

Internal Grounds Influencing Moral Upbringing from the Perspective of Religious Texts

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Abstract

The human beings are created in a way they can exhibit their talents when trained and educated and then they can step on the path of perfection and guidance. In order for this to be actualized, the necessary grounds should be, a priori, enabled in human beings, as targets of education so that they can accept the truths and values. Therefore, there has been paid a lot of attention to setting appropriate grounds for training and educating the human beings in the educational school of the Holy Quran and the Apostle (may Allah bestow him and his sacred progeny with the best of His regards)'s and Ahl Al-Bayt (peace be upon them)'s way of conduct. These grounds can be classified to internal and external. Because the internal grounds effect precedes the external ones, the present study takes advantage of a descriptive analysis to investigate the validity of the internal grounds influencing the moral rearing from the perspective of the holy Quran, the Apostle (may Allah bestow him and his sacred progeny with the best of His regards) and Ahl Al-Bayt (peace be upon them) in three areas, namely thoughts, attitudes and behavior through library research and referring to the Holy Quran and the interpretations and the relevant texts.

Key words: Human beings, Moral upbringing, Grounds

INTRODUCTION

Nothing in the world of possibilities can take place without a prior grounding and thus the philosophers know it impossible for the world to have come to existence incidentally so they deny such an assumption and they consider the happening of an affair as being special consequent of its exclusive reasons and grounds. The eminent and almighty God, who has power over everything (He is able over everything) and His orders are obeyed by every creature and He has to stay accountable to no one (He is not asked of what He does, Al-Anbia'a:21), sets the ground when it is deemed necessary so as to create a competency in the creatures hence in the creation of His Highness Adam (peace be upon him) in order to prepare the angles to prostrate before Adam He makes them aware of His volition and responds to the question raised by them

against this divine will to, finally, prepare the grounding for their prostration before the mankind (Aya1 30: Surah Baqara).

It is evident from the Aya that before creating Adam (peace be upon him), the God has made the angles aware of His conclusive decision in order for them not to fall in sin, insurgency and objection and not to act the way it is not envisaged proper in regard of their servitude to the God's divinity (JavadiAmoli, 2008, Hadith: 4, v.3, p.234).

The God gave it forty years before allowing the great Apostle (may Allah bestow him and his sacred progeny with the best of His regards) receive the revelations and guide the society during which time the Prophet had to acquire the qualifications. His Highness Ali (peace be upon him) orders in Qase'eh Sermon:

“From the very moment that the prophet was ablated, the God commissioned his greatest angle, Gabriel, to rear and educate the apostle (may Allah bestow him and his sacred progeny with the best of His regards). Gabriel taught

¹ Aya is the singular form of Ayat and it refers to each of the sentences in the Holy Quran.

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him the manners of magnanimity, truthfulness and good conducts, day in day out” (Nahj Al-Balagha, Sermon, 192).

Based on this, because setting the ground is necessary for the actualization of the affairs, especially the gradual and slowly attainable ones, the rearing of the humans which includes the gradual fostering of the human beings’ internal and potential talents and letting them be manifested in practice necessitates the preparation of the auspicious grounds in line with the inflorescence and development of the perfect talents residing inside the humans’ beings because it becomes evident through using scrutiny in the honorable Aya “و البلد الطيب يخرج نباته باذن ربه و الذي خبت لا يخرج” meaning “the clean [and ready] land gives out plants by the order of its God and that [land] which is unclean [and inauspicious] will not produce [plants] but very few and fruitless” (Al-A’araf: 56) that for the perfect enjoyment of one’s potential values the effective grounds should be identified and prepared by the custodians. The best source for the custodians, particularly for the parents, is the cultural resources like the Holy Quran and the Apostle (may Allah bestow him and his sacred progeny with the best of His regards) and Ahl Al-Bayt (peace be upon them). Therefore, the present writing tries to investigate the internal grounds effective on the moral education within three areas of thoughts, attitudes and behaviors. By the internal grounds in the current research paper those issues are intended for the fulfillment of which the humans volitionally take active measures; additionally, the grounds in the present study capture the issues that exert indirect effect on the formation of the humans’ personalities, temperaments as well as educational structure without them having a causative effect because it is improbable to distinguish between the cause and effect. However, there has been a great many of the individuals for whom the aforementioned grounds were readily available but they went astray from the correct upbringing path like Noah’s son and wife or quite opposite in Pharaoh’s wifecase.

