

DIVINE ETHICS

Lecturer: Syed Ali Hussaini Dolatabad

Tehran University of Medical Sciences

First Session
Composed By
Syed Wafadar Hussain

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah most gracious most merciful”

This hour we are going to talk about the issue of ethic. Ethic or moral issues. The literal and technical meaning of ethic: in Arabic we call it “*Al-akhlaq*” (الاخلاق). “*Al-akhlaq*” (الاخلاق) is the plural form for “*Al-khulq*” (الخلق). “*Al-khulq*” (الخلق) means behavior. So we are talking and speaking about the ethic or moral values. Now we want to know that what the definition of this science or knowledge is. The definition is that the attributes and features in the soul which automatically generate actions and behavior. As in the formal class, I said that man is made of two parts, physical body and spirit. When I say spirit, spirit is the same thing as soul. In the traditions and in the Holy Quran we have the word “*Nafs*” (نفس), we have the word “*Rooh*” (روح), and we have the word “*Qalb*” (قلب). Heart, for example, when it says:

”لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا“ (الاعراف - ١٧٩)

”أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا“ (محمد - ٢٤)

“*Qalb*” (قلب) doesn’t mean that physical heart, when we say heart but sometime we look at the matter physically, heart is something that you are familiar with it, on the left side of the body, if it does not work and pump the blood and if it stops working, it means that man has come to the end of his life. The main role is given to the heart. Some people face heart attack, but that one we don’t mean here. In the Holy Quran, when it says that their hearts are sealed.

”أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا“ (محمد - ٢٤)

Here, it doesn’t mean that physical one.

”إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْنُونًا“ (الاسراء - ٣٦)

“*Fuaad*” (فؤاد), again means this one (spiritual one). , All these four things have the same meaning. What is it? As I said. Man is made of two parts, the physical one and the spiritual one, it means the spiritual one. Sometime the holy Quran says:

”ونفس وما سواها“ (والشمس وضحاها - ٧)

”الله يتوفى الأنفس“ (الزمر - ٤٢)

Sometimes it says “*Rooh*” (روح),

”ويسألونك عن الروح“ (الإسراء - ٨٥)

So these four names are different wordings of one thing. Human being is made of body and spirit. This is physical (body) and this is not physical (spirit). This physical (body) is formed first, after four months in the womb of the mother, then the spirit will join. Before spirit there is no life, after spirit there is life. Now for example, if you put the knife and cut your finger, you will feel pain. What is this pain, pain is for spirit, because there is a spirit so you will feel pain. But for example, if somebody’s finger is cut, now if you cut it into pieces there is no pain, because there is no spirit in that one. When we feel pain in our body, if you injure it, it’s because of spirit. As soon as the spirit is taken, when somebody is dead, if you cut it into pieces there is no pain. Life is because of spirit. When there is no spirit, there is no life. Man is alive as long as there is a spirit, if there is only body, man is dead. So the Holy Quran, if it says:

”الله يتوفى الأنفس“ (الزمر - ٤٢)

”*Allah will take the soul.*”

The soul is the spirit. It means the heart, it means that your spiritual part of the body and spirit will not die, there is no death (for

spirit), for body there is death and what is the meaning of death, taking out the soul. That is the meaning of death.

So the definition is that the attributes and features in the soul, attributes and features of a man. What do I mean by attributes? The attributes and features of a person, by attributes I mean the virtues, for example the issue of generosity, a person is generous, so generosity is one of the attributes, miserliness, (البخل) is one of the attributes. Piety is one of the attributes, bravery, anger, happiness cowardliness, sadness are all attributes. When I say, I am happy and I am sad, happiness and sadness, these are attributes. Where is the position of these attributes, they are not body, they are the soul of man. So when we have some attributes in our soul, these attributes generate actions and behaviors, we call them “*Akhlaq*” (اخلاق).

When a person is happy you see that he is showing some behavior, from the behavior you understand that he is very happy. When somebody is sad or upset, he shows some behavior, you understand that he is very sad. That was the definition of morality and the definition of the science of ethics. What is it, the science of ethic “*Ilm-UI-Akhlaq*” (علم الاخلاق), that science, it introduces the different types of good and bad things and also it teaches us how to acquire and repel them, so the ethic teaches us two things, one it tells us what are good and what are bad, for example, the ethic will tell us that telling the truth is good but telling lie is bad, to be honest is good and to be dishonest is bad, to be generous is good and to be miser is bad.

So two things, first it teaches us what is good and what is bad. Secondly, the second duty of “*Ilm-UI-Akhlaq*” (علم الاخلاق) is what, it teaches us how to acquire and repel. How to acquire them and how to repel them. So in “*Ilm-UI-Akhlaq*” there are two levels, two steps, the both steps are being taught by “*Ilm-UI-Akhlaq*” (علم الاخلاق). Two steps,

first is theoretical and the second one is practical, you see, the one which teaches and introduce is theoretical, then how to acquire it, how to repel it, that is practical.

In Arabic, this one is called “*Al-Akhlaq-Un-Nazari*” (الاخلاق النظرى), the theoretical and the other one is “*Al-Akhlaq-Ul-Amali*” (الاخلاق العملى), the practical. The Arabic one is not important to learn but what I am trying to say that sometimes we are talking theoretically but sometime we are talking practically. For example, to tell lie is bad, to tell the truth is good. Sometime I only teach you and introduce to you that boys and girls, please pay attention that, to tell lie is bad and to tell the truth is good. But another side, another step is that when you ask me that I know that lie is bad and truth is good, but please teach me what I can do, how I can manage not to tell a lie and to tell the truth. I have a bad habit. Always I tell lie, you teach me how to acquire the truth and repel the lie.

We know that to be generous is good. What is generous (سخاوة)? Generous means that a person that whenever he sees poor people, if he is rich he give money, always he invites people to his house, always his house’s gate is open to everybody, like Hatam in the beginning of Islam. Generosity is good, miserliness is bad.

Some of the people are very miser, for example, he walks 10 km. Sometimes he is walking just because he want to do sport and to exercise, its good, but sometimes not to pay money to taxi. If it is for exercise, it is good. As young students you must not always ride a taxi, the way from the dormitory to college is not too long, you can walk. But sometime you see, some people do not want to spend money that is miser.

Miser person is not always in money and financial matters, for example me, if I have a little knowledge, I don’t want to give my

knowledge to you, that is also miserliness, for example, if you know computer, I don't know, I came to you that please teach me, you didn't teach me, that is also another type of miserliness. So some students have bad habits, but they don't know how to get rid of them, to repel them, they don't know. "Ilm-UI-Akhlaq" (علم الاخلاق) does two things, introduces the different types of good and bad things, this is theoretical and it teaches us how to acquire and repel, that is practical aspect of "Ilm-UI-Akhlaq" (علم الاخلاق).

There are two classification of "Ilm-UI-Akhlaq" (علم الاخلاق) based on this definition. Sometimes we have descriptive one, descriptive one is that theoretical one, we describe, we just explain, we just say what is good and what is bad, this is descriptive one. But sometimes it is applied one, normative ethics. In normative ethics and in applied ethic we practically teach you what to do and what not to do.

The importance and status of applied ethics, is it important, of course. Now we want to show you the importance of this knowledge. Because unfortunately some of the students they think, they imagine that this lesson morality is not something that we waste our time, we go to the class, and if we go, we have to go because of the mark. No. You must not have such type of approach to this matter. You must know that if a person does not have this morality in his life, he has nothing. Look at the saying of Imam Kazim (A.S), the seventh imam, he says:

« أَلْزَمُ الْعِلْمَ لَكَ مَا دَلَّكَ عَلَى صِلَاحِ قَلْبِكَ وَ أَظْهَرَ لَكَ فِسَادَهُ »

"The most necessary knowledge for you is the knowledge which teaches you how to purify your heart"

Ref.: Mustadrak-UI-Wasail, Vol. 12, Chapter 101, No. 13792.

If you are familiar with Arabic grammar, sometime we say it is necessary, if I say it is necessary, what is the word, it is “*lazim*” (لازم), sometimes I say the most necessary, it is “*Alzam*” (الزَّم). Imam (A.S) is saying that “*Alzam-Ul-Ilm*” (الزَّمُ الْعِلْمِ), we have the knowledge of medicine, law, politics, sociology, psychology, a lot of branches. Which of them is most important? If you look from a materialistic point of view, the one which has more money in it, but if you are looking from the way that the seventh imam is looking at it, imam says that:

“The most necessary knowledge for you is the knowledge which teaches you how to purify your heart”

”على صلاح قلبك“

Here again remember it says purify your heart, heart again we don't mean this (physical one), heart here means your soul, your spirit, the one which is the main part of your body. The most necessary knowledge for you is the knowledge which teaches you how to purify your heart.

”و أظهر لك فساده“

And what issues will perish and destroy your heart, because some qualities will destroy your heart and some qualities will revive your heart. So this saying of Imam-E-Kazim (A.S) is very important. Is there any verse of Holy Quran? Listen and look at the translation:

« هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ إِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ »

Ref.: (Surah 62, Verse 2)

“Allah is the one, who sent among the illiterate people a messenger from among themselves, to recite to them his words of revelation and in order to purify them.”

In order to purify them. This is very important. So you see the verse of the Holy Quran is telling us that Prophets are being sent by God, for what, three duties. They have three aims. First,

“يَتْلُوا عَلَيْهِمْ آيَاتِهِ”

To read to you the revelation, the messenger of God have come, what is Quran, who brought it to us, Prophet Muhammad (PBUH). First duty of Prophet Muhammad (PBUH) is to bring us the revelation, that O men, these are God’s words. Secondly, after death, after giving of the revelation.

“وَ يُزَكِّيهِمْ”

“Yuzakee him” (يُزَكِّيهِمْ) is the ethic. The science of ethic is “Yuzakee him” (يُزَكِّيهِمْ), to purify. To purify you. How can we purify, by this science of ethic, not by science of psychology or sociology or other sciences. The other sciences have not been established for purification of the people. So this is the second responsibility of a messenger. After revelation is “Yuzakee him” (يُزَكِّيهِمْ). The third one is “Wa yualimo hum” (وَ يُعَلِّمُهُمْ). First purification, after that knowledge.

I am really upset sometimes when I see that people pay attention only to knowledge, for example, your father and your mother, this is just as an example, I don’t mean exactly. My father, if my father looks at me only materially. What he says, he says that, O my son, please try to go to the university, not any branch of knowledge, only medicine and tomorrow I want to see you to be a dentist, to be a physician or other branches of medicine. He is looking at you that

tomorrow you will be an honor for him because you are a physician. But the Holy Quran says that no, stop, wait. Knowledge is in the second position, before knowledge it should be purified. If you are not purified, your heart is not purified, whatever you put in it, it will become dirty.

Milk is good but how do you drink the milk, you put the milk in a glass. If the glass is dirty, you put the milk in that dirty glass, are you ready to drink it. First it should be washed, the glass, it should be cleaned, and then you put the milk. The milk is good, knowledge is good but your heart should be clean. The heart, if it is not purified and you put knowledge in it, what will happen. It will become like those knowledgeable scholars, who will make bombs, atomic bombs and kill a lot of people. Why? Because they also have knowledge. Today these chemical weapons, do you think that a farmer is making them. No, these are universities; these are laboratories, which are making chemical weapons. And the scientists are there, but these scientists are not purified people. Why? Because your heart is not purified, you are making something which is killing thousands of people. So knowledge is good like milk, but before that, you should purify your heart. This is why that the Holy Quran first says “*Yuzakee him*” (يُزَكِّيهِمْ), then “*Yualimo hum*” (يُعَلِّمُهُمْ). Why we say it is miracle. It is God’s word. Why we didn’t say:

“وَيُعَلِّمُهُمْ وَ يُزَكِّيهِمْ”

No, because there is order. First purity and then knowledge. So you are at the beginning of these seven years for studying. For seven years, if you have not built in yourself, your heart, if you have not worked on yourself, make sure that tomorrow when you will become knowledgeable, you will not be good physicians.

