

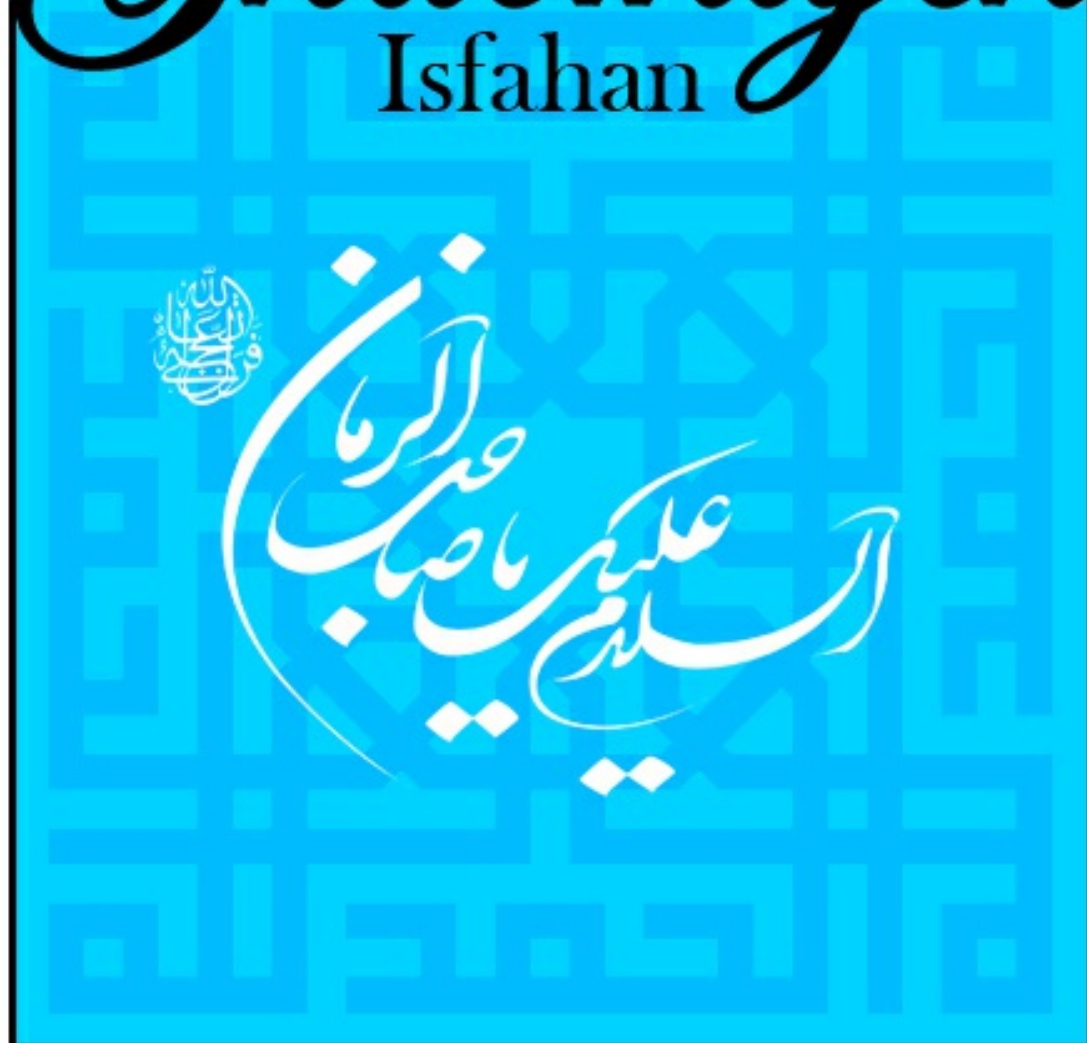
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Steps towards the

SKY

Sayed Hossein Mousavi Ahmadi



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Steps Towards The Sky

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Steps Towards The Sky

book id

Steps Towards The Sky

Seyed Hossein Musawi Ahwazi

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Digital editor: Mohammad Mansouri

,In the name of Allah

,the compassionate

.the merciful

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.In the name of Allah the Most Gracious the Most Merciful

Praise be to Allah, Lord of all the creation, and the best of blessings and purist salutations upon Muhammed
.and his holy blessed progeny, and may the everlasting curses be upon all their enemies

Everyone of us wishes to change the world as a whole depending on our beliefs, this is normal to many of us.
Some of us might be able to do some of that, but some won't even agree to change some of their mannerisms,
.even if they knew the mannerisms they held were wrongful and dangerous

The Quran and the Ahlulbayt (as) taught us not to focus on worldly manifestations, but to focus all of our
.energy on our supreme aim which is rejection

Rejection is a trait that only a few have held in history because their originality didn't allow them to side with
.whoever comes and goes

We the Shi'a of the Ahlulbayt (as) are called the (Rafida), because we are a part of the Godly principles which people have rejected and deviated from. Those principles are are the acknowledgments and devotions to the .Ahlulbayt (as), and the disassociation from their enemies and oppressors