INTERNAL GROUNDS

Discretionary Ground

Based on the Holy Quran’s Ayat, the actualization of the human felicity is associated with the positive optional behavior including those of the behaviors which are internal and intrinsic or external and bodily, “والعصر ان الانسان” ولفي خسر الا الذين آمنوا وعمل الصالحات meaning “Swear to the time, verily, the humans are in loss unless those who find faith and perform good” (Surah Al-’Asr: 1&2). Issuing voluntary action depends on knowledge whether be it deeds wished by the heart the way it is posited in the narratives quoted from the Immaculate Imams that “the essence of faith is knowledge” (Majlesi, 1982, v.93, p.57) or be it

intrinsic deeds as it was ordered by Amir Al-Mo’menin (peace be upon him) to Komayl that “there is not activity unless you are needful of recognition therein” (Al-Horrani, 2008, v.4, p.284). That is because voluntary deeds are the ones which are, first of all, based on what the doer wants and pending on the attitude that the doer has in respect to performing the action and to the objective s/he seeks in doing so. Secondly, the issuance of such an action without the doer being aware of the nature of the action and the objective is impossible. So, it can be said that one of the moral education grounds is the enhancement of the knowledge and cognizance level in the individuals because as it was mentioned the voluntary action is both logically a result of discretion and attitude and also it has been proved by experience that the higher the cognizance and divine knowledge in a human being the more the individual will be adorned with the ethical and moral virtues; and conversely, ignorance and the absence of the divine cognizance incurs the virtues with heavy damage and, consequently, the moral level would be declined. Thus, the Apostle (may Allah bestow him and his sacred progeny with the best of His regards) has ordered that “he whose deeds are not based on knowledge and awareness [might fall in] depravity that is a lot worse than the good that would be yielded” (Kolayni, 1984, Hadith: 3, v1, p.44). The God’s prohibition from engaging in affairs of which the human has no knowledge follows the same rule: “لا تقف ما ليس لك به” meaning “do not stop in what you do not have knowledge about” (Esra’a: 36). Imam Sadeq (peace be upon him) not only considers acting out of ignorance as unfruitful but also as going astray from the destination. He orders: “he who gets on a job without having deep insight is like a person who is walking on a way [other than the right path] in which rapid pace only makes him or her distance away from the destination” (Ibid, Hadith: 1, v.1, p.43 and Mofid, 1992, v.1, p.25).

Due to the same reason, the individuals who are infatuated with ignorance and negligence are more impure because, as it is asserted in the Holy Quran, they consider their improper deeds as good because of their ignorance therefore they are among the ones who are incurred with the heaviest losses: “قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيَّهُمْ” ولفي الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا meaning “tell them have I not brought you the news of the most deleterious deeds by the ones whose wrongful deeds make their efforts go astray in their lives in the world and they think that they are, verily, performing the best of the deeds” (Al-Kahf: 103&104).

And, the knowledgeable clergymen who possess divine cognizance have lower impurities, though each of these two has its own specific exceptions. Thus, the reason behind many of the ethical abnormalities like depravity

and deviation (Fath: 55), sexual promiscuity (Yusuf: 33), jealousy (Yusuf: 89), fanaticism and obstinacy (Fath: 26), disrespects to the great Apostle (may Allah bestow him and his sacred progeny with the best of His regards) (Hojorat: 4), pessimism and suspicion (Al-e-Emran: 154), hypocrisy and duplicity (Hashr: 14) and nitpicking (Baqarah: 118) has been attributed to the individuals' ignorance and illiteracy in the Holy Quran and the narratives by the Immaculate Imams. As it is stated by Amir Al-Mo'menin (peace be upon him), "the entire ruins are rooted in ignorance (Amedi, 1987, Hadith: 1096) and it is even more harmful to the humans than leprosy" (Ibid, 1099).

And, quite contrarily, knowledge and discretion have been introduced as the grounds for achieving proper characteristics thus patience and forbearance in calamities (Anfal: 65), piety in the world (Ibid: 758), keeping the tongue from uttering improper words and the stomach from illegitimates (Varam, no date, v.1, p.56) and keeping oneself safe from the raid of the doubtful things (Kolayni, 1984, Hadith: 29., v.1, p.27) are the fruits of the blissful tree of cognizance and knowledge.