Today we have physicians; I don't want to say all of them. But there are some physicians that they look to the matter only materially. A sick person has come to him and he needs an operation. He says that ok ten million. If the sick people does not have it, then he says go, I don't have time. So this man is ready that one poor sick person will die and suffer because of not having money. Why? Because this physician is not purified person. He thinks that only money would help him. But if he is a committed person, a purified person, he says that ok, since you don't have money I will operate you free or with a little money.

Today we have physicians that some of them are not ready to go to some places, because of little of money. They select those hospitals that pay them more. Money is not everything. This is why; the Holy Quran says that Prophets have come to do three things. First, to read to us revelation, to purify us and to teach us.

So this second class is more important than the first class. The first class also is important. Because knowledge of knowing God. But before that we should purify ourselves. Purification is very important.

This was the verse of the Holy Quran. And this is the saying of Holy Prophet of Islam (PBUH), I am sure you have heard it, Prophet Muhammad (PBUH) said:

“بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ”

“I am appointed as a messenger just to complete the moral virtues.”

Ref.: (Bihar-Ul-Anwar, Volume: 67, Chapter 59, No. 18)

What for? What is the aim of my appointment? What is the aim of my mission? I am a messenger just to complete the moral virtues.

And this book "*Bihar-Ul-Anwar*". It is a collection of traditions. It is 110 volumes, written by "*Allama-E-Majlesi*". Many years he suffered, he travelled to different countries to collect the traditions and to give it to us.

Now this is the question and I want you to give the answer and contribute. Why so many people have little knowledge about the moral virtues? It is very important, but many people have little knowledge about the moral virtues.

First, the answer is that, they don't have the knowledge of the moral virtues. And they don't know how to get rid of these bad behaviors. For example, some people, they know that they are backbiters, always they backbite. And they know that it is very bad. But they don't know how to get rid of it.

So first of all, lack of knowledge. Secondly, another problem for the many of the people is that, sometimes they face a kind of contradiction in their life. Why? For example, me as a lecturer. I am advising you that please, you should respect your parents. You learned it, respect your parent at any price, you must obey them. But at the same time, I say that please don't disobey God at any price. Now in your life, your father is ordering you and commanding you something. If you obey your father, in fact you are disobeying God. If you obey God, you are disobeying your father. They don't know how to solve this problem. But the science of ethic will teach us, how to solve this matter. One of the responsibilities of the applied ethic is to solve these problems.

Here I want to introduce some of the books about the applied ethic. One is from Sunni scholar, and the other one is from a Shia scholar. For

more information, I am introducing some other references that if you want to refer, these two books are very important about applied ethic.

1. *"Ahya-UI-Uloom"* by *"Imam Muhammad Ghazali"*, a Sunni scholar.
2. *"Al-Muhajat-UI-Baiza"* by *"Faiz Kashani"*, a Shia philosopher.

"Muhajat-UI-Baiza", especially for those who know Arabic, is really interesting book. I am sure you will enjoy it.

Applied ethic that I said, applied ethic means that in different areas, we have the issue of ethic. These days, the science of ethic has been expended a lot. In different sciences, you will see it.

For example, in the issue of *"Biology"*, we have *"Bioethics"*. What is *"Bioethics"*, it means that those who are biologists, they are not allowed to do whatever they wish. There are some moral values and rules and regulations that they should care. What are they? We call them *"Bioethics"*. For business, we have business ethics, for justice and for the judiciary, we have criminal justice ethics. For environment, we have environmental ethics. For you students of medicine, medicine ethics. So these are some of the areas, that the science of ethic is very effective and important. But here in this class we don't want to talk about bioethics, medicine ethic, business ethic, and these things. What we Inshallah concentrate in this class, is the first chapter, is the ethic of learning. Why I have selected this? Because you are in the way of learning. You are students. Because of your duty of responsibility in this matter. So I have selected this one and we will begin Inshallah from the ethical learning.

Second Session

Composed By

Ammar Jafferi

DIVINE ETHICS

Al Akiaq: or Ethics. It is the plural of Alkul. What is the definition? We are going to have a look at the literal and technical meanings of Ethics. The literal meaning of Alkul is behavior. For example, somebody has a good Khul, it means he has a good behavior, good character. But technically, the attribute, the features is the soul which automatically generates actions and behaviors. As previously mentioned, we are made of two parts: the body and the soul.

There are some characteristics in our soul, these characteristics generate actions and behaviors. The way that I am behaving is based on the characteristics I have. The way you are behaving is based on the characteristics that you have in your soul. For example the issue of generosity. What is generosity? It is an ability of sharing hand by always helps others. A person who always help others. If he is rich, he gives money out; he invites people to his house to help them. Like a man at the beginning of Islam who was rich and everybody was invited to his house, and always he was open to everybody. That is the meaning of generosity. If in a person, this factor, characteristics is in cultivated, then he is a generous person. The opposite of this habit is Bakheel: a person who is stingy and does not have the previous characteristics mentioned.

Maybe you are not very rich but the more you spend, the more you receive from Allah. And the more you keep your money, the less you receive from Allah. The more you give out the more Allah (S.W.A) will increase your wealth. So miserliness is bad and generosity is good. These two characteristics are in the soul of a person and our

behavior is based on those characteristics. This definition of Ethics and this definition is moral definition of Ethics.

The sciences of Ethics. What is the definition? It introduces different type of good and bad things and teaches us how to repel them. It has two parts: First, the science of Ethics introduces us what is good and bad. This is theory. For example, the meaning of generosity, telling truth, backbiting, telling lie etc.... this is theory. But sometimes we speak practically. You tell me for example, I have this habit of backbiting and telling lie and ask me how you can get rid of that bad habit. This is something else. For example, you come and ask me " please where is the metro station? Then I tell you that go down the street, go to your left side, go straight and you will find it. I am just showing you the address. If you go this way you will reach there. But sometimes I take my time to accompany you to the destination. These are two different things.

The teachings of Akhlaq does two things: first theatrically speaking, it will introduce us what is good and bad. Secondly, practically, it teaches us how to acquire generosity and how to repel bad habits. Because of these two things, therefore we have two types of Ethics: first is descriptive and the second is applied or normative.

The result of theory is description. The result of practice is that I am showing to you how to apply Ethics in your life? It is applied Ethics, it is applicable to life. There are different types of sciences with their Ethics. In Biology, we have bioethics; it means biologists must be careful of some ethical theories of biology. For Medicine, we have Medicine ethics. For economics, we is Ethics of business. So the Ethics that is applied or normative is more important than descriptive one. Because the descriptive one is only based on stories. But applied one shows us what to do practically and what we should not do. Se we have descriptive Ethics and Normative Ethics.

The applied of Ethics is more important. The first tradition from Imam Kazim (A.S) says:

"The most necessary knowledge for you is the knowledge that shows you how to purify yourself and your mind will become sick."

Imam (A.S) is trying to say, the most necessary knowledge for everybody before any other things is the sciences of Ethics. But first, purification and then knowledge. Knowledge without purification will be very harmful. Look at the sciences today is making weapons. They are not made by illiterate persons; they are being made by experienced scientists in the laboratories.

But sometimes the scientist is a committed and purified person, he says I don't abuse my knowledge; I don't put my knowledge in the way of destruction mankind. I don't use my knowledge in killing thousands of people. But the person who is not purified does not care about all those things. This why Imam Ali (A.S) says.....

We have two types of physicians: the first is purified one, committed one and the second study medical just for money. The first person, when a poor person needs an operation and he can't afford the money of that operation, he will do the operation and will not charge him.

But the second one will say, please go out if you don't have money, this is your problem. This is the second type of physician. You must not say that it is your problem. Because the problem of your brother is your problem. We have heard of a lot of physicians who were sent to rural areas, villages but refused to go there. Why? Because there is no money there, there is no good life there. They say they want to be in a big hospital in the capital, with big house, and luxurious cars with millions of Tomans in every operation, every years going abroad with their students studying there etc... These types of physicians are not purified ones. It means they have only paid attention to the material aspect of their field of study. Only Money. That is why Imam Ali (A.S) says "if you become a physician, a lawyer,

an engineer, a lecturer, an accountant or any field of study, first you must be purified.

Allah says in holy Quran in Chapter 62 verse 2 @ Allah is the one who sent among illiterate people a messenger among themselves. The messengers have come. What are were the duties of those messengers? According to the verse above, they had three responsibilities.

Firstly to recite to them the whole revelation, secondly in order to purify them and thirdly to teach them. From Prophet Adam (A.S), prophet Noah (A.S), Ibrahim (AS.), Moses (A.S), Isa (A.S) and finally prophet Mohammed S.A.W), all of them came because of the three responsibilities. First reading to us the revelations, after purification and then teachings. Whatever you want to study, first you should purify yourself. Why you have come here? What is your aim of studying it? If the aim is to make money alone, I am sorry. If you say I have come to loan something to render some services to my people and of course, when I render service money, taking money is not bad from the same point of view; we did not say money is bad, money is good. But your aim must not be that. Your first aim should be giving, rendering services to the people especially the poor classes. Secondly to have o good life, happy life; that is not bad.

Allah is trying to emphasize, first purification and then teaching knowledge. Today we have unfortunately many scientists, many knowledgeable persons who are very harmful to the society. Syed Mutahari had a good say when saying: Sometimes a thief enter your house, the house is very dark and because it is dark he has nothing to take. But sometimes the thief come to your house and has a torch, he uses the torch to enlighten the house and he knows and see what to take. He says that: "when sometimes an illiterate person is wrong doer, it is like a thief without torch. But sometimes when a knowledgeable person is a wrong doer, such a person is like a thief who has torchlight then he intentionally harms the society.

The tradition of prophet Mohammed (S.A.W.) says "I am appointed as a messenger", He does not say I came to teach you. What is the aim of my appointment? It is to teach you moral virtues. So these are the three reasons.

Ethics bloodies the body, circulate in our body. Whatever branch of study you are, there is Ethics behind it. If you are studying Medicine, there is an Ethics behind it. Etc.... Applied Ethics is an Ethics applicable to different branch of knowledge. As students, do you think that learning has an Ethics? Yes. So the next session will be the Ethics of learning (Inshallah).

Third Session
Composed By
Muhammad Ali Rasheed

Divine Ethics - Session 3

If you remember we were talking about the importance of learning in Islam and I gave you some traditions and verses. But I want to add some more traditions and this tradition is from Prophet Muhammad SAW.

The tradition says:

« قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ. »

بحار الأنوار (ط - بيروت)، ج ٢، ص: ١٨

If you want to know that what is the difference between a knowledgeable person and a person who is always worshipping God. The person who is knowledgeable we call him Aalim, the person who is not knowledgeable but he is a good man, always going to the mosque, praying and saying zikr. We want to compare these two persons. Prophet Muhammad SAW says:

“The knowledgeable person is superior to the person who is worshipping, like the superiority of moon compare to other stars on the 14th of the month.”

On the 14th of the month when the moon is in its complete form, and you look at the sky, you only see the moon and not the stars. When there is moon the stars cannot be seen. Prophet says that a

knowledgeable person is like a moon to the other stars. A knowledgeable person to a worshiper like a moon to the other stars.

One clergyman who goes to Haoza like a physical doctor, the same distance. We don't want to humiliate the job of the doctor, no it is important. A physician will save a sick person. But one sick person, one dead body, one person who is going to die, you will be able to save him. You will give him life again, but its life of one person. But imagine like Imam Khomeini, what did he do? Like in Iran, 70 million were became alive again. Not 70 million, I have been in a very far distant countries in Africa, for example, those Africans they did not know where Iran is, where Iraq is, west or east or what. But as soon as you mention the name of Imam Khomeini, they were aware of that. And they were really lovers of Imam Khomeini to the extent that they had called and named their children in the name of Imam Khomeini and they were ready to sacrifice their lives for Imam Khomeini. Imam Khomeini with the revolution he brought in Iran it was not only for Iran, for the whole world. And I myself I have heard many people abroad, not only Muslims even non-Muslims that we love Imam Khomeini because he is a person who is very brave and he stood against super powers like America and Russia.