.(In these humble lines, I will try to show some points on the ideal personality of a Rafidi (rejectionist

It is a must for a Rafidi to know that he possesses an eminent title that denies falsehood and denies oppression and what kind of oppression you may ask? Is there a bigger oppression than falsifying Islam and distorting the meanings of the verses in the Quran and preventing the people from repaying Allah (swt) in the religion ?that He chose upon them

The Rafidi builds his beliefs depending on the explanation of the Quran, and the teachings of the Prophet and his Progeny (as). The Quran insulted those who oppressed the Prophets and

the Awasiya'. The Quran leveled the wife of His Prophet with the rest of the people of hell-fire by saying (and it was said, "Enter the Fire with those who enter")[\(1\)](#). The Quran made it clear for us that if a son or uncle of a Prophet doesn't surrender to the truth then in reality they have lost their affiliation to the Prophet as Allah says ("He is certainly not of your family—he was entirely of unrighteous conduct")[\(2\)](#). He (swt) also says ("May the hands of Abu Lahab perish, and he 'himself' perish")[\(3\)](#). A Rafidi understands those verses so it never enters his mind that the Grand Prophet (saw) was hurt from those verses because they spoke about his uncle and wife. His uncle was against the truth, the message, and the religion. A Rafidi has to make this standard the foundation of his beliefs. So whoever opposes the truth, it's as if he's insulting the truth and .doesn't care about his kinship

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(Surah al-Tahrim (66:10 -1

(Surah Hud (11:46 -2

(Surah al-Masad (111:1 -3

In front of a Rafidi is a humongous world that can't handle these beliefs. This is because the world affiliates
.with the falsehood that fools itself and opposes reality

.It is inevitable for a Rafidi to build a strong personality for himself that opposes the world

A Rafidi must try with strenuous effort to please his master Imam al-Zaman (ajtfs) without caring about
.anything else

I tried to mention some of the thoughts, memories, and stories so that I can make clear what goes through my
.mind regarding this topic

Of course, it is inevitable to mention that there are many many ethical and theological books regarding
nurture that take from the narrations, but in this book, I spoke about other topics that are special to the Rafidi
.personality. I have mentioned a few times the noble mannerisms to good manners, humility, and other topics

Sincerity is working by your intentions with the intent of being closer to no other than Allah (swt), Many narrations and verses have been mentioned regarding sincerity, among them is a narration from Amir al-
:(Mo'mineen (as

[\(The best action is the one with which the Wajh of Allah is intended"\(1"](#)

And from Imam Ja'far b. Muhammed al-Sadiq (as): "The servant doesn't become a pure servant of Allah until praise and dispraise become the same to him, because the one who is praised by Allah does not become dispraised with their dispraise, and likewise for the dispraised. And do not be happy with the praise of anyone, because it does not increase in your rank with Allah and does not suffice for what has been decree for you and ordained against you, and do not grief, also, for the dispraise of anyone, because it does not decrease
[\(you an atom"\(2"](#)

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Fihras Ghurrar al-Hikam pg.96 -1

Bihar al-Anwar v.73 pg.394 -2

It is said in Fiqh ("If the sacred house of Allah becomes empty of worshipers because of the incapability of Muslims praying there, it becomes mandatory for the Hakim al-Shar'iy to send some of the Muslims money from Bayt al- Maal so that Muslims come to the sacred house of Allah and populated it with worshipers). The same applies for the matter of mourning the tragedies of Aba Abdillah al-Husayn (as) because that exact act will cause the preservation of the appearance of worship, and it will become a form of information for the .religion so the believer will be rewarded for this

Surely the beauty of this topic (sincerity) is that it is narrated ("The servant doesn't become a pure servant of Allah until praise and dispraise become the same to him"), [\(1\)](#) but some of the believers care about the nullity of praising by using sincerity as an excuse. It is originally a lack of concern for someone to praise or insult. It is also mentioned in some insincere resources that If a person really takes his time when praying the

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daily prayers in the Masjid, the people who enter the Masjid might see him praying and accuse him of insincerity because he took his time on his prayers, which causes him to rush his prayers so that he can free himself from the accusations. So in this exact act, there is insincerity! This is because a condition of insincerity isn't lengthening your prayers or donating tons of money for the sake of the traditions, rather it is when a believer does an act where he intends other than the exception of Allah (swt) and we seek refuge to .Allah for this, and he makes the criterion different from what Allah (swt) wants

I have mentioned one of the narrations that mention (The Whispering of Satan could be preventing you from .(worship by using your fear of being insincere in that worship

So it is important that we put the understandings of (Professionalisms), (Onstentate), (Dexterity), and (Skill) by the understanding of sincerity and the dissociation from suspicion because it contradicts this .understanding

A summary of the understanding of sincerity is seeking the acceptance of Allah (swt) and the Ahlulbayt (as). Whether he cared about the rules of professionalism or not. In sincerity a person doesn't focus on anything else but being closer to Allah (swt), and forgets the glory, wealth, social placement, and acceptance of others

