the commands of the parents or the pure cultures and ideologies of the family and going against them, children put themselves in great danger.

Then, there is rebellion against the school laws, which are comprised of coming to school on time and every day, writing class work, respecting the

teachers, as well as, fellow students, and at the same time, rebellion against the community's rules and regulations. Statistics conducted in 1970 show that: "20 % of the youths of France who were under 30 years of age and 30 % from the men who were below 40 years of age participated in a demonstration in May of 1968 in France. It was confirmed, by this analysis, that the younger generations of the community, in a short time, could react or participate in any rebellion against the ruling power, however, it was confirmed by another research that it is not possible to generalize this result."(15) Rebellion has its own causes which encourage it, and those which may be the most apparent, are the following:

a. Dictatorial relationship of some parents towards their children, supprssing their wills and insisting on restricting them of things which are not restricted by the Shari'a. The parents do not change their relationship with the youths, continuing to treat them like a child, who is not conscious, by their commands, interfere in their affairs like studies, marriage, work, daily activites and economic matters and even their mode of dress.......which forces some children to rebellion and disapproval and ends up in the showing of no respect for the ideas and commandments of the parents. Thus, problems occur and misunderstandings begin to appear between them, and sometimes end in bad results, disrespect or even leaving the parents' house.

Indeed, Islam has studied carefully these problems so as to bring obedience and respect between both sides. However, Islam differentiates between loyalty to one's parents and submission to them, as it differentiates between guidance, directing and educating, and forcing and dictating their will and desires on the children.

The Islamic jurisprudence necessitates the loyalty and goodness to parents, but, it does not necessitate submission except to Allah, the Almighty, and anything which is not against His laws, for instance, the Islamic Shari'a does not necessitate submission upon a girl or a boy to their parents when the parents want to conduct their marriage against their own choice and wish.

The parents' duty is to guide their children to the right path and protect them against what is harmful to them, starting from the legal responsibility, necessity of enjoining good and forbidding evil, holding any pure means for their living less they fall into crisis and failure in their life, as well as, making them understand that the disapproval of the parents to the choice of their children is just for their own good and they should do so with a cool temper and wisdom. This is the best way to change them and keep them from falling into crisis and calamities. It is a mistake for the parents to force their ideas, thoughts and their own way of life, which is not founded legally, upon their children, but, for mere affinity or intimacy or social custom, which makes them strike against their children's ideas and their modern way of life.

Imam Ali (a.s.) has warned parents against this, in his famous saying:

"Do not force your ethics or customs on your children, because they are created in an era different from yours."(16) Surely, this Islamic analysis on the means of life's progress and what occurs between generations, will shed

light on most of the complicated matters between parents and children, which often result in rebellion and disobedence. When Islam studies and analyzes this matter, it calls for thorough investigation, on the matter, as an issue of civilization in the life of a human being based on the fundamentals of good morals. Surely, Islam has warned parents and stops them from bad relationships with their children which may result in rebellion and disobedence.

It is reported in a Prophetic tradition that the prophet said: "Oh Ali! Allah and religion has cursed those who hold their children responsible for their disobedience (because they, themselves, did not train them)."(17) All this is to preserve and safeguard the new generations from negative rebellion which the family, nations and communities face that incline toward the materialistic idea and which contradicts the Islamic perspectives on this matter. Even though the parents take on this responsibility, it is important that they guide and encourage their children to love their parents, respect them, listen to their advice, as well as, refrain from rebelling against them.

Therefore, educating a child, showing him the rights of the parents and how to associate and live with them are among the effective factors in controlling rebellion. Surely, family life, especially a good relationship between the parents and the respect between them, or a bad relationship between them, has a great effect in solving or complicating such problems.

b. School: As the parents' conduct and relationship, toward their children, contributes in creating the spirit of negative rebellion, so, also, the school plays a vital role in this field. The system, and complicated ways of dealing with a student, sometimes makes him feel that it is trespassing against his personality and his studies, or it does not correspond with the realty of his life, thus, it forces him to challenge the school's system, create problems and, later on, his leaving the school. Therefore, it is necessary for the school to adjust its communal conditions and systems to the spirit of the times, and deal with a student by considering the nature of a teenager and his problems in this stage, through good conduct and mercy, and not with pressure and punishment, except if it becomes necessary.

c: The nature of a teenager and his morals and spiritual formations: The spiritual nature, as well as, the state of mind, and the level of education, has its own great contribution in rebellion, disapproval and challenges of a teenager. Because the teenage stage is a stage of pride and emotion and power, it is a stage of self feelings, separation from the parent and freedom, likewise, it is a stage of challenging anything that stands in his way, whether it be the family, government or the community: Thus, negative rebellion occurs and, likewise, the positive one.

Therefore, the solution to negative rebellion is to give much concern to the issue of education and make them understand the problem of that stage, as well as, the shunning of the stimulated atmosphere which surrounds teenagers. Hence, young boys and girls who are conscious and civilized will understand this analysis and the problems, as well as, accept the solutions without rebellion or disapproval, not the same as the uncultured and illiterate youth will deal with it; ignorantly.

d. Conditions and circumstances: Surely, economic, intellectual, social and political conditions and circumstances, as well as, the laws and declarations, have a great effect - both positively and negatively vis-a-vis the government and the laws - on the conduct of the youths and their stance.

Thus, in a condition where the generation of youths are facing poverty and needs, the security of their future activities, through intellectual and political terrorism and racial discrimination, will force them to challenge and rebel against it with all their might, as is happening in some countries of the world. Therefore, intellectual freedom, reforming the economic conditions (and peoples' welfare), and respecting peoples' rights, is the only solution to the problem of negative rebellion and disobedience, not through the use of power and intellectual pressures and terrorism.

3. Supremacy of Imagination and Reverie

Imagination is another intellectual power which has positive, as well as, negative results, and its results return to man according to its usage. In its real sense, it is not an illusion, which controls man and distances him from reality and objectivity, but it is capable of changing into illusion and reverie, which controls man against reality. In the youth stage, the power of imagination activates and stimulates and with its positive outlook, it is the fundamental factor for invention and development. Because through imagination, the youths are able to carry out their technical and graphic works, thus, with imagination the door of invention and progress is opened.

Furthermore, through imagination one can create a new atmosphere different from his own, with the sense of change. Thus, imagination is the ladder and bridge which transforms man from a stagnant atmosphere to a living one that accepts changes and inventions. But, lack of objective experience, in the youths, and the absence of guidance and encouragement from parents or friends and relatives, or the mass media, causes a negative effect and this causes imagination to start working in the generation of youths through their thinking about their future aims like studies, how to live, marriage... etc.

Consequently, the youth starts to decieve himself, by creating things for his future which are not possible and far from reality, as well as, his becoming frustrated whenever his dreams and imagnations fail and do not produce his expected results. Hence, it is necessary to provide the youths with real experiences and knowledge, as well as, warning them against this realty, and guiding them toward the real imagination.

How beneficial is this advice of Imam Ali (a.s.) in which he (a.s.) encourages the use of experiences to his son Imam Hasan (a.s.) when he says, "...so I hastened to mold you properly before your heart hardened up and your mind became occupied, so that you might be ready to accept, through your intelligence, the results of the experience of others and be saved from going through these experiences yourself. In this way, you would avoid the hardship of seeking them and the difficulties of experimenting. Thus, you are getting to know what we had experienced and even those things are becoming clear to you which we might have missed."(18)

4. Pride and Carelessness About the Future

Pride and arrogance is a disease which afflicts man as a result of feeling superior over others, priding himself on what he has from strength, wealth, beauty, power, position and knowledge. Surely, this disease is the most dangerous one that affects man and destroys him and puts him in peril. The Holy Qur'an describes it by saying: "Nay!, man is most surely inordinate. Because he sees himself free from want." Holy Qur'an (The Clot 96:6-7) It warns against such acts in the advices of Luqman to his son: "And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster." Holy Qur'an (Luqman 31:18)

"(...and do not go about in the land exulting, for you cannot cut through the earth nor reach the mountains in height." Holy Qur'an (The Children of Israel 17:37)

The youth stage, especially the teenage stage, is among the most pride oriented stage in man's life, and that of disrespecting others and falling into hazards and risks. And how often this feeling has a bad effect on the conduct and behaviour of the youths. How often pride, for instance, has a negative effect on the young boys and grils even in choosing a wife or husband or the relationship between themselves, or with their family. Thus, an arrogant youth often cannot marry because he does not see a siutable wife for himself. How many young girls stay unmarried due to pride and arrogance to the extent that they lose their virginity, and their family life becomes a hell and often results in disassociation, when the imagination and expected plans, full of pride and arrogance, fail.