Perhaps it has been for the same reason that the great apostle (may Allah bestow him and his sacred progeny with the best of His regards) expresses one of the wise believers' ten-fold signs in their constant search for science. He orders: "a believer is not wise unless s/he has ten features, including that s/he should not become tired of looking for knowledge during whole his or her life" (Al-Sadugh, 1983, v.1, p.447, Hadith: 17) and his highness has introduced science as the essence of Islam's life and the pillar of faith" in another speech (Al-Mottaghi Al-Hendi, 1989, v.10, p.230, Hadith: 28861).

Attitudinal Grounds

Love

Perfectionist human, when finds his or her favor, i.e. perfection, in a thing or in a person, the love and interest for that thing would take residence in his or her heart and then s/he will try to get close to it, make himself or herself similar to that thing and as it is ordered by Imam Ali (peace be upon him) s/he will show interest in that thing and when a human being finds oneself in love with something would become greedy over that thing (Amedi, 1987:859); and, as it is ordered by the great Apostle (may Allah bestow him and his sacred progeny with the best of His regards) "the human being would accompany what s/he loves" (Sheikh Tusi, 1993, 2(210) and Al-Sadugh, 1966, v.1, p.207, Hadith: 2). The secret lies in the idea that the human beings in their solitude and in the presence of the others, willingly or unwillingly, live with their beloved and a friend, in fact, forms the human personality and forms it; put it differently, unification takes place between

the two. Thus, the human value can be scaled by the value of his or her friend and a person can be developed in his or her existence to the extent that his or her friend is extended; whether be it stone or mud or flower or plant or any other thing.

Thus, Imam Reza (peace be upon him) recommends Shabib's son to definitely accept the guardianship of Ahl Al-Bayt (peace be upon them); because if a person accepts the guardianship of a stone then the God will resurrect that person with the same stone (Al-Ameli Al-SayyedMuhsen, 1982, v.7, p.39 and Atarodi, Rabi'a Al-Akhar, 1985, v.2).

Based on this, one method for paving the way for proper upbringing is managing this internal attitude in the trainees, firstly, towards the real beloved, i.e. the God, and, secondly, towards his guardians. Due to the same reason, the immaculate Ahl Al-Bayt (peace be upon them), themselves, prayed for a heart free of everything and teeming with the love of God; they claimed that "O' God, please place us amongst the ones whose hearts you have freed for your love only" (Abtahi, 1990, prayer 190, prayer for the lovers' hymn) and asked the God to "make green and blooming the plantlet of enthusiasm for Himself in the garden of their heart and the craze for His affection to capture their entire heart" (Ibid, prayer 193, the theosophists' hymn, p.416) and also, they demanded the "God-lovers' friendship and the amicability of whatever causes a human being to get close to the God's proximity" (Ibid, p.413, the God-lovers' hymn, 190); also, they recommended the others to "fill in their hearts thoroughly with the love of God" (Al-Mottaghi Al-Hendi, 1984, v.16, p.124, Hadith: 44147).

Love is a bridge between cognizance and obedience; because, as it is quoted from Imam Sadeq (peace be upon him) love is both the effect of cognizance and "if the cognizance light radiates on the heart, the breeze of affection and love will start blowing" (Majlesi, 1984, v.67, p.23, Hadith: 22, chap. "the love of God" and the cause of obedience. Thus the Holy Quran presents the solution to the justification of the correctness of love and getting access to popularity before God as stated in the following words: "قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ", meaning that if you truly claim the God's love, be the followers of my friend and beloved to become lovable by God". Love cannot be attained without recognition the same way that obedience cannot be gained without love.

The glorious God revealed the following sentences to His Highness David (peace be upon him): "مَنْ أَحَبَّ حَبِيبًا صَدَقَ قَوْلُهُ، وَمَنْ أَحَبَّ بَحِيْبًا اعْتَمَدَ عَلَيْهِ وَمَنْ أَحَبَّ بَحِيْبًا قَبِلَ قَوْلُهُ وَ رَضِيَ فِعْلُهُ وَ مَنْ وَثِقَ بِحَبِيْبٍ اعْتَمَدَ عَلَيْهِ وَ مَنْ اسْتَأْتَقَ إِلَيَّ حَبِيْبٍ جَدَّ فِي السَّيْرِ إِلَيْهِ", meaning "when a person truly loves a friend his sayings are truthful and if a person wants to get close to a friend should accept his sayings and be

