



Analysis of ideas from the perspective of narratives and its impact on the Islamic model of progress

Gholamreza DANESHI^{1,*}, Khodadad SALARI², Mehdi LESANI³

¹*Ph.D. student of the philosophy of Islamic education in Shahid Bahonar University of Kerman;
gholamrezadaneshi@gmail.com*

²*Faculty Member in Farhangian University; Salari.45@gmail.com*

³*Associated professor of education science department, Faculty of letters and humanities, Shahid Bahonar University of Kerman, Iran; Mlesani@uk.ac.ir*

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Abstract. Not only do divine verses count great the place of wisdom and intellect, but also among the remainders of the saint's leaders, the place of wisdom and intellect can be obtained clearly. If the words of infallible Imams were taken seriously and their true and various angles were explored, certainly it would have left important and sensitive effects that had made the situation of Islamic society better than it is. According to this very important point that not only can thrive any religion without a tradition of wisdom, but also its living and life is doubtful. So that Muslims are thinker people and because God has called them to think and use their wisdom, and because the survival of the wisdom of the society depends on their wisdom traditions, they must think. Thinking and rational contemplation is of their inevitable issues so we found that Islam attaches great value to the intellect and accepts its authority and does not give any value to the faith that is not based on reason. It does not value faith and good deeds of vacuous and fools. Islam knows power of reasoning as required condition to any obligation or accepting any liability, whether religious or social.

Keywords: Thinking, Development, Upbringing, model, society

1. INTRODUCTION

If young Muslim wants his religion and religious beliefs not grow on the soil of imitation and following others but rooted on the soil of Knowledge and research, so that never stop asking and scrutinizing, and also do not sacrifice their individuality for sake of sinking in others, should recognize wisdom as necessary for a true believer. They should not be like the leaves of a tree in the midst of storm waves that wind takes to wherever without the will and determination. A believer who has the gift of wisdom and intellect should not choose the color of any mass feelings and emotions that do not have results except making people amorphous and undifferentiated to be able to put beliefs and practices of the mass Feelings and emotions on the balance of wisdom and intellect. So, if he chooses any faith or religion, it should be informed and based on the thoughtful decision. It goes without saying that, achieving this status and position amongst, without intellectual effort and the use of reasoning is the development of a raw misery in the mind.

In Islamic tradition, the wisdom is interpreted as an inner prophet and Shiite jurisprudents consider intellect as one of four sources to infer religious orders. Knowledge and experience find necessary efficiency thanks to intellect. The major role of intellect in modulating human instincts and emotions cannot be denied. Traditions quoted in the article handle stating these facts.

*Corresponding author. Email address: gholamrezadaneshi@gmail.com

Islam is the only religion that requires its adherents to accept religious principles and beliefs of their faith by relying on the wisdom and rational argument, something that is unprecedented in any of the other religions.

Moreover, Islam wants its followers to settle all aspects of their human and Islamic life, according to the guidance of intellect. Or otherwise their faith weakens, and their good deeds results may be considered worthless. Innately, human beings pursue perfection and happiness and do their best consciously or unconsciously to accomplish this innate issue. They seek the help of anything that they know or suspect that it can help them to achieve these goals. In fact, in this valley, it should be accepted and acknowledged that the most important and powerful factor that can help human beings to achieve perfection and happiness is inspiration and then wisdom that has become powerful and proven its effectiveness thanks to inspiration. In many Islamic traditions, these two old companions have been introduced as proofs of God among the people.

1.1. Research Methodology

The research method of this article is based on content analysis using documentary and library study.

1.2. Problem statement

Humans are responsible beings and must respond for their actions to a supreme authority that has obliged them. And then, after auditing, he gets the results of his good and bad deeds get. But since this supreme authority may be social law, moral conscience or religious authority, etc. responsibilities are different according to their credits. But what is considered the criterion of duty and responsibility in all of them has healthy intellectual force. For this reason, insipient and even foolish ones do not have any religious and social duty and responsibility. Accordingly, our problem is that what methods should be followed from the perspective of infallible traditions and religious leaders to achieve a healthy rational behavior and society that will be development model for other nations.