Consequenly, an arrogant youth, due to his bodily strength, deals with people with arrogance and challenge, and often his pride ends him in jail or he becomes a community's hatered; the victim of pride and arrogance. Many incidents, in which tens of thousand of youths become victims, happens every year due to recklessness and hazardous ventures.

It is worth mentioning that statistics show that the number of those afflicted by behavioural episodes is higher than the number of those afflicted by communicable diseases, tuberculosis and other diseases, and that the third world countries are spending 53 billion U.S dollars because of these occurences, which is equal to the total number of financial aid they receive from the rich countries. Rather, pride and arrogance may make some youths feel shame if they are related to a certain family, race, town or village when they feel that that thing does not suit their position, or they may feel superior over their parents, especially, if their position is superior to that of their parents.

Sometimes, his higher educational background will make him downgrade the opinion of others and their ideas. This kind of pride and arrogance has contributed, immensely, to underestimating the belief in Allah and the messages of the prophets (a.s.). Certainly, pride and arrogance in the youths, due to their power, beauty, wealth, or feeling of superiority of social position or knowledge over others, are among the social problems in the community which need a solution, and educating the young generation, morally and socially, in the schools, media, and family, on the dangers of

pride and arrogance, can be done by showing them the end results of proud and arrogant people.

5. Anxiety:

Anxiety is regarded as the most dangerous human disease which destroys man, and his spiritual and bodily health, as well as, pushes him towards bad conduct. Anxiety is defined as: An action composed of fear and expectation of evil, danger and punishment and self-doubt about one's ability to cope with them. Furthermore, anxiety is among the most dangerous problems of the youth, especially in the teenager, and especially in a youth who grows in an atmosphere which lacks good conduct, as well as, belief is Allah.

Thus, anxiety more often turns into dangerous actions, and crimes, like suicide, taking drugs, recklessness in life, aggression, racism and tribalism, smoking ...etc. The most dangerous stage of anxiety is the stage of intellectual and ideological anxiety or having the lack of a firm stance, ideologically, socially and politically. Therefore, it is easy to attract the youths toward the ideas which come as a change to the community. The most important cause of anxiety in the youths is intellectual emptiness which pushes the youths into embracing ideas which have only imagined authenticity, lack of belief in Allah or its weakness, uncertainty about the future, politicial persecution, idleness and easy living, pessimism in achieving the easy living, fear of failure in academic undertakings, fear of contacting diseases, especially the epidemic ones like Aids, family problems, as well as, the future of married life.

The researches and scientific statistics show that anxiety is increasing among the human circles, especially in the youths' circles, and especially in Western countries. People, in such countries like America, and some European and Asian countries, pay little attention to the belief in Allah, the Most High, and religion does not play an important role in their affairs.

Indeed, the ideology of belief in Allah and entrusting all affairs to him, accepting its fate and destiny, wisdom and justice, His love to His creatures and His mercy to them, as well as, undertaking the necessary moral processes for solving man's economic, family and social problems, are the fundamentals, as well as, laws for solving the problem of anxiety and providing a guarantee and security for the life and personality of a human being. Here, we will introduce the Qur'anic solutions to these problems, which result from the belief in Divine fate and destiny, as in His saying: "Say nothing will happen to us except what Allah has decreed for us..." Holy Qur'an (Repentance 9:51)

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah; for without doubt in the remembrance of Allah do hearts find satisfaction." Holy Qur'an (Thunder 13:28)

And a clear guarantee for the life of the human race which Adam (a.s.) was addressed: "Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing, and that you shall not be thirsty therein nor shall you feel the heat of the sun." Holy Qur'an (TaHa 20:118-119) "So let them serve the Lord of this house who feeds them against hunger and gives them security against fear." Holy Qur'an (The Quraish 106:3-4)

Surely, this insurance is the most important guarantee to man's spiritual security and eliminates the spirit of anxiety and fear from the impasses of this material life, as well as, calling him to provide social security and political justice, as is in the saying of Allah, the Most High,: "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..." Holy Qur'an (The Bee 16:90)

6. Youths and the Sexual Urge:

Islam regards the issue of sex, and sexual rights, among the fundamental issues in human life, as well as, enacting the necessary laws and system for satisfying the sexual instinct and controlling its zest. In order to shed more light on the subject, let us examine some Islamic laws and their sources which discuss the issue of sex, sexual rights, enjoyment and beauty, and which show the pure sexual civilization free from sexual complications and which are present in some communities and ideologies, as well as, free from sexual declination and pollution.

The Qur'anic texts, Prophetic traditions, as well as, the legal laws extracted from the Qur'an and hadith, shed light on this issue. Indeed, this attention to sex laws confirms the importance of the sexual instinct in human life and the way Islam deals with the sexual issue and solving its problems, although giving detailed analyses to this issue needs a separate book. But, here, we will present an outline of statements and laws, as well as, sexual culture in Islam. Allah, the Most High, 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..." Holy Qur'an (Rome 30:21)

"...Then as to those whom you profit by, give them their dowries as appointed..." Holy Qur'an (The Women 4:24) "And leave what your Lord has created for you to be your mates?..." Holy Qur'an (The Poets 26:166) "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, then when they have cleansed themselves, go into them as Allah has commanded you..." Holy Qur'an (The Cow 2:222) "And marry those among you who are single and those who are fit among your male slaves and your female slaves..." Holy Qur'an (Light 24:32) "....so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating..." Holy Qur'an (The Women 4:25)

"Your wives are a tilth for you, so go into your tilth when you like..." Holy Qur'an (The Cow 2:223) "Or He makes them of both sorts, male and female..." Holy Qur'an (Consultation 42:50) "And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace..." Holy Qur'an (Light 24:33) There are tens of verses in the Holy Qur'an which discuss the issue of sex under the title of marriage, and, also, on the subject of woman and her relationship with a man. Also, the prophetic traditions discuss this issue technically, as well as, legally. But, when elaborating on these principles, it is necessary to understand that all these are not only advices and sermons, rather, they are laws and systems

which the society, as well as, the individual must build their lives upon, and everyone will be taken to account, like they will be taken to account in the Hereafter.

To elaborate more we quote, here, some prophetic traditions, that the holy prophet (s.a.w.) said: "I like three things in this your world: perfume, women and prayer."(19)

"Whoever marries has completed half of his religion."(20) "Whoever wants to meet Allah in purity, he should meet him with a wife."(21) Ummu Salma related to the Holy Prophet (s.a.w.) that a group of his companions prohibited women from eating in the day time and sleeping at night with themselves. The holy prophet (s.a.w.) addressed them, saying: "Are you running from women when I am coming to the women, eating in the day time and sleeping together in the night. Whoever turns away from my tradition (sunna) is not of me," and, so Allah revealed this verse: "... Do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits, surely Allah does not love those who exceed the limits..."(22)

Holy Qur'an (The Table Spread 5:87) Surely, from the above texts, we can detect the following expressions and terms which show the importance of sex in human life, they are: "...that you may find rest in them..." Holy Qur'an (Rome 30:21) "...then as to those whom you profit by,..." Holy Qur'an (The Women 4:24) "And leave what your Lord has created for you to be your mates..." Holy Qur'an (The Poets 26:166) "...Your wives are a tilth for you..." Holy Qur'an (The Cow 2:223) "So go into your tilth when you like..." Holy Qur'an (The Cow 2:223)

All these principles call for legally respecting sex and satisfying the sexual urges and, at the same, warn against fornication, deviation and other sexual vices, as well as, pointing out the severity of punishments for illegal sexual relations like fornication, homosexuality... etc. And, also, through the statistics recorded by the institutions of health and crime, we can deduce why Islam prohibited these illegal conducts, and why it prescibed hard and severe punishment for them. Surely, if we understood the tragic and harmful effects of those illegal actions, we would be able to detect the justice and wisdom of those laws and that they are enacted for man's security and benefit not for rejecting and proscribing his sexual rights.