So what I am trying to say is that one good alim like Imam Khomeini like our present leader and many other scholars, with one book they can guide thousand and millions of the people. But the scope of other knowledge's are very limited. This is why that when Imam Khomeini or Ayatollah Khamenei is giving lecture, you will see that thousands of physicians are sitting there and listening to his speech. But when a physician wants to speak, what about, only about his own areas, not about Islamic matters. And apart from of the lecturer, that one may be you say that I am talking about myself, but don't forget yourself, this tradition.

Prophet says:

« قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مَعْلَمَ الْخَيْرِ يَسْتَغْفِرُ لَهُ دَوَابُّ الْأَرْضِ وَحَيْتَانُ الْبَحْرِ وَكُلُّ ذِي رُوحٍ فِي السَّمَاءِ وَكُلُّ ذِي رُوحٍ فِي الْأَرْضِ وَكُلُّ ذِي رُوحٍ فِي الْهَوَاءِ وَكُلُّ ذِي رُوحٍ فِي الْعَالَمِ وَالْمُتَعَلِّمُ فِي الْأَجْرِ سَوَاءٌ يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَفَرَسِي رِهَانٍ يَزِدْحَمَانِ. »

بحار الأنوار (ط - بيروت)، ج ٢، ص: ١٨

“The one who is a teacher of good things”.

Not the teacher of anything, the teacher when he is teaching somebody to do good, even may be you yourself, when you are talking to one of your friend, and teaching him something, you're trying to guide him, to bring him to right path in that situation you are the subject of that “mualim al khair”, as long as you are teaching good things to people.

يَسْتَغْفِرُ لَهُ دَوَابُّ الْأَرْضِ

“Every creature which is on the earth”

وَ حَيْتَانُ الْبَحْرِ

“All the fish in the oceans”

وَ كُلُّ ذِي رُوحٍ فِي الْهَوَاءِ

“And the whole birds in the sky.”

In the land, in the sea, in the air. Whatever creature is on the earth, man and even animals, whatever creature in the ocean, whatever creature in the air, they will all ask forgiveness for such a person from Allah.

وَ إِنَّ الْعَالِمَ وَالْمُتَعَلِّمَ

“The person who is teaching and the person who is learning, the teacher and the learner both, in the Day of Judgment, they will be equal in reward like the two persons who are competing, they are

riding horses and they are competing. Those who are competing attending a competition in the horse-riding. How do they do? You have seen that they are altogether. Each of them try to be the first, for example. So, Prophet Muhammad SAW says that as long as you are in the way of learning good things or you are teaching good things, make sure that everything will ask forgiveness for you.

Sometimes, unfortunately we don't know the value of knowledge, especially the good knowledge, especially the knowledge that will guide us in the right way, if we know the value, then we will be ready to spend all our money in this way. We will not lose.

So these were some of the traditions. So, as I said, there is no limitation in learning in Islam. And now after these we come to the second topic and that is the obstacles in the way of learning. Today we may try to learn but always there are some problems in front of us. There are some obstacles in our way. We should be aware of these problems. And we should fight with these problems to remove them. As long as there is a problem, you cannot overcome those problems then you will not be able to learn. What are these problems? First, the first thing that you should avoid and be careful of that is following conjecture and guessing. We have in Arabic four terms and they show the amount of our knowledge, the amount of your knowledge.

1. If you are 100% sure about one thing, we call it certainty (Al-Ilm, or Al-yaqeen).
2. If you are 75% sure about one thing, we call it conjecture (Al-zan).
3. If you are 50% sure about one thing, we call it doubt (Al-shak).
4. If you are 25% sure about one thing, we call it not sure (Al-wahm).

For example, when you are praying, you are offering prayer, sometimes you are 100% sure that this is the 3rd raka of your prayer.

For example Zohar, it is four raka, if you know that now you are on the third or on the four, you are certain. Sometimes 75% you are sure that it is the 3rd one not the 4th one, sometimes it is 50, 50, you really don't know whether you are in three or in four. Sometimes, 25% you guess that it is 3 but 75% you guess it is four. In Islam we are told that this one is OK, there is no problem with it. These two ones are rejected. This one you should be careful about it. In majority of the cases it is not acceptable, but in minority cases also it can be good. Now in the way of your learning when you are learning. If you are not 100% sure and you are just accepting conjecture, the Holy Quran is condemning it and says that no, don't follow the conjecture.

This is the verse:

« قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَ إِن أَنْتُمْ إِلَّا تَخْرُصُونَ (٤٨/٤١) »

“Say O messenger, do you have any certain knowledge to bring for us. You follow only conjecture and you utter nothing but lie.”

So, it is saying that don't speak when you are not 100% sure. Unfortunately in these days about the rumors in the society and community about Mr. A and B and C, we say a lot of things. But when you ask the people that are you sure? You will find that he is not very sure. Maybe they say I am sure but they are just saying, 100% they are not sure. When can we call you that you are certain, when you have the reference and other thing? For example, you say I heard Mr. a said these matter, where did you hear it, did you hear it yourself or you have heard from somebody else. And when you heard, did you hear the complete lecture or these days you see by computer and they can do a lot of emission addition, they cut when I am speaking here, they take one sentence of me.

For example, I said faith is not good, if it is not with action. They take the first phrase of my saying that Mr. Hosseini said faith is not good and then you listen and you recognize my voice and you say that yes this is Mr. Hosseini. How he says that faith is not good. Yes I said faith is not good but there was an addition. I said faith is not good if it is not accompanied with action. They cut it then they put all this together. Then they produce a figure of me, a personality of me that everywhere you go and say that this Mr. Hosseini unfortunately, he is not a true believer, he is against the faith. When you listen to these matters, be very careful that when they want to tarnish the image of a person, when they want to destroy the personality of the person, they do a lot of these political matters. So, in these cases, conjecture is not valid. Don't rely on what you have just guessed, unless you make 100% sure that you are true.

And this verse clearly says:

« وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا
(١٧/٣٦)»

« وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ »

“Don't follow what you do not know”

Look at the word IIm, it doesn't say that; [laisa zannun]

If it says it, it means that if you have conjecture you can follow it. But it doesn't say it, it says that if you have not knowledge then don't follow it. Why?

« إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا »

“The ears, the eyes and the hearts will all be held responsible for they did in the Day of Judgment”.

What you have heard, what you have seen, all of them are responsible. Look at what you are doing.

This was first, so one obstacle in your way as a student, as a person, who is searching, searching to find the truth. For example, a person is not a Christian, no a Muslim, not a Jew, he wants to search for the truth. To find the truth in your way of searching. If you achieve the knowledge, take it, otherwise leave it. Second one is following blindly. Some of us follow either some people or some books or some sayings. But just without reason because we love that person so whatever he say we accept it. This is a kind of following blindly. Following blindly is very rejected in Islam.

What does the Holy Quran say?

« وَ إِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ نُو كَانُ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ » (٢/١٧٠)

When it is said to them to follow what Allah has sent down, what they say: We will follow the ways of our fore fathers, whatever our fathers did we will do that, but nobody tell them even though their forefathers were void of wisdom, nor were they guided a night. If your fore father was wrong do you also want to follow him? So it is not true. Here in the matter of knowledge, in the matter of truth, in the matter of the fact, you must not say okay whatever my fathers, my ancestors, my country man, my colleagues are doing I will also do it, the same as they are doing. It is not true, Islam does not accept it. If you say. Sorry to give this example sometimes.

Some of the people become like cattle when one sheep goes in one direction rest of them follow blindly. We must not be like them, when you want to move you must know yourself when you are putting your foot because your friend has gone the same way. Majority of our problems are because of that, we look at others and majority. What

they are doing we also wants to do the same thing, who says that majority is right, may be they make mistake, there is difference between majority and truthfulness. Sometimes majority is with truthfulness than its okay. Sometimes there is truthfulness but not the majority.

Imam Ali AS after Prophet, he was alone, minority people were following him. But it was not mean that majority was right. Even today seven billion people, majority of them are not believers, so it doesn't mean that majority is always right.

The Holy Quran is cleanly enlightening that do not follow blindly, because may be our fore fathers were not on the right path.

This verse says:

« يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ » (٣٣/٦٦)

This was the problem for all Prophets. When Prophet Muhammad came what was the situation in Saudi Arabia in the Holy Kaaba they used to come to go around the Holy Kaaba for Haj before Islam they had heard about Hajj from the time of Ibrahim but they had mixed it with a lot of superstitious believes, inside the Holy Kaaba there were a lot of idols, what were these idols, these idols were made by men themselves of wood. Prophet said to them please remove them, reject them, and leave them, but they were saying no. Our ancestors did this how we can reject them; a lot of generations were doing it which does not mean that they were right.

In the school of Shia we do follow a Mujtahid and we believe that your actions, your practice will not be accepted unless you follow a Mujtahid. SO you have to be a Muqalid. Now if you ask me that just now you told us that following is not good, so why do you say you have to follow a Mujtahid. This is the point I have to make clear that we have

to types of following one is following someone blindly which is not acceptable but to follow intellectually which is based in our reason and mind. It is rational and logical. For example, when we become sick we go to the doctor he prescribes us and we take his prescription without any objection. So this is not blind following this is logical. For example, I am not a carpenter or a builder or a barber, and I need some chairs in my room, I want to build a house or I want to get my hairs cut. So I must seek help of carpenter builder and barber.

So everything in which we are not specialized, we must consult a professional.

We must not be very hasty in our judgment:

We should not judge without thinking immediately, unless you study the whole aspect of one scenario, one should not judge immediately. For example in a court, a case some in which one person accuse another person of hitting him. So judge should not announce the decision on the basis of statement of one person only. He must listen to the statement of both parties, after that he should announce the decision. This is the main problem of today's youth. That they judge immediately without giving second thought to something.

So whenever someone asks you to give your opinion about something never give judgment immediately. Think about what he/she asked you and then give your opinion. Judging immediately will fall you in the ditch of worried and misguidance.

Coronal desire:

The first three will not be a serious matter. Many of us will not follow blindly may not be hasty they are important. But the fourth one is much more important. Sometimes there are some bad desires within

us which prevent us to take the correct decision. These are the desires like we hate a person or love someone. Do you think hatred or love is obstacle they are very much obstacle e.g. what is your opinion about Mr. A because you love him immediately you defend or you hate him immediately you attack him. But when you want to give judgment you should give yourself out of hatred and love. Ex prejudice this is the problem of Ummah today. We have prejudice.

To be biased ex you belong to an Arab country and one belongs to Persian country, then you want to talk to. 'What are the problems of the Arab nations? You immediately stand up and say "no, Arab nations do not have any problem". Why are you defending? You haven't even listened. I wanted to say, what the problems of the Arab nations are. But you say "Arab nations do not have any problems". This is and if you want to say about Persian people I will say Persian people are perfect. Don't talk about them. This is prejudice. It means because of your nationality, race, language, color. None of them are acceptable in Islam. First you need to listen, what I want to say. Maybe what I want to say is logical, and you need to accept it. If you want to say something against Iranian I should listen. If you are right I should accept it. Because I am Iranian, I am not permitted to contaminate you because of my nationality. This is the meaning of prejudice. But today unfortunately, In Arab countries or African countries, I have seen that especially in Africa they support each other strongly. To support each other is good, but sometimes you see that, this is not right decision. Why are you supporting, mealy because you are an African?

The Arab countries these days the relationship between Arab countries and Iran. Saudi Arabia is not good these days. They united Arab emirates. The United Arab Emirates or Iraq or Bahrain, they must not immediately support these Arab countries because they are both Arabs. They should give good judgment which of these countries is true.

When they attacked Syria, they supported each other blindly. Sometimes the issue about Shia and Sunni. We have three prejudice about these. Because we all belong to Sunni we don't want to listen to Shia and when we are Shia, we are not ready to listen to Sunni lectures. These are the prejudice especially in the atmosphere of academic studies, in universities. A student must be open minded. He should be able to bring himself out of these all these color, nationality and other things. So this is the problem. "Coronal desire such as prejudice, self-loving, arrogance it means a person has so much pride that as soon as you want to say that this behavior is not good he will not accept.