1.3. Theoretical Foundations of Research

Some valid legal sources, articles and books and websites will be discussed to mention and explain the importance of the issue. Deceased Majlesi quotes from Ibn Abbas that said the essence of religion and necessities are based on wisdom, and God is known through wisdom and appeal to him. A wise man is closer to God than any hard working person whose work is not based on wisdom; and a few good deeds that a rational person does is better than a thousand years of ignorant jihad (Payandeh, 1362).

Hassan bin-Jahm says: Some of our friends in the presence of Imam Reza (PBUH) discussed and issue of wisdom was mentioned. Hazrat said that a pious without wisdom do not have any value and are not heeded. I said: My life devoted for you, some people who converted to Shi'ism and in our perspective are good believers, do not have good wisdom. He said: God does not speak with them. Since God created intellect and said to him: turn, and he turned. And he said to him turn back in, and he turned back in. God said swear to my Honor and glory that I did not create better and more popular than you and my reprimand and grant is for you (Kolayni, 1392)

Prophet Muhammad (PBUH & HP) asked those who were in his presence and praised a man: How are his wisdom and intellect. They answered O Messenger of Allah; we are informing you about his effort in worship and good deeds, but you are asking us about his intellect? Prophet said: Indeed, foolish one with his irrationality commits worse deed than ugly deeds of a wicked man and at the Day of Judgment; people achieve degrees according to their wits and reach the proximity of their Lord. (Harrani, 1388).

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And he said again: «أَمَّا يُدْرِكُ الْخَيْرُ كُلُّهُ بِالْعَقْلِ وَ لَا دِينَ لِمَنْ لَا عَقْلَ لَهُ.» (Ibid). Surely all goods and good things are achieved by intellect and who does not have intellect does not have religion.

Imam Sadiq (peace be upon him) said: «مَنْ كَانَ عَاقِلًا كَانَ لَهُ دِينٌ وَ مَنْ كَانَ لَهُ دِينٌ دَخَلَ الْجَنَّةَ.» (kolayni, 1392) Anyone who is wise is pious, And anyone who is pious will go to Paradise.

Ali (peace be upon him) said: everyone who has a good and stable characteristics, I accept him for that one feature, and ignore lack of other characteristics but I can not ignore lack of intellect and religion because there is no security in atheism and living in fear is not enjoyable and lack of intellect is equal to lack of life. A fool one is not more than a dead and irrational ones are compared with dead ones only.(Ibid)

However, the importance of intellect for faith is to the extent that God in his Quran, even in verse, has not ordered his servants to believe Quran or anything else from him without understanding or travel a way blindly, and even laws and sentences imposed for his servants and human intellect does not understand their criteria in detail, Professor Martyr Motahari writes: In any religion of the world religions, intellect and authority of intellect are not supported as much as in the Islam (Motahari, p. 152). He also reasons things that are in the channel of needs. Prayer is to prevent the crime and vice, and remembrance of Allah is greater. And more. (Tabatabai: Volume 5, p. 218).

1.4. Research questions

1. What is the relationship between intellect and to identify and distinguish the right from wrong? 2- What is the relationship between intellect and correct social behavior? 3- What are the effects of the relationship between intellect and behavior to earn rewards in the From now on to achieve a healthy and fit society based on the model of development? 4- What is the relationship between thinking and responsibility in the pattern of development? 5- What is the relationship between intellect and content?

1.5. Answers to questions

The deceased Majlesi said: the rational criterion for obligations and responsibilities and reward and punishment is a force that recognizes the right and wrong and can distinguish between them. It knows causes of affairs and factors and barriers to reach them (Majlesi, 1382, p. 99).