7. Taking Drugs and Smoking

Among the great problems, as well as, social, health and security tragedies which are afflicting the present, materialistic civilization and the uncultured individual, is the drug problem and its addiction. Statistics conducted by some institutions concerned, confirmed that among the most complicated problems of youths and teenagers is the taking of drugs. Indeed, these substances have destructive effects and negative results on the body and spiritual health, the economy and in the field of crime and general deviated conduct and, likewise, on the family and social relationships. Thus, drugs are substances which destroy the capability of man and spiritual, as well as, power of conscience and, likewise, social position and, at long last, became a tragedy to the society.

Also, taking drugs and their subsequent addiction has its own spiritual and intellectual factors which government and other institutions are trying hard to prevent through educating their citizens, especially the youths and teenagers, on their evil effects. In view of this, many laws were enacted, international resolutions made, and many conferences held for the prevention of drug use and production. In addition to the efforts of some governments to bring an end to this dangerous calamity, though this is not the end, physicians, as well as, criminologists and sociologists...etc., have rendered great efforts in studying the issue of drugs and their addiction, as well as, their negative effects on the body and society's health and man's activities generally, but, at long last, all these studies confirm one point and that is that man and the society must be prevented from the dangers of drugs.

In conclusion, all these scientific researches and the studies of the experts, in different fields, end in agreement with the Islamic shari'a's stance of prohibiting the use of alcohol and drugs and the severe punishment for the offender. Thus, in their reformatory efforts, the nations and reformatory organizations are trying hard, by adopting the addicts and the drug traffickers socially, i.e., by providing work and occupations for them, as well as, social respect in the community's eye and, likewise, rehabilitating them, morally, after their deviation from the true way of life and morals. Efforts are made by the experts, media, family, school, laws, government and reformatory organizations in rescuing people from this dangerous epidemic triumph, but a youth is more worthier in salvaging himself, salvaging his personality from collapsing, his conduct from deviation and social disrespect, preventing his life and health from danger and turning himself around to be a benefit to the community and its source of respect, thereby, rescuing the downfall of his personality and exposing it to danger. The most dangerous drugs, taken by addicted people, which are harmful to the health, as well as, the society and the system, as the statistics of the experts show, are:

1. Alcohol
2. Opium and its by-products
3. Cannabis (marijuana)
4. Cocaine
5. Kat (khat-Catha edulis)
6. LSD and other hallucinogens
7. Heroine ...etc.

Already the Islamic Shari'a has prohibited the drinking of alcohol, as well as, the use of drugs, due to their harmful effects to the mind, spirit, body and wealth, and, likewise, the prescribed punishment for those who indulge in their use, for preserving the indvidual, as well as, the community's health from the evil of this epidemic, and it discourages from rape, theft, aggression, family problems and other negative effects on the children of the addicted persons. Allah, the Most High, says:

"O you who believe! Intoxicants and games of chance and (sacrficing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it..." Holy Qur'an (The Table Spread 5:90)

It is in view of this, that the Qur'an terms alcohol as filth and an atrocity which must be shunned, as the Qur'an also regards alcohol among the causes of misunderstanding and security problems where it calls it enmity and hatred. Allah, the Most High, says:

"The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance..." Holy Qur'an (The Table Spread 5:91) And, it is reported that the Holy Prophet (s.a.w.) said:"Any intoxicant is forbidden."(23) Due to the danger that afflicts whoever takes this deadly substance, Islam prohibits the manufacturing of beer, transactions of it, drinking, as well as, the selling of the substances used in its production, if it is known that they will be used for illegal purposes. And, surely, much concern is being given, educationally, and through the mass media on its prohibition, as well as, its danger to life, and was founded on the aim of safeguarding human life and protection from its evil effects.

Consequently, among the most dangerous effects of taking this substance, is its effect on the intellect and lack of consciousness which results in sexual violation (rape) and acts which destroy man's personality and dignity, as it causes the waste of billions of dollars annually in the taking of this substance and its cure, whereas (if not because of this) this huge amount of wealth could be used to fight poverty and on other welfare programs like sufficent health and educational services to the community. But these extravagant acts cause the suffering of millions of people all over the globe. In addition, the negative effect on man's health is caused by this deadly and destructive substance.

8. Idleness

Surely, idleness is not only an economic problem, but it is also a spiritual, social, security, as well as, political problem. And the youths' generation is a generation of work and production, because it is the generation of power, capability, skillfulness and experience. Consequently, the youth is thinking about the growth of his condition, economically, as well as, socially, by depending on himself through work and production, espcially the able-bodied ones and graduates who spend the most important part of their life in school, as, also, millions of youths are suffering from idleness, because of insufficient capability and lack of sufficient knowledge and experience due to their government or families slackness and carelessness. The statistics show that there are millions of youths, all over the world, who are jobless, and in the end they are suffering from poverty, needs and deprivation, as well as, bad conditions of health or lateness in marriage, and the growth of their family or their inability to sustain their families.

Another scientific statistic shows that idleness has its own bad effect on the surety of spirit due to the effect it has on the body's health. Indeed, large number of unemployed persons showed signs of lost spiritual esteem, feelings of frustration, feeling inferior to others, and it confirms that some of them were overpowered by weariness and that they were deprived, bodily, as well as, intellectually,(24) and, likewise, the statistic showed that idleness obstructed the spiritual growth of youths. It not only found that anxiety and

dejection, as well as, gloominess increased among the jobless people, rather these circumstances extended negatively to the relationship with the wife and children, thereby, increasing the family's problems. Another factor which pushes people to the act of taking their own life is trying to escape debt, and it has been found that 69% of those committing suicide are jobless people, where the percentage of crimes, like manslaughter, and aggression increases between the ranks of jobless persons as a result of spiritual tension and strain.

Among the problems of idleness, which has its own negative, as well as, positive effect, is the problem of emigration and leaving the family and the community. The fundamental cause of this problem, between the jobless people, is poverty and lack of life sustenance. Indeed, the crippling of bodily capability due to idleness, especially between the capable and experienced youths who do not have the means to practice it, will force this capability to turn into a disaster for them and, at long last, cause problems for them (and their community). And furthermore, idleness has become a major complication in some countries, and even brings down some governments, due to demonstrations and rebellion toward the rulers and financial administrators whom the jobless term as the causers of idleness and unemployment.

But, surely, Islam has solved the problem of povety and idleness spiritually, as well as, materialistically! It is reported that the holy prophet (s.a.w.) said: "A soul (spirit) becomes steady when it attains its power."(25) And Imam Ja'far Al-Sadiq (a.s.) said: "A soul defiles its owner, if it does not have what it needs to stand on, but if it gains its power becomes steady."(26)

These traditions disclose the scientific analysis on the relation between the spiritual side of man and material sufficiency, and its effect, vis-a-vis, steady and spiritual calmness, and that lacking and poverty causes grief, anxiety and unsteadiness, and, health problems like hypertension, digestive tract disease, bodily pain...etc. Therefore, idleness is the major cause of poverty, insufficency and deprivation. It is in view of this that Islam calls people to work and discourages them from idleness and laziness. Rather, it, also, necessitates work in order to sustain life with necessary needs for himself and those under his care.