We don't accept in many cases because we accept ourselves, we believe ourselves more than necessary. It is not true. We always should believe we can make a mistake. We should always accept our mistake. This tradition from Imam Ali A.S. He says "reject this world" of course it needs more explanation. It doesn't mean that you let everything go and go to the mosque and pray, "no a duniya means that everything that makes you closer to Satan and further away from your lord. Not necessarily money or other things. Reject duniya if you love this world excessively it will Make you blind, deaf, dumb. If you love this world excessively it will make you blind you cannot see the truth. It can make you deaf, you can't hear the truth. It can make you dumb, you can't say the truth... and it will humiliate you for what has remained of your age. Please be careful about this.

This is one of the problems of many of us we for ex they tell us to do this good action you say Insha'Allah I will do this tomorrow. Imam Ali A.S says

"Don't say tomorrow the next day after tomorrow, those who were before you they were destroyed because they were very ambitious. They were always saying 'I will do this tomorrow'"

Imam Ali A.S is trying to say when you love this world it will make you blind. Why? For ex a man is working and he is gaining a lot of money. The work he is doing is not lawful for ex smuggling. He brings in goods, sometimes the drugs which are forbidden. Me as a lecturer will tell him 'please the way that you are working and are gaining lot of money, this way is not correct. The money you are taking to your family is not lawful source.' What is the reply of the man because he loves the world excessively he will become blind and he can't see the truth. Then he says 'myself has considered everything, there is no problem in this work. At the same time I do my prayers and I help a lot of poor people'. He tries to cheat himself. He tries to justify. I am sure you have seen some of the people. That when you condemn their activities they try to justify. This is the problem that you have loved this world and these are the three problems. Loving something excessively will make you blind, deaf and dumb.

I myself have good experience in this part of the education. I gave just not that prejudice is one of the obstacles in learning. I have an experience of debating with Saudis. Once I was speaking to a student of Makkah. When you talk to a student you expect that they must reasonable, logical as I said he must not be prejudiced. The person who pretends to be a very educated person as soon as he asked me 'do you belong to the school of Shia' I said 'yes' then he said something annoying. He showed his hatred towards Shia. I asked him "why? Is this the way of debating that you have not heard anything from me and you are saying that I hate you. Is this the way of debating?" As a student when you see a person who is not from your country, you must not say your bad or good because you have not yet heard of me to have a clear judgment about me. why are you behaving like an ignorant person.it is interesting to say that after two hours of talking to him and he had some question that if I tell you will laugh about them after two hours

he welcomed me warmly he became very happy and said that (Arabic).so I said that ,why at the beginning you immediately expressed your idea and opinion without thinking and hearing of me this is the meaning of judgment and prejudice this is the meaning of judging hastily, You should listen he was from the school of Sunni.

The same story has happened to me in Africa I was lecturing in a university the students of the class were from different schools, minority were Shiite majority were the Sunnis there were Christians and even atheists in minority and interestingly when they asked me questions, (the Sunni and Christians) and when I as explaining they were listening carefully then they confess that “Okay we didn’t know that (Arabic)”. The person said “I didn’t know it if I knew it I would become a Shia”. So it means that in Saudi Arabia that boy was very prejudice but the boy in Africa was not prejudice. He was open minded he listens and then he gives a very clear judgment.

We must not have bigotry and prejudice. We must listen carefully when a person is advising you for example you are coming to me and you are saying that Mr.: Hosseini this behavior you are presenting is not good, I would not say “no you are wrong “I should listen carefully what is your objection. If you are right I should say “thank you very much you helped me to correct myself” if you are wrong and I have a reason then we can talk peacefully.

Fourth Session

Composed By

Mahdi Sattar

Ethics

Session 4

1- The moral manners of learning:

Introduction:

Learning has conditions:

From Islamic point of view even the very good action of learning it has own manners. Look at this tradition from prophet Mohammed (صلى الله عليه واله وسلم) he is talking to Abu Dhār al-Ghifari al-Kinani (He was companion of prophet Mohammed and after demise of prophet Mohammed said I haven't seen any person like Abu Dhār to be truthful)

« يَا أَبَاذَرٍّ إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ عَالِمٌ لَا يُنْتَفَعُ بِعِلْمِهِ وَ مَنْ طَلَبَ عِلْمًا لِيَصْرِفَ بِهِ وَجْوهَ النَّاسِ إِلَيْهِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ . يَا أَبَاذَرٍّ مَنْ ابْتَغَى الْعِلْمَ لِيَخْدَعَ بِهِ النَّاسَ لَمْ يَجِدْ رِيحَ الْجَنَّةِ . يَا أَبَاذَرٍّ إِذَا سُئِلْتَ عَنْ عِلْمٍ لَا تَعْلَمُهُ فَقُلْ لَا أَعْلَمُهُ تَنْجُ مِنْ تَبِعْتِهِ وَ لَا تُفْتِ بِمَا لَا عِلْمَ لَكَ بِهِ تَنْجُ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ . يَا أَبَاذَرٍّ يَطَّلِعُ قَوْمٌ مِنْ أَهْلِ الْجَنَّةِ عَلَى قَوْمٍ مِنْ أَهْلِ النَّارِ فَيَقُولُونَ مَا أَدْخَلَكُمْ النَّارَ وَ قَدْ دَخَلْنَا الْجَنَّةَ لِفَضْلِ تَأْدِيبِكُمْ وَ تَعْلِيمِكُمْ فَيَقُولُونَ إِنَّا كُنَّا نَأْمُرُ بِالْخَيْرِ وَ لَا نَفْعَلُهُ »

In the Day of Judgment, the most wicked people in front of God is Knowledgeable person who doesn't benefit of his own knowledge We understand from this merely learning is not important from Islamic point of view learning is important that you do according to your learning, if you learn without practice it's like a tree that doesn't have a fruit.

Secondly (وَمَنْ طَلَبَ عِلْمًا لِيَصْرِفَ بِهِ وَجْوهَ النَّاسِ إِلَيْهِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ) if any of you study Islamic studies just for attract people that I'm a good man I'm learning Islamic teaching etc. In the day of judgment you will not smell

the nice smell of paradise, it means you will not go to paradise because your aim was just for people **يَا أَبَادِرُّ مَنْ ابْتَغَى الْعِلْمَ لِيَخْدَعَ بِهِ النَّاسَ لَمْ يَجِدْ رِيحَ (الْجَنَّةِ)** if a person learn and his aim of learning is to cheat people then he also will not go to paradise

(يَا أَبَادِرُّ إِذَا سُنِّتَ عَنْ عِلْمٍ لَا تَعْلَمُهُ) when someone ask you question and you don't know the answer of that question say **(فَقُلْ لَا أَعْلَمُهُ)** I don't know, if you say I don't know **(تَنْجُ مِنْ تَبِعْتَهُ)** you will be saved **لَا تَنْفِتْ بِمَا لَا عِلْمَ لَكَ** (when you don't know don't issue a command (don't say anything)).

(تَنْجُ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ) if you don't do that you will be saved of the punishment of day of judgment

(يَا أَبَادِرُّ يَطَّلِعُ قَوْمٌ مِنْ أَهْلِ الْجَنَّةِ عَلَى قَوْمٍ مِنْ أَهْلِ النَّارِ) in the day of judgment some people who are in paradise will ask the people who are in the hell **(مَا وَ قَدْ دَخَلْنَا الْجَنَّةَ لِفَضْلِ تَأْدِيبِكُمْ وَ (أَدْخَلَكُمُ النَّارَ))** what caused you to go to hell?. **(فَيَقُولُونَ إِنَّا كُنَّا نَأْمُرُ بِالْخَيْرِ وَ لَا نَفْعَلُهُ)** We entered to paradise because of your teaching so why you are in the hell, they will answer

We were command the people to do good but ourselves did not do it.

Conclusion: Learning and teaching is not just good at any price "No" it has conditions, it has manners we should learn the manners of learning if we don't know the manners of learning then you are hunting in the darkness, in the darkness when you shoot it maybe kill somebody you don't see but you are going, or like you are driving in the mid night but you don't have light, so knowledge has conditions:

3-1. intention (sincerity):

From the Islamic point of view, not only the action itself must be good but also the intention of the doer must be good too.

None of us aware of intention of each other

Mean you have to be sincere (مخلص)

Imam Sadiq (عليه السلام) referred to one verse of holy Quran

عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا¹ قَالَ لَيْسَ يَعْنِي أَكْثَرَ عَمَلًا وَ لَكِنْ أَصْوَبَكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ خَشْيَةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ وَ الْحَسَنَةُ² ثُمَّ قَالَ الْإِنْقَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ النَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ ثُمَّ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ - قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ³ يَعْنِي عَلَى نِيَّتِهِ.

((لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا))- that he may test you which of you are best indeed

And Imam Sadiq (عليه السلام) said (Quran doesn't say ((لِيَبْلُوَكُمْ أَيُّكُمْ أَكْثَرَ عَمَلًا))

Allah doesn't test us whether We have done a lot or a little (mean quality not quantity is important)

So purify your intention.

A comparative study:

In other moral systems and schools, intention does not have any value as in the religion of Islam.

3-2.choosing a qualified teacher:

Whom do you want to learn from?

Teacher is important why? Because you set down for any lecturer or listen to anybody your time is not free your time is very valuable whom you are listening to, and getting information.

See this verse

«فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ» سورة عبس / آية ٢٤

Man should observe the food that he eats and the process that Allah has determined for its provision:

But that doesn't mean we have to look at our food when we are eating it mean a spiritual food this is the verse of holy Quran

also Imam Ali says:

«عِلْمُهُ الَّذِي يَأْخُذُهُ عَمَّنْ يَأْخُذُهُ!»

محمد بن يعقوب كليني، اصول الكافي، ج ١، كتاب فضل العلم، باب النوادر، حديث ٨

The knowledge you are getting the knowledge that you acquiring what type of knowledge? And from whom you are getting?

Prophet Mohammed said:

لا تَقْعُدُوا إِلَّا إِلَى عَالِمٍ يَدْعُوكُمْ مِنْ ثَلَاثٍ إِلَى ثَلَاثٍ: مِنَ الْكَبْرِ إِلَى التَّوَاضُعِ وَ مِنَ الْمُدَاهَنَةِ إِلَى الْمُنَاصِحَةِ وَ مِنَ الْجَهْلِ إِلَى الْعِلْمِ.

(تنبيه الخواطر، ج ٢، ص ٢٣٣)

Holy prophet of Islam in this tradition gives the condition of a teacher

He says that the man that you want to learn from him must invite you for three things:

- 1- who invite you not to be arrogant to be humble
- 2- who invite you from cheating toward honesty
- 3- who invite you from ignorance to knowledge

3-3. to learn what is more important.

To be careful about priority

You see how many years do We live? We don't know but We are sure it's rarely goes beyond hundred, majority of people will not live so long , so you one capital what's your capital your capital is your age (not money), you see the watch is going, every moment you are going to the end of the road We are becoming closer and closer to the end that is the final point so you are spending your capital but you're giving it for what? You have to exchange with this life

Look at this tradition:

« الْعِلْمُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ فَخُذُوا مِنْ كُلِّ شَيْءٍ أَحْسَنَهُ. »

(عبدالواحد الآمدي، غرر الحكم و درر الكلم، فصل ١، ص ١٢٠، حديث ٢١٩٨)

Knowledge is too wide you cannot take all of them therefore select the best of them.

