

**Alhassanain (p) Network for Islamic Heritage and Thought**

# **ONE HUNDRED FIFTY LESSONS FOR LIFE**

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*i dedicate sincerely work to my parents, zahra and abolfazl, who did not spare anything for my success.*

*i also acknowledge my husband, reza mohammad hosseini, who was a good incentive and help in all stage of my work.*

*i appreciate valuable assistance of mr. ruin naddaf for reviewing and editing this translation.*

*i wish this book to be a good reference for clarifying the attitudes of islam towards different issues in the world and hereafter  
from god success,*

**monir shafiei**

**10.12.2000**

**In the Name of God, Most  
Gracious, Most Merciful**

## CONTENTS OF THIS BOOK

Our greatest capital after divine book, holy Quran, is practice of the prophet (s.a.) and valuable traditions of household of prophet s.a., and these are two great weights after demise of the prophet (s.a.) and resorting to them prevents man from misguidance and error.

unfortunately, these traditions which are an ocean of sciences and knowledge, are not well known yet. there are a lot of traditions in one short phrase of which a book of life lesson is hidden and can solve the problems of today's man in different issues.

this book is a selection of these traditions with a clear translation and brief description. first one tradition was stipulated weekly at the beginning of interpretation discussion meetings held on fridays in the meetings of "assembly of religion and science" in imam hossein mosque (tehran), and everybody observed it throughout the week as a lesson, and a lot of youths, boys and girls, memorized them.

very good reception of these traditions caused to print and publish them separately. this small book could be a sample of islam's instructions for all of those who want to know islam better through a short study. but what seems more important is practicing these programs in the life and acting to them. thus, let us to ask success from god first for understanding and comprehending these traditions and then for observing them.

**qom, naser makarem shirazi, 1976**

## LESSON ONE: THINKING, REFLECTION, MEDITATION

أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ، أَلَا لَا خَيْرَ فِي قِرَاءَةِ لَيْسَ فِيهَا تَدَبُّرٌ، أَلَا لَا خَيْرَ فِي  
عِبَادَةِ لَيْسَ فِيهَا تَفَكُّرٌ

### Translation

Be aware! Knowledge not furnished with thinking has no profit! <sup>[1]</sup>

Be aware! Recitation of Quran not accompanied with reflection is  
useless!

Be aware! Worship lacking meditation has no effect!

### Brief description

Filling the brain with scientific formulas, logical rules and philosophical principles, and any knowledge has a little effect as long as it is not in concordance with proper reflection, clear world- view and familiarity with fundamentals of man's life.

As reciting holy verses of Quran has a little effect when it is not accompanied with meditation and thinking about them, the worships missing the light of thinking and wisdom are like a spiritless body, and lose the high educational effects.

## LESSON TWO: MEASURE OF DELIBERATION

Imam sadegh (a.s.) says:

صَلَاخِ حَالِ التَّعَايُشِ وَ التَّعَاشِرِ مِلاَمِكِيالِ ثُلُثَاهُ فِطْنَةٌ وَ ثُلُثُهُ تَعَاْفٌ

### Translation

Improving the situation of life and association is possible through using a measure, two third of which is vigilance and one third of which is negligence.<sup>[2]</sup>

### Brief description

no work is started without any study, plan and vigilance, and also no work is accomplished without negligence. it is more clear and better to say if we want to work without investigation and carefulness, we will not succeed. but if we want to linger for all possible probabilities and unpredicted events when performing the works, we would not be able to do a work easily, and have to study for years to do something or to select a friend, partner, spouse and such like. so it is said two third vigilance and one-third negligence.

## LESSON THREE: THEY ARE STRICT FOR BODY'S FOOD BUT...

Imam hassan (a.s.) says:

عَجِبْتُ لِمَنْ يَتَفَكَّرُ فِي مَأْكُولِهِ كَيْفَ لَا يَتَفَكَّرُ فِي مَعْقُولِهِ، فَيَجَنَّبُ بَطْنَهُ مَا يُؤْذِيهِ وَ  
يُودِعُ صَدْرَهُ مَا يُرْدِيهِ.

### Translation

I wonder those who think about their body's food, but do not think about their soul's food. They keep away disturbing food from their belly, but fill up their heart with destructive subjects.<sup>[3]</sup>

### Brief description

As our great imam has said, our people are usually strict for their corporeal food, and do not start eating unless under the light, and do not open their mouth unless with open eyes. They avoid doubtful foods and some observe thousands of sanitary points in feeding body.

But for the spirit's food, they, with closed eyes and under darkness of unawareness, pour any suspicious mental food into their soul. They simply accept speeches of unsuitable friends, misleading presses and suspicious or poisonous propagation, and this is very surprising.

## LESSON FOUR: ROLE OF PEN

Imam sadegh (a.s.) says:

مَا رَأَيْتُ بَاكِيًّا أَحْسَنَ تَبَسُّمًا مِنَ الْقَلَمِ!

### Translation

I have not seen any weeper nicely smiling like a pen.<sup>[4]</sup>

### Brief description

Pen divulges the feelings and interprets the wisdom of man.

Pen is founder of civilizations and rotates the wheels of society. Pen illustrates the worrying pains of men through its continuous weeping, and also cheers of love, desire for life, mystery of life and thousands of beauties are hidden in the smile showing always within its lips.

But it is regretful that when this pen is in hands of an incompetent person, its tears will change to drops of blood, and its smile is a snicker on the utmost human credits.

## LESSON FIVE: BETWEEN TWO GREAT RESPONSIBILITIES

Imam sadegh (a.s.) says:

الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ: ذَنْبٌ قَدْ مَضَى لَا يَدْرِي مَا صُنِعَ اللَّهُ فِيهِ وَ عُمْرٌ بَقِيَ لَا يَدْرِي مَا يَكْتَسِبُ فِيهِ

### Translation

A faithful believer is always anxious for two things; for his past sins that he does not know how

God will treat with him, and for his remaining life that he does not know what he will do!<sup>[5]</sup>

### Brief description

The most manifest sign of belief is feeling responsibility, both for what have been already done and for the duties and obligations that should be done.

those having these two feelings, are always thinking about compensation of past negligence, as well as finding the best possible way for using future opportunities. These thoughts are codes of development and progress of a man or a nation. Those neither thinking to the previous actions, nor intending to build the future, are poor and miserable.

## LESSON SIX: CAUSES FOR DESTRUCTION OF A SOCIETY

أَرْبَعٌ لَا يَدْخُلُ بَيْتاً وَاحِدَةً مِنْهَا إِلَّا حَرِبَ وَ لَمْ يَعْزَمْ بِالْبِرْكَهٖ: الْخِيَانَةُ وَ السَّرِقَةُ وَ شُرْبُ  
الْحَمْرِ وَ الزَّوْنَا

### Translation

There are four things that when one of them enters into a home, it will be ruined, and divine blessing does not reestablish it: treachery, larceny, drinking, and adultery <sup>[6]</sup>

### Brief description

Not only the homes, but also the societies are not accepted from this rule.

When treachery penetrates into a society, the spirit of confidence is disappeared thereof.

And when larceny, in its different forms, appears therein, peace will not be found anymore.

And when wine drinking becomes popular among people, they will have weak thoughts, disable children and useless youths.

And when they are stained with adultery, the foundation of families will be weakened and their next generation will be mischievous.

## LESSON SEVEN: INDOLENCE AND POVERTY

Imam ali (a.s.) says:

إِنَّ الْأَشْيَاءَ لَمَّا اِرْتَدَوْجَتْ اِرْتَدَوْجَ الْكَسَلِ وَالْعَجْزِ فَتَنَجَا بَيْنَهُمَا الْفَقْرُ

### **Translation**

the day in which everything married with one another, "indolence" and "weakness" mingled with each other, and their child was called "poverty and indigence".<sup>[7]</sup>

### **Brief description**

Everything is earned through attempt and endeavor. This is a reality that Islam has taught us.

Indolence, debility, weakness and escaping from hard events and problems are never compatible with spirit of belief.

They will not have any consequence save poverty in all aspects, including economical, moral and spiritual poverty. While the believers shall be self-sufficient and contented in all aspects.

## LESSON EIGHT: RAIN OF KNOWLEDGE ON HEARTS

The wise loghman said:

يَا بُنَيَّ إِنَّ اللَّهَ يُجِى الْقُلُوبَ بِنُورِ الْحِكْمَةِ كَمَا يُجِى الْأَرْضَ بِوَابِلِ السَّمَاءِ

### Translation

My son! God revives the hearts of men with the light of knowledge as he revives dead lands with blessing rains from sky!<sup>[8]</sup>

### Brief description

The land of man's heart is like a garden in which all types of seedlings, seeds of flowers, plants and strong trees are dispersed, and if it is irrigated on time, a pleasant and fruitful area will be created.

The only irrigation means for this land is reviving drops of rain of science and knowledge. Hence the hearts lacking knowledge are dead, lightless and fruitless.

We shall always and in all conditions, keep alive our souls with the light of knowledge.

## LESSON NINE: SOURCE OF ARROGANCE

It is narrated from imam sadegh as:

مَا مِنْ رَجُلٍ تَجَبَّرَ أَوْ تَكَبَّرَ إِلَّا لِدَلَّةٍ يَجِدُهَا فِي نَفْسِهِ

### Translation

No one boasts to the others unless for the inferiority he feels in himself!<sup>[9]</sup>

### Brief description

Nowadays, psychological and psychoanalytic researches have proved that arrogance and boasting to others is nothing else than an inferiority complex. Those who are affected to this complex and suffer from it, resort to this wrong way that is magnifying themselves artificially for compensating their deficiencies, and thereby they add to their social inferiority and make themselves more hated.

This psychological point is clearly observed in the miraculous speech narrated from imam Sadegh a.s. but the faithful people are always modest before others due to their internal dignity.

## LESSON TEN: THREE WORTHY THINGS BEFORE GOD

Islam's prophet (s.a.) says:

ثَلَاثٌ تُخْرِقُ الْحُجُبَ وَتَنْتَهِي إِلَى مَا بَيْنَ يَدَيِ اللَّهِ: صَرِيرُ أَقْلَامِ الْعُلَمَاءِ، وَ وَطْئُ أَقْدَامِ  
الْمُجَاهِدِينَ، وَ صَوْتُ مَغَازِلِ الْمُحْصَنَاتِ

### Translation

There are three things that remove the veils and approach to god's dignity: <sup>[10]</sup>

The voice of movement of scientists' pen when writing!

The voice of paces of warriors in the cause of religion in the battle field!

And the voice of spinning wheel of chaste women!

### Brief description

What a strange and meaningful interpretation! there are three voices which penetrate into the depth of existence and their tinges go ahead up to the everlasting nature of the world and approach to god's dignity: voice of knowledge and pen, although it may be low and slow, voice of holy war and self-sacrifice, and voice of attempt, endeavor and work although it may be seemingly small.

And actually, these three things, knowledge, holy war, and work constitute the foundation of an honorable human community.

## LESSON ELEVEN: MARTYRDOM OF HOSSEIN AS

Islam's prophet (s.a.) says:

إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ كَنْ تَبْرُدُ أَبَدًا

### **Translation**

Martyrdom of imam hossein (a.s.) creates a fire and heat in the hearts of believers which will

Never be extinguished.<sup>[11]</sup>

### **Brief description**

There have been a lot of bloody wars in the world which are forgotten by lapse of several months and years. However, the remembrance of self-sacrifice of those who devoted themselves in the way of god and freedom of men as well as honor and virtue, shall not be forgotten because god, freedom, honor and virtue do not get old. Imam hossein (a.s.) and his companions were the pioneers of these warriors for faith.

## LESSON TWELVE: TWO SIGNS OF A REAL MOSLEM

Islam's holy prophet (s.a.) says:

لَا تَنْظُرُوا إِلَى كَثْرَةِ صَلَاتِهِمْ وَصَوْمِهِمْ وَكَثْرَةِ الْحُجِّ وَالْمَعْرُوفِ وَطَنَطْنَتِهِمْ بِاللَّيْلِ وَلَكِنْ  
أَنْظُرُوا إِلَى صِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ

### Translation

Do not respect only the excess of prayer, fasting, pilgrimage, righteousness with others and vigil of some people (although they are important in their own turn). Rather consider their "honesty" and "trustworthiness"! <sup>[12]</sup>

### Brief description

Studying Islamic documents clarifies this fact that two decisive signs of a real Moslem is being honest and trustworthy, and although Islamic services such as prayer, fasting and pilgrimage are considered as high educational programs, but they are not signs of Islam and should be completed with honesty and trustworthiness.

## LESSON THIRTEEN: FIRE OF ANGER

Imam bagher (a.s.) says:

إِنَّ هَذَا الْعَضَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ

### Translation

Anger and wrath are the burning flame of fire which is kindled inside man's heart by Satan. <sup>[13]</sup>

### Brief description

When an angry man performs something or makes a decision, most often he will later repent and feel sorry because burning fire of anger causes negligence from wisdom and intellect, on the whole, and usually nervous system and muscles activate in a direction that compensation of the concerned damages would not be possible even during the life time!

We shall control and extinguish this satanic flame with the utmost precision and speed.

Otherwise, it may ruin and burn the life of others or us.

## LESSON FOURTEEN: SOURCE OF WEALTH

God's prophet (s.a.) said:

أَطْلُبُوا الرِّزْقَ فِي حَبَايَا الْأَرْضِ

### Translation

Seek for your sustenance in the depth of earth. <sup>[14]</sup>

### Brief description

this instruction was issued by Islam's prophet (s.a.) when the importance of mines and whatsoever existed in the depth of earth was not known, indicating that Moslems should search the depths of earth for exploiting the sources of income and whatever facilitates their life. Such instructions are both a sign of profundity of Islamic commands and also a lesson of endeavor and attempt for honorable living of Moslems!

## LESSON FIFTEEN: THE WORST PROFESSION

Islam's prophet (s.a.) said:

شَرُّ الْمَكَاسِبِ كَسْبُ الرِّبَا

Imam sadegh (a.s.) said:

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ هَلَاكًا ظَهَرَ فِيهِمُ الرِّبَا

### Translation

Prophet (s.a.) said: the worst profession is one which is mingled with usury.

Imam Sadegh (a.s.) said: when god wills to perish a nation, usury becomes manifest among them. <sup>[15]</sup>

### Brief description

despite of brisk market of usurers in the present world, and special dependency of this world on usury in different forms, it is evident that usury destroys financial and economical system of societies and results in terrible accumulation of wealth in the hand of limited number of people and institutions, and this unfair distribution of wealth is the source of different social misfortunes and moral corruption.

## LESSON SIXTEEN: MASTERSHIP AND CAPTIVITY

Imam ali (a.s.) says:

تَفَضَّلْ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرَهُ، وَاسْتَعِنْ عَمَّنْ شِئْتَ تَكُنْ نَظِيرَهُ، وَافْتَقِرْ إِلَى مَنْ شِئْتَ  
تَكُنْ أَسِيرَهُ

### Translation

Do favour with whosoever you will, and then you will become his master!

Do not need whosoever you will, and then you will become alike to him!

Be in need of whosoever you will, and then you will become his captive!

### Brief description

This rule powerfully governs on the social relations of individuals and nations that bountiful hands are always master and receiver hands are anyway inferior. The needy people and nations are actually the slaves who have signed their slavery through need to the others. The real Muslim is one who attempts to base his relation with others on mutual, not one-sided assistance. Receiving gratuitous support should be limited to weak and feeble persons.

## LESSON SEVENTEEN: HYPOCRISY AND AFFECTATION

Imam sadegh (a.s.) said:

لا تُرَاءِ بِعَمَلِكَ مَنْ لَا يُحْيِي وَلَا يُمِيتُ وَلَا يُعْنِي عَنْكَ شَيْئاً

### Translation

Do not do your good deeds for affectation and showing to the people who have no power on life, neither on death, and can not solve any problem for you. <sup>[16]</sup>

### Brief description

All appearances of the life of those who have got used to affectation and hypocrisy become hollow and empty. they are contented with spiritless appearances from civilization, imaginations and illusion from life, only fame from happiness and prosperity, and a series of ceremonies from religion, and surely the affecting people have no gain save appearances! for this reason, islam strongly criticizes this ugly attribute and says that your destiny is not under control of these people, why do you affect?

## LESSON EIGHTEEN: ENVY

Imam Sadegh (a.s.) said:

الحاسدُ مُضِرٌّ بِنَفْسِهِ قَبْلَ أَنْ يُضُرَّ بِأَلِّ مَحْسُودٍ

### Translation

An envious person sustains a loss to himself before causing a loss to whom he envies. <sup>[17]</sup>

### Brief description

The spirit of envy refers to not tolerating the others having a blessing, and trying to deprive them from that blessing, or causing a loss to them in other ways.

in fact, an envious person always activates as a retardation factor not a developmental factor.

envy is a big moral disease and in psychological view, the jealous person suffers more loss and also is melted, retarded and humiliated more than others. Thus it is better that he try for precedence instead of causing others to be retarded.

## LESSON NINETEEN: THOSE DEPRIVED FROM GOD'S MERCY

Commander of believers (a.s.) said:

مَنْ وَجَدَ مَاءً وَ تُرَابًا فَافْتَقَرَ فَأَبْعَدَهُ اللَّهُ!

### **Translation**

Whoever has available water and land, and still he is poor and needy, he should be deprived from god's mercy! <sup>[18]</sup>

### **Brief description**

It is clearly deduced from Islamic traditions that Muslims throughout the world should use all different resources such as animal husbandry, agriculture, underground resources and mines, profession, industry and commerce for encountering with poverty. When a nation has available even one of these capitals, should use it for fulfillment of its economical requirements. Now, you can think about those having access to all of them. Otherwise, they will be cursed and deprived from god's mercy and spirit of Islam. Anyway need to others is condemned in Islam's view.