For controlling idleness, Islam calls for the learning of some professions like business transactions, mechancial works, tailoring services, farming...etc. It is related in a prophetic tradition that: "Allah loves an honest professional."(27) The Holy Qur'an calls on people to work and seek wealth, where it says: "therefore go about in the spacious tracts thereof, and eat of His sustenance, and to Him is the return..." Holy Qur'an (Dominion 67:15)

"But when the prayer is over, then disperse abroad in the land and seek of Allah's grace..." Holy Qur'an (Friday 62:10)

And the Holy Prophet (s.a.w.) regards work as Jihad in Allah's cause. It is reported that he (s.a.w.) said :"A hardworker for sustaining his family's needs is like a mujahid (Islamic warrior) in Allah's cause."(28) It is also reported from Imam Ali (a.s) that he said: "Laziness and impotence merge as things merge, resulting in poverty."(29) For discouraging and warning against idleness and laziness, we quote what is reported from Imam Ridha

(a.s.) quoting his father, Imam Musa bin Ja'far al-Kazim (a.s.), who said: "My father cautioned some of his children to be wary of laziness and boredom, because it prevents one from fortune and luck both in this world and the hereafter."(30)

And indeed the prophet, the holy Imams and the pious servants have manifested these principles practically, because they used to raise animals, practice farming, transactions, tailoring and carpentary. And Imam Ali bin Musa al-Ridha (a.s.) has disclosed this which has been related from one of his companions that: "I saw Abul-Hasan working on his land, his back wet with sweat, then I said to him: `May I be your ransom, where are the men?' He said: `The holy prophet (s.a.w.), Imam Ali and the rest of my fathers (peace be upon them all) have worked with their hands, and it is the work of prophets, messengers, ministers of state and pious servants.' "(31)

Surely, all these give the generation of youths an awareness of the importance of work and the danger of idleness and gives them the material capability, as well as, personal honour and respect and discourages them from idleness and laziness. Consequently, among the major prerequisites of work, in the present world, is knowledge and professional capabilities. Thus, work fills the vaccum and rescues the youths from spiritual impasses, as well as, prepares a way for their success and future growth. And how many times the governmental paratacticals, especially in the capitalist countries and other monopoly corporations, unjustly accuse the youths in the third world of seizing their goods and wealth, as well as, causing problems and crises which causes the death of millions of people. When the wealth of these people is destroyed and they are forced to stay in poverty, idleness and deprivation, it is necessary for us to be politically, as well as, socially conscious and work toward the growth of our wealth and render our services to the present and future generations.

4. Youths and Wars

Among the major problems facing mankind throughout the centuries has been war and bloody conflicts between nations and races. No matter how war occurs, there must be an oppressor or the blame will be on both sides of the war, and how often mankind has suffered from such oppressive wars. Hence, war can be regarded as a destroyer of human capabilities. It is obvious that wars require bodily capability, fighters, sacrificing huge amount of money, mobilization of troops... etc., and the major part of world armies are comprised of youths. Therefore, wherever it occurs, war's major components and victims are the youths, in addition to their being victims of economic destruction and other evil practices, because, they are the target of economic, political, as well as, social standstill of a war.

Consequently, the young man who is recruited for war usually stays long in the army barracks and at the war fronts, is deprived of family life, like marrying, fathering legitimate children, forming a family, providing the economic prerequisites of life, continuing studies or having a profitable job.

Wars also become the source of anxiety, spiritual, as well as, bodily disorder in the youths' generation, who were recruited and driven to the battle fronts by the order of those who want to make money and have hegemony over the deprived nations or safeguarding the rulers without the prior consent of those youths.

Indeed, the Vietnam and Korean wars, the allied forces versus Saddam Hussain in the Gulf war, the Iraq - Iran war, as well as, the two world wars, i.e., the first and second world wars, all these disclose the destructive effects on millions of youths being the victims of depression, racism, suicide and taking of narcotic drugs, as well as, leaving behind millions of orphans, widows and parents who lost their children. Therefore, it is necessary for the youths to be completely alert and conscious of the wars which they were called upon to participate in. But, the just wars, like wars in defence of the right principles, or for safeguarding the interests of the nation, community and human values are holy wars. Thus, this type of war is another example of safeguarding security and peace (of the community) and achieving the human's aim and his interests.

So, Islam, according to its logic and method of understanding life, death and the hereafter, regards `jihad' and matyrdom among the sacred and holliest principles. Allah, the Most High, says:

"And the earth will shine with the light of its Lord, the record (of deeds) will be placed (open); the prophets and the witnesses will be brought forward, and judgement shall be given between them with justice, and they will not be wronged (in the least)." Holy Qur'an (The Crowds 39:69) Allah, the Almighty says while exlpaining some aims of holy fighting in Islam says: "And why should you not fight in the cause of Allah and of the weak among the men and women and the children, (of) those who say: Our Lord! Rescue us from this town whose people are oppressors..." Holy Qur'an (Women 4:75)

In another place, the Holy Qur'an explains that war should be against unjust rulers who aggress on the security of mankind and its rights and who practice oppression, corruption and enmity. Allah, the Almighty says:

"Those who believe fight in the way of Allah, and those who disbelieve fight in the way of evil..." Holy Qur'an (Women 4:76)

Thus, in the logic of material wars, the youths are the forerunners used in war and are the troops who safeguard the interests of unjust rulers and the victims of the wars. While in Islamic logic, those who can go to jihad are responsible for safeguarding the rights of the oppressed, as well as, fighting oppression, vices, corruption and aggression on the earth. The Qur'anic call for mankind is a message of love and peace, and not a message of wars and enmity. Allah, the Most High says: "But if the enemies incline towards peace, then (also) incline towards it, and keep your trust in Allah..." Holy Qur'an (The Spoils of War 8:61)

Therefore, war in this logic, is to defend the truth, prevent aggression and remove the obstacles of unjust rulers on the way of guidance and peace. How great is this Islamic principle, which the Holy Prophet confirms in his saying: "Religion is nothing but love."(32), while at the same time the principles and outlooks of ignorant materialism are founded on the basis of wars, enmity and aggression.

The capitalist ideology, for instance, which governs the West, is founded on the basis of monopoly and seeking commercial markets and natural resources like crude oil, gold and uranium (in order to have control over them). It builds its system on exploiting the weak, oppressed nations and spoiling its resources. Thus, to achieve this aim, they plan and invent diverse weapons of mass destruction, like nuclear and biological weapons, as well as, drafting its machineries with the aim of capturing the whole world and having supremacy over the oppressed. They ignite the fire of war and conflicts, everywhere, in order to have control over the major resources and businesses (of those countries), as well as, controlling the strategic places and laying groundwork for selling their destructive weapons, as they are presently doing in different locations of the world at this very moment.

Therefore, youths can be divided into two generations; one generation lives under the theory of love and peace, and regard wars as a means of defending the truth, and the other generaton lives under the system which regards wars as a means of oppression, exploitation and an aggression on the oppressed and deprived people (of the world).

5. The Culture, and Intellectual Inclination of the Youths

Man differs (with other creatures) in the sense that he is a living thing, sane and intellectual who develops his intellect and knowledge through thought, experience and learning from others, but among the fundamental instincts, which associate man and animals, is the instinct of gathering or the instinct of grouping.

Hence, animals, birds and fishes gather as groups in brooding and resting areas, movement, migration and searching for food and water. An Arabic proverb expresses this view by saying: "Birds are known by their shapes". Thus, we can see the relationship between the grouping of deers, birds, and fishes and the gathering of people, when they meet at their different meeting places and assemblies. Indeed, it is obvious that a child grows in a particular atmosphere with a certain culture, civilization, intellectual and civilizational inclination, therefore, these spiritual and civilizational atmospheres contribute in the formation of his personality and his life style. The Holy Qur'an disapproves of and refuses the method of blind following and accuses it seriously, but, encourages the use of consciousness, thinking and intellect in deciding matters and taking stances, and choosing the right path, as well as, the intellectual and political inclination, with consciousness and wisdom. The Almighty Allah says:

"Say: This is my way. I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists." Holy Qur'an (Joseph 12:108)

Surely the Holy Qur'an, in various verses, disapproves of vicious enviromental inclination or imitation of forefathers, without reasoning, and differentiating between right and wrong. For instance, the Almighty Allah says: "And when it is said to them: Come to what Allah has revealed, and to the Apostle, they say: That on which we found our fathers is sufficient for us. What! Even though their fathers knew nothing and did not follow the right way." Holy Qur'an (The Table Spread 5:104)

The Holy Qur'an also informs us on how the prophets and messengers (a.s.) suffered from their people's act of vain environmental and intellectual inclination, as well as, the results of their imitating the inheritance of their forefathers' civilization. Thus, we see it elaborating on this dangerous phenomenon and warning (people) against it, as in this verse: "Just in the same way, whenever we sent a warner before you to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we too are followers of their footsteps." Holy Qur'an (Adornments 43:23)

Likewise, the holy prophet (s.a.w.) warns against such blind imitation and the one who cannot decide his own stance and inclination from knowledge, consciousness and pure scientific reasoning; he lives as an imitator and follower of others, or to the environmental condition which he was born in, nor he asks himself or examines what he finds himself in: from ideas, ideologies, conducts and behaviours, so as to be able to hold the right side of it and do away with the mistakes of the previous people, and

purifying the ways for the other generations, as well as, escaping from wrong and dangerous mistakes.