It is said that a bedouin man visited the grave of Amir al-Mo'mineen (as) and wrote one soft eloquent line of poetry that is free from ostentatious behaviour. So as a reward a golden chandelier that was hung up on top of the shrine loosened up and fell on the ground. So it was said to the bedouin that this golden chandelier fell as a reward and gift from the Imam because this situation was not common. The chandelier was tightened up with metal chains. This is why this situation was interpreted to him in the sense that it was a reward from Amir al-Mo'mineen

A poet from Najaf heard about the matter, so he wrote a precious virelay and decided to recite it at the shrine of the Imam so that he can also get a golden chandelier if not more like a reputation

So he met with his friends at the shrine of the Imam (as) on the pronounced day. He read the first line of poetry and nothing fell down, he proceeded and read the second line, then the third and fourth until he reached 20 and finished the whole virelay but with no benefit. The poet was really saddened and walked towards the holy shrine and addressed the Imam by saying: "That bedouin recited one line of poetry that isn't known from it's beginning to end, without mentioning his lack of understanding in the meanings of articulation and you still rewarded him, while I came to you with this virelay that I worked hard on and you never rewarded me .with anything! Then he left anguished

Later he saw the Imam (as) in his dream telling him: "why did you admonish me on that day?" The poet said: "If the matter was about poetry then my poetry is more beautiful and eloquent, then why did you reward him and forbid me?" The Imam replied to him by saying: "That bedouin recited the poetry for me, while you recited the poetry for the chandelier! It's true

".that you have praised me but you did it for the chandelier and for social honor

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GOALS

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The worth of every human consists in his choices to his goals, and endeavoring for it, and struggling because of it. So the human, whoever it may be, if he held a correct belief but didn't have a goal for the sake of his worthy beliefs and principles, there would be no difference between his presence or absence. During the time :of choosing and reaching your goals it's inevitable to study and follow seven resources regarding this topic

First Resource: Criteria

Because our discussion is about a certain methodology, and it's the methodology of the allegiance to the Awliya of Allah and opposing the enemies of Allah. So the first criterion is the striving to be closer to Allah (swt) and earning His gratification (azwj), and being adherent to His remark: ("Uphold the faith, and make no

divisions in it."(1) and this can't be achieved

:without three

Possessing an Islamic Shia methodology and striving to correct it in any time or place. One of the criterias - 1 that have been sadly forgotten in our era is correcting methodologies, and during the time of our Imams (as) the Shia used to present their beliefs to the Infallible Imam (as) so that he can correct it for them. After that, they used to refer back to the scholars, look at the greatness of Abdul-Adheem al-Hasani (as) whos visitation is equivalent to the visitation of Abi Abdillah al-Husayn (as) he was among those who presented his beliefs to the Imam of his time so .that he can correct them

Abiding by Islamic law from doing the mandatory acts and leaving the forbidding acts, as by possessing -2 .the correct methodology the person doesn't vilify his actions

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(Surah al-Shuraa (42:13 -1

.Preserving the ethical affairs whether it was personal, social, or anything else .3

So the goal firstly needs to be in accordance with the methodology, secondly far away from the forbidden
.acts, thirdly to accept the ethical essences so that it can be said that this goal gets you closer to Allah (swt

The second criterion: The setting, because some places are in need of a working plan, and some places aren't
in need of it, like delivering the Arbaeen procession in European countries as it may be more beneficial than
.delivering it inside of Iraq

.The third criterion: The time, it's mandatory to choose the goal depending on the needs of his time

.The fourth criterion: The atmosphere, and how to seek for it, and it's necessity for the goal

.The fifth criterion: specialization, profundity, and mastering. I will explain this completely later on

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The sixth criterion: Knowing immanence, and it is the knowledge that is needed to accomplish the goals like
.for example studying or planning and other things

The seventh criterion: Knowing the benefit from choosing that certain goal, many of us care about the last six
criteriations but don't wonder, if there is a benefit to our goal, is it total, partial or no? And is it worth
?sacrificing for or not

The second resource: Specialization

Specialization is the most important thing in the criterion of choosing goals, and lack of obtaining specialization might prevent you from reaching the goal

:It's narrated from RasoolAllah (saww) who said

.(Those who work without knowledge they destroy more than what they gain"(1"

:And from Imam Ja'far al-Sadiq

The one acting without vision, is like the one (not) traveling on the right path. His speed does not increase" (him, except in farness"(2"

It is mentioned in the Islamic rulings: (It is forbidden for a believer to debate a deviant without having the complete knowledge to reply to him, because he will lose in his debate and that will become a victory for falsehood on the

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al-Kafi, v.1, pg.86 -1

Amaleed al-Saduq, pg. 507 -2

.(truth, and in that case he has weakened the truth and gave falsehood glory to the deviants