Numerous verses and hadiths are messengers and warning of the truth and the fact that this world is place of duty and practice and the Resurrection is the time of accounting, reward and punishment; and in the interpretation of Imam Ali (PBUH): «إِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ وَ غَدًا حِسَابٌ وَ لَا» (Nahjolbalaghe, the sermon 42) Now (the world) is the time of practice not accounting and tomorrow (Resurrection) is the time of accounting not practice.

On the other hand pointed out that according to religious teachings, the Criterion for any duty and responsibility and reward and punishment are intellect.

Imam Baqir (peace be upon him) said: When Allah created the intellect he said come on, he came. Then he said: go back and he went back. Then the Lord said I swear to my honor and glory that I have not created any creature better than you and I only command you and only forbid you and I will take you as the criterion for reward and punishment. (Kolayni, 1392).

And he said: «أَمَّا يُدَاقُ اللهُ الْعِبَادَ فِي الْحِسَابِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ مَا آتَاهُمْ مِنَ الْعُقُولِ فِي الدُّنْيَا.» (Ibid). The Day of Resurrection, God will question and criticize his servants according to the amount wisdom that he has granted them.

Isaac Ben Ammar says: I said to Imam Sadiq (peace be upon him), I become scarified for you, I have a neighbor who prays much, pays much charity, and goes to Hajj very much, and he is not a bad person. Prophet said: "O Isaac how are his intellect and wisdom." I said he did not have intellect and wisdom. He said: "These things do not take up his position." (Ibid., H-19).

Imam Baqir (peace be upon him) said: " I have read in the book of Ali PBUH, the value of each person is according to his understanding. Surely Allah Almighty audits people according to intellect and wisdom he has granted them in this world (Ray Shahri,: Volume 3, p. 2035).

1.6. Intellect and revelation

- 1- Imam Kadhim (PBUH) said: *يا هِشَامُ إِنَّ اللَّهَ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةٌ ظَاهِرَةٌ وَحُجَّةٌ بَاطِنَةٌ فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأئِمَّةُ وَأَمَّا البَاطِنَةُ فَالعُقُولُ.* (Kulayni, 1392, Vol. 1, 12). God has two proof and guides among people. One is explicit, and the other is implicit. His apparent proofs and guides among people are Apostles and Prophets and Imams. His intrinsic evidence and guide is the intellect of people.
- 2- Imam Sadiq (PBUH) said: *حُجَّةُ اللَّهِ عَلَى الْعِبَادِ النَّبِيُّ وَالْحُجَّةُ فِيمَا بَيْنَ الْعِبَادِ وَبَيْنَ اللَّهِ الْعَقْلُ.* (Ibid., Vol. 22) Proof of God to the people is the Prophet and the proof between the people, and God is wisdom.

It is worth mentioning that since prophets are responsible for training and real guidance of human beings toward absolute perfection, It is natural that themselves should have Supreme amount of intellectual growth so that their strenuous efforts and help and advice bring good and precious results properly. As the Prophet (PBUH & HP and HP) said: God has not divided anything better than intellect among his servants because of an intellectual one's sleep is better than nigh awakening of a fool one. A wise person staying at home is better than an ignorant suffering jihad. God did not provoke prophets and apostles unless completed his intellect and his intellect was superior to the intellect of all his people. (Ibid., Vol. 11).

1.7. Intellect and the Primary and Secondary Principles

In a general division, all religious education is divided into two parts: One is the principles of religion, and the other is branches of religion.

Issues of origin, the resurrection and prophecy are called the principles of religion that belief on them should be based on knowledge and certainty, that this knowledge and certainty also should be obtained through theoretical intellect and rational reasoning. Imitation is not permitted in the principles of religion and exclusively must be achieved through research and reasoning. In the principles of religion, nothing except than theoretical intellect does not have a the right to intervene. That is if it is asked why you believe in God, you should mention rational reason (Motahari, 1367, p. 152). But in branches of religion, the role of the intellect is in the different way. Here, all Shiah jurists believe that intellect is considered one of the four sources of inferring rules that the jurist with certain conditions, obtains a sentence of divine sentences by the intellect. Sometimes the Faqih discovers a religious rule due to the intellect. This means that through reasoning and rational arguments, he finds that in certain cases, there is such sanction or obligatory sentences. Or how a certain sentence is or is not.