## LESSON TWENTY: THE WORST FRIENDS

Imam ali (a.s.) says:

شَرُّ إِخْوَانِكَ مَنْ دَاهَنَكَ فِي نَفْسِكَ وَ سَاتَرَكَ عَيْبِكَ

### Translation

Your worst friends are those who flatter and talk with you glibly and conceal your faults. <sup>[19]</sup>

### Brief description

Escaping the realities and concealing the truths neither solves any problem, nor is considered as a service to anybody. Therefore, those friends who try to conceal the truths instead of corrective and proper criticism, and conceal their friend's faults for his false satisfaction, or show it as goodness, not only have failed to be faithful in friendship, but also have committed a great treachery. This treachery would be sometimes at the cost of prestige, reputation, honor and prosperity of their friend.

## LESSON TWENTY ONE: COMPLETION OF WORKS

Islam's prophet (s.a.) says:

إِسْتِمَامُ الْمَعْرُوفِ خَيْرٌ مِنْ إِبْتِدَائِهِ

### **Translation**

Completion and continuation of a good deed is better and more important than commencing it. <sup>[20]</sup>

### **Brief description**

We often face with useful works and actions in the milieu of our social life which are left uncompleted. Their doers have started them under influence of a sudden motive, but they have lost their enthusiasm very soon and have left them uncompleted.

Islam admires faithful and diligent individuals who accomplish any useful work which they commence.

## LESSON TWENTY TWO: EVERLASTING PROGRAMS

Imam sadegh (a.s.) said:

إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ

### **Translation**

Allah instructed all prophets to invite people to honesty and trust. <sup>[21]</sup>

### **Brief description**

A healthy society is based on different capitals, the most important of which is the capital of public confidence and trust.

Trust on speech, trust on action and the greatest enemy of this valuable capital is lie and treachery.

the societies in which lie and treachery is popular, all people are afraid of each other, all people feel loneliness, all people should bear heavy load of life alone and this is the same society of loneliness.

This is the reason why invitation to honesty and trust has been always included in programs of all divine prophets.

## LESSON TWENTY THREE: THE MOST SEVERE PUNISHMENT

Islam's prophet (s.a.) says:

أَشَدُّ النَّاسِ عَذَابًا فِي الْقِيَامَةِ عَالِمٌ لَمْ يَعْمَلْ بِعِلْمِهِ وَ لَمْ يَنْفَعَهُ عِلْمُهُ

### Translation

One who knows something and does not observe it, and does not use his knowledge, his punishment in the hereafter would be the most severe one.  
<sup>[22]</sup>

### Brief description

In Islam's logic, knowledge is always a tool for practice and improving individual and society's life. Otherwise it has no value.

Those who commit a sin unknowingly have less responsibility, but high responsibility shall be on the burden of those who commit a sin knowingly, and those who neglect making aware different levels of society, and whosoever enjoys a small or big share of knowledge, shall bear the same responsibility accordingly.

## LESSON TWENTY FOUR: CALAMITY OF DEBT

Islam's prophet (s.a.) says:

إِيَّاكُمْ وَالدَّيْنَ فَإِنَّهُ هَمٌّ بِاللَّيْلِ، وَ ذُلٌّ بِالنَّهَارِ!

### Translation

Avoid borrowing as far as you can, because it causes grief at night and contempt on day.<sup>[23]</sup>

### Brief description

Garishness of material life and luxury competition in our period has caused people to undertake unreasonable loans and exhausting debts and installments.

Since a debtor is not considered as a free man, we are instructed not to undertake debt unless for a dire necessity.

The danger of debt at the level of countries would be more and its effects would be more fatal, and it hurts freedom and spiritual independence of nations.

## LESSON TWENTY FIVE: A HEALTHY SOCIAL LIFE

Imam sadegh (a.s.) says:

لَوْ أَنَّ النَّاسَ أَدَّوْا حُقُوقَ أَمْوَالِهِمْ لَكَانُوا عَائِشِينَ بِحَيْرٍ

### Translation

If people pay rights of each other, and fulfill requirements of the poor, they will enjoy a good and satisfactory life. <sup>[24]</sup>

### Brief description

The above tradition, which is concerned with charity tax on property and supplying requirements of the needy of society, warns everybody that paying rights of others is not merely a moral and human matter. Rather it is an important social principle that peace and health of society depends on it.

Dangerous reactions caused by unfair and class exploitations which threaten societies today and disturb peace terribly are good proofs for this great Islamic command.

As far as world's people consider right equal to force and powerful people refrain incumbent rights which they are liable to pay, both themselves and all human societies are endangered.

## LESSON TWENTY SIX: KEY OF MISFORTUNES

Imam hassan askari (a.s.) said:

إِنَّ اللَّهَ جَعَلَ لِلشَّرِّ أَقْفَالاً وَ جَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ الشَّرَابَ، وَ الْكِذْبُ شَرٌّ مِنَ  
الشَّرَابِ

### Translation

God has set some locks for evils and maladies, the key of which is wine, and lying is even worse than wine. <sup>[25]</sup>

### Brief description

The greatest and most effective hindrance for evils and maladies is wisdom and intellect, and this is a strong lock set on them. When lock of "wisdom" is opened by the key of "wine", all evils and obscenities are freed and a drunken person may commit any possible crime, sin and corruption.

But if a drinker commits a sin under dipsomania condition, a liar disturbs knowingly organization of a social life, and kills the spirit of reliance and becomes source of all sins and corruption. So lie is even more dangerous than wine.

## LESSON TWENTY SEVEN: SIGNS OF PEOPLE OF PARADISE

Imam Sadegh (a.s.) said:

إِنَّ لِأَهْلِ الْجَنَّةِ أَرْبَعَ عِلَامَاتٍ: وَجْهٌ مُنْبَسِطٌ وَ لِسَانٌ فَصِيحٌ وَ قَلْبٌ رَحِيمٌ وَ يَدٌ مُعْطِيَةٌ

### Translation

The people of paradise have four signs: open face, eloquent and clear tongue, merciful heart and bountiful hand. <sup>[26]</sup>

### Brief description

The noblest human schools are those which assume individual inside the society and society as the trainer of valuable people because society is the source of all immaterial and material blessings.

the above tradition which refers to the signs of prosperous and paradisiacal people, remarks four issues all concerned with solidity of social relations and sowing seeds of humanistic affections in the land of society.

Open and pleasant faces, soft and kind and in the meantime clear and eloquent tongues, hearts beating for helping the people, and hands not stopping assistance. yes, these are the signs of people of paradise.

## LESSON TWENTY EIGHT: SIGNS OF A HYPOCRITE

Imam Sadegh (a.s.) said:

Loghman said to his son:

لِمُنَافِقٍ ثَلَاثٌ عَلَامَاتٌ: يُخَالِفُ لِسَانُهُ قَلْبَهُ وَ قَلْبُهُ فِعْلَهُ وَ عَلَانِيَتُهُ سِرِّيَّتَهُ

### Translation

There are three signs for hypocrites: their tongue is not in concordance with their heart, so is their heart with their deed and their outward with their inward. <sup>[27]</sup>

### Brief description

Hypocrisy is a great pain originating from low personality and weak will. Those who try to show themselves better than what they are actually, their tongue and heart, outward and interior, as well as speech and deed are different. They are weak people who are not so brave to express their real character; neither has sufficient will and decision for correcting themselves. They appear in different faces and are practically treacherous with everybody even themselves. Even more dangerous are the societies having a good looking outward and bad interior. Their tongue which is the same mass media is in contrast with what is going on in the heart of these societies.

## LESSON TWENTY NINE: COUNSEL

Imam ali (a.s.) said:

إِنِّعْظُوا مِنِّي كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مِنْ بَعْدِكُمْ

### Translation

Take counsel from your predecessors before the posterity takes counsel from your life and destiny. <sup>[28]</sup>

### Brief description

the history is full of lessons for taking counsel, full of examples and advices and the end of injustices, oppression, difference and discrepancies, stagnations and petrification, unawareness from the situation of environment and time, and are all reflected in the mirror of history. But Imam Ali (a.s.), the super man of humanity history, warns us to take counsel from the situation of life and destiny of predecessors and do not let your ugly and misfortune destiny to become an example for the posterity. This roaring sea of time takes away all people with itself. The nations are fortunate who look to their past and draw their prosperity and fortune on the future waves.

## LESSON THIRTY: SPEECH AND SILENCE

Ali (a.s.) said:

لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ كَمَا أَنَّه لَا خَيْرَ فِي الْقَوْلِ بِالْجُهْلِ

### Translation

Neither silence of a wise man, nor speech of an ignorant has any profit.  
[29]

### Brief description

God has made promise with those who are informed and learned not to remain silent against deviations, misbehaviors, injustices and unfairness and divisive actions of enemies and radiate the light of guidance, truth and justice on the hearts through their warm and reasonable logic and expression (and everybody is considered informed and responsible for what he knows, although it may be little). On the other hand, those who do not have sufficient information should not cause deviation of people through their improper interference. That silence and this speech both cause misfortune.

## LESSON THIRTY ONE: DELIGHT OF FORGIVENESS

Islam's prophet (s.a.) said:

إِذَا قَدَرْتَ عَلَىٰ عَدُوِّكَ فَاجْعَلِ الْعَمُوَّ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ

### Translation

When you overcome your enemy, put forgiveness and pardon as the gratitude for this victory. <sup>[30]</sup>

### Brief description

In Islam's view, any favor and grace, without any exception, needs gratitude, and gratitude for power is forgiveness. Seeming victories would become rooted only when enemy's heart is purified from the spite, and the main cause of opposition is cut. Paying alms of power that is pardon, is the only alternative for this purpose. In this way, the enemy will be touched heartily and previous enemy becomes today's friend, and victory is completed outwardly and inwardly. But in contrary, those who seek vengeance after victory, not only deprive themselves from a great human virtue, but also endanger their victory.

## LESSON THIRTY TWO: ASCETICISM IN ITS REAL SENSE

Imam ali (a.s.) said:

الرَّاهِدُ فِي الدُّنْيَا مَنْ لَمْ يَغْلِبِ الْحَرَامُ صَبْرَهُ وَ لَمْ يَشْعَلِ الْحَلَالُ شُكْرَهُ.

### **Translation**

the real ascetic in the world is one who illegal property does not defeat his endurance, and legal property do not hinder him from god's remembrance and duty of thanksgiving.<sup>[31]</sup>

### **Brief description**

Some of the uninformed people have altered sense of asceticism in a negative form. They have interpreted asceticism as leaving divine graces and economical facilities and living like the poor.

While this is not true; asceticism in its real sense is what is narrated above from imam Ali (a.s.) and could be summarized in two phrases: "endurance and connivance against illegal property" and "not forgetting responsibilities and duties for legal property". Should we interpret asceticism so, it would be a reforming, improving and training factor in the society rather than a negative and detaining factor.

## LESSON THIRTY THREE: COORDINATE WITH MARTYRS

Imam Ali (a.s.) said:

مَا أَلُّ مُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللَّهِ بِأَعْظَمِ أَجْرًا مِمَّنْ قَدَرَ فَعَفَّ

### Translation

One who struggles in the way of god and is martyred is not in a higher rank than one who can commit a sin but refrains. <sup>[32]</sup>

### Brief description

In view of Islam's logic, the greatest holy strife is striving with rebellious desires especially in contaminated environments. even struggle with enemy would be fruitful when it is made with sincerity, solidarity, pure intention and free from any selfishness and personal interest and this is not possible unless under sufficient moral education and inner warfare.

Thus Ali (a.s.) says those who overcome in the battle field with desires, and remain honest in contaminated environments, are not in a lower rank than the martyrs in the way of god. even following this tradition, we read in Nahjol balaghah that such people are ranged with heaven angels.

## LESSON THIRTY FOUR: THE BEST PEOPLE

Imam Ali (a.s.) said:

خَيْرُ النَّاسِ فُضَاءُ الْحَقِّ

### **Translation**

The best people are those who judge fairly. <sup>[33]</sup>

### **Brief description**

Fair judgment in legal, social and moral concerns is only possible for one who considers his own and the others interest equally and his personal affection and hatred do not prevent him from justice and righteousness.

And this is possible only for those whose existence is lightened with the light of belief, human virtues, and public affections so that powerful waves of selfishness, profit motivation and amour- propre can not deviate the indicator of their mind and conscience. Such people deserve to be called "the best people".

## LESSON THIRTY FIVE: WORSHIP OF FREEMEN

Imam Sadegh (a.s.) said:

الْعِبَادُ ثَلَاثَةٌ: قَوْمٌ عَبَدُوا اللَّهَ خَوْفًا فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَ قَوْمٌ عَبَدُوا اللَّهَ طَلَبَ الثَّوَابِ فَتِلْكَ عِبَادَةُ الْأَجْرَاءِ، وَ قَوْمٌ عَبَدُوا اللَّهَ حُبًّا لَهُ فَتِلْكَ عِبَادَةُ الْأَحْرَارِ.

### Translation

Worshippers are three groups: those who worship Allah for the fear from hell; this is the worship of slaves.

Those who worship Allah for his reward; this is the worship of mercenaries.

And those who worship Allah for his love and affection; this is the worship of freemen. <sup>[34]</sup>

### Brief description

Although the promises to divine reward and punishment are all true, his reward is very valuable and his chastisement is very painful, but those high minded freemen who do not see anything save god, and do not seek anything save god, and the measure of their heart is full of love and kindness, they are looking for something higher than reward and punishment, and their motive for observing god's command, is only a love mingled with his cognition and knowing.

## LESSON THIRTY SIX: WHAT BREAKS MAN'S BACK

Imam Baghir (a.s.) said:

ثَلَاثُ قَاصِمَاتُ الظُّهْرِ: رَجُلٌ اسْتَكْبَرَ عَمَلَهُ وَ نَسِيَ ذُنُوبَهُ وَ أَعْجَبَ بِرَأْيِهِ

### **Translation**

Three things demolish man: one who magnifies his good deed, and one who forgets his sins, and one who is opinionated. <sup>[35]</sup>

### **Brief description**

Those who magnify their deeds surely are satisfied with that, and this attitude hinders them from progress and development.

And those who forget their sins, everyday are stained with a new sin instead of compensating their previous sins and will fall down suddenly.

And those who rely only on their own opinion are deprived from the support of public thoughts and abundant minds and knowledge of others. They are repeatedly involved in mistakes, and finally their back will break under the mass of problems.

## LESSON THIRTY SEVEN: BE CLEAN

Islam's prophet (s.a.) said:

أَفْوَاهُكُمْ مِنْ طُرُقِ رَبِّكُمْ فَأَحَبُّهَا إِلَى اللَّهِ أَطْيَبُهَا رِيحاً فَطَيَّبُوهَا بِمَا قَدَرْتُمْ عَلَيْهِ.

### Translation

Your mouth is one of your god's ways. The most favorite mouth before Allah is the most fragrant one. So keep your mouth fragrant as much as you can. <sup>[36]</sup>

### Brief description

This tradition which is narrated in Wasael-ul-shia book in respect to rules of tooth brushing has two outward and inward meanings. Its outward indicates that since man says god's remembrance recites divine verses and worships him by his mouth, so he shall keep it clean and fragrant.

And its inward meaning signifies that mouth which is one of the ways of relation with divine paths and his servants is more favorite before god when it becomes fragrant with good, clean and kind speeches and is free from any bad speech, insult, lie and harshness.

## LESSON THIRTY EIGHT: END OF IGNORANCE

Ninth Imam, Imam Javad (a.s.) says:

مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ أَفْسَدَ أَكْثَرَ مِمَّا يُصْلِحُ

### Translation

One who acts knowledge and information will be more corrupter rather than reformer. <sup>[37]</sup>

### Brief description

Loss of ignorance is not merely limited to this part that man can not reach the real values of life.

Rather, corruption and destruction caused by mistakes is a great danger waiting for those who act without knowledge.

it is herein that an ignorant person intends to do good for his child, but he leads him to misfortune; intends to serve Islam, but disgraces religion; intends to create peace among people, but aggravates dispute and hypocrisy; and in summary his corruption and destruction in all aspects would be more than his reform.

## LESSON THIRTY NINE: FOUNDATIONS OF GUIDANCE

Imam Javad (a.s.) says:

الْمُؤْمِنُ يَحْتَاجُ إِلَى ثَلَاثِ خِصَالٍ: تَوْفِيقٌ مِنَ اللَّهِ، وَوَاعِظٌ مِنْ نَفْسِهِ، وَ قَبُولٌ مِمَّنْ يَنْصَحُهُ

### Translation

The believers require three qualities: divine success, a preacher from the heart and soul, and acceptance from advisers. <sup>[38]</sup>

### Brief description

in this path, with a lot of acclivity and declivity which man should go through it along his life for being saved from innumerable dangers which threaten his prosperity and also becoming a useful and effective individual in the society, first he needs a spiritual and immaterial relation with god being supported by his pure essence, and then an aware and informed conscience advising him inwardly, and then hearing ears using the thoughts, guidance, advices and consultation of others.

## LESSON FORTY: MOURNING IS ONE OF THE DEEDS OF AGE OF IGNORANCE

Imam Baghir (a.s.) says one of the short speeches of the prophet (s.a.), which no one had mentioned before him:

النَّيَّاحُ مِنْ عَمَلِ الْجَاهِلِيَّةِ

### Translation

Mourning is one of the deeds of age of ignorance (one shall not complain for the difficulties, rather he shall try for solving them).<sup>[39]</sup>

### Brief description

This short and meaningful tradition has an outward and inward sense.