Indeed the common celebrities are the ones who have dedicated their energy to acquire one specialty whether it is in knowledge or arts or in something else. For example al-Allamah al- Amini (rh) focused on the matter of Ghadir so what he says regarding this topic is in front, and specialization gives the human magnificence and places experience in skills as the human strength can't handle

handle attaining multiple specialties except for what is rare and originally it ruins the capability to reach the goal, as narrated from the Commander of the Faithful Ali

:(as)

[\(Whoever intends \(to do\) things that are far apart, he will be forsaken"](#)[\(1\)](#)

And it is mentioned in the interpretation of the hadith: ("far apart as in the opposite matters or

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Nahjul Balagha, h. 403 -1

The group of people who pardon between it in tradition and traits, and a metaphor for forcing out disappointment to strength considering it doesn't come to him and he can't combine between what he wants in
(those matters.)⁽¹⁾

A question for those who like drawing and wish to become a renowned artist or those who like studying fiqh and wish to become a faqih (jurist), and search for the people who will you follow you wish and predict to be
?like, when they were your age or in your situation what was their goal

My teacher Mr. Muhammed Khunafir Zada who is among the best authors and biographers especially in the religious and ideological fields has narrated to me that in the begging of his youthhood he wrote letters to the
:greatest authors and biographers of that time, and in his letter he asked this question

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Since you all have reached your goals, if you were to go back to your youth, what would you have fixed for
?the sake of this goal

So they all replied to him and it was as if they copied each other's answers, in one sentence saying:
specialization, specialization, specialization! If we were to go back to our youth we wouldn't have wasted our
time on other goals and outside matters so that we can focus on our goal and specialize in it only! If a human
!specialized in cleaning shoes it's better than him not specializing in anything

After that my teacher mentioned that there are some authors who, for example, specialized in investigating
the biography of Lady Fatima al- Zahraa (as), they were known in the community for this, and they were
.benefiting others night and day in journals, websites, conferences and in other things

And if they did not dive and target their energy for the sake of that specialty, they wouldn't have ever
.succeeded in that manner

So when he wants to reach his goal, he must choose the goal he has complete information about, like we say the sick one must refer back to the doctor and the follower must refer back to a Faqih. Other than that there isn't a rock on a rock that's left, so if we want to present a thought or focus on achieving any goal, we must .dive, master, and specialize in that goal

:The third source: Planning

Another important dimension to reaching goals is planning, a plan must be observed by the two previous .(sources: (1- Criterion 2- Specialization

Allah (swt) says: (Say, [O Muḥammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? * "They are those whose efforts are in vain in this worldly life, while they think they are doing .(good!")(1

Planning is an example of a process that is concerned with preparing plans for a specific thing. And it's known that planning is a

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(Surah al-Kahf (18:103-104 -1

hypothesis formulation of a certain state. It's dependent on the use of calculated thinking, with the goal of
.picking the appropriate choice regarding implementing conduct for what is in the future

So planning is a collection of measures mandatory to follow until reaching a certain goal by certain
.regulations

:(From among the importance of planning is a narration from Amir al-Momineen Ali (as

(Whoever delays his planning, his destruction is hastened."[1](#)"

:(And from him (as

(Whoever plans inadequately, his ordinance become nullified" [2](#)"

And from him (as):" Whomsoever entangles himself in matters without contemplating the consequences has
intruded himself into

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Ghurarr al-Hakam h.8040 -1

Ghurar al-Hakam, h.8093 -2

(abominable atrocities, and planning before action safeguards you from regret".(1

:Our teacher Ayatollah al-Sayyid Husayn al-Husayni al-Shirazi says

Action without planning is a type of play, frivolity, waste of time and money, energy, and opportunity." Rather everything, because the definition of "Play": Every action that only intends oneself, so if the effort ".wasn't exerted in the future plan, it will inevitably turn into a confirmatory play

:The best of planning (to sum it up) begins by asking these question

?Do I want to change my beliefs -1

?What do I need to do for the sake of this desire -2

?What are the actions that strengthen this desire and what are the actions that weaken it -3

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al-Kafi, v.8, pg.19 -1

?Who's capable of helping me -4

?How do I get in contact with them -5

?Do I need someone to ask regarding these affairs and guide me -6

.How much time do I need to carry out my plan and to reach my goal -7

?What will occur if I lose all that I own for the sake of my goal -8

...And tens of other questions

The first step after that is writing those questions and answering them on paper. It is said that this is the easiest and first step towards your goals because before writing it, it is no other than a wish that moves in the shadows. But, when it's written down it leaves the shadows and enters the world of reality

.Among the Important things in planning is planning with a positive mentality

But that shouldn't be the cause for us not to expect failure and problems because failure is a

.lesson and an experience that corrects the plan in a better picture

Expecting problems and disasters especially in the goal of credence is from among the self- evident things
.that have multiple reasons

And from among the other affairs is choosing normal dimensions like the establishment after
religious dimensions. For example, compliance with normal moderation in life and the lack of feeling failure
.and breaking down in what he couldn't achieve because of the normal, temporal, and spatial reasons