And this good tradition about holy prophet of Islam:

دَخَلَ رَسُولُ اللَّهِ ص الْمَسْجِدَ فَإِذَا جَمَاعَةٌ قَدْ أَطَافُوا بِرَجُلٍ فَقَالَ مَا هَذَا فَقِيلَ عَلَامَةٌ فَقَالَ وَ مَا الْعَلَامَةُ فَقَالُوا لَهُ أَعْلَمَ النَّاسِ بِأَنْسَابِ الْعَرَبِ وَ وَقَائِعِهَا وَ أَيَّامِ الْجَاهِلِيَّةِ وَ الْأَشْعَارِ الْعَرَبِيَّةِ قَالَ فَقَالَ النَّبِيُّ ص ذَلِكَ عِلْمٌ لَا

يَضُرُّ مَنْ جَهَلَهُ وَ لَا يَنْفَعُ مَنْ عَلِمَهُ ثُمَّ قَالَ النَّبِيُّ ص إِنَّمَا الْعِلْمُ ثَلَاثَةٌ آيَةٌ مُحْكَمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ أَوْ سُنَّةٌ قَائِمَةٌ وَ مَا خَلَاهُنَّ فَهُوَ فَضْلٌ.

محمد بن يعقوب كليني، اصول الكافي، ج ١، كتاب فضل العلم، باب ٢، حديث ١

Prophet Mohammed entered a mosque then he saw that people have gathered around a person, Prophet Mohammed asked what is it? Who is he? They said knowledgeable person (علامة) after that, holy prophet asked "what does he know" they said he knows more than anybody else about

1- Genealogy

2- He was aware of events happen among Arab

3- He was aware of the days of ignorance

4- He was aware of poem

Prophet Mohammed said this knowledge ((لَا يَضُرُّ مَنْ جَهَلَهُ وَ لَا يَنْفَعُ مَنْ عَلِمَهُ)) if you don't know it will not harm you if you know it will not benefit you

The prophet said ((إِنَّمَا الْعِلْمُ ثَلَاثَةٌ)) knowledge has three kind:

1- (آيَةٌ مُحْكَمَةٌ) or type of belief

2- (أَوْ فَرِيضَةٌ عَادِلَةٌ) all sciences and knowledge that refer to the practice to the life of the people

3- (سُنَّةٌ قَائِمَةٌ)

Apart from this ((وَ مَا خَلَاهُنَّ فَهُوَ فَضْلٌ)) then its extra information therefore we don't have too much time to learn all of them at least we have to give priority to some of them

3-4. asking questions:

If we do not ask we will continue to be ignorant, asking questions will increase your knowledge and information in the way of learning do not hesitate to ask question. Asking question is very important, Prophet Mohammed said:

«وَقَالَ صَ الْعِلْمُ خَزَائِنٌ وَ مَفَاتِيحُهُ السُّؤَالُ فَاسْأَلُوا رَحِمَكُمُ اللَّهُ فَإِنَّهُ تُؤَجَّرُ أَرْبَعَةَ السَّائِلِ وَ الْمُتَكَلِّمِ وَ الْمُسْتَمِعِ وَ الْمُحِبِّ لَهُمْ.»

(. محمدباقر مجلسی، تحف العقول، ص ٤١)

((و مَفَاتِيحُهُ السُّؤَالُ)) sciences are like treasure ((الْعِلْمُ خَزَائِنٌ)) and the key for these treasures are asking If you don't ask you won't achieve and you will not have access to goals and jewelers ((فَاسْأَلُوا رَحِمَكُمُ اللَّهُ)) then may Allah bless you ((فَإِنَّهُ تُؤَجَّرُ أَرْبَعَةَ))

if you asked question four group will benefit them ((السَّائِلِ وَ الْمُتَكَلِّمِ وَ الْمُسْتَمِعِ وَ الْمُحِبِّ لَهُمْ))

1-((السَّائِلِ)) you (questionnaire)

2-((الْمُتَكَلِّمِ)) who answer

3-((الْمُسْتَمِعِ)) the other who are listening

4-((الْمُحِبِّ لَهُمْ)) those who love them

Nevertheless, for asking question you have to be proper questionnaire

«سَلْ تَفَقُّهَا وَلَا تَسْأَلْ تَعْتَنَّا فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهٌ بِالْعَالِمِ وَ أَنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهٌ بِالْجَاهِلِ الْمُتَعَتِّتِ.»

(نهج البلاغه، ترجمه شهیدی، حکمت ٣٢٠، ص ٤١٩)

When you ask, ask to learn something to understand something don't ask to humiliate if you want to humiliate and you are knowledgeable you are worse than the person who doesn't know but he asking to understanding

« عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَقُّ اللَّهِ عَلَى خَلْقِهِ قَالَ حَقُّ اللَّهِ عَلَى خَلْقِهِ أَنْ يَقُولُوا مَا يَعْلَمُونَ وَ يَكْفُوا عَمَّا لَا يَعْلَمُونَ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ وَ اللَّهُ أَدَّوْا إِلَيْهِ حَقَّهُ.»

(زُرَّارَةَ) one of companion of Imam Sadiq (عليه السلام) he says:

I said to Imam Sadiq (مَا حَقُّ اللَّهِ عَلَى خَلْقِهِ) **what** is the right of Allah the almighty upon his creatures (قَالَ) Imam said the right of Allah upon his creatures is (أَنْ يَقُولُوا مَا يَعْلَمُونَ وَ يَكْفُوا عَمَّا لَا يَعْلَمُونَ)

that they said what they know and they don't say what they don't know (فَإِذَا فَعَلُوا ذَلِكَ) when they do it (فَقَدْ وَ اللَّهُ أَدَّوْا إِلَيْهِ حَقَّهُ) they are performed the right of Allah

Look at this tradition from Imam Sadiq:

عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ لَا هُدًى مِنَ اللَّهِ لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَ مَلَائِكَةُ الْعَذَابِ وَ لِحَقِّهِ وَ زُرُّ مَنْ عَمِلَ بِفُتْيَاهُ

It's in continuation of asking question when four questionnaire we have question not any question a lot of question good but with good intention for the one who will answer , He has to answer what he knows when he doesn't know he must say I don't know in the that direction this the tradition

(مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ لَا هُدًى مِنَ اللَّهِ) if a person issue verdict among people without knowledge then (لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَ مَلَائِكَةُ الْعَذَابِ) the angels of God

will curse him also angels of punishment (وَ لِحِقَّةُهُ وَزُرُّ مَنْ عَمِلَ بِفُتْيَاهُ) like in Saudi Arabia there are some Mofte these days because of political motives (aims) they gave Fatoa called (جهاد النكاح) they said here there is no problem (one woman can go for a lot of men or a man with a lot of women

Imam said (وَ لِحِقَّةُهُ وَزُرُّ مَنْ عَمِلَ بِفُتْيَاهُ) All of those boys & girls have done according to his Fatoa he will share the actions of them, he will carrier the building of their bad actions.

Fifth Session
Composed By
Syed Ali Kumail Shah

In our last lecture we were talking about the Ethical learning.

- 1) Good intention
- 2) Selecting a good teacher
- 3) Be careful what is most important
- 4) Asking the question

Now today we will continue and talk about

5) **Writing and codifying information:**

When we don't write we miss a lot. In these days we are depend upon the recorders, cameras and slides etc. so we say that I will receive the file and then study it, but this style is not very helpful and beneficial. When we write down so it save in our memory so it will not go easily out of mind. Because knowledge and information are easily escapable. So we have to imprison it by writing.

Prophet Muhammad (S.A.W.W) says:

قَيِّدُوا الْعِلْمَ قِيلَ وَ مَا تَقْيِيدُهُ قَالَ كِتَابَتُهُ .

بحار الأنوار (ط - بيروت)، ج ٢، ص: ١٥٢

Imprison the knowledge by writing it.

We have a problem that after the demise of Prophet Muhammad (S.A.W.W) they didn't allow anyone to write Ahadees.

Imam Ali a.s wrote it but others didn't. So the result is that we lost a lot of saying of Prophet Muhammad S.A.W.W.

So writing is very important.

6) Student Must be very Humble to his teacher:

If you respect your teacher so your students will respect you. If you respect your parents so your children will respect you.

Because **Respect is Reciprocal**.

So try to humble to your teacher. it doesn't mean that your school or university teacher. Sometimes your friend is your teacher. Even someone if taught you one so we have to respect him.

Prophet Muhammad S.A.W.W says

مَنْ تَعَلَّمَ مِنْهُ حَرْفًا صِرْتُ لَهُ عَبْدًا

(بحار الأنوار (ط - بيروت)، ج ٧٤، ص: ١٤٥)

“I'm a slave for whoever I learn a letter from.”

Similarly another tradition of Imam Sajjad A.S is

« عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ حَقُّ سَائِسِكَ⁴ بِالْعِلْمِ التَّعْظِيمِ لَهُ وَ التَّوْقِيرُ لِمَجْلِسِهِ وَ حُسْنُ الْإِسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالُ عَلَيْهِ وَ أَنْ لَا تَرْفَعَ عَلَيْهِ صَوْتَكَ.

(محمدباقر مجلسی، بحار الانوار، ج ٢، باب ١٠، ص ٤٢، حديث ٦)

“The Right of your teacher is that you make him to consider that he is superior to you, when you are sitting in front of him you should behave yourself, listen carefully to him, and show your good behavior to him, your voice must not be louder than him.”

Chapter#2:

The ethic of researching:

There are a lot of rules governing the research.

⁴ (١) أي مؤدبك.

< Importance of research:

Importance of research is revealed in this saying of Prophet Muhammad (S.A.W.W) that

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ وَتَرَكَ وَرَقَةً وَاحِدَةً عَلَيْهَا عِلْمٌ تَكُونُ تِلْكَ الْوَرَقَةُ يَوْمَ الْقِيَامَةِ سِتْرًا فِيمَا بَيْنَهُ وَبَيْنَ النَّارِ وَأَعْطَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِكُلِّ حَرْفٍ مَكْتُوبٍ عَلَيْهَا مَدِينَةً أَوْسَعَ مِنَ الدُّنْيَا سَبْعَ مَرَّاتٍ وَمَا مِنْ مُؤْمِنٍ يَفْعُدُ سَاعَةً عِنْدَ الْعَالِمِ إِلَّا نَادَاهُ رَبُّهُ عَزَّ وَجَلَّ جَلَسْتَ إِلَى حَبِيبِي وَعِزَّتِي وَجَلَالِي لِأَسْكِنَنَّكَ الْجَنَّةَ مَعَهُ وَلَا أَبَالِي

(بحار الأنوار (ط - بيروت)، ج ١، ص: ١٩٩)

When a believer dies and he leaves behind one paper, on that paper he have written some knowledge, this article on the Day of Judgment will become like a curtain between him and fire.

If you are a good writer so write books and knowledgeable things so it will help you on the Day of Judgment.

1) Good intention:

Sometimes intention of research are not good, e.g. research on atomic bomb so the intention is destruction so it's not good.

If you are making research to produce antibodies which will help for humanity so its good intention.

2) To be familiar with the past history of that subject:

Sometimes we didn't understand or study the history of the subject so that we just get the topic and connect to internet and copy the details and then paste it and complete our research .so that don't create a new thing it's just repetition of the last research.

3) **Selecting the problem which must be solved:**

We have to select the problem first which is demanding so we have to make research to solve that problem. The research should be on the most prior topic. For example if we do the research on the most dangerous disease.

4) **To be Brave in Research:**

This is useful in the research of humanity that if we make a conclusion and afraid to reveal or express it frankly so it's useless. We have to become brave and be confident upon our conclusion.

For this one I have given an example

A saying of Imam Ali A.S

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِذَا هَبْتَ أَمْرًا فَفَعَّ فِيهِ فَإِنَّ شِدَّةَ تَوَقُّيهِ أَعْظَمُ مِمَّا تَخَافُ مِنْهُ.

(نهج البلاغه حكمت ١٧٥)

“When you are fearing of something so don't escape just put yourself into it, it will make you brave.”

I wanted to give the example of hiding the fact by a very famous writer

Muhammad Hussanain Haikal. He was the author of many books.one of the famous book is Hayat Ul Mahammad S.A.W.W. he was a Sunni

Scholar. Firstly in his book he wrote about the position of Imam Ali a.s .then some of his colleagues threatened him to emit that part of book. At last in the next edition of the book he deleted that part.

5) To be trustee:

It means that if you are doing research upon something and then you find something against you opinion, against your sect, against your thoughts, against your country or religion so you should reveal the truth. Don't hide it due to your priorities.