Its outward refers to the irrelevant actions being popular at the age of ignorance. when somebody died, mourner women were invited to lament on his death by reciting their special songs and deceitful and false poems. and the other meaning, which imam Baghir (a.s.) may refer to it, is that mourning and complaining for hard and difficult events and problems of personal and social life is vain and useless and causes waste of powers and facilities. One shall solve them and seek for a remedy by the strength of intellect and thinking as well as continuous effort and tolerance.

## LESSON FORTY ONE: EVERYDAY EXAMINE YOURSELF

Imam kazem (a.s.) said:

لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ كُلَّ يَوْمٍ

### Translation

One, who does not perform self-examination everyday, has no relation with us. <sup>[40]</sup>

### Brief description

Preventing loss and attempting for more profit, in any small or big institution in this world, is not possible without continuous inspection, examination and balance sheet. And it is really surprising that people are so careful in calculation of their material capitals, and or are so sensible to increase and decrease of few grams of their weight, but sometimes they even do not investigate their human, moral and immaterial accounts even once during their life. What a terrible negligence!

But a responsible and vigilant Muslim is one who, as per speech of imam Kazim (a.s.) in above tradition, examines his account everyday without exception. If he has done a good deed, he tries to continue it, and if he has done an evil, he repents for it.

## LESSON FORTY TWO: IMPRESSION OF BELIEF IS HARDER THAN IRON

Imam sadegh (a.s.) says:

إِنَّ الْمُؤْمِنَ أَشَدُّ مِنْ رُؤْرِ الْحَدِيدِ إِنَّ رُؤْرَ الْحَدِيدِ إِذْ أُدْخِلَ النَّارَ تَغَيَّرَ وَ إِنَّ الْمُؤْمِنَ لَوْ قُتِلَ  
ثُمَّ نُشِرَ ثُمَّ قُتِلَ لَمْ يَتَغَيَّرْ قَلْبُهُ.

### Translation

The believers are stronger than iron parts because when iron is exposed to fire, it changes, but if the believers are killed and then revived and again killed, there would be no change in their mentalities. <sup>[41]</sup>

### Brief description

Life is a series of problems and complicated matters. Weak people surrender to them very soon, and escapes from the field, but those who are strong under the grace of belief, never submit to the numerous problems.

They know that there are always hindrances in observing God's command, preventing sin, and achieving honors and credits and for attainment to these honors, self-control, self-sacrifice and resistance against rebellious desires and other problems are required. So they do not stop endeavor and attempt in the path of religion, and do not afraid of the events.

## LESSON FORTY THREE: REALITY OF UNITY AND DIVINE JUSTICE

Imam Ali (a.s.) says:

التَّوْحِيدُ أَنْ لَا تَتَّوَّهُمُهُ وَالْعَدْلُ أَنْ لَا تَتَّهَمُهُ

### **Translation**

Reality of unity of god indicates that one shall not define his essence to his imaginations, and belief in his justice infers that one shall not accuse him in any work. <sup>[42]</sup>

### **Brief description**

To the same extent that the principle of god's existence is clear and manifest for us and any particle from particles of this world is a reason for his dignity, power, knowledge and ability, reality of his essence is hidden for us. Because he is an infinite existence and beyond our understanding. So we shall consider his essence beyond whatsoever we imagine and this is the reality of unity.

On the other hand, some events occur in the world that sometimes their mystery is not known for us. Attention to god's justice says to us that all of these events are reasonable, and any suspicion in this concern is not in conformity with his justice and wisdom.

## LESSON FORTY FOUR: SOME SIGNS OF BELIEF

Imam Sadigh (a.s.) says:

الْمُؤْمِنُ حَسَنُ الْمَعُونَةِ خَفِيفُ الْمَوْزَنَةِ، جَيِّدُ التَّدْبِيرِ لِمَعِيشَتِهِ لَا يَلْسَعُ مِنْ جُحْرٍ مَرَّتَيْنِ

### Translation

A believer has a valuable assistance, and low expenditure, and is prudent in life, and is never bitten twice from one hole (never is inflicted twice from one point). <sup>[43]</sup>

### Brief description

Belief has some scientific, moral and social manifestation and signs, without which it is only a meaningless name. The above tradition refers to four signs of it:

- 1- Believers provide valuable assistance for their Muslim brothers because their helps are accompanied with compassion, honesty and awareness.
- 2- They do not have a luxurious and costly life and do not commit offences for providing its furniture.
- 3- They are prudent and aware in life especially in economical affairs.
- 4- They take lesson from each event immediately and thus they are not inflicted twice from one point.

## LESSON FORTY FIVE: WORLD IS NOT THE FINAL PURPOSE, RATHER IT IS A MEANS

Imam Ali (a.s.) says:

الدُّنْيَا خُلِقَتْ لِعَيْرِهَا وَ لَمْ تُخْلَقْ لِنَفْسِهَا

### Translation

World is created for another purpose, not for itself. <sup>[44]</sup>

### Brief description

Most often interpretation of verses and speeches concerned with commendation of world, material tools of this world, introducing it as a house of commerce or farm of god's saints in one hand, with the verses and speeches blaming it and calling it dangerous, deceptive and source of conceit in the other hand is difficult for the people.

but above tradition interprets them clearly, indicating that when world and its material tools are used as a means for attainment to human development and expansion of justice and prosperity of all men, it would be valuable and nice, but when it is considered as a final purpose and essentially favorite, and causes rebellion, conceit and obstinacy, it would be hateful and dangerous.

## LESSON FORTY SIX: PRICE OF MAN

Imam Ali (a.s.) said:

إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ فَلَا تَبِيعُوهَا إِلَّا بِهَا.

### Translation

(Be aware) there is not any price for you save everlasting prosperity and paradise, so do not exchange it for any other price. <sup>[45]</sup>

### Brief description

Usually when somebody is asked about the price of capital of his existence, he can not assume any price for it.

However, he exchanges this great capital gradually and day by day for a little price, and sometimes at the end of his life, he finds that he has exchanged this great capital with a house or a car or a country villa, and still he will leave them soon.

Ali (a.s.) says that none of the material capitals of this world could be exchanged with the capital of your life. The only thing which could be exchanged with it is god's satisfaction, human and spiritual development and also an eternal and everlasting prosperity. It is worthy to endeavor, attempt and sacrifice for this purpose as much as you can.

## LESSON FORTY SEVEN: TRUTH AND FALSEHOOD

Imam ali (a.s.) said:

إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ، وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِئْسَ

### **Translation**

Truth is heavy and difficult but pleasant, and falsehood is light and easy but painful and dangerous. <sup>[46]</sup>

### **Brief description**

How eloquent and interesting is description of imam Ali (a.s.) regarding truth and falsehood in the above short sentence! Usually truth has a harsh appearance and occasionally a bitter taste but is very pleasant. it is easily absorbed by the body of community and society is strengthened thereby.

But falsehood is very easy and sometimes very delicious and sweet, but its effect is fatal like a delicious but poisonous food which its destructive effect on the heart, stomach, and intestines becomes manifest when it is swallowed. Falsehood too like this food destroys different organs of society.

## LESSON FORTY EIGHT: MOST VALUABLE HERITAGE OF ARAB

Islam's prophet (s.a.) said:

أَصْدَقُ كَلِمَةٍ قَالَتْهَا الْعَرَبُ كَلِمَةٌ لُبَيْدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ، وَكُلُّ نَعِيمٍ لَا  
مَحَالَةَ زَائِلٌ

### Translation

The most correct and eloquent phrase that Arab has stated is the speech of Lobaid (famous poet) where he says: be aware anything else than god is false and any grace would be finally lost. <sup>[47]</sup>

### Brief description

Considering destruction of wealth and positions and end of graces warns man to observe truth and justice in gaining them and also be moderate in consuming them.

Eternality and everlasting is a cloth which only suits to his majesty stature, and non penetration of annihilation and morality is only dedicated to his pure essence.

One shall consider this reality in each scene of material life and shall not become proud.

## LESSON FORTY NINE: I DISGUST THEM

Imam Riza (a.s.) says:

لَيْسَ مِنَّا مَنْ عَشَّ مُسْلِمًا أَوْ ضَرَّهُ أَوْ مَا كَرَهُ

### Translation

One who defrauds or causes a loss to a Muslim or tricks him, does not belong to us. <sup>[48]</sup>

### Brief description

Those who assume their happiness in misfortune of the others and their profit in loss of the others shall be considered neither a real human nor a truthful Muslim. The privilege of man over other creatures is his social character and one who finds his profit in loss of the others, misses this social character.

Sometimes causing loss for the others is clear and obvious and sometimes is hidden through defraudation, and or trick and dishonesty. This is forbidden in Islam in any form it may be, and imam Riza said: I disgust those who commit these offences.

## LESSON FIFTY: EFFORT OF WEAK PEOPLE

Imam Ali (a.s.) says:

الْعَيْبَةُ جُهْدُ الْعَاجِزِ

### Translation

Slander is the last effort of weak people. <sup>[49]</sup>

### Brief description

A few sins could be found among the capital sins that indicate meanness, weakness, humiliation, and non-chivalry like slander.

Those who blame and find faults with others and damage reputation and prestige of people through disclosing their hidden faults, that most people are involved in one of these faults, and sate the fire of their envy and malice in this way, are weak and mean persons who even do not show courage in their baseless and unfair challenge, and only can stab in the back.

It is mentioned in the tradition that if one who slanders, repents, he shall be the last one entering paradise. Otherwise, he would be the first one entering the hell.

## LESSON FIFTY ONE: SIGNS OF OPPRESSOR

Imam Ali (a.s.) says:

لِلظَّالِمِ ثَلَاثُ عِلَامَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَ مَنْ دُونَهُ بِالْعَبَاةِ، وَ يُظَاهِرُ الْقَوْمَ  
الظَّالِمَةَ

### Translation

The oppressor has three signs: oppresses those who are higher than him through opposition and disobedience, and oppresses those who are inferior to him through violence and predominance, and cooperates with other oppressors. <sup>[50]</sup>

### Brief description

One whose spirit of oppression prevails his mind, and is affected by this unclean morality, shows himself somehow in any case. He refrains performing his duties before those who he shall obey them, and resorts to oppression, force, violence and injustice before his inferiors, and selects his friends and companions and colleagues from among the unjust. he is always unjust but shows himself in an appropriate form to that case.

## LESSON FIFTY TWO: THERE IS NOT ANY INCURABLE DISEASE.

Islam's Prophet (s.a.) said:

مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ إِلَّا جَعَلَ لَهُ دَوَاءً

### Translation

God has not given any disease unless he has created a remedy for it. <sup>[51]</sup>

### Brief description

The world in which we live is a series of actions and reactions. There is a positive and corrective power besides any negative power which should be found and used. Continuation of our life is the effect of balance in these powers. Not only there is not any incurable corporeal disease, but also there is not any insoluble social problem. Those who assume the problems insoluble and whenever they face with a complex problem call it an incurable disease, neglect this fact that principally there is not any incurable disease.

So we shall involve in the field of hard events of life patiently and perseveringly and find their solution.

## LESSON FIFTY THREE: WHY FAVORS ARE PERISHED?

Imam Baghir (a.s.) says:

إِنَّ اللَّهَ قَضَىٰ قَضَاءً حَتْمًا أَلَّا يُنْعَمَ عَلَى الْعَبْدِ بِنِعْمَةٍ فَيَسْتُلْبِهَا إِيَّاهُ حَتَّىٰ يُجْدِثَ الْعَبْدُ ذَنْبًا  
يَسْتَحِقُّ بِذَلِكَ التَّقْصِيمَ.

### Translation

God has made an inevitable rule that he does not take back the favors which has bestowed to the people, unless they commit an offence causing deprivation from that favor. <sup>[52]</sup>

### Brief description

God's graces are infinite but not unreasonable. He does not grant or take back anything unreasonably. When world's people use his favors for conceit, corruption, destruction and injustice, the same favors are changed to the cause of their misfortune. Their favors are taken back and replaced with calamity. Their industries and technology turn destructive, and their society turns to the source of discord and discomfort, and even the speed devices turn to the cause of their retardation, because they have misused the graces.

## LESSON FIFTY FOUR: MARTYRDOM AND PURITY

Islam's Prophet (s.a.) said:

إِذَا مِتَّ عَلَى طَهَارَةٍ تَكُونُ شَهِيداً

### **Translation**

When you pass away in purity, you shall be ranged with the martyrs. <sup>[53]</sup>

### **Brief description**

The above tradition refers to part of instructions of Prophet (s.a.) to one of his companions named Onse saying: 'if you can, perform ritual ablution day and night, because if you die in this condition, you shall be considered as a martyr'. Although the first meaning of tradition is performing ritual ablution, but at the meantime, it refers to a more important fact that is living and dying innocently. those who are chaste, their heart is pure and have a pure life and mind, and leave the world in the condition, surely will be ranged with martyrs because martyrdom is not limited to being killed in the battle field. there are also other traditions mentioned in the sources of the prophet's house which confirm this truth.

## LESSON FIFTY FIVE: SELF SACRIFICING LOVERS

Imam Baghir (a.s.) says:

إِنَّ أَصْحَابَ جَدِّي الْحُسَيْنِ لَمْ يَجِدُوا أَلَمَ مَسِّ الْحَدِيدِ

### **Translation**

The devoted companions of my grandfather, Imam Hussein (a.s.) did not feel any pain under the strokes of sword and spear of enemy. <sup>[54]</sup>

### **Brief description**

When man's affection to one goal is in a love stage, especially an excessive love, all of his feelings are concentrated in that point, and thus any inconvenience is tolerable for him. Not only tolerable, but also he does not feel uneasiness. Wherein Egyptian women seeing Joseph's face, based on a figurative transient love, lost their awareness and cut their fingers instead of fruits, it is not surprising that restless lovers in the path of god, and self-sacrificing persons in the path of truth and virtue do not feel pain and toil of heavy strokes of enemy. First, one shall be a lover, and then self-sacrifice and tolerance would be the inevitable result.

## LESSON FIFTY SIX: THE WISE AND THE FOOL

Imam Ali (a.s.) says:

الْعَاقِلُ يَعْتمِدُ عَلَى عَمَلِهِ وَ الْجَاهِلُ يَعْتمِدُ عَلَى أَمَلِهِ

### Translation

The wise man relies on his endeavor and action and the fool one relies on his wishes. <sup>[55]</sup>

### Brief description

The wise are positive and truth seeking individuals. so they always look for their high objectives in the external existence, and since attainment to them is not possible without endeavor and attempt, they focus their effort on their action, while unaware fools are drowned in a sea of wishes and imaginations, and seek for what they have lost in the world of imaginations, and since access to fancies does not require work and attempt, negative tendencies are manifested in all aspects of their life. They are always contented with awaiting for subjective victories in tomorrow which has not come yet and may never come, and so they do not have any support in life save wishes.

## LESSON FIFTY SEVEN: THERE ARE A FEW REAL RELIGIOUS MEN

Imam Hussein (a.s.) said:

النَّاسُ عَبِيدُ الدُّنْيَا وَالدِّينُ لِعِقْقِ عَلَى أَلْسِنَتِهِمْ يَخُوطُونَهُ مَا دَرَّتْ بِهِ مَعَايِشُهُمْ فَإِذَا مُحْصُوا  
بِالْبَلَاءِ قَلَّ الدِّيَانُونَ!

### Translation

Most of the people are servants of materialistic world, and religion is only on their tongue. As far as their life is in good conditions under the grace of religion, they support it. But when they are examined with hard events, there are a few religious people. <sup>[56]</sup>

### Brief description

Religion, particularly a religion like Islam, preserves rights of society's people and supports their real and fair interests. But sometimes religion is a barrier for personal and private interests of individuals. Herein, real religious people are distinguished from those who only claim for religion.

Most people look everything from the view of their own interest and advocate religion when it preserves their personal rights, but when religion is separated from their private interests; they leave it totally and become the evidence of 'we believe in some and disbelieve in the others'. But real religious people are those who are faithful in religion in any situation, and religion and belief determine the main lines of their life, not personal interests.

## LESSON FIFTY EIGHT: JUSTICE AMONG CHILDREN

Islam's prophet (s.a.) says:

إِعْدِلُوا بَيْنَ أَوْلَادِكُمْ كَمَا تُحِبُّونَ أَنْ يَعْدِلُوا بَيْنَكُمْ

### Translation

Observe justice among your children as you like that they render justice among you. <sup>[57]</sup>

### Brief description

One of the capital mistakes is discrimination among children. Some people favor their older and so called senior child and some others are the same with their younger child. Sometimes they exceed the bounds in this concern and render all of their kindness, property and affections to one of them, and deprive the others totally.

This provokes the fire of malice and envy in their hearts, and later they will become enemy with each other and vindictive with their parents and even seek vengeance in the society.

## LESSON FIFTY NINE: YOU ARE ALWAYS UNDER CONTROL.

Imam Muhammad Taghi (Imam Javad) (a.s.) said:

إِعْلَمِ أَنَّكَ لَنْ تَخْلُوَ مِنْ عَيْنِ اللَّهِ فَإِنْظُرْ كَيْفَ تَكُونُ

### Translation

You shall know that you will not go out of god's sight. Now see how you shall be? <sup>[58]</sup>

### Brief description

The first impression of belief in the great god is feeling a constant and overall control from his knowledge side. Not only there is not any point out of his knowledge's sight, but also his watchmen have surrounded us in all directions.