And it's normal if a person starts executing his plan, and then later finds out other things that develop his
goals, he may change and replace certain things in his goals, so it is possible to dedicate time to fix the plan
.between time and time

The fourth source : Accountability

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: (From Imam Zain al-Abideen Ali ibn al-Husayn (as

Oh son of Adam, you are on goodness so long that you have an admonitor from yourself, and accounting is a
(worry of yours". (1

And self-accountability in all individual and social aspects is what the religion encourages, whether it is in
the methodological and jurisprudential resources or what is special to the life goals. Accountability protects
.the goals from its deviation on the road of success, and makes the person correct his occurred mistakes

: (And it is mentioned in a narration from Imam al- Kadhim (as

Not from us is anyone who does not hold himself accountable everyday. If he does good, then he asks Allah"
(to increase, and if he does evil, then he seeks forgiveness from Allah from it and repents." (2

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Bihar al-Anwar, v.75, pg.147 -1

Wasaail al-Shia, v.11, pg.377 -2

There are many examples for accounting and comparison, from among them is that a person should write down all his actions everyday and separate the good and bad. Then at the end of the week he compares between them. There is no doubt that what wrote from negative actions causes him to feel sorry and regretful. Similarly it's possible for him to create for any of his mistakes a punishment, but a beneficial one. The intellect will receive those thoughts that appear in the mind of the person and in an unconscious image a blocking force will arise for the sake of handling the punishments

Regarding the goals, accountability is really important, because it makes clear which aspect from the plan is weak or non-useful and does it obligate change and lack of wasting energy for its sake or not

:(From Imam Ali ibn Musa al-Ridha (as

[\(Whomsoever holds himself accountable wins".\(1"](#)

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The fifth resource: Distinction

Allah said in His noble book: ("And that there is not for man except that [good] for which he strives")(1). For striving towards the goals there are steps and levels, so until the goal becomes influential and even more effective it needs a special attribute

Whoever has a noble goal or celestial and religious goals must aspire to guide others towards this goal in the widest of ranges because the common people aren't influenced by the modern thoughts that's characteristics aren't new and not attractive

:Distinction must consist of fascinating creativity and hold these rules

.1 To see what others don't see

.2 To see the ordinary in a non-ordinary manner

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(Surah al-Najm (53:19 -1

.Organizing the thoughts and showing it in a new manner based on the components that exist .3

.Placing the appearance of astonishment but with the condition that you don't go against the principles .4

And importantly: forgetting the easy and fast routes to reach, it was narrated from Imam Amir al- .5

:(Momineen Ali (as

(The best of actions are the most difficult ones"[1](#)"

:So it's normal for the human to be attracted to

The thoughts that have origins and are supported by valuable principles like piousness, should be focused . 1

.on in modern and new routes

Explain and clarify the valuable principles that the society has been up with because of the easy or familiar .2

.routes in an unfamiliar way

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The sixth resource: Responsibility

:Allah (swt) says

Did you then think that We had created you without purpose, and that you would never be returned to")

(Us?")[\(1](#)

:(From Rasool Allah (saw

[\(All of you are shepherds and you are all questioned about your flock."\(2"](#)

Responsibility is valuable from the humanitarian, ethical, legal values and it is a trait that makes the person
.bound by the consequences of his actions and is aware of what he's done

:It is said regarding responsibility that it takes us to

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(Surah al-Momineen (23:115 -1

Bihar al-Anwar, v.82, pg.37 -2

.Feeling the burden of holding trust in front of the creator and the people .1

.Paying attention to our mannerisms during work, and continuing by it .2

.Obtaining the trust of the people .3

.Feeling happy to perform useful work for the society .4

.Strengthening the structure of the country and its people from breaking down .5

.Creating self value to the human in his society .6

Furthermore we continue those sayings that responsibility is a religious obligation which is important in personal or social circles. A person must place this obligation on his shoulders and expect to receive

.something like how he left it

:(From Amir al-Momineen Ali (as

[\(Fear Allah in His servants and His nations, for you are all asked, even about the places and the animals.\(1](#)

So the most important result from sensing responsibility regarding the goals is the fear of blame and punishment, so the person in this situation will try to refine his goals from any problem even if it was small .and foolish

:(From Rasool Allah (saw

[\(May Allah have a mercy on an individual who does an act and perfects it."\(2"](#)

Perfecting work is the most important outcome to preserving the goals from defunctness and deviation from .the road of success

:Al-Allamah al-Amini (ra) when finishing the grand encyclopedia al-Ghadir he says

I for the sake of this grand encyclopedia al- Ghadir (and perfecting the information of this"

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Nahjul Balagha, sermon 167 -1

Masail Ali ibn Ja'far, pg.73 -2

encyclopedia) I read ten-thousand books from the beginning to the end, and referred back to one hundred-thousand books, and I traveled to tens of countries and met with hundreds of personalities