In other words, one of the Islamic certainties especially from Shiah perspective is that religious orders originate from a series of real interests and corruptions. That is any religious order necessary to interpolate because of an interest, or any religious prohibition is due to a necessary to avoid corruption. If there were not such interests and corruptions, there was not any order or prohibition. That interests and corruptions are so that if human intellect becomes aware of them, it will make the same religious orders.

Reciprocally, in some cases, if intellect does not realize interests and corruption of laws, but see that legislator has a rule here, he decides that definitely there is a discretionary here; otherwise legislator did not make that rule. Then, as intellect discovers religious orders from real interests, it also obtains real interests from a religious order.

Here, there is a rule in the techniques of principles of jurisprudence that is attendance rule and it is known as the attendance of wisdom and religion and it is raised and expressed by this words: «كُلُّ مَا حَكَمَ بِهِ الْعَقْلُ حَكَمَ بِهِ الشَّرْعُ وَ كُلُّ مَا حَكَمَ بِهِ الشَّرْعُ حَكَمَ بِهِ الْعَقْلُ» (1). (Motahari, 1358: S41-38 and, 1357: p. 32). This means that wherever and whenever, intellect according to its true criteria recognizes a rule and orders an issue, holy religion confirms and acknowledges it. Reciprocally whenever holy religion gives an order or command, intellect agrees with it completely and accepts it. Thus, dignity of intellect and its role in the discovery of rules and its correlation with the Qur'an and Sunnah becomes clear.

2. INTELLECT AND EXPERIENCE

A famous proverb says that: Experience is above the science. This statement indicates that part of our information is through our experiences. In addition it suggests that empirical knowledge is beyond subjective learning without experience. And even more importantly to know that both subjective and practical learning need Intellectual activities in their productivity. Islamic tradition explicitly states that fulcrum of knowledge and experience is human intellect.

Ali (PBUH) said: intellect is twofold. One is the intellect that is awarded to human beings naturally and the other part is gained through hearing others words and learning their knowledge. But for someone who does not have a natural and healthy intellect, hearing the scientific articles and words is not profitable, like a blind person who cannot use a beam of sunlight and see anything. (Philosophical, 1363: vol. 2, p. 304)

He said again that: «الْعَقْلُ عَقْلَانِ عَقْلُ الطَّبْعِ وَ عَقْلُ النَّجْرَبَةِ وَ كِلَاهُمَا يُرَدَّى إِلَى الْمَنْفَعَةِ وَالْمَوْثُوقُ بِهِ صَاحِبُ الْعَقْلِ» (Majlesi, 1382: vol 78, p. 6). There are two types of intellect, natural intellect and practical intellect. and both of them are in favor of human and a person is reliable and confidential that has Intellect and religion.

And he said again that. «عُقُولُ الْأَفْضَلَاءِ فِي أَطْرَافِ أَقْلَامِهَا» (Amadi, 1355: vol. 2, p. 502). Intellect of scholars and scientists rounds about the sting of their pencils. He has also said “intellects are leaders of thoughts, and thoughts are leaders of emotions, and emotions are leader of senses, and senses are leaders of organs.” (Majlesi, 1382: vol. 1, p. 96)

Thus human organs rely on his senses, and his senses get help from his emotions, his emotions rely on thoughts and his thoughts rely on intellects.