The higher degree of belief results in more and deeper feeling for this control so that man finds himself constantly in his presence. This feeling is the greatest motive for correction of individual and society as well as the most beautiful manifestation of belief, and reestablishing it arranges the most important social disorders.

## LESSON SIXTY: NEITHER FLATTERY, NOR ENVY

Imam Ali (a.s.) said:

النَّاءُ بِأَكْثَرِ مِنَ الْاسْتِحْقَاقِ مَلَقٌ وَالتَّقْصِيرُ مِنَ الْاسْتِحْقَاقِ عَيٌّْ أَوْ حَسَدٌ

### **Translation**

Praise and commendation more than merit and desert is flattery and less than merit is either debility in expression or envy. <sup>[59]</sup>

### **Brief description**

Undoubtedly, the worthy individuals and their good attributes and deeds should be praised and appreciated, and in this way we shall encourage and support them in the way they are preceding.

But this should be exactly in accordance with the merit of individuals. Otherwise, it would have negative and harmful consequences. If it is more than merit, is called flattery both hurting the dignity of speaker and also causing self-conceit and self-admiration of the doers. And if it is less than merit, discourages the good doers and shows envy or debility of speaker.

## LESSON SIXTY ONE: BE AT DISPOSAL OF YOUR BROTHERS.

Imam Sadigh (a.s.) said:

مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ الْمُسْلِمِ كَانَ اللَّهُ فِي حَاجَتِهِ

### **Translation**

Whosoever engages in fulfilling requirements and needs of his religious brothers, god will fulfill his requests. <sup>[60]</sup>

### **Brief description**

People often think that if they involve in solving the problems of others, they would be retarded from progress in their own life, while Islam's logic is something else. The prophet (s.a.) says if you engage in solving people's problems and fulfilling their requirements, god, whose power is beyond your power and all powers, helps you and solves your problems. We have been witness that the problems of those who help others are solved wonderfully and this is a divine bounty.

## LESSON SIXTY TWO: MISTAKE IN LIFE

Imam Ali (a.s.) says:

لَا تُشْغِلْ قَلْبَكَ أَهْمَ عَلَى مَافَاتَ فَيُشْغِلَكَ عَنِ الْأُسْتِعْدَادِ بِمَا هُوَ آتٍ.

### Translation

Do not engage your heart with grief for the past because you will lose readiness for the future. <sup>[61]</sup>

### Brief description

A few people could be found without any mistake and not-losing some opportunities in their life.

Herein, there are two groups of people. Some of them waste their time through regretting for the past and lose their remaining energies in this way. But some others assume the past as finished and forget it and only take some lessons from them for organizing the future and use all of their powers and forces for constructing today and tomorrow. Surely, they will become victorious as imam Ali (a.s.) has mentioned in the above tradition.

## LESSON SIXTY THREE: ISLAM BECOMES UNIVERSAL

Islam's prophet (s.a.) says:

لا يَبْقَى عَلَى ظَهْرِ الْأَرْضِ بَيْتٌ مَدْرٍ وَ لَا وَتْرٌ إِلَّا أَدْخَلَهُ اللَّهُ كَلِمَةَ الْإِسْلَامِ

### **Translation**

There will not remain any house on the earth, even earthen houses and woolen tents, unless Allah enters Islam's religion therein. <sup>[62]</sup>

### **Brief description**

Everyday this reality becomes more obvious that world has two alternatives: either it will accept Islam, or it will not accept any religion. And since being irreligious is against man's nature, it shall finally accept Islam. At present a wave of attention to Islam has covered different parts of world.

But this matter would be accomplished upon advent of imam Mahdi (may our soul be sacrificed to him). In that day, idolatry and polytheism would be removed from the earth and Islam will govern throughout the world. The prophet (s.a.) has given good tiding in the above tradition.

## LESSON SIXTY FOUR: DO NOT ASSUME ANY SIN LITTLE!

Imam Hassan Askari (a.s.) says:

مِنَ الدُّنُوبِ الَّتِي لَا يُعْفَرُ: لَيْتَنِي لَا أُوَاحِدُ إِلَّا بِهَذَا!

### Translation

One of the sins which would not be forgiven is that a man say, 'I wish my sin to be only this one'.<sup>[63]</sup>

### Brief description

Minor sins are changed to major sins due to several factors, one of which is assuming them little and unimportant, being one of the dangerous satanic temptations.

Those sins which man fears of them and he assumes them great are not so dangerous because he is always careful for not committing them. but when he assumes a sin little and does not afraid from it, he is easily exposed to it, and repeating it continuously, as one of the factors changing minor sins to major, keeps him away from happiness and prosperity for ever. Furthermore, a sin, whatsoever it may be, is great in one respect that is exceeding bound of rules of great god.

## LESSON SIXTY FIVE: EXCELLENCE OF KNOWLEDGE

Imam Mousabne Ja'far (a.s.) says:

فَضْلُ الْفَقِيهِ عَلَى الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ

### Translation

Excellence of a scholar over a votary is alike to excellence of sun over the stars. <sup>[64]</sup>

### Brief description

The stars of sky are only luminous by their own, but fail to present a luminosity to us and to illuminate the path for us, but sunlight and its golden and shiny ray, not only is reviving and animating, but also causes all inhabitants of spheres in the solar system to distinguish the path from deviated path and high road from crag. And this is the difference of a scholar and a votary.

The latter only gets over his own difficulties, and the former tries to save those who are drowned.

We also know that planets of solar system enjoy sunlight, and if there was not a scholar, there was not a votary.

## LESSON SIXTY SIX: MUTUAL RIGHTS

Islam's prophet (s.a.) says:

يَلْزَمُ الْوَالِدَيْنِ مِنَ الْخُفُوقِ لِوَالِدَيْهِمَا مَا يَلْزَمُ الْوَالِدَ هُمَا مِنْ خُفُوقِهِمَا

### Translation

As the children are responsible for disregarding parents' rights, parents are also responsible for not observing the children's rights. <sup>[65]</sup>

### Brief description

There is not any right, not accompanied with a duty in the world. that is to say there is an obligation besides any right and the greater rights call for greater duty and responsibility.

On this account, parents who have a great right on their children, which is mentioned in quran besides god's right, shall bear a heavy responsibility for them. they shall not neglect from training them even for a minute and try for improving their soul and body as well as maintaining them from mental and moral taints, and tumult of their life shall not hinder them from this great duty.

## LESSON SIXTY SEVEN: SPEND MONEY FOR OBEDIENCE SO YOU WOULD NOT SPEND FOR SIN

Imam Kazim (a.s.) said:

إِيَّاكَ أَنْ تَمْنَعَ فِي طَاعَةِ اللَّهِ فَتُنْفِقَ مِثْلَيْهِ فِي مَعْصِيَةِ اللَّهِ

### Translation

Do not refrain spending your wealth for god's obedience, otherwise you will have to spend twice of it for disobedience and sin. <sup>[66]</sup>

### Brief description

There are some people who are strict in paying, for example, for the cost of their hygiene, and this causes to pay twice for treating their diseases.

This is a general rule that when a man refrains to spend for necessary consumption, he would have to bear more costs.

those who spare expenses or time for training their children, shall bear onerous costs for their addictions, crimes, deviations and negligence, and those who refrain to pay for fulfilling requirements of society's deprived people, should pay the costs, sometimes several times of it, for preventing the events caused thereby, and also '.

## LESSON SIXTY EIGHT: THE GREATEST MARKET OF COMMERCE

Imam Hadi (a.s.) says:

الدُّنْيَا سُوقٌ رَيْحٌ فِيهَا قَوْمٌ وَ خَسِرَ آخِرُونَ

### **Translation**

World is a market in which some gain and some lose! <sup>[67]</sup>

### **Brief description**

This world is neither man's main home, nor his permanent residence place. Rather it is a great house of commerce to which man is sent with his great capitals including life time, man power, intellectual and mental gifts in order to gain a valuable interest thereof for his eternal prosperity and everlasting life.

Those who are active, diligent, vigilant, hard-working and attentive are aware of tricks of this great commerce. They do not repose for a moment and are always searching and attempting to choose a valuable goods, eternal merchandise and bright fate for themselves as well as their society by using these capitals. They do not lose all of their capitals in the direction of corruption, destruction and futility and leaving world with an empty hand.

## LESSON SIXTY NINE: THE MOST DIGNIFIED PEOPLE

Islam's prophet (s.a.) says:

إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَمْشَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لِخَلْقِهِ

### Translation

The most dignified people in the day of resurrection are those being engaged more in public benevolence. <sup>[68]</sup>

### Brief description

being at public service is one of the greatest Islamic sorbs, and one of the ways of service to god's people is respecting people's interests and their benefits as one's own interest and benefit, and dealing with their interest and benefits sincerely as one's own interests and benefits and not neglecting benevolence in presence or absence of people.

## LESSON SEVENTY: THREE BASIC SOCIAL PRINCIPLES

Imam Sadigh (a.s.) says:

النَّاسُ سَوَاءٌ كَأَسْنَانِ الْمِشْطِ وَ الْمَرْءُ كَثِيرٌ بِأَخِيهِ وَ لَا خَيْرَ فِي صُحْبَةِ مَنْ لَمْ يَرَ لَكَ مِثْلَ  
الَّذِي يَرَى لِنَفْسِهِ

### Translation

People are equal (in social rights) with each other like the teeth of a comb! An individual becomes a great society together with his (religious) brothers. And it is not right to associate with one who does not wish for you whatever he wishes for himself. <sup>[69]</sup>

### Brief description

Three basic social principles are mentioned in the above tradition. First, equality and justice among all men from any race, language, and class in all social rights.

Second, relation of an individual with the society and the society with an individual in which one person along with his brothers from a community. and third, necessity of respecting the others interests as one's own interests as the basic term of friendship and companionship.

And the society, in which these triple principles are not ruling, is neither an Islamic, nor a humanitarian society.

## LESSON SEVENTY ONE: HASTINESS AND PRECIPITANCE

Imam Ali (a.s.) says:

أَلْحَدُّهُ نَوْعٌ مِنَ الْجُنُونِ لِأَنَّ صَاحِبَهَا يَنْدَمُ فَإِنَّ لَمْ يَنْدَمْ فَجُنُونُهَا مُسْتَحْكَمٌ

### Translation

Hastiness and precipitance is a kind of insanity because those having this attribute repent of their action very soon, and otherwise it shows that their insanity is stable and constant. <sup>[70]</sup>

### Brief description

Intellect and wisdom necessitate for a man to avoid undue hastiness and precipitance while using the opportunities because in this condition, he often fails to study correctly all aspects and judge truly and soon repents of the consequences of his verdant decisions and unsophisticated actions.

Sometimes, man dissipates all of his speeches by one hastiness in speech, and loses his old intimate friends and penitence is sealed on his heart.

But if these people do not repent even after observing the bad consequences of their action, they are stable and constant in their insanity.

## LESSON SEVENTY TWO: REAL ASCETIC MEN

Islam's prophet (s.a.) says:

الرُّهْدُ فِي الدُّنْيَا فَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ وَ الْوَرَعُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ

### Translation

Asceticism in this world is based on three things: shortness of desires, thanksgiving for blessings, and avoiding the prohibited things. <sup>[71]</sup>

### Brief description

Most people misunderstand the concept of Islamic asceticism and consider it as isolation and separation from material and social life, and call real ascetic those who are involved in social seclusion and have left all material pleasures of social life, and thereby assume it an imperialistic program.

While, real asceticism has a corrective social concept to which is inferred in above tradition.

avoiding usurpation of rights of others as well as illegitimate and unlawful properties, and using material facilities for logical and humanitarian purposes (which is the real concept of thanksgiving) and shortening the desires drowning in which dissociates man from everything save money, position and lust.

## LESSON SEVENTY THREE: TRIAL OF DIGNITY

Imam Ali (a.s.) says:

ثَلَاثٌ يُمْتَحَنُ بِهَا عُمُورُ الرِّجَالِ هُنَّ الْمَالُ وَالْوَلَايَةُ وَالْمُصِيبَةُ

### Translation

There are three things based on which intellect of dignified individuals is tried: wealth, rank, and calamity. <sup>[72]</sup>

### Brief description

Divine trials are the means of developments and improvements and they do not have special tools.

Men may be tried by any means, but three of them are more important than the others. Whether or not man loses his intellect and wisdom when he gains property and wealth?

When a rank is awarded to him, whether or not his capacity is so small that he forgets everything?

And when an unpleasing event happens to him, does he begin impatience and complaint and lose his countenance, and open his tongue with ingratitude or not? These are the most important things by which man is tried.

## LESSON SEVENTY FOUR: CORRECT PROGRAM FOR WORLD AND HEREAFTER

Imam Riza (a.s.) says:

إِعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا وَ إِعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَدًا

### Translation

Work for the world as if you would be alive forever, and work for the hereafter as if you would die tomorrow! <sup>[73]</sup>

### Brief description

Above tradition clarifies the attitude of Islam towards the matters concerned with material and immaterial life. a positive and responsible Muslim should observe discipline in the matters concerned with material life as if he would abide there forever, and hereby hypocritical negligence of those claiming for asceticism is rejected.

And he should be so sensitive and aware of immaterial concerns and necessary readiness for the hereafter life that if he will die tomorrow, he would not have any deficiency. He should have purified himself with the water of real repentance and have paid public rights and not have any dark point in his life.

## LESSON SEVENTY FIVE: EFFECT OF SIN

Imam Sadigh (a.s.) says:

مَنْ يَمُوتُ بِالذُّنُوبِ أَكْثَرُ مِمَّنْ يَمُوتُ بِالْأَجَالِ وَ مَنْ يَعْيشُ بِالْإِحْسَانِ أَكْثَرُ مِمَّنْ يَعْيشُ  
بِالْأَعْمَارِ

### Translation

Those who die as a result of sin are more than those who die due to natural death, and those who have a long life as a result of beneficence are more than those who have a long life due to natural life. <sup>[74]</sup>

### Brief description

It is proved today that the cause of most physical diseases is spiritual and immaterial factors, and one of the most important causes of mental diseases is the heavy pressures imposed on man's soul by his conscience. a sinner is judged in the court of conscience and suffers painful spiritual punishments and its reaction is manifested in body and soul and even in the form of deaths. on the contrary, the beneficent people are encouraged by their conscience and this spiritual encourage empowers them and makes them cheerful and therefore their life time is increased. Hence, sin shortens life, and beneficence prolongs man's life.

## LESSON SEVENTY SIX: REAL SHIITE

Imam Bagher (a.s.) said to one of his friends:

أَبْلِغْ شِيعَتَنَا أَنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِعَمَلٍ.

### Translation

Declare to our Shiites that no one receives divine favors and bounties unless through action. <sup>[75]</sup>

### Brief description

this speech of imam Bagher (a.s.) is a reply to those who suppose that they could reach the highest position before god only by adopting the name of Shiism and expressing love to the household of prophet (s.a.), while we know that Islam is based on action and real Shiites are those whose practical program is an extraction from practical programs of imam Ali (a.s.) and his companions, and basically Shiite is derived from the word 'Moshaiat' meaning following somebody. Thus those are real Shiite of household of prophet (s.a.) who follow them.

## LESSON SEVENTY SEVEN: WITH WHOM WE SHALL CONSULT?

Imam Ali (a.s.) says:

لا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلاً يَعْدِلُ عَنِ الْفَضْلِ وَ يَعْذُكَ الْفَقْرَ وَ لاجِبَاناً يُضْعِفُكَ عَنِ  
الأُمُورِ وَ لا حَرِيصاً يُزَيِّنُ لَكَ الشَّرَّ بِالْجُورِ

### Translation

Do not consult with miser people because they prevent you from service to god's people, and frighten you from poverty, and do not consult with timid people, because they weaken your will for performing important works and also do not consult with greedy persons, because they beautify injustice to you. <sup>[76]</sup>

### Brief description

Consultation is one of the important Islamic instructions, but as consultation with eligible persons helps in improvement of correct programs, consultation with those who have clear weak points is harmful and gives an adverse result. Thus Imam (a.s.) recommends strictly to avoid choosing three groups as consultant specially in important social affairs.

Those who are miser, timid and greedy. one of them prevents man from munificence of divine graces, and the other weakens his will, and the third encourages man to violate rights of others for more greed.

## LESSON SEVENTY EIGHT: THE BEST FAVOR

Imam Ali (a.s.) says:

أَجَلُ النَّعْمِ الْعَافِيَةُ وَ خَيْرُ مَا دَامَ فِي الْقَلْبِ الْيَقِينُ

### Translation

The best favor is health and the best thing which could fill man's heart is belief in god. <sup>[77]</sup>

### Brief description

Imam Ali (a.s.) has actually referred to the greatest material and immaterial favors. physical health is not only the greatest divine favor, but also it is the source of all activities, attempts and blessings and among immaterial favors nothing is higher and superior than light of belief and faith which is the most illuminating light for the path of life and most effective remedy for treatment of diseases of ignorance, humbleness, inferiority and taint and tranquilizer of heart and soul!

## LESSON SEVENTY NINE: INVISIBLE IMAM (A.S.)

كَيْفَ يَنْتَفِعُ النَّاسُ بِالْحُجَّةِ الْغَائِبِ الْمَسْتُورِ؟ قَالَ كَمَا يَنْتَفِعُونَ بِالشَّمْسِ إِذَا سَتَرَهَا  
السَّحَابُ

### Translation

Imam Sadegh (a.s.) was asked: how the people enjoy existence of an invisible and hidden imam?

Imam said: as they enjoy sunlight behind the clouds. <sup>[78]</sup>

### Brief description

Sunlight is the source of all vital movements on the earth and no living creature is able to continue its life without it, and the same is the light of existence of divine imam and leaders in man's spiritual and human life.