satisfied with what s/he does and when a person wants to become authenticated by a friend should trust him and if a person enthusiastically wants to join a friend should make serious efforts towards him” (Majlesi, 1984, v.14, p.40 and Daylami, 1591, v.1, p.60&100). In such a revelation treasury as this, the binding between all of the practical intellect’s pillars and love are expressed in the most possible beautiful way. Based on this narrative, the elements constituting the practical intellect are heartfelt confirmation and spiritual acceptance and trust and effort all of which are laid upon a premise of a truthful, real and lovable existence (JavadiAmoli, v.7, 2nd ed., p.100). If the true love resides inside the human being it is first manifested in satisfying the beloved and giving it superiority over the others’ satisfaction. As it is narrated from Imam Sadeq (peace be upon him), “the friendship manifests itself in giving superiority to one’s beloved over the others” (Majlesi, 11363, p.22, Hadith 22) and “when the friendship breeze blows over one’s heart, the person will take residence under the shadow of the beloved and his eminence beloved will be chosen over the others and will be given priority over whatever the other things and the beloved orders will be obeyed and whatever the thing is made forbidden by the beloved will be avoided and the divine orders to do and not to do are preferred” (Mostafavi, 1981, chap.1, p.4).

To obtain the beloved one’s satisfaction and preferring Him over the others, the humans should not go any near the sins so as not to let the dust of the sin mask the visage of their souls. It is narrated from Imam Sadeq (peace be upon him) that “he who commits sins is not in love with Him”, then his highness recites a poem that means:

“You perpetrate sins and then express His love? I swear to my life that such a thing is [strange] and unexampled. If your love [for the God] was real, you would undoubtedly obey Him because a friend obeys his friend” (Majlesi, 1982, v.67, p.15).

“A heart free of love is not a heart, put it away and go find another heart”

“The pricks of the corrupted melancholies were completely burnt in whoever’s heart which was touched by the fire of love” (Naraghi, 1983, p.183).

Hopefulness

One of the important and effective grounds influencing upbringing is hopefulness. Thus, in monotheistic ideology, hope revitalizes the heart (Muhammad Reza Hakimi et al, 1981, v.1, p.407) and a gift of the God that makes the wheel of life rolling and accelerates the propeller of effort and motivation. Imam Ali (peace be upon him) orders: “he who hopes in something, desires that thing” (Kolayni, 1983,

v.1, p.68, Hadith: 5, chap. fear and hope) “and if one day, the humans’ heart is emptied of the God’s mercifulness, it will come to a state of stagnancy and sedentariness”. The apostle (may Allah bestow him and his sacred progeny with the best of His regards) orders that “hope and desire are blessings for my nation and if these two were absent not a single mother would milk her child and not a single gardener would plant a plant” (Majlesi, 1982, v.74, p.173). Mowlavi says:

“If there were no tendency and hope for a result, when would a tree be planted by a gardener” (MasnaviMa’anavi, Book four, verse:522).

Hope is the underlying factor for moving towards material and spiritual activities in the humans’ life as pinpointed in the divine Ayat. Thus, according to Al-Baqara, Aya 186, anticipating it to be fulfilled by God is the main reason and motivation for prayer. Additionally, corresponding to Yunus, Aya, 7&8, having hopes in a better future in this world and the other world makes the human beings correct their beliefs, actions and reactions and get engaged in reconstructing and revising their deeds and conducts. According to the importance of hope in moving towards perfection, it is appropriate to point out some factors causing hope to be created in the human beings.

- a) Contemplating over the Ayat and Narrations, some of which have utilized special terms to emphasize on hope as a characteristic (see also Naraghi, 2003, v.1, pp.245-252) and some others have strongly warned the mankind of hopelessness in God’s mercy. “الْوَمُوقِلَا اَللّٰلِ اِحْوَرُ نَمُ سِئِي يِ اَلْ نَّ اِلّٰلِ اِحْوَرُ نَمُ اَوْسِئِي تِ نُوْرِفَالْا” meaning that “do not be hopeless of the God’s mercy because no one, except the disbelievers, becomes hopeless of the God’s mercy” (Yusuf: 87) or “نَمُ اَوْطِنَقَتِ اَلْ مِجِسْفُنْ اَيْلَعِ اَوْفَرَسْ اَنِي تِلْ اَي دَابِعِ اَي لُقْ” or “مِي حَرَلْ اَرْوْفَعْلْ اَوْهَنْ اَعِي مَجَبُوْنْ ذَلْ اَرْفَعِي لَلْ اَن اِلّٰلِ اَقْمَحْر” meaning that “tell them, O, my servants who have gone to extremes on yourselves! Do not become hopeless of the God’s mercy. In fact, the God forgives all the sins because he is the kind redeemer” (Zomar: 53; see also Baqara: 268; Nisa’a: 48; Ra’ad: 6 and Hejr: 56).
- b) Having hope in God’s kindness and generosity and paying attention to the fact that the God is the creator and the source of all blessings and assets and the people can take their shares of this extended divine table. In such a case, the individual becomes hopeful in God and will not seek hope in people and it is under such a circumstance that being needless of the people takes the place of greediness. As it is ordered by Amir Al-Mo’menin (peace be upon him): “the way to get rid of greediness chains is reaching to a position of becoming hopeless [of the people]” (Amedi, 6683).