No one cares to perfect his work except the one who cares for his goal, so al-Allamah al-Amini (ra) perfected his work in which he used research in a day for more than 17 hours, and we have seen the worth of this grand work

Another example is from what al-Allamah al-Meer Hamid Husayn al-Hindi (ra) did, when at that time Abdul-Aziz al-Dahnawi who is one of the scholars of the Sunni sect who's his lineage goes back to Umar ibn al-Khattab (la) wrote a book replying to all the Shia evidences proving the Wilaya of Amir al-Momineen Ali from the Quran, narrations, and logic. So he attributed falsehood to the Shia faith and there was no one from among the Shia of India to reply to him or to his books

So al-Meer Hamid Husayn felt he had the responsibility to reply to him. He became so busy with writing the .reply that he didn't find the time to attend his son's funeral march, burial, and to even pray over his body

:Ayatollah al-Sayyid Musa al-Shobayri al-Zinjani narrates that

al-Meer Hamid Husayn knew that there was a very important and rare book; he needed it to complete his research and reply on what al-Dahnawi wrote. So he looked for it and didn't find it in India. Some told him that the book cannot be found anywhere else but with one of the scholars of the Sunni sect in the holy city of .Medina

He went to Medina and asked the Sunni scholar while practicing absolute taqiyya that he would teach him .and in exchange al-Meer Hamid Husayn would serve him in his house, school, and library

So the Sunni scholar asked him questions regarding religious matters, and when he saw that he had the full and accurate knowledge of belief he agreed to teach him After a while al- Meer Hamid Husayn asked the Sunni scholar to serve and sleep in his personal library because he likes looking at books and he has a spiritual .sickness where he can't sleep except in the place that is filled with holy verses, so the Sunni scholar agreed

.So this great scholar copied the book that he was in need of chapter after chapter

And after he finished, he asked the Sunni scholar to leave and visit his family when he accepted al- Meer Hamid Husayn returned back to India and finished his book and that book became one of the greatest books in .replying to the Sunni sect as it contains 100 volumes

The seventh resource: Connection

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The nature of the human is that he needs the society and to connect with others, and the concept of others
.consists of thousands of intertwined traits overlapping each other

Many of our goals connect with the society whether we take from its energy or whether we imply our energy
.to it like the academic, religious, and other energies

Another dimension that requires attention is the connection with the community in a correct and beneficial
.manner so that it's possible to deal with them

From what Amir al-Momineen Ali (as) wrote to Malik al-Ashtar (ra) in a famous letter when he appointed to
:him Egypt

[\(People are of two types, either your brother in faith or your equal in humanity"1](#)

:(And from him (as

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(Nahjul Balagha, Imam Ali (as) letter to Malik al- Ashtar (53 -1

[\(The one who good benevolence does not reform him, evil consequences will reform him."\(1](#)

Information regarding this topic has many details and we've explained them in the upcoming parts. Overall good connections really benefit us to achieve our goals, because if it weren't for the help of others and their concern towards our goals (especially the joint goals) in affectionate brotherly methods that crystallizes in .religious concepts, that person would be unable to reach his goal

:(From Amir al-Momineen Ali (as

The most disabled of people is the one who is unable to make friend, and more disabled than him is the one [\(who loses those \(friends\) he makes.\(2](#)

So from among the things in regards to striving to reach the goals is writing a list of names of people that can help us and how we can connect

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Ghurrar al-Hikam, h.8202 -1

Nahjul Balagha, h.12 -2

with them, and a list of names that consists of those who push us away from our goals and how we can get rid
.of them

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There are tens, but rather hundreds, but rather I think thousands of ways and methods to self development and building the personality depending on what the person sees as a necessity so that his personality can be .perfect

Knowing the self

:As for the first step for the successful and perfect religious personality is knowing

.The personality we have –1

.The personality that we want to eventually have –2

:(From Amir al-Momineen Ali (as

[\(Knowing of the self is the best \(fields\) of knowledge."\(1"](#)

:(And from him (as

The best of intelligence is the knowing of the human himself. So whomsoever knows himself"

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Ghurrar al-Hikam, h.9765 –1

(becomes intelligent, and whomsoever is ignorant of it is misguided."(1

Many narrations from the Ahlulbayt (as) mention the methods to configure the perfect personality (social or individual) in many different and important ways that obligates taking from it to the point that the Imam (as) believes that whoever abandoned it isn't considered a human! From those narrations is what Sheikh al-Saduq :narrated

It was said to Abu Abdillah (as): Do you see all this creation from the people? He said I find from them: The" one who abandons siwāḱ, the one who sits criss cross in tight places, the one who enters in matters which don't benefit him, the one who debates in matters he has no knowledge, the one who acts ill without being ill, the one unkempt without (having) a tragedy, the one who disagrees with his companions on truth while they have conspired against him, and the one proud of of his forefathers while he is absent

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from their deeds, so he is in the rank of the khalnaj, being shaved bark by bark until he is reached to his center and it is like Allah said: They are not except like livestock. Rather, they are [even] more astray in [their] way."(1