Indeed, we can see, clearly, the warning of the holy prophet (s.a.w.) in this saying: "Do not be a mere imitator with no firm determination. You say, `I am with the people who do good. And if they do evil, so do I.' But train yourself that if people do good, so should you. But if they do evil shun their evil deeds."(33)

Surely, among the deep-rooted and inherent matters, in man, is his social conduct - as we have explained before -, as well as, his conscious and unconscious inclination toward the community; for instance, his inclination toward the family or tribe, or toward a certain town, province and nation or toward a particular people or group, on the basis of religion or sect, or toward a particular party, organization and professional institution and even to a particular sporting club and other groups. And the state of group inclination and joining a particular group or party, originated from the instinct of social affection or what the psychologists call "Grouping Instinct", and a person's feeling that he is part of that community or group and, consequently, he is in need of it in his life endeavours, as well as, to avoid the feeling of loneliness and isolation, thus, he needs to associate himself with others, so as to achieve his aims.

It is obvious that the new generation is witnessing social changes and a new intellectual and political atmosphere, hence, life is composed of movements and changes every moment and these changes and inventions differ according to the community's condition. Thus, for instance, the youth's generation, that lived with Islamic teachings in the time of prophethood, had faced a tremendous and perfect intellectual, as well as, civilizational changes in its deepest meaning and perfection.

Surely, at the time of revelation, it was the generation of youths that helped and supported Islam, where as the old generation could not cope and comprehend the new socio-intellectual changes which the Islamic messsage carried. Likewise, in our present era, the generation of youths (men and women) are the protectors and supporters of Islam, especially in the universities, colleges and other institutions.

For instance, youths, in the Islamic nations, are coping and comprehending the new developments and changes, giving much concern on the future conditions and atmosphere, as well as, acquiring the zeal for change and depending on reality, because in this stage, they feel more challenged with a power which is pushing them against a social and political dictatorship and oppression. Consequently, associations, institutions and clubs play a geat role in educating the youth and guiding their intellect in this stage, especially those that have special programs and ideas for educating, as well as, civilizing their members.

The generation of Muslim youths, are to embrace and accept the Islamic ideas and thought, as well as, incline, with all its might, toward it. It is, also, a target to the deviated ideas and politics, for instance, Marxism and western Capitalism which absorbed a great number of youths. The present state has witnessed a geat change in the Islamic world, intellectual, political and

social, at the same time when the world is witnessing a great techincal and scientific change.

The Marxist civilization crumbled and its ideas became extinguished, after it was able to attract a large number of youths into deviation and, thus, was in its hey day after the second world war, until the time when Marxism was thrown into the dustbin of history. The Western civilization raided the Islamic world after the first world war, and it met an empty, intellectual tendency in the young generation, therefore, it overpowered that generation because of its emptiness and what they had from technical and scientific development, with their great number of soldiers, as well as, propagating the cultural, economic and scientific anxiety which surrounds the Muslim from every angle. But the great problem in this blind and unconscious inclination is the belief that Islam is the main causer of Muslim's backwardness and that technical and scientific development requires the forsaking of Islam, as a system of life, and exchanging it for Western civilization.

Thus, this is how the Western intellectual war machinery faces the Muslim youths' generation and draws a great number of Muslim children to this deviated path, thinking that it is the solution to the problem of scientific, economic and social backwardness, and achieving freedom and terminating the terroristic systems which govern the Islamic world, through European civilization whose followers, among the Muslims, think that it is the solution to this problem.

The universties, institutions of learning, political parties and the mass media machineries like cinema, television, newspapers, history, drama, poetry and literature books, and the like, are the means and ways of dragging and attracting the youths' generation toward the western material civilization which uses the call for freedom, womens' rights and sometimes cultural and scientific development as a cover for introducing the bad condition and problems, which the Muslim, especially the youths, are facing in this, our present time. The generation of youths do not understand what this secret plan and conspiracy contains and the hostile and antagonistic aims of eliminating Islam and disuniting the Muslim ummah, as well as, fighting them culturally and intellectually, but nevertheless, the conscious elements, the activities of those who are working for Islam and the disclosure of the fakeness of western civilization to the generation of youths, has created a great sense of self-consciousness and thought about the inclination toward the Western ideology. Surely, it becomes clear to the generation of youths that the cause of all human calamities is the material civilization and the capito-Imperialist system and that man is a victim of this civilization. Because it is a system which practices and encourages terrorism, killing people, plundering their wealth and preparing ground for dictatorship.

All these create a great current in the generation of youths, as well as, the true inclination toward Islam and creating the sense of challenge and revolution against the Western ideology, as well as, their consciously understanding the cause of their backwardness and the total intellectual and political inclination toward Islam.

The formation of civilization is a basic pillar among the pillars of man's personality, and a milestone, as well as, his distinctive element. Thus, the type of a civilization and its size shapes a person with a particular nature. However, culture or civilization is not a material and experienced knowledge and profession which everyone will learn, even if his culture develops, but in a nutshell, we can say the human knowledges, thoughts, ideas and opinions that are related to his personality's growth, with regard to man's thought toward existence and life, as well as, the danger of his thought and conduct, is what is termed as civilization, e.g., political, literary, historical, beliefs, philosophy and social cultures and others. And, likewise, the community, nation and cultural developments are affected by the type of the culture and civilization that is governing the community.

Thus, an individual's opinions and his understanding of the freedom and human rights, terms and belief in Allah and his responsibility toward his person and his community, as well as, his understanding of life, politics ...etc., is one of the intellectual and cultural terminologies which is supposed to be surrounded by cultural and civilizational thought and opinions.

And the basic source of man's culture is the divine message, philosophists, books, intellectuals, experts, cultural foundations and mass medias. However, in a single community we can see different thoughts, opinions and cultures competing and challenging each other and even sometimes it will reach a stage of abrogation, and often the cultural and intellectual changes in the community frequently occur and under all circumstances the generation of youths always is in the centre of these conflicts, facing intellectual impasses and witnessing cultural and civilizational changes. Therefore, it is necessary for a youth to have a cultural personality and civilized identity, and the cultural identity or personality of a Muslim youth is his Islamic identity, but this does not mean that all his cultural undertakings are bound to the religious information which is related to beliefs, history or jurisprudence laws, although given attention and interest in the Muslim youth's culture. Indeed, what we mean by Islamic culture is life consciousness, conducts and behaviours according to the Islamic way.

Hence, a cultured and civilized Muslim deals with the meaning of freedom and political community, sexual instinct, as well as, relationship with the Lord, the message, wealth, essence, thought...etc., according to the Islamic understanding and way, so this will necessitate the formation of intellectual law, on which the Islamic views will be founded.

Therefore, a Muslim youth needs to understand the Islamic beliefs, the basis of Shari'a laws, prophetic history, be scientifically acquainted with religion, have a knowledge of the Qur'an and the pure sunnah. He should start the formation of his culture through Islamic writers and intellectuals who were blessed with the basis and deepness in thought and the modern systems in research and conducts in order to possess the basis and principles of Islam in understanding matters, so as to be able to differentiate between what is Islamic, and what is not Islamic. And how many youths have become a victim of intellectual impasses and conflicts which the human community is afflicted with, especially in our present era, the era of

transporting information through the Internet, International television, radio, newspapers, cinema and books, and there are no barricades to become a stumbling block between cultures.

Therefore, the interaction between cultures is an imposed issue naturally and by reality, and we ought to differientiate between the use of other nations' culture in accordance with Islamic methods, and between their dissolution and deprivation of cultural identity, thus, a Muslim person turns toward blind imitation and becomes overwhelmed or overpowered by what is brought to him of foreign cultures, espcially the western culture. Thus, these are vital issues to look into, and it is the role of the Islamic writers and intellectuals to present the Islamic culture in a developed way, as well as, live presentation, in accordance with the intellectual obligations.