In a letter written to Abu Musa al-Ash'ari, he says that “miserable is who has been deprived of Intellect and experience granted to him.” (Nahjolbalaghe letter, 78)

3. CONCLUSION

Almighty God due to his effective wisdom has granted several instincts to human such as Instinct of self friendship, Love of nature, interest in wife, children and relatives, Attachment to wealth, dignity and authority, Headed ambitions, and instincts such as anger, greed, and dozens of other examples of this kind. Also, he has made them as necessary tools for human survival as well as a powerful and effective tool for seeking material and spiritual perfection and development. Then he has confided their correct, appropriate and timely satisfaction to intellect and religion for enjoying their blessing results. As Ali (PBUH) said: “Rogue human soul is free and rebellious,

but strong intellect controls it and prohibits him from doing actions that lead to misery and fraction.” (Philosophical, 1364: vol. 2, p. 308)

and he said: bad memories and bad request come to human hearts it is intellect that forbids that bad memories.

Human has emotions and feelings that appear in the form of Friendships and enmities, loves and hates, Loves and hatreds, agreements and disagreements and the like which are related to social aspects of human life. Here, intellectual dimension of human being has a major role in controlling emotions and feelings.

Prophet Muhammad (peace be upon him) said: “After belief in God, the top of all intellectual; behavior is human friendship and goodness to all people, Whether good or righteous or evil and sinful.” (Ray Shahri, 1375: Vol. 3, p. 2054).

Imam Reza (PBUH) said: “(social) intellect is to swallow grief’s, get along with enemies, and well behavior with friends.” (Qomi, 1355: vol. 2, p. 214)

Ali (PBUH) said: «الْعَقْلُ حَيْثُ كَانَ الْفَتْ وَ مَأْلُوفٌ» Where is intellect it is a source of all-encompassing affection and solidarity. (Amadi, 1335: vol. 1, p. 44). By a survey in narratives, we find the importance of theoretical and practical intellect. Theoretical intellect assists us in religious issues and Practical intellect in the discovery of good and bad actions and achieving do's and don'ts which they religion also approves.

Much has been said in relation to education and its accrued. Any expert has expressed his ideas in this regard in different ways. And perhaps it is not unduly that Universal Declaration of Human Rights in an effort to maintain peace among the nations stipulated that everyone has the right to education. According to Immanuel Kant, who says “between human inventions two of them are more difficult: the art of government or ruling and the art of education” (Shokoohi, 1378).

Education is a prerequisite for human beings to become man. Education is difficult, therefore, real education is rare. What is commonly called Training is a kind of taming that is useful form animals than humans. In the current educational system, human has not reached fully to the purpose of human existence. In the words of Kant If entities with superior nature of human nature were responsible for training people; in that case, we were probably aware of the full development resources of human. (Shokoohi, 1378).

Human training is different from animal training essentially because human can be trained just by people who have received training and not by untrained people. No wise person gives the responsibility of his child’s education to one who does not have enough education. Rather he chooses the most wise person.

Philosophy of Education in Iran stems from philosophy of education in Islam. Educational Philosophy in Islam is different in many ways from educational philosophy in other schools. According to the clear wording of verses, world is independent and separate from human. Islam not only confirms the reality of beings, but considers the world as a unified system that obeys certain rules and laws. Islam approves the principle of causality. Humans can study the world using the power of his intellect and thinking. World phenomena are signs and symptoms that represent the existence of a creator for the world. Islamic education has its own characteristics that originate from revelation. Hence it is considered as a divine, religious and spiritual education. Divine education is emphasized in many verses. For example: ” ووهينا له اسحق ويعقوب نافله وكلا جعلنا ” ” صالحين وجعلناهم ائمه يهدون بامرنا واوحينا اليهم فعل الخيرات واقام الصلواه وابتاء الزكوه وكانوا لنا عابدين ” (Shariatmadari, 1379).

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Care should be taken that human social relations to continue in a balanced way. In order that it does not influence on the relationship between man and his God, does not undermine human dignity, and does not make an indifference to others and their good behavior in human beings.