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al-Khisal v.2, pg.409 -1

The mothers of the personality

:The mothers of the things that a person uses to formulate a perfect personality to the end are five topics

(The Wilaya of the Ahlulbayt (as -1

The dissociation from their enemies -2

(Loving them (as -3

*(Showing affection to them (as -4

(obedient to them (as -5

:(It is mentioned in the Ziyara al-Jama'a al-Kabira that is narrated from Imam al-Hadi (as

He also decided our invocation of blessings upon you and our loyalty to you to be immaculacy of our" creation, purity of our souls,refinement
(of our manners, and forgiveness of our sins."[1](#)

:(And it's narrated from Fatima al-Zahraa (as

(The happy one, the real happy one, is the one who loves Ali in his life and after his death."[2](#)"

Shiite education

Among the important matters of the Ahlulbayt after their Wilaya are the important educational
.(commandments to their Shia (followers

I picked eight topics from the Ahlulbayt's narrations regarding this matter, that the Ahululbayt have made
.them all within the special traits of the Shia

(Total obedience to the Ahlulbayt (as

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(al-Ziyara al-Jamia' al-Kabira lil Imam al-Hadi (as -1
al-Amali, p249 -2

: (It's narrated from al-Imam Ali ibn Musa al-Ridha (as

Our Shi'a (followers) (are) the ones in submission to our commands, the ones accepting our say, the ones in" [\(disagreement with our enemies. So whoever is not like this, then he is not from us."](#) [\(1](#)

And obedience is implied in multiple aspects, some of them can't be comprehended by the intellect, and a .person can't reach it with his actions

There was a righteous man in al-Najaf al-Ashraf, rather he appeared to be in the pinnacle of righteousness and he was a true awaiter of Imam al-Mahdi (ajtf) as he used to be busy night and day with purifying his self, stripping himself away from sins, and taking advantage of remembering Allah (swt). A while passed and he was still in that state, he used to introduce to a blessed group of righteous people like him, who

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.were from among the awaiters of the reappearance about some of the high statuses of awaiting

One day a conversation took place between him and his friends regarding how there aren't 313 individuals to complete the amount of companions needed for the Imam (ajtfs) reappearance? Despite it being a very low amount. So how aren't there within a population of 6 billion humans 313 individuals who truly avoid sinning and spread knowledge, loyalty, purity, and fineness? And a long time passed and he was still busy with purifying himself, his waiting became hardened with the feeling of being confused and surprised. The

.(confusion led him to doubt those narrations that narrate the number of companions of the Imam (ajtfs

But, because of the man's intense yearning for the Imam of the worlds (as) and because of his intense awaiting for the reappearance, a kind of admonishment occurred in his mind, and it was on why the Imam has not yet reappeared? While

the righteous ones must be a large amount, there may be one-thousand of them. Slowly the Shaytan started entering his mind from this door, the door of admonishment! He only started admonishing the Imam on why .he hasn't yet reappeared and there are soldiers who are ready under command

And this man used to be from those who prolonged their prostration, and this time when he was in a long prostration and perhaps this admonishment occurred in his mind: "Why doesn't the Imam reappear when all of us are soldiers under his command?" In that state a strange thing occurred but was he awake? Or did sleep defeat him and he saw this in his dream? He teleported miraculously to the city of Bahyija which looks similar to the cities of heaven. In that state he saw

himself suddenly in an Island that is filled with splendorous trees and flowing rivers. He started walking ,around there while being astounded with what he was seeing from beautiful scenery

and most importantly from what he saw from righteous luminous angelic faces, he approached one of those righteous people and asked: "where are we?" He answered: "we are in a place where the Imam (ajtfs) is present so congratulations to you as you have been blessed to visit this place". The man's joy was indescribable. Then a respectable person approached him and invited him to his house and he became his guest, he told him: "wait here until the Imam allows you to visit him". Then that old and honorable man told him that: "the conditions of the meeting are abundant to you except that you are a bachelor and bachelorhood is a disliked thing in Islamic law, so its mandatory for you to go get married and complete half of your religion, then you will be allowed the visitation". He said: "There is no problem in that, but how can I achieve this condition?" He told him: "It's simple, I have a righteous .daughter. I will marry her to you, and after that he'll allow you the visitation

He agreed, so the man married his daughter to him by the book of Allah, the Sunnah of his prophet, and the way of the Holy Imams (as). Then he left them alone and closed the door, and the girl was as beautiful as a mellow flower. After a few minutes the father knocked on the door and asked for permission to enter and :opened the door and said

the Imam (ajtfs) has allowed you to visit him". So the man said: "let the Imam wait a little"! The old man" closed the door and after a couple of minutes he knocked on the door and said to him,: "The Imam has allowed you to visit him" so he said again: "let him wait a little"! Then he sees himself in the state of prostration in the !same old exact spot