Surely, petrification and imposing retarded formulas to Islam, will drive away the youths from the Islamic thought and teachings. And, surely, what ought to be done, is understanding the present human intellectual problems, such as, the problem of freedom, governing of human rights, the sexual urge, morals, faith and the relationship of knowledge with life, and other phenomenon, as well as, studying it scientifcially, and according to the Qur'anic methods, present spirit and its language. Also, it is good to present critical views and opinions which are opposite to Islam, as well as, solving the problems presented by the opponents of Islamic thought with good faith, so the Muslim youths will be well versed in the basics and foundations of Islamic culture and civilization, and understand the weak points of the other thoughts and views, as well as, to be capable of answering the challenges forwarded to the Islamic thought and views.

Whatever the case may be, the formation of a subjective culture is among the responsibilities of a Muslim youth, therefore, it is necessary for him to arrange a time for gaining and learning the Islamic culture and thought, and follow the Islamic cultural programmes which are publicized in papers, magazines, books and radio stations. Also, it is the duty of Islamic foundations to provide awareness to the youths which comprise the holdings of Islamic lectures and conferences and the publishing of volumes and servies of books which deals with Islamic thought and intellectual development and culture.

6. Guiding the Youth

The youths are the most precious property of a community, and, consequently, in the puberty stage and the beginning of the youth stage, will undertake the responsibility of life, whatever the nature of the society may be, because very soon they will take the reigns of the society, therefore, precautionary powers must make future plans and projects for the guidance of the youth and the protection of the society on which its dignity depends.

And, indeed, thinking on the capabilities of the youths, through the youths' institutions, guiding their capabilities and rearing their power is the responsibility of the government, society and family. Because if the youths' bodily, intellectual and spiritual power is not well guided and protected, it will turn into a destructive element in the society, and rather, it will negatively harm the person himself.

Thus, the great importance of the youth's power and the danger or lack of guiding and protecting it, is what forces some countries to establish special ministries to look into the affairs of the youth and guide them to the right way. Because youths have a wide range of power which needs orientation and rehabilitation, their rehabilitation, like teaching them how to use modern, scientific equipment, through rehabilitation centres, is a fundamental issue. Hence, teaching them how to use the computer and its different programs, items of production and other electrical appliances will give them orientation in different fields, and will rescue them from the danger of idleness and roaming about, which are the major causes of poverty and social, spiritual and security problems.

A large number of youths have the technical and professional capabilities and talents, like the talents of writing and drawing and other hand works, but need a good atmosphere, exhibitions, conferences and seminars to give them self-esteem. Opening special clubs, too, will help by encouraging the youths to develop their talents. Developing the technical and professional fields and engaging the youths and rescuing them from idleness is quite important, as well, because the danger of idleness, in man, is so great and has a negative effect on his person and his conduct. Unfortunately, a great number of youths have the ability to write stories and poetry, but, their efforts end without benefit because of lack of good support. But, their cultural, as well as, literary rehabilitation through the formation of cultural and literary clubs and groups, and likewise, the printing and publication of cultural and literary works, for the youths, and encouraging them to develop their talents, will give the society a great number of writers, poets, inventors and professional experts.

Also, the youths have the capability of inventing in different fields, thus, it is necessary to protect them and give to these inventors, the necessary material support, as well as, scientific encouragement. Consequently, it is necessary for the states and special government institutions to create certain programs, on radio and televison, for the youths and their problems, as well as, for guiding them.

The presence of newspapers, magazines and arranging conferences and seminars, for experts, on the affairs of the youths and their problems, as well as, publishing their findings, is a great and important matter of

encouragement on the way to solving the problem, guiding the youths and developing their awareness and providng them with experiences and advice.

The youths, in this stage, are distinguished with vitality and bodily power. Therefore, developing the spirit of the youths and sports are the fundamental issues in rescuing them from liquidity and disengagement, and that by opening sports clubs, stadiums, swimming pools and race courses, as well as, arranging sports competitions and presenting prizes, is another way of saving the youths. Hence, Islam gives great importance to sports and exercises, so as to raise a powerful generation. Thus, sports are a bodily, as well as, moral and conduct preparation. It is educating the morals power and honouring the youths by competition and superiority over others, and morals discipline in relation to the power and beauty of the body, far from pride and domination. Indeed, the Holy Prophet (s.a.w.) has practiced racing, himself, as well as, watching the race and presenting prizes to the victors. Surely, he (s.a.w.) used to encourage his followers to practice sports.

Thus, sports are the most suitable way of gaining bodily power and capability which the Holy Qur'an calls for. Therefore, it is necessary for the generation of youths to exercise and enjoy power free from liquidity and idleness.

7. Youths and Politics

With the advancemnent of civil life, and the intensification of the role of power and politics in the social and individual life, the relationship between the government and the people has increased.

Thus, the government takes care of the mission of education and teaching. It is the one which designs and determines information, and is responsible for security and planning, and it handles the economic and financial affairs. It is the one which presents services to people and the nation. It is the one which arranges the relationship of its subjects and other nations, interims of war or peace, friendliness or enmity, transactions or sanctions.

So, that is how the fate of an individual or a people becomes related to the government, and the relationship with the government means a relationship with politics and political life. Thus, politics and political life becomes an important part in the life of an individual. Therefore, it is necessary for him to give more effort and concentration toward the politico-governmental affairs and the type of system which it is governing; because it is the determiner of his fate and destiny, and has a say in all his wordly affirs, and his hereafter. Thus, Islam regards politics and political activities as a collective responsibility on the whole community. It is reported in a Prophetic Tradition that: "All of you are shepherds and all of you are responsible for your flocks (subjects)".(34) And it was also reported that he (s.a.w.) said: "Whoever wakes up and does not have concern for the Muslims' affairs, is not a Muslim."(35) And since politics is a guardianship of the society's affairs, so it is the most apparent affair which is necessary for the individual and society to put more attention on.

The struggle of peoples and nations against oppressive and dictatorial regimes and states is a continuous struggle. Surely, the oppression and dictatorship of some regimes has been, and will continue to be, the biggest problem facing humanity and against the well being and advancement of human beings, so this is what forces the society to rise against a cruel regime and to participate in politcial activities, in order to free itself and bring better living conditions, planning its fate and destiny and gives way to a regime which will take care of its life. And among the forerenners and vanguards of political activities and political life are the youths, and there are some reasons for this, among them are:

1. The youths represent both bodily and spiritual power which enables them to face struggles and challenges more than others. That is why they are more capable to resist against terrorism, opression and political dictatorship.

2. Political activities require an action under political groups, and in this stage, the youths look for collective inclination, i.e., collaboration with people, which pushes them instinctively towards political activities, in addition to intellectual satisfaction.

3. In the stage of youth and puberty, man faces inventions and changes, especially when the civil life circumstances rapidly advance in the field of knowledge, science and technology. Therefore, the youths turn toward political activities, as an expression of their desire to change and reform and shows their interest in development and civil advancement.

4. In the youth stage, the ambition of possessing a social role, i.e, position is power, is what pushes youths to join some groups and political parties, in order to gain social power and position in the society.

In 1971, a German analyst, Kavz, had stressed that: "There are differences between students and non-students among the youths, especially on matters of their concern in political activities, political as well as, ideological views...". Kavz also stressed that the demonstrations that occured in France in 1968 in which approximately 95% of those participating were students, while only 5% of them were non-students, shows that students are the most concerned about the political and ideological matters more than others from the ranks of the youth and other members of the society."(36) Indeed, among the most clearest proofs of the role of the youths in a political struggle is the Palestinian Intifatha against the Zionist's occupation, and their "stones" revolution which is frightening the terroristic Jews, even with all the power and weapons which they possess.

The youths are the vanguards of this revolution or uprising which has no weapons except rocks, but serves as a stumbling block to the aggressive Zionists, despite the thousands of Palestinian youths who were martyred or injured and tens of thousands which are in prison undergoing different kinds of inhumane torture and punishments.

Of course, these factors differ from one person to another, and from one environment to another and from one political atmosphere to another. Surely, Islam guides and trains all these stimulants and subjective motives, in order to act correctly and move according to the right views and complete intellectual, behaviorial, as well as, political line and path, and move under the pretext of worship and the general interests and services to the people, as well as, interplaying with the society, its aims and legal interests.