- c) Being Heedful of Spirituality: Reliance, trust in God, praying and resorting to Ahl Al-Bayt (peace be upon them) are spiritual affairs by means of which all the humans can create spiritual atmosphere in their lives thereby to strengthen the spirit of being needful to God and plant the seed of hope in their hearts.

Hopefulness and obedience

Surely, having hope in the mercifulness of the God and anticipating forgiveness can be effective on and pave the way for upbringing when they accompany obedience and worship otherwise they are pride and foolishness. As it is ordered by the Great Apostle (may Allah bestow him and his sacred progeny with the best of His regards), “foolish is he who follows carnal temptations and desires the God” (Varam Ben Abi Faras, 1948, 403). Thus, the Holy Quran introduces the activist human beings as the real hoppers in the God’s mercy: “*إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ*” “اولئك يُرْجَوْنَ رَحْمَةَ اللَّهِ”, meaning that “verily, the individuals who have found faith in God and have left their hometowns in their obedience of the Apostle and have fought on the path of God with Kaffirs and their own lasciviousness are the ones who are hopeful in the God’s mercy” (Baqara, Aya: 218). It is ordered in another Aya that “*فَمَنْ كَانَ يُرْجُوا*” “إِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا”, meaning that so, he who hopes in unifying with the God should perform good deeds and shall not parallel anyone to the God in rank”. The first Aya characterizes believers with features like faith (as the highest example of heartfelt practice), migration (including internal and external) and battle for the sake of God. The second Aya considers performing Good and being monotheist as the prerequisites of being hopeful in God’s mercy. So, it is evident that the relationship between hope and practice is uninterrupted.

A person came to Imam Ja’afarSadeq (peace be upon him) and said “there is a tribe that sins and says we have hopes in God and they are always like this till death captures them”. His Highness ordered “these are the ones who spend their lives in hope and they lie, they do not have hope and, verily, he who hopes makes efforts to acquire it and he who fears avoids” (Kolayni, 1983, v.2, Hadith: 5, chap. Fear and hope, p.67).

And, also, it is narrated from His Highness that ordered “[an individual] is not a believer unless [simultaneously] s/he is fearful and hopeful and a fearful person is not hopeful unless s/he acts in favor of what s/he has hope in and fears” (Ibid, v.2, p.71, Hadith: 11 and see also Naraghi, 2003, v.1, pp.253&254).

Unlike hope which paves the way for correct moral upbringing, hopelessness ruins the moral rearing because the hopeless human being takes no pleasure and is not

motivated to act and carry out servitude obligations. The individual who does not see an opening for saving his or her life, shall move by what force and with what hope shall put himself or herself in trouble to reach to which beloved? He who is hopeless of the God’s mercy and survival would never endeavor to correct himself. The otherworldly outcome of hopelessness is being burnt in the scorching fire of hell; because desperation is a dead sin which is promised the fire from hell. Thus, Imam Ali (peace be upon him) ordered that “the most severe calamity I hopelessness” (Amedi, 13366, Hadith: 1323). What a calamity can be more severe than being away from the God and hopelessness is one of the affairs that gradually makes the humans move away from worshipping the God and rolled into the realm of disobedience and insurgency because the desperate person’s soul, as long as s/he is in frustration, considers devastated all the left-behind bridges. Thus, hopelessness sometimes makes the individual commit suicide as it is ordered by His Highness Ali (peace be upon him) that “hopelessness kills its owner” (Ibid, 1331).