Especially the researchers of history must be trustee and if we write an article and in that article I write anything from other author so we should write the reference of that. And don't be dishonest.

In Surat UN Nisa Allah says that

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا. (٤/٥٨)

Verily, Allah does command you: To deliver back the trusts to their Owners

Chapter.3:

The ethic of criticizing:

Importance of Criticizing:

Criticism is very good. It removes our errors. If we wrote a paragraph so some of the people appreciate us but some says that this paragraph have following mistakes so that we will solve them.

Importance of criticism is shown in this tradition of Imam Sadiq a.s

احبُّ اخوانى الىَّ من اهدى الىَّ عيوبى

محمدرضا حكيمى، الحياة، ج ١، ص ١٩٦

“Among my friends the most beloved friend to me is the friend that he gives my faults as a gift to me”

مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ

(محمدرضا حكيمى، الحياة، ج ١، ص ١٩٦).

“When a person is criticizing you, in fact he is advising you”.

The person who criticizing you in reality he is showing to you your mistakes and errors and he wants you to become perfect. If my face is inky so a person comes and showed you so you washed your face and

then it means this criticizer prevents you from others to laugh at you. so it means that he is helping you.

So we don't have to become angry even we have to appreciate him.

Even thanked him. Because he is my good friend.

But there are some conditions for criticism

The moral conditions for criticism:

There are some moral rules for criticism but we mention only one of them in this lecture.

1) Understanding the subject properly:

In order to criticize we must have to read and understand the meaning and intention of the subject. When we have to oppose the idea of someone so we have to take understanding of past and history of subject.

Sometimes people just take one line or sentence of a person and don't understand the whole subject and just criticize his idea.

In fact when you see the past of sentence so that the sentence was correct.

For example if someone say they in holy Quran Allah says that

“Don't go near to the prayer”

So this sentence has bad meaning but if we see the history of the sentence we see that Allah says that don't go near to the prayer when you are in bad situation

So in reality we have to understand the topic properly.

Divine Ethics
Session 6
Composed By Ghuson

- Ethics of criticism
- To be a way of any pre love and hatred towards the person who is criticized
- to criticize what is said not the speaker
- Imam Ali said
- (خذ الحكمة ممن اتاك بها و انظر الى ما قال و لا تنظر الى من قال)
- Take the wisdom from who brought it to you and pay attention to what he says not who said it. Be patient and tolerant in listening
-
- (و لا تستوي الحسنة و لا السيئة ادفع بالتي هي احسن فأذا الذي بينك و بينه عداوة كأنه ولي حميم)
-
- The good and evil are not equal so repel the wrong doing of men with good treatment instead . then your enemies will turn in to intimate friends

(و قال له نصراني : انت بقر؟ قال : لانا باقر قال : انت ابن الطباخة ؟ قال : ذاك حرفتها قال : انت ابن السوداء الزنجية البذيئة ؟ قال : ان كنت صدقت غفر الله لها و ان كنت كذبت غفر الله لك ز فأسلم النصراني)

One Christian man once insulted Imam Baqer by calling him a cow he said your mother was a cooker,the Christian said you are son of black women who used to talk with bad language Imam said if you are right I pray Allah will forgive her and if your lying I pray Allah will forgive you . After that the Christian became a Muslim

Avoidance of labeling other to begin from your self

(يا ايها الذين امنو لم تقولون ما لا تفعلون)

Oh . you who got faithd why you are saying some thing that you do not do it

Prophet Mohammad (PBUH)said:

(طوبى لمن شغله عيبه عن عيوب غيره)

Happy are those people that their own problems make them busy to pay atintion to the problems of others

Imam Sadeq said:

(الكاد على عياله كالمجاهد في سبيل الله)

If a person works to bring money for the expenses of his life and his family . he is like a man who is fighting in the way of god

(العبادة سبعون جزءا افضلها طلب الحلال)

Worshiping contains 70 parts and the most important part is to work hard to earn halal money

Prophet mohammad said

(ملعون من القى كله على الناس)

Curse to that person who depends on others

(جيفة بالليل بطل بالنهار)

In the night their sleeping like dead and during the day they are useless.

Divine Ethics
Session 7
Composed By Faryal Arif

- ETHICS OF LIFE AND WORKING

- 1) WORKING BY DIVINE AND RELIGIOUS LEADERS:

- Working is not bad but some of us have bad intensions
- The type of job you have doesn't matter as long as your doing it truly. It doesn't matter if you're a driver, nurse, or a janitor ,Man must not be idle.

- رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع وَ بِيَدِهِ مِسْحَاةٌ وَ عَلَيْهِ إِزَارٌ غَلِيظٌ يَعْمَلُ فِي «
- حَانِطٍ لَهُ وَ الْعَرَقُ يَنْصَابُ عَنْ ظَهْرِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ أَعْطَنِي
- أَكْفِكَ فَقَالَ لِي إِنِّي أَحِبُّ أَنْ يَتَأَدَّى الرَّجُلُ بِحَرِّ الشَّمْسِ فِي طَلَبِ
- «.الْمَعِيشَةِ»
-

A man once saw IMAM SADIQ (A.S) working under the hit summer sun . He was working very hard then he asked him let me help you. IMAM refused his offer he said I like the person who suffer under sun for the sustain ace of life.

- 2- The role of intention in working:

It is very important with what intention you working.

قَالَ «تُحِبُّ فَقَالَ نُؤْتَاهَا أَنْ نُحِبُّ وَ الدُّنْيَا لَنَطْلُبُ إِنَّا اللَّهُ وَ عَ اللَّهُ عَبْدٌ لِأَبِي رَجُلٍ
بِهَا أَنْتَصَدَّقُ وَ بِهَا أَصْلُ وَ عِيَالِي وَ نَفْسِي عَلَى بِهَا أَعُوذُ قَالَ ذَا مَا بِهَا تَصْنَعَانُ
«وَ أَحُجُّ وَ أَعْتَمِرُ فَقَالَ عَ لَيْسَ هَذَا طَلَبَ الدُّنْيَا هَذَا طَلَبُ الآخِرَةِ

« 72 :، ص 5، ج (الإسلامية - ط) الكافي »

A man came to the PROPHET and said that i love money teach me a way in which I can make money IMAM asked what intentions do u have What are you going to do with the money. He said I want to earn money to run my family's life. To help the poor people To go to umra and haj So these intentions are good. Just for the sake of money is bad .money is important for objectives but objectives should be good.

The money you earn part of it must be spent in the way of allah. AYAT ALLAH SISTANI has a simple personal life when you visit his house you will enjoy the simplicity. His house is not furnished fancily although he's famous he has no sofas he sits on a carpet So personal life is something else and apparent life is something else. If a person gives one lecture in half hour. And earns millions others may say how is this fair that a worker may get 1 million per month but a lecturer may be get 1 million in one day why? Because he worked hard to reach this part of his life 30 years of hard work and study.

- The relationship between ethic and working:

« وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَ (2) وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
«مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ 3-2/65 طلاق»

And he who Regards piety in Allah's Way, He will Make a way for him to get out of The hard situation; And Allah provides sustenance for a Believer from where he could not even Imagine. And a believer who puts his Trust in Allah, He will make him free from the need of mankind.

There is direct relationship between piety and good life the more you will be pious the more you will be in comfort. In future if you want to have a comfortable life you should be faithful. If you have good faith

you will gain more respect in society and will gain more money. If you have good manners it will increase your sustenance.

- 4- The role of working in preventing crimes in the society:

The more jobs given to young people the lesser the crimes.

For example some people are addicted to drugs because they do not have any job. So we should give jobs to young people to reduce the crimes.

- CHAPTER 5
THE ETHICS OF FELLOWSHIP AND SOCIETY:
THE IMPORTANCE
Man is social being

We are attractive to each others.

One of the worst type of torture is a SHU- a room that prisoners stay alone in. Why?

Man cannot live alone, Man is used to communicate with others.

Family → friend → society

Society in which we are living we have family, friends and our society. To live in isolation is not possible, Communicating with others may be helpful to build up your personality. And if you get out of the solitary u can spread the knowledge u know and u can help people financially.

* To actualize the virtues

* Learning and teaching

* self-building and developing spiritually

And.... Many other things can be achieved in social life.

By interacting with the society people can improve their personality, knowledge and they could even test their level in knowing this is called “**self build**” you cannot build yourself unless you go out and interact with the society.

Some people in the society never self built themselves this may have a great impact on the society people may cause problems such as not controlling their anger and not knowing their limits e.g. street fights are mostly caused by people that never put time on building their personality they may cause a big fight on a silly thing and maybe cause injuries to someone

When someone hurts u or insults you with his or her words try not to show a reaction to what they say pray to god to fix them This is good revenge and self building.

- **TYPES OF COMPANIONSHIP:**

- 1.human companionship

- As a humans we should help each others

- 2.relegious companionship

- We all have same religion also.

- 3.national companionship

- Apart from Muslim you belong to same country also

- 4.friendly companionship

- We are friends also

- 5.family companionship

- We are one family also.

- **THE CRITERIA FOR COMPANIONSHIP**

It means the standard of something

For example criteria of passing subject is exam.

A man came to HOLY PROPHET and said teach me not learning teach me the way with which we can enter paradise.

Whatever people like for them to happen do for others Whatever people dislike for them do not like for others

If you want to be respected so respect others. Treat people the way you want to be treated

If you do not want to be insulted do not insult others

If you have good friends be with good friends. It is better then living alone.

If you have bad friends be alone. It is better then to have bad friends.

If everyone in society act at their best our society will be prosperous.

The companionship by itself is neither good or bad.

The criterion is ALLAH the Almighty.

Divine Ethics
Session 8
Composed By Sharafudin Baloch

Fellowship

1. To care about the affairs and problems of the people:

Man is the social being we can't live alone, we have to have interact with each other. And one of the benefit of this interaction is to care about the problems of the people. As a human being you can't neglect people.

Imam Ali in the last hours of his life gathered his children and then he addressed his two son's imam Hassan and imam Hussain and said:

كونا للظالم خصماً و للمظلوم عوناً

(نهج البلاغه، ترجمه سيدجعفر شهیدی، نامه 47، ص 321)

With the oppressors be against them, with the oppressed be with them.

It means that in the society you must not be like the tree, indifferent.

When there is a wrong man you should stand against him. When there is an oppressed man you should be beside him.

This Persian poem written by Saadi is written on the building of united nation:

که در افرینش ز یک گوهرند
دیگر عضوها نماند قرار

بنی ادم اعضای یک پیکرند
چو عضوی به درد آورد روزگار

All human beings are members of one body If one part is injured, other parts of the body will be in pain.

2. To make peace between the people:

When you interact with others it will give you a chance to be wise enough to fix other people problems e.g. If you see two friends that have become against each other you know what to do in order to bring them back as friends. It is important that we try to make them friends when they are fighting.

The holy Quran says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (49/10)

The Muslims are considered brothers, so Make peace and agreement between your brothers; and fear from the disobedience of Allah's Commands that you may receive Mercy.

(3). ژ. آ. هدفیلد، روانشناسی و اخلاق، ترجمه علی پریور

Believers are brothers. So all believers are brothers.

Bring peace to bothers that are no longer speaking to eachother

Point of view of Quran is: All believers are brothers. And it is not good if two brothers or sisters are against each other. If they are, then you are responsible to bring peace between them.

This is a tradition from Imam Ali when he is making a will to his children:

«اوصیکما و جمیع وُلدی و اهلی و مَنْ بَلَغَهُ کتَابی بتقوی الله و نَظْمِ امرکم و صلاح ذاتِ بینکم، فانی سمعتُ جدکما صلی الله علیه و آله یقول: صلاحُ ذاتِ البینِ افضلُ من عامّةِ الصلاةِ و الصیام.»