Consequently, the Islamic political education, trains an individual to become mindful and give more concern to politics and the society's future as his ideological and legal duty, because he understands that the Islamic political view believes in the role of the society and nation in politics and joins relations between the state and the people based on consultation, respecting others' views and enjoining good and forbidding evil, respecting people's rights and will, and that power, society's interests, wealth and its future are in the hands of a leader, who is responsible for steering it toward the Islamic system.

The Holy Qur'an outlines this fact by saying:

"Surely Allah commands to make over trusts to their owners and that when you judge between people, you judge with justice..." Holy Qur'an (The Women 4:58)

The Almighty Allah, also, says: "And do not incline to those who are unjust, lest the fire touch you..." Holy Qur'an (Hud 11:113)

The Most High, also, says: "...And their rule is to take counsel among themselves..." Holy Qur'an (Consultation 42:38)

He, the Most High, says: "And from among you there should be a party who invites to good and enjoins what is right and forbids the wrong, and

these it is that shall be successful." Holy Qur'an (The Family of Imran 3:104)

However, among the negative effects of political activities seen in the Muslim youths or what leads to evil and deviation, is the joining of political parties and institutions which have Western views, and ideologies, and under the shade of freedom is able to engulf a great number of youths. Also, a great number of them were dragged to the Marxism ideology during which a great number of lives were sacrificed for this sake. And how many times have the youths lost their lives, capabilities, and intellects because of the call to the Western and Marxist views and ideologies? These calls and propagations turned against the Muslim community and its ambitions, without any fruitful result, and still the Muslim nation and its subjects are faced with a state of concern and political anarchy and chaos.

Consequently, the problem of terrorism and political dictatorship, in our Islamic world, is among the most dangerous and complicated human problems in our present era. Surely, the hegemony and domination of the arrogant powers over the political power of the society, has portrayed all its weight and capability in order to prevent the Islamic current from existence and supremacy, and leading the society, especially in the circle of the intellectuals and the generation of the youths. It is worth mentioning that the present Islamic cautions and vigilance, has created an Islamic ideological and political awareness, capable of changing the path and future of the society.

8. Youths and Heritage

Heritage is a `present culture of civilization' terminology, which takes its course and role in the culture and intellect of the people, and becomes an object of debate and differences, in such a way, that even non-Islamic, intellectual writers are using it, as well as, the Islamic writers and intellectuals. The last two decades have witnessed various researches and critique, as well as, analytic studies on the intellectual and cultural heritage of the Muslims.

Thus, heritage is termed as `an intellectual and cultural inheritance, which the present generation inherits from the past generation'. This includes the methods of study, history, jurisprudence and its principles philosophy, ideology, morals, literature, grammar, interpretation, the science of hadith and chain of narrators. And, rather, some of the non-Islamic writers say that the history of the Prophet and his traditions and what is narrated from the holy twelve Imams (Ahlul-Bait) (a.s) are considered as a part of heritage. However, the criticism, which heritage faces by some secularist and Muslim writers, shows two extreme approaches:

1. An approach which sanctifies anything inherent, and defends everything called heritage.

2. Another approach tries to downgrade the importance of heritage, and works toward its destruction through creating doubts about its value. It tries to show that heritage is an exudation of the past which does not have a role in the present era, and as a result, it tries to separate the past a of nation and its present.

Both these approaches have passed the limits and made mistakes. There is a misunderstanding of what heritage is, and which must go under careful scrutiny and purification, to determine what is Shari'a and Divine values and what is not heritage. That which does not need purification is the Holy Qur'an and the authentic Traditions (sunna) (of the Holy Prophet (s.a.w.) and the infallible Imams (a.s)), but, since not all of what is ascribed to the Holy Prophet (s.a.w.) and the Holy Imams (a.s) is authentic and correct, they must be evaluated. Because all of what is left out by the philosophes, theologians, historians, interpreters and jurists concerning the affairs of jurisprudence, politics and narrations should be under criticism and purification, and none of these views, opinions and approaches will be termed as authentic, unless after thorough examination and investigation.

Therefore, authentic is what is confirmed to be authentic, by clear proofs and scientific examination. In view of this, not all of what reaches us from the Prophet's companions, followers, religious scholars, from books and other scientific sources, and what is reported from historical events, and the traditions of the Holy Prophet (s.a.w.) and the twelve Imams (a.s) are solely authentic, rather, they are authentic and non-authentic.

Likewise, not all of what we inherit from views and opinions of the religious scholars in the fields of politics, ideology, history, culture and Qur'anic explanation is sacred and pure. Rather, the scientific method proved by the Holy Qur'an, is the correct method of proof and reasoning and scientific criticism. Therefore, it is necessary for us to embrace heritage and deal with it as a method and with the present thought and views of the

Islamists, as well as, non-Islamists. However, the youths face two opposite powers: A power which tries to separate the present generation from the heritage, and isolate it from its past, and at last from its ideology and Islamic values, under the guise that heritage is only useful to the past. And another power which tries to impose solidification and backwardness on the intellect under the guise of protecting the heritage, in all its contents, even those that need purification, with the excuse that doubting these heritages will end in doubting the ideology and the sanctity of the past.

Hence, the generation of youths stands between two attractive powers being pulled, by each, to their own respective power. The present terminologies, inventions and transfering from the past to the present, has attracted and seduced a great number of the youths. Also, the secularist writers, and those who are creating doubt about the value of the inherit Islamic thought, have taken advantage of the limited civilization and intellect of the youths to create doubts about the heritage. Thus, it is necessary for the youths to understand and know the value and greatness of their nation and its past thoughts and views, and what the Muslims present in the field of science and technology, the scientific methods of research and the thinking for the human race, in general, and their own present advancements.

Consequently, the roots and foundations of the present advancements, in reality, depend on what the Islamic intellectuals and scholars offered to the scientific, as well as, intellectual foundations, and the method of scientific studies which was transferred to Europe through Spain, and translating the books of Muslim scholars after the dark ages witnessed by the West in the Middle Ages. Hence, Islam is the path finder and pace setter of scientific advancement and the helper of the mind and the founder of human civilization.

And what the generation of youths should believe is that the correct method of dealing with the heritage, and the greatness of the nation's heritage depends on scientific research and proofs. This can be achieved by the spreading and publishing of scientific and inherited works in the field of thought, civilization, technology and morals, and the new and present subsistence. Activating the criticism movement and purifying the heritage from the mistakes it carries is another way of dealing with the problem. Separating Islam, as a belief and great Shari'a from the results of the researches of religious scholars (Ulama), researchers and the people of views and opinions of the past generations, helps so that we cannot ascribe anything to Islam unless it is proved and confirmed by proofs through the pure argumentative and deductive method.

Thus, it is necessary for the youths to be conscious of the great conspiracies and plots against Islam and humanity, through the intellectual thesis and treatise which carries the present terminologies and hide under the guise of intellectual freedom, which, in its real sense, is an attempt to destroy the intellectual structure and essence of the nation and dissolve its cultural identity, being the secret of its power, advancement and dignity in life.

The Islamic ummah (community) has lived in a period of intellectual loss, and the generation of youths and the intellectuals live in this loss, influenced by the present, material culture and civilization, which shielded humanity with war and colonization, and the exploitation of its wealth; oppressing it.

But, this does not mean that we should not use the present scientific technology witnessed by Western countries, rather, the required thing is to choose the pure thought and culture which corresponds with our Islamic culture and civilization. Surely, the superpowers fear the greatness of Islam and the Islamic intellectual ability in building a strong nation and a pure civilization, which goes hand in hand with knowledge, beliefs and morals. Consequently, the mass media and cultural institutions, as well as, writers have subjugated the Islamic thought by mixing and mingling matters and concepts, exploiting the spirit of the intellectual impulse, desire of studying for invention and the good future of the youths.

Indeed, critical studies on other's thoughts which face Islam, will give the youths an understanding of the falseness and forgery of the claims and allegations of such treatise against the Islamic Ummah. A thorough study of Islamic thought from its original source, and with the spirit of knowledge and the intellectual method, will disclose the greatness of Islam and its ability to head the human race and reform its affairs. Finally, there is a basic issue in the study of Islam, and this is the differentiating of Islam and the backward state of the Muslims. The required thing is to upgrade the Muslims to the ideological, legal, as well as, moral standards of Islam, and not measuring Islam on the Muslims endeavours and dealings which is against Islamic teachings.