Sunlight behind cloud, just like a light behind a translucent glass, sends out a considerable part of its light and removes the darkness of night and affects on the living plants and creatures. Spiritual and immaterial blessings of Imam (a.s.) shine human world even behind absence curtain, but since each building uses sunlight as much as its openings, people's share from the light of leadership is in proportion with the method and degree of their relation and connection with him.

## LESSON EIGHTY: DO NOT LISTEN TO ALL UTTERANCES!

Imam Javad (a.s.) says:

مَنْ أَصْعَى إِلَى نَاطِقٍ فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ فَقَدْ عَبَدَ اللَّهَ وَإِنْ كَانَ النَّاطِقُ  
يَنْطِقُ عَنِ لِسَانِ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ

### Translation

One, who listens to an orator, has worshipped him. Thus if the orator talks from god side, he has worshipped god, and if he talks from the tongue of Iblis, he has worshipped Iblis. <sup>[79]</sup>

### Brief description

Utterance, whatsoever and from whoever it may be, has an effect, and listening to the utterances is usually accompanied with an impression in man's heart, and since the purposes of orators are different, some of them talk about the truth and some about the falsehood, submission to each of these two groups is a kind of worship because the essence of worship is nothing else than submission.

Therefore, those who listen to truthful utterances are truth worshippers and those who listen to false utterances are false worshippers. So one should avoid issuing the circles of false speakers and should not allow their dark utterances to reach depths of their souls through the channel of ear.

## LESSON EIGHTY ONE: DEVILISH PEOPLE

Islam's prophet (s.a.) said:

إِذَا رَأَيْتُمُ الرَّجُلَ لَا يُبَالِي مَا قَالَتْ أَوْ مَا قِيلَ فِيهِ فَإِنَّهُ لَبَعِيَّةٌ أَوْ شَيْطَانٌ

### Translation

when you find someone indifferent to what he says or what is said about him, you shall know that he is either unchaste or Satan. <sup>[80]</sup>

### Brief description

Drowning in various sins makes man indifferent against all accusations. He disregards what he says about others and what is said about himself. he charges everybody and is not disturbed for whatsoever is attributed to him. They are mean, inferior and devilish people.

## LESSON EIGHTY TWO: REAL FEAST

Imam Ali (a.s.) says:

إِنَّمَا هُوَ عَيْدٌ لِمَنْ قَبِلَ اللَّهَ صِيَامَهُ وَ شَكَرَ قِيَامَهُ وَ كُلُّ يَوْمٍ لَا يُعْصَى اللَّهُ فِيهِ فَهُوَ عَيْدٌ

### Translation

Today (day of feast of fast-breaking) is the feast of those whose fasts are accepted and their sorbs are favored by god, and any day in which you do not commit a sin, is the day of feast. <sup>[81]</sup>

### Brief description

Feast and happiness after one month of fasting in the blessed month of ramadan is actually the feast of overcoming sensual desires, and feast of obedience of god's command. thus this day is only the feast of those who have been victorious in fulfilling this great divine duty and understanding its final philosophy, but for those ashamed people who have not respected this great month and its educational program, it is nothing else than the day of mourning and disgrace.

## LESSON EIGHTY THREE: VALUABLE CAPITALS

Islam's prophet (s.a.) says:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَمْوَالِكُمْ وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

### **Translation**

God does not consider the faces and properties; rather he considered your hearts and actions. <sup>[82]</sup>

### **Brief description**

While the criterion for evaluating dignity of individuals in the most societies is material capitals and physical privileges, Islam explicitly says: selecting these affairs as the criteria for evaluating dignity is an improper selection. Rather, what is considered by God and weights in the scale of truth is thought and action, a pure thought as a source of pure actions. and in the divine court only the owners of these two capitals are victorious.

## LESSON EIGHTY FOUR: TWO THINGS CAUSE DESTRUCTION OF PEOPLE

Imam Ali (a.s.) says:

أَهْلَكَ النَّاسَ إِثْنَانِ خَوْفُ الْفَقْرِ وَ طَلْبُ الْفَخْرِ

### **Translation**

Two things destroy people: fear of poverty and seeking for fanciful honors! <sup>[83]</sup>

### **Brief description**

If we consider the causes of increase in transgressions, larcenies, briberies, thefts, short weighing in different forms as well as irregular greedy and plundering attempts of most people, we find that above two factors have a deep effect on occurrence of these events. Some people, having everything, commit offences only for the fear of poverty and as they say for securing the future, and some others sacrifice the peace of their life and soul for acquiring fanciful honors, while they would live peacefully if they leave these two ugly taints.

## LESSON EIGHTY FIVE: A GOOD DEED IS NOT LITTLE.

Imam Sadjad (a.s.) said:

لَا يَقِلُّ عَمَلٌ مَعَ تَقْوَى وَ كَيْفَ يَقِلُّ مَا يُتَّقَبَلُ

### Translation

A deed accompanied with sincerity and piety is not little, although it may be seemingly little. how it is possible a deed favored by god to be little!?

### Brief description

Holy Quran says: god only accepts the deeds which are accompanied with piety and pure intention. Thus purity in intention and sincerity and piety should be considered more than anything else, not the quantity of action. Such deed is valuable although it may be little because it is favored by god. Is a deed accepted by him, considered little? In summary, a lot of hollow, impure and hypocritical deeds are worthless, but light and a little pure, sincere and true deed is worthy and heavy.

## LESSON EIGHTY SIX: DO NOT SIN AND DO NOT APOLOGIZE

Imam Hussein (a.s.) said:

إِيَّاكَ وَ مَا نَعْتَذِرُ مِنْهُ فَإِنَّ الْمُؤْمِنَ لَا يُسِيءُ وَ لَا يَعْتَذِرُ وَ الْمُنَافِقُ كُلُّ يَوْمٍ يُسِيءُ وَ يَعْتَذِرُ

### Translation

Do not sin so that you have to apologize for it, because a believer does not sin and does not apologize, but a hypocrite everyday sins and apologizes. <sup>[85]</sup>

### Brief description

Everybody is apt to mistake, but believers have one difference with the hypocrites herein. The believers try to sin less so that they would not have to apologize, because they know that apology does not acquit anyone. But the hypocrites do not care for sin and offence and repeatedly apologize, and this is one of the signs of hypocrites outwardly showing repentance due to apology and inwardly indicating non repentance due to repetition of sin.

## LESSON EIGHTY SEVEN: THE WORST METHOD OF LIFE

Imam Riza (a.s.) said:

أَسْوَأُ النَّاسِ مَعَاشاً مَنْ لَمْ يَعْشَ عَيْرُهُ فِي مَعَاشِهِ

### Translation

The worst people, in view of economical life, are those who do not offer livelihood to others in their own livelihood, and others do not live in their life. <sup>[86]</sup>

### Brief description

A healthy economy is one which strengthens social relations and embraces all members of the society. Where different economical strings are set in the direction of interests of limited individuals, it is an economical cancer not healthy economy. Imam Riza (a.s.) said, this is the worst type of livelihood and economical life.

## LESSON EIGHTY EIGHT: OUR PROMISES ARE OUR DEBTS

Imam Riza (a.s.) said:

إِنَّا أَهْلُ بَيْتِ نَبِيِّ وَعَدْنَا عَلَيْنا دَيْنًا كَمَا صَنَعَ رَسُولُ اللَّهِ (ص)

### Translation

We are the household who consider our promises as our debts as god's prophet (s.a.) was so. <sup>[87]</sup>

### Brief description

Debt is not only what man receives from someone and becomes debtor for it. Those who give promises to others in fact undertake a work and accept a responsibility and actually have an undeniable moral duty.

Fulfilling the promise indicates dignity, belief, greatness, honesty, truthfulness and strengthens bases of public confidence in the society and revives the spirit of social cooperation and on this account, Islam has extremely emphasized on fulfillment of promise.

## LESSON EIGHTY NINE: ILLEGITIMATE PROPERTIES

Imam Bagher (a.s.) says:

إِنَّ الرَّجُلَ إِذَا أَصَابَ مَالًا مِنْ حَرَامٍ لَمْ يُقْبَلْ مِنْهُ حَجٌّ وَلَا عُمْرَةٌ وَلَا صَلَاةٌ رَحِمَ

### Translation

Whenever a man gains a property in an illegitimate way, neither greater and lesser pilgrimage with that property is accepted, nor the union of kindred. <sup>[88]</sup>

### Brief description

Sacred aim by itself is not adequate in Islam's logic. Rather, sacred means of gaining is also necessary. Those who are contented for doing good deeds, but do not think about the means by which they perform good deed, neglect this reality that none of them is accepted by god, unless the means are pure and sacred. Because God accepts only from the virtuous.

## LESSON NINETY: DO NOT DEMAND ANYTHING FROM

Anybody as far as you can!

Imam Sadjad (a.s.) said:

طَلَبُ الْخَوَائِجِ إِلَى النَّاسِ مَذَلَّةٌ لِلْحَيَاةِ وَ مَذْهَبَةٌ لِلْحَيَاءِ وَ إِسْتِخْفَافٌ بِالْوَقَارِ وَ هُوَ الْفَقْرُ  
الْحَاضِرُ

### Translation

Demanding from people is abasement in life and destroys modesty and degrades man's dignity, and is a poverty which man provides for himself. <sup>[89]</sup>

### Brief description

Some people leave themselves to poverty assuming that they are escaping from it. They make themselves dependent and needy through unnecessary demands from the others and thereby ruin their human rank.

Islam instructs to its followers to be self-sufficient as far as they can and avoid dependent life because reliance on others is the very indigence.

## LESSON NINETY ONE: WOE UNTO SUCH PERSON!

Imam Sadjad (a.s.) said:

يا سَوْ أَتَاهُ غَلَبَتْ إِحْدَاثُهُ عَلَى عَشْرَاتِهِ!

### Translation

Woe unto one whose units precede his tenfold. <sup>[90]</sup>

### Brief description

Holy Quran says: one who performs a good deed will be rewarded tenfold, but one who commits a sin shall be punished for the same (cattle, 161).

Considering this verse, interpretation of above tradition is clarified.

Helpless is one who leaves obedience of god's command with such a lot of great reward and commits sin.

## LESSON NINETY TWO: DO NOT HOPE IN SOLVING PROBLEM BY SIN!

Imam Hussein (a.s.) said:

مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ كَانَ أَفْوَتْ لِمَا يَرْجُو وَ أَسْرَعُ لِمَا يَحْذَرُ

### **Translation**

One, who asks for performance of a work through disobedience to god, will lose sooner whatsoever he desires, and whatsoever he fears of will happen to him sooner. <sup>[91]</sup>

### **Brief description**

Some people suppose that if they use unlawful means for obtaining their goals, they will attain their ends sooner. However, above tradition says that they will lose their desires sooner and will fall into the pits which fear of them sooner. For example, he seeks tranquility from earning unlawful wealth while first of all he loses tranquility as a result of it and is involved in distress and anxiety of which he feared.

## LESSON NINETY THREE: THE SELF- CONCEITED!

Imam Ali (a.s.) says:

مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخِطُ عَلَيْهِ

### **Translation**

He who is self-conceited, there shall be a lot of people dissatisfied with him. <sup>[92]</sup>

### **Brief description**

Although self-love and self-concern in proper levels is necessary for continuation of life, but if it exceeds bounds, it would be changed to selfishness and self-conceit.

The self-conceited people never look at their own faults and consider themselves responsible, pure, faultless, serious, active, nice and important in the society, and for this reason, they have a lot of unreasonable expectations from people, and this causes people's flood of anger to fall down them.

## LESSON NINETY FOUR: NEAR AND FAR KINSFOLK

Imam Mojtaba (a.s.) says:

الْقَرِيبُ مَنْ قَرَّبَتْهُ الْمَوَدَّةُ وَإِنْ بَعُدَ نَسَبُهُ وَالْبَعِيدُ مَنْ بَاعَدَتْهُ الْمَوَدَّةُ وَإِنْ قَرَّبَ نَسَبُهُ

### **Translation**

Near kinsfolk are those being more affectionate, although they may be genealogically far, and far kinsfolk are those who are less affectionate, although they may be genealogically near. <sup>[93]</sup>

### **Brief description**

Kinsfolk relation is one of the most important social relations in Islam and it actually forms more consolidated groups in the heart of great human society who would have closer cooperation with each other and would help and collaborate with each other in solving critical problems.

But the criterion of relationship in Islam (as per above tradition) is based on affection and friendship, not merely vicinity of genealogical relation.

## LESSON NINETY FIVE: THROWING OFF A HABIT

Imam Hassan Askari (a.s.) says:

رَدُّ الْمَعْنَادِ عَنْ عَادَتِهِ كَالْمُعْجِزِ

### **Translation**

Throwing off wrong habits of individuals is like a wonder. <sup>[94]</sup>

### **Brief description**

Habit is one of the great divine favors because it facilitates difficult works for man and automates a lot of complicated and necessary tasks of life (such as speaking, walking, etc).

But when habit is misused in wrong works, it is changed into a dangerous addiction that throwing off it is mostly difficult so that Imam Hassan Askari (a.s.) has compared it with a wonder.

## LESSON NINETY SIX: EPIC OF KARBALA

Imam Hussein (a.s.) says:

لا والله لا أُعْطِيهِمْ بِيَدِي إِعْطَاءَ الدَّلِيلِ وَ لا أَفِرُّ فِرَارَ الْعَبِيدِ... إِنِّي لا أَرَى الْمَوْتَ إِلاَّ  
سَعَادَةً وَ الْحَيَاةَ مَعَ الظَّالِمِينَ إِلاَّ بِرَمَا

### Translation

I swear by god that I shall never join hands with them like the humbled, and do not escape like the slaves'. I assume death nothing else than prosperity, and life with the unjust nothing else than the cause of blame and misfortune. <sup>[95]</sup>

### Brief description

Karbala is the great and everlasting epic of man's history.

Ashura is a non-forgettable day in the history of people and nations who want to remain honorable, live honorably and die honorably, and above two sentences from the speeches of Imam Hussein (a.s.) are two clear signs of this reality.

## LESSON NINETY SEVEN: WHO IS WISE?

Imam Ali (a.s.) was asked to describe a wise man? He replied:

أَلْعَاقِلُ هُوَ الَّذِي يَضَعُ الشَّيْءَ مَوَاضِعَهُ

### Translation

The wise is one who puts everything in its right place. <sup>[96]</sup>

### Brief description

There are a lot of remarks about the meaning and concept of wisdom, but above short phrase is the best interpretation made in this concern. wisdom is nothing else than putting everything in its right place, putting everybody in its deserving and suitable place in the society and showing grief and happiness, friendship and enmity, mildness and harshness, kindness and severity, worship, work and occupation and healthy recreation and any other work in its own right place and due time.

## LESSON NINETY EIGHT: CAUSE OF ENMITY

Imam Ali (a.s.) says:

النَّاسُ أَعْدَاءُ مَا جَهِلُوا

### **Translation**

People are enemy with the things which they do not know. <sup>[97]</sup>

### **Brief description**

We see some people who deny a lot of truths and rise against them while not being able to find any cause for it save ignorance and unawareness. This wise speech is especially truthful in religious matters. In fact, if some people, even those who are professional in other sciences, deny and oppose with them, when we subtilize, we find that they have not understood depth and philosophy of religion and religious concerns. Otherwise, they would never deny them and this reality has been repeatedly experienced.

## LESSON NINETY NINE: THE ZEALOUS

Islam's prophet (s.a.) says:

إِنَّ اللَّهَ تَعَالَى يُحِبُّ مِنْ عِبَادِهِ الْعِزُّورَ

### **Translation**

The great god likes his zealous servants. [98]

### **Brief description**

Zeal actually means loyalty to protection of religion or chastity or water and land and Islamic country and or other divine bounties.

A zealous person is one who considers himself committed and responsible for protecting these affairs and becomes very disturbed by aggression and encroachment of aliens to them.

Zeal is one of the prominent attributes of the prophets and men of god. We read about Abraham (a.s.), the idol breaker hero, 'surely Abraham was zealous'. In summary, zeal is a powerful barrier against the rush of aliens.

## LESSON ONE HUNDRED: A FERTILE BEING

Islam's prophet (s.a.) said:

مَثَلُ الْمُؤْمِنِ مَثَلُ النَّخْلَةِ مَا أَخَذْتَ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ

### Translation

A believer is like a palm tree, whatsoever you take away from it, is useful and profitable. <sup>[99]</sup>

### Brief description

Palm tree is actually one of the very fertile trees. its fruit is eaten as one of the best foods. Sometimes its stone is burnt, and also mat, hat, table-cloth and such like are woven by its leaves.

Its wood is used in construction of simple buildings and even they are used as bridge for passing through streams. a sort of fragrant and useful essence is extracted from its blossom. In other words, no part of it is useless and shall be discarded.

The believers are the same. Their thoughts are useful, their speeches are profitable, their meetings give lesson, their religion is reforming and they are loyal in friendship, strong in decision and that is to say everything of them is worthy.

## LESSON ONE HUNDRED ONE: THE BEST HANDS

Islam's prophet (s.a.) said

الأيدي ثلاثة: سائلةٌ و مُمسكةٌ و مُنفقةٌ و حَيْرُ الأيدي مُنفقةٌ

### Translation

There are three types of hands, begging hands, keeping hands and bountiful hands, and the best hands are bountiful hands. <sup>[100]</sup>

### Brief description

Islam tries to teach its followers a high aspiration and wide attempt and endeavor and strong affection and thus it recommends to its followers not to ask anything from anyone as far as they can, and do not beg from anybody, not only do not ask anything from anyone, but also do not restrict to themselves whatsoever they have. Rather, they should make available their bounties to the others as far as they can, and on this account, we read in the above tradition; the best hands are bountiful hands.