Sense of dignity

Dignity and magnanimity are two characteristics that, when internalized, provide for the grounding for a person to become adorned by all the virtues and they will be followed by the avoidance of all inferiorities and vices. As it is ordered by His Highness Ali (peace be upon him), “he who is dignified in his ego, turns away from the inferior wants” (Ibid, Hadith: 4621) and “his being will be filled with affection” (Ibid, Hadith: 4620) and “the more the person is in a higher level of dignity the more manly and chivalrous s/he will be” (Ibid, Hadith: 4617). This is why sense of dignity diminishes the insurgency and revolt grounds when achieving corporeal positions but the opposite also holds meaning that when individuals are infatuated with inferiority complexes then the grounding for any sort of rascality would be objectified in them and the smallest social position would make him revolt. “*ذو الشرف لا تبطره منزلة نالها*” “و إن عظمت كالجبل الذي لا تزعزه الرياح و الدنيا تبطره أدنى منزلة نذلة ” “كالكل الذي يحرکه مر النسيم”, meaning that “a man of honor does not lose his status as if he is like a mountain that cannot be shaken by the wind and the inferior person loses his status easily like a thing that is moved by breeze” (Ibid, Hadith: 7819). Therefore, the requisite for achieving moral virtues and transferring them to the children and the trainees is revitalizing such a sense inside ourselves and the trainees’ because if humans feel magnanimity and grandeur they would never perform acts that harm their dignity, as it is ordered by Imam Ali (peace be upon him), “he who venerates his ego, sees lusts as inferior” (Nahj Al-Balagha, motto: 449). From the perspective of His Highness, “inferior moralities stem from the individuals’ lack of honor and dignity thus the humans backbite out of their insufficiency that is indeed a sort of turpitude of the ego.

Backbiting is the act performed by an insufficient person” (Nahj Al-Balagha, motto: 461). It means whenever humans feel inability and insufficiency in themselves they backbite and surely the reverse also holds meaning that whenever the humans feel veneration and dignity in their souls they do not backbite. Greed has also been named a factor of inferiority. It is ordered that “he who places being greedy on the others as his slogan has just made himself abject” (Nahj Al-Balagha, motto: 2). It means the humans who feel grandeur would be never covetous, the society would never be safe of the mischief perpetrated by he who does not honor oneself, thus it is ordered by Imam Hadi (peace be upon him) that “the humans who do not feel dignity and respect for themselves, you would never be safe of their mischievous acts” (Al-Horrani, 2008, p.880, Hadith: 14). A man of honor, the one who feels humanity and self-esteem, would not even be ready to make oneself abject by expressing his or her pains, thus, s/he would tolerate his or her pains and does not speak of them with the others because as it is stated by Amir Al-Mo’menin (peace be upon him), “expressing and revealing hardships is equal to lending oneself to abjection” (Ibid). In summary, in Imam Ali (peace be upon him)’s school, all of the moral vices can be summed in one word and that is the disgrace, indignity and dishonorableness of the soul. And, all of the moral virtues are summed by Imam Ali (peace be upon him) in one word and that is dignity and magnanimity of the soul. If the humans feel grandeur in their souls the result would be the actualization of truthfulness, honesty, stability, endurance and all the virtues in their lives. Thus, a person is ready to die but not to become humiliated. His slogan in life would be “المنية و لا لدنية”, meaning “yes to death and no to disgrace” (Ibid, motto: 396).

Ambitiousness

Undoubtedly, ambitiousness is a sign of the magnanimity of the soul and the loftiness of the humans’ thoughts and it sets the ground for the human sublimity. As Sa’adi puts it:

“Be ambitious because the great men of the time have reached to a high rank out of their ambitions”.

Another poet says:

“Nightingale has dashed towards the garden, the owl towards the ruins, everyone’s house is a symbol of their ambition” (Joghata’ee, journal of Yaghma)

As it is ordered by Amir Al-Mo’menin (peace be upon him), “every person’s value is scaled by the amount of his ambition” (Nahj Al-Balagha, motto: 47). However, it is ordered “nothing other than ambition has made the humans reach to their peaks” (Amedi, 1987, Hadith: 10271). In His Highness’s idea, ambitiousness in social

terms propels the humans towards virtues like generosity, unselfishness, benefaction and well-treating the others (Amedi, 1987, Hadiths: 8728&10265), courageousness (Ibid, Hadith: 10267), zealousness (Ibid, Hadith: 10269); also, in individual terms, it pushes the mankind towards self-esteem and contentment in life (Ibid, 8999), veneration and magnanimity (Ibid, 8678), patience and endurance (Nahj Al-Balagha, motto: 46) and avoiding moral vices and depravities like avarice (Ibid, 9245). This is why His Highness knows beautiful conduct as reflecting ambitiousness (Ibid, Hadith: 1388). In a nutshell, because ambitiousness is a sign of the greatness of the soul and low ambition is a sign of littleness of the soul, whenever the humans are provided with ambitiousness grounds and such a feature is propelled towards valuable affairs concomitantly accompanied by the spirit of magnanimity and grandeur then the road would be readily paved for a proper upbringing. However, the reverse also holds. This same issue makes it expedient that the custodians of the culture try to internalize the ambitiousness solutions in the pupils and the trainees through appropriate rearing and education so as to make them auspicious grounds for moral virtues.