(نهج البلاغة، ترجمه سیدجعفر شهیدی، نامه 47، ص 321)

اوصیکما	I make a will to you ,Hassan and Husain.
و جمیع وُلدی	all my children
و اهلی	all my family
و مَنْ بَلَغَهُ کتَابی	and whoever receives my letter
بتقوی الله	1. Fear from god
و نَظْمِ امرکم	2. To have discipline
و صلاح ذاتِ بینکم	3. And to be peaceful with yourself

Sometimes people say that Islam is the religion of cruelty, The religion of terrorism but Imam Ali's saying proves those accusations wrong و
صَلَّاحٌ ذَاتِ بَيْنِكُمْ **you all live in peace**

Imam Ali said that I heard Prophet Muhammad (PBUH) said that if you living peacefully with yourself is better than offering prayer and fasting. People who are no longer in contact with their relatives their fasting and prayers are not accepted by Allah.

Social supervision:

Enjoining the good and forbidding the evils:

It means that we should order the people to be good and we should forbid the people of doing wrong actions.

Look at this verse:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ. (9/71)

And the believers, men and women Are supporters and helpers of one Another; they enjoy the good and forbid Evil, and they perform regular Prayers, and pay alms and obey Allah and His Messenger

الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ - the believers, men and women

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ - some are friends with others.

What is the sign for a believer? How do you understand that he or she is a good believer?

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ - if you see that they are enjoining the good and forbidding the bad then you understand that they are believers.

Luqman was a wise person. According to some scholars he might have been a prophet, a messenger.

Wise man- illiterate person wise.

Knowledgeable- knowledgeable person but he is not wise.

Verse from Luqman addressing his son:

يَا بَنِيَّ أَقِمِ الصَّلَاةَ وَ أْمُرْ بِالْمَعْرُوفِ وَ أَنْهَ عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ. (31/17)

"O, my son! Keep up your prayers regularly and enjoin good and forbid Evil; and be patient while encountering Hardship and disaster; surely Steadfastness is a matter of great Resolution;

Those people who were living before Muhammad they were all servants of god, they were all monotheist people. But Quran says that the only religion is Islam. May be the name was different

و ما اعمال البر كلها و الجهاد في سبيل الله عند الامر بالمعروف و النهي عن المنكر إلا كنفثة في بحر لحي ... و افضل من ذلك كلمة عدل عند امام جائر.
(نهج البلاغة، ترجمه سيدجعفر شهیدی، حکمت 374، ص 429)

All good actions you do is like a drop of water out of the ocean

comparing to الامر بالمعروف و النهي عن المنكر

Why? Because if there is no الامر بالمعروف و النهي عن المنكر then there will be no good actions.

Why people are praying? Because of النهي عن المنكر و الامر بالمعروف

Why people are fasting? Because of النهي عن المنكر و الامر بالمعروف

So all the good actions are because of it.

So now we understood the importance of الامر بالمعروف و النهي عن المنكر

But الامر بالمعروف has conditions.

When you see your friend is not offering prayers you must advise him to start doing good

In one of the books of Shaheed Mutahari, when we want to advise someone to do good we must practice in order to say it nicely.

There are some conditions:

The first condition is that:

To know what is good and what is bad.

If we don't know that what is good and what is bad.

الاصراف: extravagancy: for example if a person is eating. If he is eating twice the amount he could eat he is doing **اصراف**?

To go beyond the limit, to go more than necessary that **any usage is not bad**. Abusing the thing is bad.

For example you are using a paper and pen, there is no **اصراف**. But you are drawing on the paper and then you tear it. It means that you are not using your paper and pen properly. Misusage of anything is **اصراف**.

To put away the food is taqseer-is much worse than that.

If we don't know that what is **اصراف** and what is not **اصراف** then we cannot enjoin the people.

One day I was sitting in the room and the lights were on and I was studying. One of my friends came and switched off one of the lights and came and said to me "please don't make **اصراف** and went out. So I called him and asked him that do you know what **اصراف** is. He said that yes now four lights are turned on and you have to turn off two of them. I said that this is not the meaning of **اصراف** I am using my eyes. If I study in darkness, I am saving for electricity but am harming my eyes. So this is not the meaning of **اصراف**. We must not save our light and use our eyes.

What is backbiting?

Malicious talk about someone who is not present.

When you tell people good habits or good stuff about a certain person to others that is not considered backbiting.

But saying bad stuff or bad habits of a certain person to other people is considered backbiting.

For example I say the he is a lying (**كذاب**) person, don't rely on him.

This is considered as backbiting because I said this when the person wasn't present

Secondly, I said something bad about him.

Thirdly, he would not like to hear such thing in front of him.

1-if he is really a liar then my action is backbiting and it is Haram (حرام) In Islam.

2- But if he is not a liar and I am telling you that he is liar that is even worse than backbiting. This is called accusation (اتهام).

Another example: if my friend who is not here now and he is a miser (البخيل) person.

And I tell you that he is miser, this is backbiting and it is Haram (حرام).

But if he is not a miser (البخيل) and I say to you that he is miser, this is accusation (اتهام)—you are attributing something that he is not.

We should know what's the real meaning of backbiting and accusing people so that when we want to advise others not to do it For الامر المنكر **بالمعروف والنهي عن المنكر** we must know that what is good and what is bad.

If someone is your enemy even- you are not supposed to backbite.

If a person A wants to lend some money from person B. And for consultation purpose that whether the person A will return person B's money or not, the person B will come to you (have already experienced the person A). So in Islam you are allowed to tell the truth to person B. but this thing should be only between you and the person B. you are not allowed to spoil the image of person A.

Divine Ethics

Session 9

Composed By Saman Raza Khan

To know the good and evil properly.

To be sure that it is effective.

1. One of the biggest and brightest conditions of enjoining good and forbidding wrong, "knowing what good and the bad" is.
2. The second condition of enjoining good and forbidding wrong, "likely impact" because the main purpose of this rule, is called the realization of evil and preventing or resolving them. Naturally, if we do not influence the extent possible, will not be a place to run this rule. However, this provision enjoining good and forbidding wrong is not heart, but on the stage and the action is enjoining good and forbidding wrong.

Cautionary tales

In Sura Araf is the story of those who did not believe, though their positive impact forbid the evil, misconduct forbade the Israelites from evil. will be severe in punishment? "Nahi from evil, that still forbid their effects were not entirely hopeless, his work was for two reasons: one is that they are excused from their Lord, and they knew not rule out the possibility of them entirely. According to the Quran, from these three categories, namely Nahi from evil, commit evil and indifference and passive, only the first category were rescued and two others, who were punished terribly hard. Punishment that came upon them, they were in such a way that the face in the form of apes became human!

3. Another condition enjoining good and forbidding wrong, insists on doing evil and ignorance are well known. Thus, if an individual or organization realized his mistake and tried to correct himself raised in this room for enjoining good and forbidding wrong remains. In fact, in such cases, it is known to have their own people and the need to deny others do not. Even some jurists such as the jewel in such cases unlawfulness were enjoining good and forbidding wrong.

The stages and levels of enjoining the good and forbidding the evil:

For enjoining good and forbidding wrong, stage three is mentioned:

Heartily-

Verbally-

Practically-

The "heart level" is to hate evil man from his well-known love.

The "level of language" is to deny viewing, not just the heart and inner dissatisfaction sufficient, but must also have the displeasure of their language, convey the protest to the ear.

Finally, it should be noted that this time also the ideal time and not final, but for enjoining good and forbidding wrong must deteriorate into action, meaning that if inadequate and ineffective much of the previous steps, it would be taking action actually called for a reversal of evil and fulfill the right to be entered. Even if it's your life and your loved ones to realize the sacrifice we deny the famous and dismantled. Of course, this step of enjoining good and forbidding wrong jurists of Islam have a duty and not that of the individual.

The ways of implementation of enjoining the good and forbidding the evil:

The three stages of enjoining good and forbidding wrong, especially the second and third stages, processes orders and practical language, can be applied in two ways: the first has been to fight "positive" and a positive second fight in a "negative »or negative. But we can and must gently and kindness and compassion and with complete mastery over his nerves to deal with the deniers and the famous affair.

It was for this reason that the early Muslims when they were committing a sin, with interest and desire to come to the Prophet and said. They knew that the purpose of religious limits, clearing sin and not to punish the guilty.

look sharp and angry and suggests discomfort positive effects can this way was entered and prevent vice. The positive struggle with higher levels it is more serious that the Islamic government. stood at the apex of sin and duties avoided, they cut off your friendship. Of course, this is the least that every Muslim can do in the face of evil.

Practical example:

Three of the companions of the Prophet (pbuh) in the name of Ka'bin Malik, bitterness bin Rabi and Hilal bin Amit, in the name of illusory and unreal, from the battle of Tabuk with the Prophet refused. After returning from the war prophet, went to welcome and greeted the Prophet, but the Prophet (pbuh) did not answer their greetings. Then went to the other Muslims, and no one not even greeting them respond. Sad to return home, their spouse and children of the Prophet and his companions of the baldness, the dialogue with them and refused. Their wives came to the Prophet, the Prophet's ad referendum that, if necessary, be separated from her husband. The Prophet said no, divorce is not necessary, but avoid approaching them. Days fasted and their wives took food for them, but with them, not talking. Similarly many days passed. But the situation did not change. They decided not to speak with each other.

وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَ ظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ؛
(9/118)

And also Allah turned in Mercy to The three of them who were left behind until when the earth, despite all its vastness became strait for them, and their own souls were straitened for them and they thought there was no Shelter against Allah's Wrath; then Allah out of Mercy paid attention towards them that they might repent. Indeed, Allah is the Merciful Repentance-Accepter.

And the three who (to participate in the battle of Tabuk) failed (and Muslims had cut ties with them) until when the earth, vast as they were tight, (even) in their existence, were not his place; (at that time) knew no refuge from Allah save him, then he has mercy to include them, (and they were successful) repent to Allah is the Relenting, the Merciful.

Divine Ethics
Session 10
Composed By Fatimah Fazil

Pathology of companionship with people :

Pathology : Friendship has some side effects which harms, if you don't know them you will harm yourself and your friends.

Interference in Private affairs of the people:

There is no problem in making friends but one must always mind their own business and not interfere on other peoples business it is not accepted in Islam to interfere in other peoples life.

To Spread Rumors:

In Islam it is not allowed to believe whatever you hear specially a rumor and spreading it without making sure if its true or not. Rumor may be not about a specific person its different than the back biting.

«يَا أَبَا ذَرٍّ كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا يَسْمَعُ»

(محمدباقر مجلسی، بحار الانوار، ج 74، باب 4، ص 85، حدیث 3)

(Prophet Muhammad said Abazar: For a man to be a liar it is enough that whatever he hears, he say it).

Example:

There was a women who once spread a rumor about a certain person and people heard the rumor she had spread, Afterwards the lady realized that what she did was wrong, she felt guilty about what she had done and went to a wise man to asked him what she could do to fix it, The wise man told her to buy a hen and kill it. The lady did

what she was told, Then he said: You have to take the feathers and put each feather in different places and come to me tomorrow. She did what she was told and went to the man the next day, he told her to go and bring all of the feathers she spread, The women went and searched for the feathers but she only found 3, she took them to the man, He said: The purpose spreading the feathers and collecting them later on was that when you spread a rumor you cant take back what you've said its already spread among people, just like the feathers most of them were carried away to different places.

To Find Friends:

«پیامبر اکرم صلی اللہ علیہ و آلہ: المرءُ علی دینِ خلیئهِ فَلَیَنْظُرْ اَحَدُکُمْ مِنْ یُخَالِلِ.»
(محمدباقر مجلسی، بحار الانوار، ج 74، ص 192، باب 14، حدیث 12)

Prophet Muhammad says:

(The religion of a person depends on the religion of his friend so if you want to know what type of religion you have, you should look at the friends you have.

امام علی علیہ السلام: صاحبُ السوءِ قطعاً من النارِ.
(عبدالواحد الأمدی، غرر الحکم و درر الکلم، ج 1، فصل 44، ص 413، حدیث 14)

Imam Ali: (A bad friend is like fire, he will burn you).

To not have friends at all is better than having a bad friend.