## LESSON ONE HUNDRED TWO: WORSE THAN DEATH

Imam Hassan Askari (a.s.) says:

حَيْرٌ مِنَ الْحَيَاتِ مَا إِذَا فَقَدْتَهُ أَبْعَضْتَ الْحَيَاتِ! وَ شَرٌّ مِنَ الْمَوْتِ مَا إِذَا نَزَلَ بِكَ أَحْبَبْتَ الْمَوْتَ!

### Translation

Better than life is what, you would hate life when you lose it! And worse than death is what, you would welcome death when it happens to you! <sup>[101]</sup>

### Brief description

Some people suppose that the highest worth is the worth of this material life while there are a lot of things more valuable than it. There are some moments in life in which man wishes for death, and there are truths for which he sacrifices himself in full satisfaction.

The martyrs for the path of god, virtue, and devotion to justice were those who had understood this meaningful speech of Imam Askari (a.s.), and when they found life unpleasant and death a window to a wider world, as well as god's satisfaction, they bade life farewell and received death.

## LESSON ONE HUNDRED THREE: DISTINCTION BETWEEN A BELIEVERS

And a hypocrite

Islam's prophet (s.a.) says:

إِذَا رَأَيْتُمُ الْمُؤْمِنَ صَمُوتًا فَادْنُوا مِنْهُ فَإِنَّهُ يُلْقِي الْحِكْمَةَ وَ الْمُؤْمِنُ قَلِيلُ الْكَلَامِ كَثِيرُ الْعَمَلِ  
وَ الْمُنَافِقُ كَثِيرُ الْكَلَامِ قَلِيلُ الْعَمَلِ

### Translation

When you find a believer silent, approach to him because you will hear wise sayings. Believers are taciturn and active but hypocrites are talkative and inexperienced. <sup>[102]</sup>

### Brief description

Man's power is not unlimited and everlasting. Therefore, when his energies are used in one direction, there will be deficiency in somewhere else. So it is not surprising if talkative people are inexperienced and not active.

Islam's prophet (s.a.) who advocates positive effect in everywhere and for everything considers attempt for action as the sign of believers instead of speech, while he considers the opposite attribute for the hypocrites.

## LESSON ONE HUNDRED FOUR: THE BEST HERITAGE

Imam Ali (a.s.) says:

حَيْرُ مَا وَرَثَ الْآبَاءُ لِالْأَبْنَاءِ الْأَدَبُ

### **Translation**

The best heritage which fathers leave for their children is courtesy. <sup>[103]</sup>

### **Brief description**

Courtesy is the proper encounters and relations associated with respect and honor. Courtesy is sometimes before god's people and sometimes before god. in both cases, it is one of the great human capitals as the code of success in all fields.

And on this account, Imam Ali (a.s.) has called courtesy as the highest heritage which a father leaves for his child. Courtesy is the source of affection, sincerity, friendship, and union and an important factor for the effectiveness of speech and progress in social programs.

## LESSON ONE HUNDRED FIVE: RESPECT TO FREEDOM OF THOUGHT

Islam's prophet (s.a.) said:

بِئْسَ الْقَوْمُ قَوْمٌ يَمْنَسِي الْمُؤْمِنِينَ فِيهِمْ بِالتَّقِيَّةِ وَالْكَتْمَانِ

### **Translation**

Those among which a believer has to practice dissimulation are bad people! <sup>[104]</sup>

### **Brief description**

Dissimulation and concealing ideas usually arise when a selfish majority of the society prevents the righteous minority to express their thoughts and divulge their ideas. Surely, such society will not be prosperous. In an Islamic and humanitarian society, the righteous people should have the right of divulging their ideas for public opinions, and common people should not hinder them, and rather respect freedom of thought in the reforming aspects and provide facilities for training and making fruitful these thoughts.

## LESSON ONE HUNDRED SIX: THESE SIX ATTRIBUTES DO NOT

Exist in the believers.

Imam Sadegh (a.s.) said:

سِتَّةٌ لَا تَكُونُ فِي مُؤْمِنٍ: الْعُسْرُ وَ النَّكْدُ وَ الْحَسَدُ وَ اللَّجَاجَةُ وَ الْكِذْبُ وَ الْبَغْيُ

### **Translation**

There are six things not existing in the believers: strictness, peevishness, envy, stubbornness, lie and injustice.

### **Brief description**

Those who are satisfied only with the name of belief are unreal, not real, believers. At least, above six ugly attributes should not exist in a believer. It is interesting that all above attributes are concerned with relation and connection of men with each other and social matters. Real believers are those being easy going, good humored, benevolent, submitted to truth, truthful, and just and choosing this sacred and great name without having these attributes is incorrect and unsightly!

## LESSON ONE HUNDRED SEVEN: DO NOT DISCONNECT ALL RELATIONS

Imam Sadegh (a.s.) said:

أَتَّقِ اللَّهَ بَعْضَ التُّقَىٰ وَ إِنِ قَلَّ وَدَعْ بَيْنَكَ وَ بَيْنَهُ سِتْرًا وَ إِنِ رَقَّ

### Translation

Be god-fearing and fear although it may be little, and maintain a curtain between yourself and him, although it may be thin. <sup>[105]</sup>

### Brief description

There are some people who disconnect all relations between themselves and god when they are proceeding in the path of sin and mistake, and ruin all the bridges behind themselves and close all the return doors to themselves.

Imam Sadegh (a.s.) in his wise speech says at least do not close the repentance way to yourself, and do not tear all curtains so that there would be a possible way when you repent.

## LESSON ONE HUNDRED EIGHT: REAL WORSHIP

Imam Ali (a.s.) said to Komeil:

يَا كُمْئِيلُ! لَيْسَ الشَّأْنُ أَنْ تُصَلِّيَ وَ تَصُومَ وَ تَتَصَدَّقَ، الشَّأْنُ أَنْ تَكُونَ الصَّلَاةُ بِقَلْبٍ نَقِيٍّ  
وَ عَمَلٌ عِنْدَ اللَّهِ مَرْضِيًّا وَ حُشُوعٌ سَوِيًّا

### Translation

O, Komeil, this is not important to pray and fast and pay alms. It is important that your prayer (and other deeds) to be performed before god with a pure heart and properly accompanied with humility. <sup>[106]</sup>

### Brief description

The actual aspects of a deed as well as its way and quality determine its real value, not its appearance and quantity. As Imam Ali (a.s.) emphasizes Komeil that one should pay attention to the spirit of deed instead of its appearance and considering its quantity, because the final aim of these good deeds is man's education, development and improvement, and it depends on its sincerity not its quantity.

## LESSON ONE HUNDRED NINE: DO NOT FORGET YOUR FAULT

Imam Sadegh (a.s.) said:

إِذَا رَأَيْتُمُ الْعَبْدَ يَتَفَقَّدُ الذُّنُوبَ مِنَ النَّاسِ نَاسِيًا لِدَنْبِهِ فَاعْلَمُوا أَنَّهُ قَدْ مُكْرِبِهِ

### Translation

When you see someone searching for people's sins and caviling them, but forgetting his own sins, you shall know that he is involved in divine punishment. <sup>[107]</sup>

### Brief description

there are a lot of people who are very insolent, acute, and ingenious in criticizing others while they are completely unaware of their own state, and as per popular proverb, they see a thorn in the foot of others, but do not see a branch in their own eyes!

Surely, curtains of conceit and unawareness have covered the eyes of such people due to being drowned in sin, self-conceit and selfishness, and they are wandering in the deviated paths. One is prosperous who has already refused whatsoever for which he cavils the others.

## LESSON ONE HUNDRED TEN: GREAT TORMENT

Imam Sadegh (a.s.) says:

مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ

### **Translation**

One who is ill-humored torments himself. <sup>[108]</sup>

### **Brief description**

It is usually said that ill-humored individuals who are peevish with everybody, torment and annoy their friends and relatives, while they themselves suffer the greatest torments because they embitter life's honey and make unpleasant pure water for themselves.

Ill-humored people have a short life and uneasy spirit, their body is in pain, and suffer more than others.

Good temper is one of the sorbs which Islam has invited its followers to it with a lot of emphasis and it is called an important factor for attainment to the eternal paradise.

## LESSON ONE HUNDRED ELEVEN: FRESHNESS OF QURAN

Imam Riza (a.s.) said:

إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلِ الْقُرْآنَ لِزَمَانٍ دُونَ زَمَانٍ وَ لَا لِأُمَّةٍ دُونَ نَاسٍ فَهُوَ فِي كُلِّ زَمَانٍ  
جَدِيدٌ وَ عِنْدَ كُلِّ قَوْمٍ عَظْمٌ إِلَى يَوْمِ الْقِيَامَةِ

### Translation

God has not confined Quran to a special time, neither for a special nation, and so it is new at any time and fresh for each nation. <sup>[109]</sup>

### Brief description

Imam (a.s.) gave the above reply to one who had asked why Quran does not get old by repeated study, recitation and publication? In this saying, imam has a meaningful refer to this reality that Quran is not created by the material world and man's transient and variable thoughts. So dust of oldness does not cover it by lapse of time. Rather, it has originated from the science and knowledge of the great god, whose existence is pre-eternal and everlasting. The more it is read, the more, it becomes new and interesting, and really this is one of the signs of Quran's magnitude.

## LESSON ONE HUNDRED TWELVE: BEWARE OF SENSUALITY

Imam Sadegh (a.s.) says:

إِحْدَرُوا أَهْوَاءَكُمْ كَمَا تَحْذَرُونَ أَعْدَائَكُمْ فَلَيْسَ شَيْءٌ أَعْدَى لِلرَّجَالِ مِنْ إِتْبَاعِ أَهْوَائِهِمْ وَ  
حَصَائِدِ أَلْسِنَتِهِمْ

### Translation

Beware of sensual desires as you take care of your (obstinate) enemies because nothing is more enemy with man than following sensual desires and the outcomes of his tongue! <sup>[110]</sup>

### Brief description

Undoubtedly, inward enemies are more dangerous than outward enemies. Therefore, obstinate desires which affect man inwardly are considered as the most dangerous enemy for man.

Sensuality blinds and deafens man's eye and ear. It removes the light of wisdom, alternates the face of truths and finally leads him to the precipice of corruption.

## LESSON ONE HUNDRED THIRTEEN: THE ONLY WAY OF BEING A SHIITE

Imam Bagher (a.s.) told to jaber jofi:

بَلِّغْ شِيعَتِي عَنِّي السَّلَامَ وَ أَعْلِمُهُمْ أَنَّهُ لَا قَرَابَةَ بَيْنَنَا وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يُتَقَرَّبُ إِلَيْهِ إِلَّا بِالطَّاعَةِ لَهُ

### Translation

Convey my greeting to my Shiites and say to them that there is not any relationship between us and god. Rather, the only way of proximity to god is submission to his commends. <sup>[111]</sup>

### Brief description

There are a lot of people who suppose only claiming for Shiism and interest in the household of the prophet (s.a.) is sufficient for their salvation and prosperity. As if they would be included among the relatives of imams in this way, they would have a special relationship with god too, and everything could be well arranged through recommendation and mediation. Whereas the only relation governing on the relations of creature and creator is obedience and fulfillment of duties.

Whosoever submits to his command is the most intimate, and whosoever disobeys is the farthest, whoever he may be.

## LESSON ONE HUNDRED FOURTEEN: RELATION OF WEALTH AND EXPENDITURES!

Imam Ali (a.s.) says:

مَنْ يَكْسِبُ مِنْ غَيْرِ حَقِّهِ يَصْرِفُهُ فِي غَيْرِ أَجْرِهِ

### Translation

He, who earns a wealth illegitimately, will spend it in the ways not having any divine reward. <sup>[112]</sup>

### Brief description

This is commonly believed that not all properties deserve to be spent for public welfare or useful and reforming ways. Above tradition is a good proof for this public belief. And it is actually truthful because it has been seen that some individuals have intended to participate in a positive activity using their property, but they have either stopped at the middle of way, or if they have completed the course, their performed action has not had a considerable efficiency or has had a reversed outcome. Whereas there are a lot of faithful and virtuous individuals who have caused great services by their little capital.

## LESSON ONE HUNDRED FIFTEEN: THE MOST TRUTHFUL AND WISE

The prophet (s.a.) said:

لِكُلِّ أُمَّةٍ صَدِيقٌ وَ فَارُوقٌ وَ صَدِيقُ هَذِهِ الْأُمَّةِ وَ فَارُوقُهَا عَلِيُّ ابْنُ أَبِي طَالِبٍ (ع).

### Translation

Any nation has a truthful and distinguisher man, and the truthful and distinguisher man of my nation is Ali ebne Abitaleb. <sup>[113]</sup>

### Brief description

For completion of program of a genuine religion, an everlasting religion like Islam, there should be someone familiar with all aspects and details of that religion and able to distinguish between truth and false (deserving the name of distinguisher) after demise of prophet (s.a.), the most part of whose mission was passed while being engaged in different conflicts with obstinate enemies. He should be also very truthful, honest, eloquent and frank so that he can remove any ambiguity for people after demise of first leader. this rank, as per above explicit expression, was allocated to Imam Ali (a.s.).

## LESSON ONE HUNDRED SIXTEEN: SIMPLE LIFE AND COOPERATION IN HOUSE-KEEPING

Imam Sadegh (a.s.) says:

كَانَ عَلِيُّ عَلَيْهِ السَّلَامُ يَحْتَطِبُ وَ يَسْتَقِي وَيَكْنِسُ وَ كَانَتْ فَاطِمَةُ تَطْحَنُ وَ تَعْجِنُ وَ

تَخْبِزُ!

### Translation

Ali (a.s.) collected wood (for his home) from the desert and brouwater and made cleaning, and Fatima (a.s.) made flour, and kneaded it and baked bread. <sup>[114]</sup>

### Brief description

A world of magnificence of spirit and high human rank is hidden in this short tradition in respect to the great leader of Islam, Imam Ali (a.s.) and model woman, Fatima (a.s.) their life was very simple and freestanding but full of sincerity, purity, cooperation and assistance. Work was not a dishonor and cooperation and understanding was considered as a basic privilege, and non- adornment was a big privilege. These affairs are not found any more in the homes and consequently tranquility and peace are disappeared.

## LESSON ONE HUNDRED SEVENTEEN: ONE HOUR OF JUSTICE

The prophet (s.a.) said:

عَدْلُ سَاعَةٍ حَيْرٌ مِنْ عِبَادَةِ سَنَةٍ!

### Translation

One hour of justice is better than one year of worship. <sup>[115]</sup>

### Brief description

Worship is the same relation of creature with creator and `possible' with `necessary' and paying attention to this relation and connection. Those worships are important educational lessons which have an effective role on correcting man's spirit and mind.

However, we read in the above tradition, one hour of justice is better and higher than one year of (recommended) worship.

And somewhere else we read one hour of thinking and meditation is higher than one night (or one year) of worship. And these expressions show the critical importance of justice and meditation, both having a common origin. Wherever there is not justice, there is not thinking, meditation and wisdom.

## LESSON ONE HUNDRED EIGHTEEN: REAL PHYSICIAN

The prophet (s.a.) says:

الطَّبِيبُ اللَّهُ وَ لَعَلَّكَ تَرْفَعُ بِأَشْيَاءٍ تَحْرِقُ بِهَا غَيْرَكَ

### Translation

The real physician is god, and the things useful for you may be harmful for others. <sup>[116]</sup>

### Brief description

The events happening in man's life sometimes are due to his wrong policy, selection or will and there are a lot of painful events like these.

But sometimes seemingly unpleasant events occur due to none of the above factors, actually being the drugs administered by real physician who is god for his servants. Although these drugs are bitter, but they are sometimes an awakening bell, or a means of attention to man's weakness and debility and or removal of his conceit.

## LESSON ONE HUNDRED NINETEEN: SUCCESSORS OF PROPHET

The prophet (s.a.) said:

لا يَزَالُ هَذَا الدِّينُ عَزِيْزاً مِّنْبِعَاً إِلَىٰ اِثْنَيْ عَشَرَ كُلُّهُمْ مِنْ قُرَيْشٍ

### Translation

This religion will be always honorable and protected from the enemies until twelve persons shall lead it, all of whom belong to Ghoreish. <sup>[117]</sup>

### Brief description

Clear and explicit traditions are narrated in respect to twelve successors of prophet (s.a.) in the most creditable books of the sunnites including `sahih bokhari', `sahih moslem', `sahih termazi', `sahih abou dawood', `masoud ahmad' and other numerous books, and total number of these traditions narrated by shiites and sunnites are estimated to be 271 traditions! and it is interesting that above traditions are not compatible with none of those leading moslems or governed over them after prophet (s.a.) save Shiite twelve imams because neither first four caliphs, not umayyid or abbasid caliphs are the sense of this tradition.

So sunnite scholars have gotten into difficulty in interpretation of this valid tradition but its interpretation is completely clear in the Shiism of prophet's household.

## LESSON ONE HUNDRED TWENTY: SINFUL FEAST

Imam Sadegh (a.s.) said:

لا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِساً يُعْصَى اللهُ فِيهِ وَ لَا يَقْدِرُ عَلَى تَغْيِيرِهِ

### Translation

It is not just that believers participate in a feast wherein sin is performed and they can not change it. <sup>[118]</sup>

### Brief description

Participation in a sinful feast is a sin, although one do not commit the sin and do not cooperate with participants of the feast. because participation in such a feast is practically considered as signing the sin, unless one's end is to change the situation and perform the critical duty of bid to goodness and forbid of badness.