9. Youths and Friendship

Whoever thinks and ponders on Islamic ideology, rules, worships, morals, values and teachings, will surely find it complete without any shortcoming, and it works towards the building of a condusive social atmosphere and joining relationships between the human race. In view of this, it calls to choose friends and companions and form brotherhoods and love relations between the members of the Islamic society. Islam, after thorough cosiderations, has, also, enacted laws and fundamentals for arranging and organizing the friendship relationship. The Holy Qur'an, in different places, talks about friends and friendship. In this regard, Allah, the Most High, says:

"The friends shall on that Day be enemies one to another, except those who guard (against evil)." Holy Qur'an (Adornments 43:67)

"And the Day when the unjust one shall bite his hands, saying: O! would that I had taken a way with the Apostle. O woe is me! would that I had not taken such a one for a friend! Certainly he led me astray from the reminder after it had come to me; and Satan fails to aid man." Holy Qur'an (The Criterion 25:27-29)

In these verses, the Holy Qur'an talks about two types of friends:

1. The good friends are those who benefit their friends and companions through their sincere friendship and call them towards goodness.

2. And the bad friends are those who direct their companions towards evil, corruption and crime, and will change to enimies and are a cause of harm and calamities.

The social facts confirm that bad friends and companions are secret enemies who carry evil and enmity towards their companions. And how many times does a thorough study of crime and experiences disclose aggressive crimes, such as, manslaughter, theft and assaults occuring from the bad friends toward their companions, whether both parties are evil doers or their victims who deceive their friendship. Therefore, it is necessary for the youths to know the personality of that person and his social, and moral identity and the reasons for his friendship and his personal behaviour. They should not choose anyone as a friend unless he is good and can help and lead him towards good, love and security.

The Holy Qur'an warns against such bad friends, as the Almighty's saying:

"Then shall some of them advance to others, questioning each other. A speaker from among them shall say: Surely I had a comrade of mine, who said: What! Are you indeed of those who accept (the truth?) What! When we are dead and have become dust and bones, shall we then be certainly brought to judgement? He shall say: Will you look on? Then He looked down and saw him in the midst of Hell. He shall say: By Allah! You had almost caused me to perish: And had it not been for the favour of my Lord, I would have certainly been among those brought up." Holy Qur'an (Those Ranged in Ranks 37:50-57)

The Holy Qur'an has outlined how a bad friend will transgress over his companion, and does bad things to him. He will neither protect him nor sacrifice for his friends in times of difficulties, nor will he be faithful for his

47

friendship and brotherhood. By this explanation, the Holy Qur'an shows that good friends are few in number, and that most of the bad friends oppress their companions. Allah, the Almighty, says:

"...and most surely most of the partners act wrongfully towards one another, save those who believe and do good and very few are they..." Holy Qur'an (Suad 38:24)

And surely we will understand Islamic concerns towards social friendship and brotherhood through the deeds of the Holy Prophet (s.a.w.), because he is the one who founded the system of brotherhood and friendship between the Muhajirin (emigrants) and the Ansar (helpers - People of Medina) and ordered them in his saying: "Make brotherhood for the sake of Allah: Two brothers two brothers; there upon he took the hand of Ali bin Abi Talib (a.s.) and said: `This is my brother', then he made a brotherhood between the Muhajirin and Ansar: He made Hamzah a brother to Zaid bin Harith, Ja'afar al-Tayyar to Mu'az bin Jabal, Abu bakr to Kharijah bin Zuhair and...etc.'"(37) And, thus, he established brotherhood among his companions. The religious scholars have outlined the social and ideological aims of this brotherhood. As-Sahili said:

"The Prophet (s.a.w.) had established brotherhood among his companions when they reached Medina, so as to wipe away the painfulness of being strangers and as a relief for them from the sorrow of separation from their families and relatives and to join the strength of each other..."(38) In one of his sermons, Imam Ali (a.s) recommended the choosing of brothers, where he said: "I am enjoining you (to choose) brothers, because they are the instruments of this world, as well as, the Hereafter; do you not hear the saying of the dwellers of hell: `We have no intercessor and, likewise, not a good companion."(39) Imam Ja'far bin Muhammad as-Sadiq (a.s.) also talks on the importance of brotherhood and friendship, when he says: "A servant will not be a brother for Allah's sake except for that he has a place in Paradise."(40)

From these teachings and social guidelines, we can understand the value of friendship and brotherhood in its meaning and foundations. Islam sees man as a social being in his nature, who has social instinct and harmony in his self, and hates isolation and loneliness. Because the condition of isolation and introversion is harmful for the individual, his social and psychological conditions and human life in its nature, especially in our present era, witnesses continuous human activity.

Hence, man starts intermingling with others from the beginning of the stage of childhood. A child, in the beginning of his life, starts to intermingle with other small children in kindergarten and primary school and with the children in his neighborhood.

And in the youth and puberty stage, the social instinct grows and the social effects increase, and push a youth toward the formation of relationship and friendship with others, as well as, joining political and social groups and, likewise, sports and work clubs...etc. He also intermingles with others in schools, universities and districts, thereby he chooses friends and companions as an impulse of his social nature. This friendship and companionship has its own psychological impulse and effect

on the psychological condition and behaviour, as well as, on the individual's future and his thoughts in life. It may also possess negative effects which will direct the youth toward evil, deviation and calamity which has no solution, and it has its own positive results on the individual and his mode of life if such a social instinct and having relationship with friends, is directed in a good manner, like the intermingling of a young man with friends having good and right behaviour or a young girl with other good and righteous girls.

A man gains from others, especially in this stage, and be influenced by them, as they also gain from him and are influenced by him even though the rate of the influence depends on the individual's power and the capability of acceptance. It can be said that the impulses of friendship, in the youth and puberty stage, can be seen in: 1. Occupying the psychological vaccum, and a cure for the feelings of loneliness and isolation. Imam as-Sadiq (a.s.) outlined the role of friendship and companionship in solving this psychological problem, when he said: "If one lives in the state of distress, he should inform his brother, and should not depend on his self."(41)

2. Exchanging the feelings of love and affection. Because a man, in this stage, has a great capability of sentiment, therefore, he is in need of such feelings of others' love toward himself and his love toward others and disclosing what is in his mind and self. Disclosing secrets is a dangerous issue, and, although, it is necessary for him, whatever the stage of his confidence with others, he should hide his most important secrets. However, love in Islam depends on the basis of loyalty and allegiance, pure conduct and spritual relation.

In this regard, Imam As-Sadiq (a.s.) summarises the greatness of love in Islam, when he says:

"Is there anything in religion other than love that Allah, the Most High, says: `If you love Allah, then follow Me, Allah will love you.'"(42) Hence, Islam regards love and mutual harmony as an introduction to good and righteousness in mankind. 3. Feeling of the neccessity of mutual cooperation with others, and living together with them. Indeed, the feeling for the need of others and cooperating with them in life's problems, is a major issue in man's life, and which will occupy himself, whether he feels it or not. However, choosing friends and companions, is among the sources of satisfying this psychological need, therefore, man needs the help of others, materially and spiritually. The existence of brothers and friends plays a great role in solving the material and spiritual problems, because so often, friends return to their friends and companions in order to rescue themselves from their own calamities, as well as, solving their problems. Surely, Islam has urged (mankind) toward solving others' needs, helping them and cooperating with them. Allah, the Most High says: "...and help one another in goodness and piety, and do not help one another in sin and aggression;..." Holy Qur'an (The Table Spread 5:2)

This verse explains that bad friends are those who cooperate in the committing of crimes and wrongdoing and prohibits this, then, it calls for the cooperation in good things and righteousness. Indeed, satisfying others' needs is among the greatest evidence and proof of good and righteousness.

It is reported from Imam As-Sadiq (a.s.) that: "Whoever strives toward satisfying his brother's need is like the one who performs circumbulation around Safa and Marwa."(43)

All Praise be to Allah, the Lord of the Worlds.

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