Our religious leaders also have offered advices to maintain this balance. Part of them will be mentioned at the following:

Considering that logical and intimate relationship between people is confirmed in Islam, and since affective expression leads to strengthening of friendship, It is recommended that If we love someone, to express this love.

Imam Sadiq (AS) said to one of his followers: If you like one of your brothers, inform him about this friendship too. Because the Prophet Ibrahim (peace be upon him) presented, O God! Show me how you raise the dead. God said: Do 'nt you believe? Said yes! But I want to have more confidence in my heart (Kolayni Volume 2, p. 644). Imam saying the story of Prophet Ibrahim (AS) indirectly, points out that sometimes we should an approach that adds to confidence in the heart. Statement of friendship in words ensures the other side about the existence of this interest.

Also, in another verses he has explicitly stated this issue: if you love someone, inform him of this interest. Because this awareness will strengthen the friendship between you. (Ibid)

In this regard, we must also appreciate and thank others kindness. It has been quoted that in the Day of Judgment, the Lord says to his servants: Did you reply someone's love through appreciation? He answers: Our Lord! I thank you directly. The Lord answer that since you have not thanked that person, appreciating me will not have any value (Ibid. Vol. 2, p. 99).

Despite all was said, sometimes Expression of love and appreciation and Thanks, instead of indicating positive moral features, it becomes a tool for development of moral vices. It arises flattery feature in human, it creates false pride in the other side, it fades human attention to the main source of blessings, in order to achieve wicked material benefits, lying person shows himself interested in other people without having any bit of love in his heart. Here again, the advices of leaders take other flavor and human avoid such behaviors.

Prophet (PBUH) prohibited improper praise and said: sprinkle soil on the admirers (flattering) (Saduq Volume 4, p. 11).

Imam Hadi (AS) toward the person who had praised him too much dealt intensely and said: go away! Excessive flattery makes people suspicious about you. If you really see that your brother is reliable, Instead of flattery, purify your intention about him. (The first martyr)

In other narrative it is recommended that if someone come beside you and attributes you great and good behavior which you do not find them inside yourself, do not accept this praise from him and deny him because he has oppressed you with this action (Seyyed Razi, p. 556).

Ali (PBUH) said: How many people who have suffered sedition because of people praise (ibid, p. 535)

All the foregoing does not indicates that we should always avoid praising good deeds of others and encouraging them. Just it is essential that we should measure its outcomes first, and then say something deliberately. As prophet says in another place: Praise more than competence is considered as flattery from other side and Hesitate necessary praise is also due to distress or jealousy (ibid., P. 535).

4. SUGGESTIONS

Everyone's intellect alone can judge whether his expressed interest and praise are pious behavior for healthy social relations and encouraging others to do good deeds or they are hypocritical behavior to gain personal benefits! The first one is a moral virtue that Islam has recommended and the second is a moral vices that cannot be approved by Islam. In the Qur'an, some of the factors leading man in good works should be pursued in their attitude and outlook, including attention to the vast power of God (Baqarah verse 148), Belief in God (Momenoon, verses 58 and 61), attention to the resurrection and awareness about reward and punishment in the day of judgment (Maeda, verse 48 and Baqarah, Verse 148), avoidance of polytheism and any other influence on the universe except God (Momenoon, Verses 59 and 61), Humility towards God (Anbiya, verse 90), the fear of God and the Resurrection (Momenoon, Verses 57 and 61), as well as fear of the Resurrection and its effects (Momenoon, Verses 60 and 61).

In fact, the human attitude toward the universe, that God owns the earth and time and being, everything that comes to man belongs to him, he is who takes and gives and takes back again, that nothing in the world is done without his will and providence, the only safe way is operating revealed instructions, and the only way to heaven is obtaining God satisfaction by doing good deeds and acceleration in them; all leads a person to act so that he accelerates in them and passes other persons (فاستبقوا الخيرات).

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