Besides the above mentioned issues, affairs like habits, courage, righteousness and perfectionism can also be enumerated among the attitudinal grounds paving the way for moral upbringing.

Behavioral Grounds

Emptying the soul and thoughts of the anti-values

The first step in providing for the moral grounds is emptying the soul and ego of the depravities and improper habits and heinous conducts and purging the thoughts of the false hallucinations and vice imaginations and superstitions and cleansing the heart of the love for the others. The heart cannot become the dwelling place for pleasant characteristics and favorable moralities and lofty thoughts and mindsets unless the inward and intellectual purification and purge are accomplished because two beloved cannot rest in one heart:

“The privacy of the heart is not where the strangers can converse and when the ogre gets out the angle would enter” (Diwan-e-Hafiz, sonnet: 235).

Imam Hadi (peace be upon him) orders that “sagacity does not influence the corrupted souls” (Ghomi, 2008, p.1155). The honorable Hadith that orders “the angles would not enter the house where there is a dog” (Ghomi, 2008, p.1156) is also expressive of the same fact because if the angles do not enter the mud-made houses where there are dogs while it is a creature made by the God, surely, the hearts, as the God’s adytum, should not be filled with

anything but the God (Ansariyan, 2007, v.15, p.105 and Majlesi, 1984, v.67, p.26, Hadith, 27). In case of becoming in possession of doglike characteristics, the heart would never become the dwelling place of neither the God nor the angels. If a soul wishes growth and wants to become a place where the God's affection resides it should become emptied of all the other amours in such a manner that it should even forget itself to find the sweetness of the divine love (Kolayni, 1983, v.2, p.130, Hadith: 10).

“The heart space has become so filled with the beloved that is lost in my ego the thought for my own self” (Diwan-e-Hafiz, Sonnet: 339).

Imam Zaman (may Allah hasten his honorable reappearance), in his childhood, in response to a Shiite, regarding the meaning of the Aya “فاخرج نعليك انك بالواد المقدس” (Taha:12), interprets the Aya with the same approach and ordered that it means “O, Moses, now that you want to enter the land of Toor, expel all the interests out of your heart and purify my love” (Tabarsi, 1982, v.2, p.423 and Majlesi, 1982, v.5, p.398).

“When the heart would be set free of the world's desires and turned into a pearl in the shell of our beings”

“The skulls of the head would not be filled with lust, the bowl which is upside-down would not be filled” (Abu Sa'eedAbulkhayr, part three, cited from the “politeness of the minions' evanescence”, v.7, p.121a).

Imam Sadeq (peace be upon him) was asked about the Aya “الا من اتى الله بقلب سليم”, his highness ordered “the normal heart is the one that there is nothing therein except the God's remembrance and love when it unifies with the God” (Kolayni, 1983, v.3, p.46, Hadith 1486, Chap.5, the book “faith and blasphemy”).

All these signify the necessity for emptying the ego from whatever anti-values in order for the appearance and blossoming grounds of the values to be provided in the humans' souls.

It is for the role of emptying the soul of the ant-values in paving the way for acceptance that the Great Apostle (may Allah bestow him and his scared progeny with the best of His regards) deals with rejecting the invalid thoughts; polytheism and dualism in his first step of promoting the monotheism so as to prepare the grounding for the acceptance of Allah. Thus, it is ordered “قولوا لا اله الا الله” “تفلحوا”, meaning “say there is not God but Allah to become saved”. Firstly, the invalid gods are denied and then it is dealt with stabilization of the real God. This method is carefully observed by the Prophet in his face-to-face

invitation. Hence, in the first time that As'ad Ibn Zerareh visited His Highness and asked him questions about his intentions, His Highness recites Ayat 151&153, Honorable Surah Al-An'am (Al-'Ameli, 1995, v.3, p.224).

In those Reputable Ayat, the anti-ethics are rejected. If the human soul wants to become the residence place of values it should be, beforehand, emptied of every anti-value. Thus, the Great Apostle (may Allah bestow him and his sacred progeny with the best of His regards) in his first visit with the head of Khazraj tribe, recited the foresaid Ayat.