Furthermore, observing sinful scenes, while being indifferent towards them, darkens the spirit and decreases the obscenity of sin and accustoms man to sin.

## LESSON ONE HUNDRED TWENTY ONE: DO PRODUCTIVE WORKS

Imam Sadegh (a.s.) said:

إِزْرَعُوا وَ أَغْرِسُوا وَ اللَّهُ مَا عَمِلَ النَّاسُ عَمَلًا أَحَلَّ وَ لَا أَطْيَبَ مِنْهُ

### Translation

Cultivate and plant tree. By god, people have not done any action more lawful and pure than this. <sup>[119]</sup>

### Brief description

Man's life is based on productive works, including agriculture, and different businesses, even most of industries would not be meaningful without agriculture because they gain their raw materials from it. In addition, defraudation and trickery is not possible in agriculture as the other things. Because its basis is natural factors and means and its profits is merely the result of sincere efforts of men. On this account, cultivation and planting tree is called the most pure and pleasant work in the above tradition.

## LESSON ONE HUNDRED TWENTY TWO: LENGTH AND SHORTNESS OF LIFE

Imam Ali (a.s.) says:

مَوْتُ الْإِنْسَانِ بِالذُّنُوبِ أَكْثَرُ مِنْ مَوْتِهِ بِالْأَجْلِ وَ حَيَاتُهُ بِالْإِثْمِ أَكْثَرُ مِنْ حَيَاتِهِ بِالْعُمْرِ

### Translation

Early death of men due to sin is more than natural death, and long life of individuals due to their righteousness is more than long life for natural life.  
[120]

### Brief description

Undoubtedly, a lot of sins and bad attributes shorten life directly (such as drinking, gambling, jealousy, envy and vindictiveness) and also a lot of them shorten it indirectly through affecting on the social disorders and taking away public security and occurrence of wars (such as usury, injustice and oppression). on the other hand, righteousness could be the cause of a long life due to its deep effect on the peace of spirit and conscience.

Therefore, sin, disregarding its harmful spiritual effects, is very effective on shortening man's life, as righteousness is fully effective in long life in addition to all of its other effects.

## LESSON ONE HUNDRED TWENTY THREE: COOPERATION WITH SATAN!

Imam Ali (a.s.) says:

لا تَسُبَّنْ إِبْلِيسَ فِي الْعَلَانِيَةِ وَ أَنْتَ صَدِيقُهُ فِي السِّرِّ

### **Translation**

Do not curse Satan publicly, while you are his friend inwardly. <sup>[121]</sup>

### **Brief description**

Some people escape and scare from the words, the words of poverty, hypocrisy, Satan and such like, while they are practically drowned in them.

We know some rich men who live poorly for the fear of poverty. We know hypocrites who repeatedly curse the hypocrites, but their life is full of hypocrisy.

We know devilish people who express publicly 'i take refuge in god from Satan, the outcast' by their tongue, but they are his friends inwardly and lay stress on their devilish programs. they are enemy with words not sense and reality.

## LESSON ONE HUNDRED TWENTY FOUR: TAKE COUNSEL TO BE GUIDED!

Imam Hassan (a.s.) says:

مَا تَشَاوَرَ قَوْمٌ إِلَّا هُدُوا إِلَىٰ رُشْدِهِمْ

### **Translation**

There is not a nation consulting with each other unless they are guided to their welfare and benefit. <sup>[122]</sup>

### **Brief description**

Group work has always caused welfare, benevolence, improvement and development, especially in mental matters and planning programs and solving the problems, being wonderfully affected by consultation.

Those who have accustomed to being self-opinionated and obstinacy often suffer from mistakes and losses. Any mind has an ignition not existing in the other mind. When these ignitions combine with each other, they would produce a bright flame which will illuminate any darkness. Let us all decide foconsulting with informed and aware people.

## LESSON ONE HUNDRED TWENTY FIVE: SALAM, ISLAMIC SALUTATION

Imam Hussein (a.s.) says:

لِلسَّلَامِ سَبْعُونَ حَسَنَةً تَسْعُ وَ سِتُّونَ لِلْمُبْتَدِي وَ وَاحِدَةٌ لِلرَّادِّ

### Translation

Salam (salutation) has 70 rewards, 69 parts of which are for one who salutes and one part of which is for one who returns the salutation. <sup>[123]</sup>

### Brief description

Among the salutations of various nations, `Salam', the Islamic salutation and greeting, has a special luminosity, because it indicates both welcoming and peace, pleasure and friendship, and also wish for peace from god for the other party. for this reason, salutation of the people of paradise is Salam, and angels of mercy receive the virtuous and good-doers with Salam. but unfortunately, some Muslims refuse this Islamic rule supposing that not saluting shows their high dignity and saluting reduces their rank and make themselves deprived from the great virtue mentioned in above tradition.

## LESSON ONE HUNDRED TWENTY SIX: NON CONFORMITY OF BELIEF WITH ACTION

Imam Ali ebne Hussein (a.s.) says:

أَلَا وَإِنَّ أْبَعْضُ النَّاسِ إِلَى اللَّهِ مَنْ يَفْتَدِي بِسُنَّةِ إِمَامٍ وَ لَا يَفْتَدِي بِأَعْمَالِهِ

### Translation

The most hated people before god are those who have accepted leadership of an imam, but do not follow his actions. <sup>[124]</sup>

### Brief description

One of the great faults of man is non conformity of his belief and action. He believes in something, but no trace of that belief is practically observed in his action.

He believes in god, but rejects constant observation on his deeds in practice. He believes in the great court of god, but has actually no normal readiness for it.

He believes in prophet (s.a.) as the greatest prophet and Imam Ali (a.s.) as the highest leader, but he does not have any similarity with them in his action. That is to say his belief is in one direction, and his action is in the other.

## LESSON ONE HUNDRED TWENTY SEVEN: DIVINE CHASTISEMENTS!

Imam Bagher (a.s.) says:

إِنَّ لِلَّهِ عُقُوبَاتٌ فِي الْقُلُوبِ وَالْأَبْدَانِ: ضَنْكٌ فِي الْمَعِيشَةِ وَوَهْنٌ فِي الْعِبَادَةِ وَ مَا ضُرِبَ  
عَبْدٌ بِعُقُوبَةٍ أَعْظَمَ مِنْ فَسْوَةِ الْقَلْبِ!

### Translation

God has chastisements (for sins and disobedience) in the spirit and body: indigence in livelihood, indolence in worship, but god has not punished any servant with something worse than hard- heartedness. <sup>[125]</sup>

### Brief description

Divine chastisements are indeed reflections of man's actions as well as conclusions and results of his sins. Sometimes these bad ends appear as an unpleasant situation in material life and sometimes as deprivation from cheerfulness in worship and invocation with deity. But the most important and dangerous one is manifestation of crimes and man's ugly deeds in hard-heartedness and cruelty, evacuating man's heart from humanitarian feelings and any philanthropy and sympathy, and this could be the source of a lot of other sins and crimes.

## LESSON ONE HUNDRED TWENTY EIGHT: A FORGOTTEN REALITY

Imam Sadegh (a.s.) says:

لَمْ يَخْلُقِ اللَّهُ يَقِيناً لَأَشْكَّ فِيهِ أَشْبَهُ بِشَكِّ لَا يَقِينَ فِيهِ مِنَ الْمَوْتِ!

### Translation

God has not created a certainty without any doubt like death, but it seems that it is a doubt in which there is never any certainty. <sup>[126]</sup>

### Brief description

What a strange phrase, and what a clear interpretation of man's unawareness about the end of life and death.

Man may hesitate in anything and do not believe in any religion, but he do not hesitate that anyway the life will end and should be ended.

But he appears so unaware in this concern as if there would not be any death and end for life!

Thus, he does not prepare himself for receiving it with faith, good deed, purity and virtue.

However, let us be realistic and pure in any condition and age so that we would not be regretful and ashamed whenever our life ends.

## LESSON ONE HUNDRED TWENTY NINE: PLACE OF KNOWLEDGE AND WISDOM

Imam Kazem (a.s.) says:

إِنَّ الزَّرْعَ يَنْبُتُ فِي السَّهْلِ وَ لَا يَنْبُتُ فِي الصَّفَا فَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ  
وَ لَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ!

### Translation

Cultivation grows on the soft lands, not on the stones! And also knowledge and wisdom sprout on the heart of modest people, not on the heart of unjust arrogant! <sup>[127]</sup>

### Brief description

First step in acquiring knowledge is humility, humility towards truth, humility towards teacher, and anyone who knows more than us, and could teach us something.

For this reason, ignorance and arrogance are usually accompanied with each other. Arrogant do not accept to confess to ignorance, and even if a reality is not in concordance with their spirit of their pride and arrogance, not only they deny it, but also oppose it. They do not accept the truth from their coordinates or their subjects and often remain in compound ignorance.

## LESSON ONE HUNDRED THIRTY: HEAVY DUTIES OF IMAM

Imam Riza (a.s.) says:

الْإِمَامُ أَمِيرُ اللَّهِ فِي أَرْضِهِ وَ خَلْقِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ وَ خَلِيفَتُهُ فِي بِلَادِهِ وَ الدَّاعِي إِلَى اللَّهِ وَ الذَّابُّ عَنْ حَرِيمِ اللَّهِ.

### Translation

Imam is trustee of god on the earth and among god's people, and his proof for the servants and his successor in the cities and summoner towards him and protector of divine sanctuaries. <sup>[128]</sup>

### Brief description

in this tradition, which is a part of a long tradition in respect to introduction of imamate position, it is referred to five parts of heavy and important duties of imam.

- 1- Imam is a treasurer and trustee of revelation and protector of all sciences, commands and knowledges of religion.
- 2- Imam is an alive reason and obvious proof and introducer of divine religion.
- 3- Imam is a divine supervisor and authority and his representative among people.
- 4- Imam is one who, bids to goodness and forbids of badness and greatest emissary of religion.
- 5- Imam is a protector of sanctuary of divine religion against the invasion of enemies and such person should enjoy divine knowledge and station of infallibility and nobody save god can appoint him.

## LESSON ONE HUNDRED THIRTY ONE: CLOSED DOORS WILL BE OPENED.

Imam Muhammad Taghi (Javad) (a.s.) says:

لَوْ كَانَتْ السَّمَاوَاتُ وَالْأَرْضُ رُتْقًا عَلَى عَبْدٍ ثُمَّ اتَّقَى اللَّهَ تَعَالَى جَعَلَ اللَّهُ لَهُ مِنْهَا مَخْرَجًا

### **Translation**

If the doors of heavens and earth are closed to someone, then he chooses piety, god shall relieve him. <sup>[129]</sup>

### **Brief description**

Sometimes in life all doors are closed to man and wherever he turns, he faces with problems and difficulties.

Such events are an opportunity for awakening the men and returning to god, a corrective return and changing his fate. At this time, if he pays attention to him most heartily, and seeks assistance from his pure essence, divine assistance shall be given to him and breezes of god's mercy would embrace him and the closed doors would be opened wonderfully.

## LESSON ONE HUNDRED THIRTY TWO: BEWARE OF MEAN PEOPLE!

Imam Ali ebne Muhammad Taghi (Hadi) (a.s.) says:

مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَأْمُرْ سِرَّهُ

### **Translation**

Beware of malady of one who does not assume a dignity for himself! <sup>[130]</sup>

### **Brief description**

In fact, one of the most important factors preventing corruption and malevolence is dignity or at least feeling dignity. Dignified people or those who assume a dignity for themselves, although they may not be ranged dignified in public view, avoid most of evils and bad deeds for preserving their own position. but when they feel that they do not have any reputation, respect and dignity, they would heed nothing. so imam says beware of such people!

And on this account, one of the important points in educating children or men in general is crea dignity in them so that they feel to possess a special dignity. on the contrary, lowering the dignity of people has a very bad effect in the educational aspect.

## LESSON ONE HUNDRED THIRTY THREE: GREAT WARFARE

Imam Hasan Askari (a.s.) say:

أَشَدُّ النَّاسِ إِجْتِهَاداً مَنْ تَرَكَ الذُّنُوبَ

### Translation

The strongest warrior for the faith among people is one who gives up the sins. <sup>[131]</sup>

### Brief description

we know that struggle with rebellious desires and sensual desires as the main cause of sins is called the 'greater warfare' in Islam, being more important and valuable than struggle with enemies. because this warfare is the means of purification of soul and there would not be any victory because defeats are often the result of weak points.

In the societies stained with sin, the value of this warfare is more obvious and its importance in improvement of social objectives is more clear.

Victories of prophet (s.a.) in medina was actually the direct conclusion of purification of souls, and spiritual struggles of his companions in Mecca.

## LESSON ONE HUNDRED THIRTY FOUR: OCCULTATION OF MAHDI (A.S.)

Imam Mahdi (a.s.) said:

أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى زُرَّاءِ أَحَادِيثِنَا

### **Translation**

In the various events happening during the major occultation, refer to the narrator of our traditions. <sup>[132]</sup>

### **Brief description**

Human societies are not organized without proper leadership. for this reason, god has never left his servants without a leader and divine leaders have always existed among them.

Even during the occultation of imam Mahdi (a.s.), may our soul be sacrificed to him, first special deputies, and after termination of their period, common deputies were selected by him for leadership of people. the determined, faithful and aware men who are well informed about the great content of Muslim's divine book, Quran, as well as the rule of prophet (s.a.) and school of the prophet's household shall undertake this mission, and anyone, under any other name and title who assumes himself worthy for this rank is rejected.

## LESSON ONE HUNDRED THIRTY FIVE: SOURCE OF EVILS

prophet (s.a.) says:

اجْتَنِبِ الْخُمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ

### **Translation**

Avoid wine which is the key of all evils. <sup>[133]</sup>

### **Brief description**

Although very books and articles are written in respect to harmful effects of wine, and its fatal effects on the nervous, and digestive systems and heart, arteries, liver, kidneys and all organs of body are described and its gloomy results on creation of painful social events with shocking statistics and figures have been investigated by thousands of scientists and contemplative minds, but no phrase could be found as short and comprehensive as the valuable tradition of our prophet which has expressed all facts in one short sentence.

Yes, wine is the key of all evils, obscenities and misfortunes.

## LESSON ONE HUNDRED THIRTY SIX: FULFILLMENT OF OBLIGATION IS

The greatest worship.

مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ أَعْبَدِ النَّاسِ

### Translation

Whoever fulfils his obligations, will be among the most votary people.  
[134]

### Brief description

Worship is neither restricted to serve the people, nor to praying and fasting. rather, the greatest worship is that everyone shall fulfil his obligatory duties in each section. which worship is higher and more manifest than this? the worship which could change a society into a flower garden and present any goodness and prosperity. fulfillment of obligations has a wide concept including worship obligations, in addition to social and human duties as well as necessary and economical services, and thereby alienation of those who have left their necessary obligations and perform discretions and assume themselves votary with islam is clarified.

## LESSON ONE HUNDRED THIRTY SEVEN: INHABITANTS OF STARS

Imam Ali (a.s.) says:

هَذِهِ النُّجُومُ الَّتِي فِي السَّمَاءِ مَدَائِنٌ مِثْلُ الْمَدَائِنِ الَّتِي فِي الْأَرْضِ مَرْبُوطَةٌ كُلُّ مَدِينَةٍ إِلَى عَمُودٍ مِنْ نُورٍ

### Translation

These stars in the heaven are cities like the cities of earth, each city of them is connected (with the other cities) through a column of light. <sup>[135]</sup>

### Brief description

It is very selfish to suppose that our earth is the only inhabitable sphere and millions of celestial spheres are all unutilized, silent and without any inhabitant.

Today, the scientists have made calculations on the existence of life conditions in the celestial spheres and are sure that millions or hundred millions of these spheres have some inhabitants, and most probably many of them may enjoy more developed civilizations and several times superior than civilization of earth inhabitants because life has been started thereon thousands or millions of years before the earth. above tradition is one of the scientific miracles of Imam Ali (a.s.) which he has mentioned in 14 centuries ago.

## LESSON ONE HUNDRED THIRTY EIGHT: QURAN AND GRAVITY LAW

Imam Riza (a.s.) told one of his friends:

أَلَيْسَ اللَّهُ يَقُولُ بِعَيْرِ عَمَدٍ تَرَوُهَا فَعُلْتُ: بَلَى قَالَ: ثُمَّ عَمَدٌ، لَكِنْ، لَا تَرَوُهَا!

### Translation

Does god not say that heaven is erected upon an invisible pillar? i said: yes. he said: so there is an invisible pillar that you do not see it. <sup>[136]</sup>

### Brief description

Nowadays, it has been proved that celestial spheres are fixed in their circuits thanks to the balance in gravity and repulsive forces. gravity attracts them towards each other like a great chain, and repulsive force escapes them from each other and their complete balance has caused to revolve in their circuit without any change and lean, and suspend in the immense space on this invisible pillar. was there any interpretation more eloquent than above for expressing this reality in that time when these mysteries were not yet discovered? and isn't this one of the scientific miracles of our great leaders.

## LESSON ONE HUNDRED THIRTY NINE: MYSTERY OF MOUNTAINS!

Imam Ali (a.s.) says:

وَوَتَّدَ بِالصُّحُورِ مَيْدَانَ أَرْضِهِ

### **Translation**

Shaking and movement of the earth is prevented by mountains. <sup>[137]</sup>

### **Brief description**

Nowadays, it has been confirmed that as gravity of moon is effective in the flux and reflux of seas and tides up their water twice a day, with difference of one meter and more and even 15 meters in some parts, it is also effective on the solid crust of earth and lifts it up for 30 centimeter and then lifts it down. but solidity of earth crust due to existence of mountains, the roots of which are connected to each other and have created a mail network round the earth prevents its more effect.