Characteristics of a good friend by Imam Sadique:

1. Must be the same in and out.(not like hypocrites which claim they like you when their with you but act different when their no next to you.
2. Considers your honors and his own honors, and your fails and his own fails.
3. His attitude mustn't change when he starts making money.

4. Help you when your in need of something.
5. To be next to you in your hard times.

« عَنْ ابْنِ عَبَّاسٍ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الْجُلَسَاءِ خَيْرٌ قَالَ مَنْ ذَكَرَكَ بِاللَّهِ رُؤْيَتْهُ وَ زَادَكَ فِي عِلْمِكَ مَنْطِقُهُ وَ ذَكَرَكَ بِالْآخِرَةِ عَمَلُهُ»

(محمدباقر مجلسی، بحار الانوار، ج 71، باب 13، ص 186، حدیث 3)

A man once asked prophet Mohammad (PBUH):

O, Messenger of God, which friend is a good friend?

Prophet Mohammad replied: A good friend is a person which reminds you of Allah, And when he talks to you your knowledge increases, When you look at his behavior, then you will understand that the day of judgment is a fact.

We should be moderate in friendships:

You mustn't be a friend with somebody that you tell all of your secret to him, why? Because maybe tomorrow he will become your enemy and disclose all your secrets.

« قَالَ أَمِيرُ الْمُؤْمِنِينَ أَحَبُّ حَبِيبِكَ هَوْنًا مَا فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا وَ أَبْغَضَ بَغِيضَكَ هَوْنًا مَا فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا»

(محمدباقر مجلسی، بحار الانوار، ج 71، باب 13، ص 177، حدیث 14)

(Imam Ali said : When you are enemy with somebody, don't say bad things about him, Maybe tomorrow you'll become friends, then you will be embarrassed).

Whom we should not be friend with? With which type of people we mustn't be friends with?

يَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (25/27)
يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا. لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا.

**On that Day the disbeliever bites his Finger out of remorse saying:"
If only I Had followed the way guided by The Messenger,
"Woe to me! If only I had not taken such a person as my friend,
"He did indeed led me astray from The Message of Allah after it had
come to me, indeed Satan has always caused Loss to mankind."**

سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ أَيُّ صَاحِبٍ شَرٌّ قَالَ الْمُرَيُّنُ لَكَ مَعْصِيَةَ اللَّهِ.

(محمدباقر مجلسی، بحار الانوار، ج 71، باب 13، ص 190، حدیث 3)

**(They asked Imam Ali: which man is a bad man that you mustn't
be friends with him?,**

Imam Said:

**The person who is decorating the sins (He presents them in a
attractive way).**

A man was talking to his son and said that: "To find a true friend is very difficult task. Up to now you didn't find a true friend, His son said: What you are talking about? I have a lot of friends. One day, the father slaughtered a sheep in the house, then he put the head of the sheep in a bag made of cloth the pocket was stained with blood which made it look like there's a corpse in the pocket, Then he said: Take this bag to your friends house and tell them you fought with someone and killed him And your carrying his head in the bag, He took the bag and went to his friends house. As soon he told his friends what happened they all closed the door on Then the man told his son: I have a half friend that I told you a lot about him, go to him. The son went and said the same thing to him. The half friend was being supportive and helping the boy calm down and offered to help him. The boy told him it was all a prank and that he had realized that out of all of his fiends none of them offered to help him when he was in a bad circumstance he knew that they were never reliable.

Divine Ethics
Session 11
Composed By Zoha Khassaki

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمَا يَا بَنِيَّ انْظُرْ
خَمْسَةً فَلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تَرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَرَفْتَهُمْ قَالَ
إِيَّاكَ وَ

مُصَاحِبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَيُبْعِدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحِبَةَ
الْفَاسِقِ

فَإِنَّهُ بَانِعُكَ بِأَكْلِهِ أَوْ أَقَلَّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا
تَكُونُ إِلَيْهِ- وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ
لِرَحْمِهِ فَإِنِّي

وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ قَالَ لِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمَا يَا بَنِيَّ انْظُرْ
خَمْسَةً فَلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تَرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِ مَنْ هُمْ عَرَفْتَهُمْ قَالَ
إِيَّاكَ وَ مُصَاحِبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَيُبْعِدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ
مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بَانِعُكَ بِأَكْلِهِ أَوْ أَقَلَّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي
مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ- وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِيَّاكَ وَ
مُصَاحِبَةَ الْقَاطِعِ لِرَحْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ

Chapter 6

The importance of marriage in Islam:

وَقَالَ صَ الْمُنْتَرَوِجُ النَّائِمُ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّائِمِ الْقَائِمِ الْعَرَبِ
(محمدباقر مجلسی، بحار الانوار، ج 100، ص 221،)

There are 2 men one of them is married and sleeping the other is single and awake (worshiping god) Is there any difference between the two men? The holy Quran said yes, the man who is married and is asleep is much better than the single man who is not sleeping and spends his time worshiping god by fasting and praying.

"قَالَ ص: النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي"
(محمدباقر مجلسی، بحار الانوار، ج 100، ص 221،)

Marriage is my tradition if you turn away from my tradition you are not from my way

"عَنِ النَّبِيِّ ص قَالَ: مَا مِنْ شَابٍّ تَزَوَّجَ فِي حَدَاثَةِ سِنِّهِ إِلَّا عَجَّ شَيْطَانُهُ يَا وَيْلَهُ يَا وَيْلَهُ
عَصَمَ مِنِّي ثُلُثِي دِينِهِ فَلْيَتَّقِ اللَّهَ الْعَبْدُ فِي الثَّلَاثِ الْبَاقِي"

Prophet Muhammad said any young boys or girls who married when he is not very old, Satan will cry this boy or girl preserved 2/3 of his or her religion, then i will not be able for that 2/3.

قال الصادق ع : مَنْ تَرَكَ التَّزْوِيجَ مَخَافَةَ الْعِيْلَةِ فَقَدْ آسَأَ بِاللَّهِ الظَّنَّ.
(محمد بن يعقوب كليني، الفروع من الكافي، ج 5، ص 330، باب ان التزويج يزيد في الرزق، حديث 1)

If someone avoids getting married because of the difficulties of expenses of having a family such person is mistrust in God.

"جاء رجل الى النبي فشكا اليه الحاجة فقال: تزوج فتزوج فوسع عليه."

A man came to prophet Muhammad and said: O prophet I am very poor, prophet Muhammad said "go and marry" the man married and his life became better.

«قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَفْضَلُ الشَّفَاعَاتِ أَنْ تَشْفَعَ بَيْنَ اثْنَيْنِ فِي نِكَاحٍ حَتَّى يَجْمَعَ اللَّهُ بَيْنَهُمَا

(كتاب الكافي، ج 10، ص 589)

The best mediation is to mediate between a boy and a girl who are married that is the best one you will be rewarded.

- *Conditions of a good spouse :*

1--Nobility of the family:

«قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَطِيباً، فَقَالَ: أَيُّهَا النَّاسُ، إِيَّاكُمْ وَخَضِرَاءَ الدِّمَنِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَ مَا خَضِرَاءُ الدِّمَنِ؟ قَالَ: الْمَرْأَةُ الْحَسَنَاءُ فِي مَنْبِتِ السَّوِّءِ»

Prophet Muhammad said be aware and avoid of the flower which are grown in rubbish what is such of this flower? Prophet Muhammad said: that beautiful girl who has trained in a wrong family.

● **2-Piety and being religious:**

What is the exactly meaning of (piety)? It is means that to do the obligatory and do not the forbidden.

اذا تزوّج الرجل المرأة لجمالها او مالها وُكِلَ الى ذلك و اذا تزوّج لدينها رَزَقَهُ اللهُ الجمال و المال (محمد بن يعقوب كليني، الفروع من الكافي، ج 5، ص 333،)

If a man married a woman because of her beauty and her money, God will leave you with this, but if you married a girl because of her faith and her piety God will give the beauty and the money.

قال رجلٌ للحسن عليه السلام: انّ لي ابنةً فَمَنْ تَرى ان اِزوّجها له؟ قال: زوّجها مِمَّن يَتَّقى اللهُ عزَّ و جلَّ فان احبَّها اكرمها و ان ابغضها لم يظلمها.

(. شهابالدين محمد بن احمد أبى الفتح الابشيهي المحلي، المستطرف فى كل فن مستطرف، ج 2، ص 248)

**A man came to Imam Hassan, and said I have a daughter, to whom you advice me to marry her, Imam said that marry her with somebody who afraid of God, because if he loves her he always respect her and if he does not like her he will not bother her
Imam here did not say marry her with someone who have job or money but he said the one who fear God**

● **3-Good behavior:**

قال: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَنَّ لِي قَرَابَةً قَدْ خَطَبَ إِلَيَّ وَ فِي خُلُقِهِ سُوءٌ قَالَ لَا تُزَوِّجْهُ
إِنْ كَانَ سَيِّئاً

I wrote a letter for abo al Hassan, and I told him that, one of my relatives has written to me and he asked for my daughter but the mans behavior is not good, Imam said: do not give him your daughter to such a boy if he is a ill tempered person.

Good behavior is important for marriage

- *The ethic of scientific debates:*

The importance of debates:

فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمُ أُولُوا
الْأَلْبَابِ. (39/18)

So [O, Messenger] give the good news to my obedient Worshippers! Those who listen to different speeches and preaching [regarding religions and Rites] and follow the best among The variety, those are the ones whom Allah has guided and they are indeed Men of Wisdom;

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ جَدِّلْهُمْ بِالتِّي هِيَ أَحْسَنُ. (16/125)
[O, Messenger!] Invite mankind to The Way of your Creator and Nurturer with Divine Reasoning and fair Preaching and argue with them in the best manner.

- *The aim of debate:*

The aim of debate:

1-Positive motives:

a. When you are searching for the truth you want to find what is right and what is wrong.

b. To enlighten and clear things: when you want to clarify the matter that is also good.

2- Negative motives:

You want to humiliate someone.

You want to showing of your own knowledge to other.

You want to debate with some body without any aim, just wasting your time.

- *Moral points for debate:*

1-To emphasize on the common issues: For example if you want to discuss with someone you should not say for example you are from the east and I am from the west, you show first emphasize on the common. this Verse of Holy Koran show that :

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (3/64)

Say [O, Messenger!]:" O, people of The Book! Come to the Word of [Monotheism] which is common between us and you: That we worship none but Allah and that we shall not associate anything with Him and do not some of us take others as the god other than Allah." And if they Turn their backs, then you [Muslims] Say:" Bear witness that we are Muslims And surrender ourselves to Allah's Will."

- *2-To understand the subject properly:*

هَآأَنُتُمْ هَوُؤَآءِ حَآجَجُتُمْ فِئْمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِئْمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَ اَللّٰهُ يَعْْلَمُ وَ
أَنْتُمْ لَا تَعْلَمُونَ (3/66)

You are the ones who disputed about what you knew well, but why do you dispute about something that you have no knowledge of? Allah knows while you do not know;

- **3-Clearness: frankness. Not complicated**

When you want to debate with someone it must be very clear, it must not be ambiguous, ambiguity will not help you and will not solve the problem first of all make the issue very clear, when you make it clear you can better debate about it.

- **4-Look at what is said not who has said:**

انظر الى ما قال و لا تنظر الى من قال.
(غررالحكم و دررالكلم، ج 1، فصل 30، ص 355، حديث 11)

Imam Ali said: Pay attention to what he said not to who said it.

- **5-One should search for the truth and reasons:**

As long as you understand what he said it the truth you must accepted if you find he bring a reason you must accepted.

- **6-Mildness, humbleness, politeness:**

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (20/44)

"Address him with mild words; he may take admonition or he may fear [from Allah.

When you want to debate you must not attacked and become angry.[him] here mean Pharaoh.

إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفِ أَهْلَهُ وَ لَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفِ مَنْ أَتَاهُ
بحار الأنوار (ط - بيروت)، ج32، ص: 245

**The problem that you have is that you are comparing the truth with
the figure, you must comparing the figure with the truth**