(Tolerance in the Wilaya of the Ahlulbayt (as

:(It's narrated from Imam Muhammed al-Baqir (as

Verily, the Shi'a of Ali are only the ones sacrificing in our Walayah, the ones loving for"

(our love, the ones who visit to revive our matter."[1](#))

(Zeal for the sake of the Ahlulbayt (as

:(From Imam Muhammed al-Baqir (as

Verily, the Shi'a of Ali are only the ones who... do not praise those who talk badly about us, and does not"
(connect with those who despise us, and does not sit with the ones who (attempt to) backbite us."[2](#))

:My teacher Ayatullah al-Sheikh Ali al-Nadiqi al-Rasmati narrated to me that

There was a pious student who loved to learn to write amulets and supplications, and even if many people referred back to him in regards to these things he wouldn't pardon them. So he went and studied under the biggest scholars of this knowledge, and he was unsuccessful in writing a supplication and seeing a good result

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Sifaat al-Shia, pg.17 -1

Sifaat al-Shia pg.16 -2

from it, whereby many of his classmates who used to learn like him and write the supplications seen the
.needed results like: solving problems, getting rid of prisons, debts, and other things

He became very puzzled and no explanation came to his mind, so one day he went to one of the scholars who
are well-learned about those situations. That honorable scholar told him: "the reason why you aren't
."successful in writing supplications is because of one situation

."?He asked him: "So what was the situation

He told him: "Years previously you were with a group of your friends in a gathering, and they started to laugh
at some of the narrations, and you didn't defend the narrations or leave the gathering

?"So he asked: "what is the solution

.(He told him: "go to the shrine of Sayyida al- Masooma (as) and ask for forgiveness from the Ahlulbayt (as

So he did that and he became one of the most famous scholars in writing supplications, and many from multiple countries started to refer back to him

Steadfastness and bearing disasters

(It's narrated from Imam Ja'far b. Muhammed al- Sadiq (as

The believer is stronger than pieces of iron. If iron enters fire, it changes, and the believer if he was to be" [\(killed, then revived, then killed, his heart would not change."](#)[\(1](#)

:[\(And it's narrated from him \(as](#)

The believer, if he was to become angry, his anger would not remove him from truth. And if he becomes" [\(pleased, then his pleasure would not enter him into falsehood."](#)[\(2](#)

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Sifaat al-Shia, pg.36 -1

Bihar al-Anwar, v.79, pg.209, h.75 -2

Many stories have been told about the scholars in this aspect, if it wasn't for their bearing to the disaster and
,(hardship, then nothing would have reach us from the knowledge of the Ahlulbayt (as
the likes of al-Allamah al-Amini (ra) he handled all sorts of difficulties when writing his encyclopedia al-
Ghadir, it is even said that he used read a book in a Sunni's library, so when the owner of the library found out
.he was Shia he locked him inside for 3 days

Piety, asceticism, and abstaining from the unlawful

(It's narrated from Imam Ja'far al-Sadiq (as

Our Shi'a are the people of wara' (God wariness) and ijthihad (hard work) ... and the people of asceticism and"
[\(worship and avoid every forbidden thing."\(1](#)

Abstinence pervades the biggest of the big and the smallest of the small of sins from the ones

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that don't come to our mind until after we researched and investigated the biographies of the Ahlulbayt (as)
and the righteous scholars

It's narrated about al-Sheikh al-Ansari (ra) who is from among the giants of Fiqh and Usul, and among the
giants of piety that in the state of agony and in those sensitive stages are important and strange matters

From them: The Sheikh told his student: "There is a word in the book of al-Rasail cross it off! Al- Rasail is
one of the works of the Sheikh and from among the most important hawza books that's been taught from 100
years ago until now

"?They told him: "What is the phrase

He told them: "In my discussion about Sahib al- Jawahir's theory, I expressed that it was a theory with no
outcome to it. I think it contains a kind of harshness, and I am afraid that Sahib al- Jawahir will take me in
front of Allah and tell me: "how dare you write there is no outcome to my theory

Those are how our leaders are: they fear, stay cautious, and abstain even from what they think might be .incorrect or inappropriate

Seeking knowledge and understanding

(It's narrated from Imam Muhammed al-Baqir (as

My son, know the ranks of the Shi'a based on their narration and knowledge. For knowledge is" comprehension of the narration. And by comprehension of the narrations, the believer rises to the highest levels of belief (iman). I looked in a book for Ali (as) and I found in the book: The value of every person and his ability is his knowledge. Indeed, Allah (tabarak wa ta'ala) judges people on what he has given them from [\(intellects in the dunya."\(1](#)

It's said that a man came with the signs of contraction on him to Imam Ali (as) and said to him: "I feel that I will die after an hour", so he

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said to him (as): "death is not an issue we all die". So he said to the Imam: "What do I do in this hour?" He said
.(as): "seek knowledge

And this is what draws attention to the Importance of the virtues of education that prevents the person from
.falling into the dangers of the world

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?Are those who know equal to those who do not know

al-Zumar: 9

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