In fact, if there were not mountains and earth crust was not solid, and they were always in flux and reflux, was there any peace for us? islamic leaders have mentioned this reality 14 centuries ago.

## LESSON ONE HUNDRED FORTY: MICROSCOPIC ANIMALS

Imam Riza (a.s.) says:

إِنَّمَا قُلْنَا «الطَّيْفُ» لِلْحَلْقِ اللَّطِيفِ... وَ مَا لَا يَكَادُ عَيْوُنَا تَسْبِيْنُهُ لِإِمَامَةِ خَلْقِهَا، لَا تَرَاهُ  
عَيْوُنَا وَ لَا تَلْمُسُهُ أَيْدِينَا!

### Translation

We call god all-subtle due to creation of very fine and small animals' the animals which we can not see them for being too small, and our hand does not feel them. <sup>[137]</sup>

### Brief description

what you see above is a small part of a long tradition which Fat'h ebne Yazid Gorgani has narrated from Imam Riza (a.s.), in which it is described that `these animals are so tiny that are never felt, and are scattered among the waves of seas and barks of trees, and deserts and plains'.

This tradition which is written about one thousand years ago has been left as a memorial of that Imam (a.s.) and has been issued hundreds of years before discovery of microscopic animals by Pasteur, and this is a clear scientific miracle.

## LESSON ONE HUNDRED FORTY ONE: ONLY A NAME FROM ISLAM

Imam Ali (a.s.) says:

يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ،  
مَسَاجِدُهُمْ، يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبِنَاءِ، خَرَابٌ مِنَ الْهُدَى

### Translation

A day will come for people in which only letters and drawings from Quran and a name from Islam have remained among them. Muslims' mosques are improved in view of building and are ruined in view of guidance. <sup>[139]</sup>

### Brief description

We can not say that this strange prediction has been fully proved nowadays or it is concerned with future, but surely we are witnessing some examples of it here and there and it is surprising that such Muslims complain from retardation as if they suppose that only 'the name of Islam' and 'drawings of Quran' is sufficient for them. they have accepted and applied neither Quran as a training book for man's education, nor Islam as a 'school' with a mental and practical procedure.

can you find a real Islamic society has been retarded or has not been honored in the world?

## LESSON ONE HUNDRED FORTY TWO: CRITERION FOR ASSESSMENT OF INTELLECT AND IGNORANCE

Imam Ali (a.s.) says:

اللِّسَانُ مَعْيَارُ إِطَاشَةِ الْجُهْلِ وَ أَرْجَحَةِ الْعُقْلِ

### **Translation**

Tongue is the criterion for assessment of insolence or ignorance and scale of intellect and wisdom. <sup>[140]</sup>

### **Brief description**

The most important window of man's soul and key of his personality, and best means for assessment of degree of intellect of each man is his tongue. The tongue which unveils the curtains through a simple and seemingly unimportant rotation and reveals the angles of man's soul.

On this account, most of Islamic instructions are focused on correction of tongue and warnings and notices are repeatedly made in the speeches of our great leaders and obviously complete correction of tongue is not possible without correction of soul and mind, but we can overcome a lot of painful consequences of inappropriate movements of tongue through silence and self- control.

## LESSON ONE HUNDRED FORTY THREE: HIGHER THAN FAVOR

Imam Hadi (a.s.) says:

الشَّاكِرُ أَسْعَدُ بِالشُّكْرِ مِنْهُ بِالنِّعْمَةِ الَّتِي أُوجِبَتْ الشُّكْرَ لِإِنَّ النِّعْمَ مَتَاعٌ وَ الشُّكْرَ نِعْمٌ وَ

عُمِّي

### Translation

One who is grateful for a favor, his prosperity for his gratefulness is more than his prosperity for the favor, because favors are the means of life in this world and gratitude is the capital of this world and the other world. [141]

### Brief description

Considering this fact that gratitude is not merely appreciation by tongue, rather it is practical appreciation and also using each favor in its proper place, it is clarified that gratitude for a favor results in blessings and properties so that favor itself is very insignificant comparing with it. Using the favors for god's satisfaction and his servants' content is a capital both for honor of this world and also eternal prosperity of the other world, while a favor itself may be only a material blessing.

So gratitude is higher and more valuable than the favor itself.

## LESSON ONE HUNDRED FORTY FOUR: REVIVAL OF DOCTRINE OF THE PROPHET'S HOUSEHOLD

Imam Riza (a.s.) says:

مَنْ جَلَسَ مَجْلِسًا يُحْيِي فِيهِ أَمْرَنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ

### Translation

One who sits in a meeting in which our doctrine is revived, his heart shall not die when the hearts die! <sup>[142]</sup>

### Brief description

It is clearly inferred from the above sentence that the inevitable duty of followers of the prophet's household is to revive their programs in their meetings, knowing their doctrine, perceiving the spirit of their speeches, and becoming familiar with their instructions and that is to say their meeting should be a meeting of correction and readiness for life, not the meeting of amusement, asking requirements and thinking about personal troubles and desires and disregarding human, social and belief concerns. such a meeting will revive hearts and awaken the thoughts.

## LESSON ONE HUNDRED FORTY FIVE: TRUST TO SECRECY

Islam's prophet (s.a.) says:

إِذَا حَدَّثَ الرَّجُلُ بِحَدِيثٍ، ثُمَّ التَّقَتَ فِيهِ أَمَانَةٌ

### Translation

When somebody says something and looks about himself, his speech is a trust and secret (and we shall try to keep it).<sup>[143]</sup>

### Brief description

Trust has different forms in Islam, including faithfulness in keeping people's secrets. this is considered so important in Islam's view that disclosing people's secret is introduced as one of the capital sins. moreover, for proving something to be a secret, it is not necessary for the speaker to ask and request and emphasize on being a secret and keeping it. rather, the least sign is sufficient for understanding this reality. if somebody looks about himself and examines for presence of another person is adequate for keeping his speeches as the secrets of a Muslim brother.

## LESSON ONE HUNDRED FORTY SIX: SIGN OF BELIEF ISLAM'S

Prophet (s.a.) says:

إِذَا سَرَّتْكَ حَسَنَاتُكَ وَ سَاءَتْكَ سَيِّئَاتُكَ فَأَنْتَ مُؤْمِنٌ

### Translation

When your good deed makes you happy and your bad deed disturbs you, you are a believer. <sup>[144]</sup>

### Brief description

Islam says that all men are born with a pure primordial nature, nature of belief and love to goodness. taints and sins may affect gradually on man's spirit and soul and change it and turn it totally. however, until man is interested in goodness and hates badness, the spirit of belief and first pure nature still exist in him.

miserable people who are not only disturbed by their bad deeds, but also glory in them and or when they do a self-sacrifice, righteousness, forgiveness and justice become regretful, they are unbelievers.

## LESSON ONE HUNDRED FORTY SEVEN: FIRST CONDITION IN EACH WORK

Imam Ali (a.s.) said to Komeil:

مَا مِنْ حَرَكَةٍ إِلَّا وَ أَنْتَ مُحْتَاجٌ فِيهَا إِلَى مَعْرِفَةٍ

### **Translation**

There is not any movement and work unless you need insight, familiarity and knowledge for performing it. <sup>[145]</sup>

### **Brief description**

If we reflect on the wide sense of 'not any movement', we will become familiar with the extent of Islamic programs and will find that Islam is not merely a series of worships and invocations and or belief missing practical programs. rather it has a program for personal life and all social concerns as well as human attempts and endeavors, first article of which is intelligence and knowledge of realities. it considers all movements and attempts fruitless and at least with a little effect without adequate knowledge and correct guidance.

## LESSON ONE HUNDRED FORTY EIGHT: IMPORTANCE OF GUEST

The prophet (s.a.) said:

إِذَا أَرَادَ اللَّهُ بِمَعْمُومٍ خَيْرًا أَهْدَىٰ إِلَيْهِمْ هَدِيَّةً. قَالُوا وَ مَا تِلْكَ الْهَدِيَّةُ؟ قَالَ: الضَّيْفُ

### Translation

When god will on happiness and prosperity of a nation, he will bestow them a gift. they asked, 'what is that gift'. he replied, 'guest'. <sup>[146]</sup>

### Brief description

That is true. guest is the gift of god, a valuable and honorable gift. but the material world in which all affections are lost, guest has no sense. Rather, it is a troublous and strange and unreasonably beloved being. so it rarely happens for someone to invite another or to be invited unless for material, commercial and political relations.

While the Islamic countries and the families in which religious customs are still alive, guest is honored and respectable as a divine gift although he may not have any family relation.

## LESSON ONE HUNDRED FORTY NINE: RESPECT AND AFFECTION

Imam Sadegh (a.s.) says:

لَيْسَ مِنَّا مَنْ لَمْ يُؤْفَرْ كَبِيرَنَا وَ لَمْ يَرْحَمْ صَغِيرَنَا

### **Translation**

One who does not respect the adults and does not display affection to the children, does not belong to us. <sup>[147]</sup>

### **Brief description**

Human societies are like the extensive caravan which is continuously moving. The infants are born by the mothers, and children grow up and adults become old and the old die and nobody is excepted from passing this caravan.

Herein, the adults usually are more experienced and have deeper insight and have been the source of numerous services during their life if they had been conscientious, and all calculations indicate that they should be respected and youths and adolescents should consider their reverence.

And since children are fresh and at the beginning of their life, should be loved and foundations of their prosperity should be constructed sincerely by the adults, and this is the way and customs of a humanitarian and progressive society.

## LESSON ONE HUNDRED FIFTY: RESERVE FOR YOURSELF IN THIS WAY

Imam Ali (a.s.) said:

مَا تَقَدَّمَ مِنْ خَيْرٍ يَبْقَى لَكَ ذُخْرُهُ وَ مَا تُؤَخَّرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ

### Translation

Whatever you send in advance shall be reserved for you, and whatsoever you postpone, its benefit would be only for the others (and its responsibility is on your burden).<sup>[148]</sup>

### Brief description

Mammonism is found in the today's world more than before without considering the main objective and philosophy of wealth.

those who amass wealth madly, and do not care for its ways in view of legitimate, illegitimate, injustice and justice, do never think that they can neither accompany the great wealth with themselves, nor eat all of them. only a heavy responsibility is on the burden of its owner; amassing, leaving and going and then bearing all of its responsibilities.

## END NOTES

- 1- From kafi book, first volume, page 36 and tohafol oghoul
- 2- From the book tohafol oghoul, page 267
- 3- Safinatol behar, article of taste
- 4- From the book lataef and zaraef
- 5- Osoule kafi, volume two, page 7
- 6- From nahjol fesahah
- 7- beharol anvar, volume 78, page 59 and tohafol oghoul, p. 158
- 8- From beharol anvar, volume one
- 9- Beharol anvar, volume 73, page 225
- 10- From the book "ashahab fel hekam val adab", page 22
- 11- mostadrekol vasael, volume 2, page 217
- 12- Narrated from the book safinatol behar
- 13- Beharol anvar, volume 73, page 278
- 14- Narrated from nahjol fesahah
- 15- From the book vasael-ul-shia, volume 12, pages 426 & 427
- 16- Beharol anvar, volume 72, page 300
- 17- Beharol anvar, volume 73, page 255
- 18- Beharol anvar, volume 103, page 65
- 19- Narrated from ghorarol hekam book
- 20- Narrated from Nahjol fesahah book
- 21- Narrated from safinatol behar
- 22- Beharol anvar, volume 2, page 38
- 23- Beharol anvar, volume 103, page 141
- 24- Wasael-ul-shia, volume 6, page 2
- 25- Wasael-ul-shia, second volume, page 223
- 26- From the book of ershadul gholoub
- 27- From beharol anvar book, volume 15
- 28- Nahjol balaghah, from sermon 31
- 29- Nahjol balaghah, aphorisms
- 30- From the book speeches of mohammad (s.a.)
- 31- From the book tohafol oghoul
- 32- Narrated from nahjol balaghah, aphorisms
- 33- From the book islam in the center of society
- 34- From the book vasael-ul-shia
- 35- Wasael-ul-shia, volume 1, page 73
- 36- Wasael-ul-shia, volume 1, page 358
- 37- Montahal-aamal
- 38- Montahal-aamal
- 39- Wasael-ul-shia, volume 1, page 915
- 40- From the book Aghvalol aemeh, volume one, page 214
- 41- From the book Safinatol behar, volume 1, page 37
- 42- From Nahjol balaghah, aphorisms
- 43- From the book Safinatol behar
- 44- From first volume of Safinatol behar
- 45- Nahjol balaghah, aphorisms
- 46- Beharol anvar, volume 70, page 107
- 47- Mesbahol sharia, page 45
- 48- Safinatol behar, article fraud.
- 49- Nahjol balaghah, aphorisms
- 50- Nahjol balaghah, aphorisms
- 51- Nahjol fesahah
- 52- Osoul kafi, volume 2
- 53- Safinatol behar, volume one, page 720
- 54- Beharol anvar, volume 45, page 80
- 55- Ghorarol-hekam
- 56- Beharol anvar, volume 10, page 198

- 57- Beharol anvar, volume 23
- 58- From the book tohafol oghoul
- 59- Nahjol balaghah, aphorisms
- 60- Beharol anvar, volume 74, page 286
- 61- Narrated from ghorarol-hekam, page 289
- 62- Majmaol bayan, interpretation of repentance sura.
- 63- Tohafol oghoul, page 366
- 64- Tohafol oghoul, page 307
- 65- From the book aghvalol aemeh
- 66- Tohafol oghoul, page 305
- 67- Tohafol oghoul, page 361
- 68- Narrated from kafi book, volume 2, page 166
- 69- Tohafol oghoul, page 274
- 70- Nahjol balaghah, aphorisms
- 71- Tohafol oghoul
- 72- Ghorarol-hekam, article three
- 73- vasa-el-shia', (as per narration from aghvalol aemeh, volume 2, page 277)
- 74- Narrated from safinatol behar book
- 75- Osoul kafi, volume 2, page 300
- 76- Nahjol balaghah, letter 53
- 77- Tohafol oghoul
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- 79- Tohafol oghoul, page 339
- 80- Beharol anvar, volume 74, page 147
- 81- Nahjol balaghah, aphorisms of wisdom 428
- 82- From the book mohajjatol beisae, volume 6, page 312
- 83- Tohafol oghoul
- 84- From the book tohafol oghoul, page 201
- 85- From the book tohafol oghoul, page 177
- 86- From the book tohafol oghoul, page 334.
- 87- From the book tohafol oghoul, page 33
- 88- Safinatol behar, volume one, page 213
- 89- From the book tohafol oghoul, page 201
- 90- From the book tohafol oghoul, page 203
- 91- From the book tohafol oghoul, page 977
- 92- Nahjol balaghah, aphorisms, utterance no. 6
- 93- From the book tohafol oghoul, page 165
- 94- Beharol anvar, volume 17, page 217
- 95- Maghtalel hossein, page 246 & 256
- 96- Nahjol balaghah, aphorism
- 97- Nahjol balaghah, aphorisms, phrase 172
- 98- Nahjol fesahah, page 15
- 99- Nahjol fesahah, page 564
- 100- Tohafol oghoul, page 32
- 101- Tohafol oghoul, page 368
- 102- From the book tohafol oghoul, page 296
- 103- Ghorarol hekam, page 393
- 104- Nahjol fesahah
- 105- Tohafol oghoul, page 268
- 106- Tohafol oghoul, page 117
- 107- Tohafol oghoul, page 271
- 108- Tohafol oghoul, page 270
- 109- Ssafinatol behar, volume two, page 413
- 110- Safinatol behar, volume 2, article `sensual desire'
- 111- Beharol anvar, volume 15, page 164
- 112- From the book tohafol oghoul, page 63
- 113- Safinatol behar, volume 2, page 221
- 114- Safinatol behar, volume 2, page 195

- 115- Nahjol fesahah, page 490
- 116- Nahjol fesahah, page 406
- 117- From the book tisiral vosoul, written by zobeidi shafei.
- 118- Osoule kafi, volume 2, page 374
- 119- Safinatol behar, volume 1, page 549
- 120- Safinataol behar, page 489
- 121- Turasol-aemeh, page 209
- 122- Tohafol oghoul, page 164
- 123- Tohafol oghoul, page 177
- 124- Tohafol oghoul, page 202
- 125- Tohafol oghoul, page 217
- 126- Tohafol oghoul, page 271
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- 129- Noural absar, page 150
- 130- Tohafol oghoul, page 362
- 131- Beharol anvar, volume 78, page 373
- 132- A part of famous decree mentioned in different books
- 133- Nahjol fesahah, page 1
- 134- Wasael-ul-shia'. volume 11, page 206
- 135- Safinatol behar, volume 3, page 574
- 136- Borhan interpretation of holy Quran, volume 3, page 278
- 137- Nahjol balaghah, sermon 1
- 138- Vafi, volume one, page 106
- 139- Aphorisms, word 369
- 140- Tohafol oghoul, page 143
- 141- Tohafol oghoul, page 362
- 142- Turasul-aiemma, page 443
- 143- Nahjol fesahah, page 38
- 144- Nahjol fesahah, page 41
- 145- Safinatol behar, volume one, page 15
- 146- Beharol anvar, volume 15, page 241
- 147- Osoul kafi, page 253
- 148- Nahjol balaghah

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