It is likely that the precedence of irreverence to tyranny over being faithful to God in the Honorable Aya “فمن يكفر” “بالتاغوت ويومن بالله فقد استمسك بالعروة الوثقى” (Baqara: 256) is suggestive of the necessity in de-dusting the humans' nature and preparing it for making shine bright the humans' original faith that has been internalized deep inside the humans' souls (JavadiAmoli, 2009, v.12, p.179).

Based on this, in order to make values flourish in the heart and soul of the trainees, they should be emptied of the anti-values beforehand so as to prepare the grounding for acceptance because if there is no emptying of the anti-values, there would be no adornment with the excellent virtues and no edification.

Repentance

Repentance (renewing oneself): it is a method of supervising one's own self in line with rearing oneself. Whenever a human being looks at oneself, if s/he finds his or her report paper of conducts full of vices and depravities and makes it sure that there would be no way for purging oneself and getting clear of the badness then s/he will be at the verge of misery and perfect villainy and takes the path of frustration and getting drowned in the swamp of inferiorities and finally s/he will see no way out of it that would convey him or her the message of being hopeless of survival.

Moreover, from the mental and psychological perspectives, sins and depravities cause a state to be created in the humans that, if left unresolved, would provide the individual with a greater readiness for perpetrating crimes in future opportunities. Therefore, paying attention to the unconscious roots of deeds, in terms of their motivational aspects and the later choices, is of a great necessity. As it is ordered by Imam Sadeq (peace be upon him) that “when an individual commits a sin a black spot will be created in his or her heart; so, if s/he redeemed the spot will fade away but if sin perpetration continues darkness will cover all his or her heart and the way to deliverance will be blocked” (Al-Mazandarani, 2000, v.9, p.248).

Another point is that “sin” is a multi-faucet concept. It is a feeling of disobedience and disloyalty, harming oneself and scratching the soul and deserving punishment. If sin, with all foresaid characteristics, takes over one’s soul and continues, it will pave the way for mental depression and it will prevent the individual from any sort of move towards spiritually rebuilding oneself and acquisition of the moral virtues. This is due to the same reason that Imam Ali (peace be upon him) orders that “struggle hard in fighting your own ego and always give high superiority to repentance so as to be able to reach to the rank of God’s obedience” (Amedi, 1987).

Therefore, repentance is necessary for renewing one’s own soul and paving the way for an upbringing ground to shape a new, determined and changed personality which is hopeful in God’s mercy and features a soft and brilliant heart in order for the self-esteem and self-respect to be created in a lost human being who would, afterwards, bear witness to the recreation of a valuable self-image and get ready to morally rear oneself.

By repentance, here, turning back from wrongdoing along with a feeling of regret and yearning is intended. It is the fire of wistfulness and regret that provide for the grounding of purification from the depravities and it is the wistfulness and longing that make absolution taste sweet in one’s palate and make one feel pure and vivacious. Surely, for attaining such an accomplishment, one is in need of a valuable and strong stimulator. Annunciations like “ان الله يحب التوابين و يحب المتطهرين”, meaning that “verily the God loves the redeemers and the purifiers” (Baqara: 222) and “redeemers are like the ones who have not committed a sin” (Varam, 1990, p.57) and “nothing would be dearer for the God than a man or a woman who redeems” (Al-Qazi, 1997, p.102) are but specimens of such incentives. In the Holy Quran’s culture, the human redeemer is like the one who not only recovers his or her personality and is provided for the grounding to enjoy the God’s blessing and is prepared for making the values and ethics shine in himself or herself once again but also based on the honorable Aya “إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ” (Forqan: 70), meaning “except he who redeems and becomes faithful and performs good deeds, these are the ones whose wrongdoings will be changed to good deeds by the God and Allah is merciful and compassionate”, the God will convert his or her wrong deeds to good ones and, in fact, in doing so, the person is compensated for his or her laggard and all the investment s/he has lost. The religious texts provide such descriptions of the way the demolished grounds can be corrected and the way that the growth and furbishment could be brought about in the very existence of the human beings.

Faith

Faith is a heartfelt state and a psychological process whose orientation will be revealed in thoughts, feelings and deeds. Imam Baqer (peace be upon him) orders that “faith is a heartfelt reality” (Majlesi, 1982, v.75, p.177 and Al-Horr Al-Ameli, 1988, v.20, p.560).

With the faith in God almighty, the individual will change in his or her attitude to the day of doom, to angels or agents contriving the world, all of which are summarized in belief in the invisible world, as well as to the cognitive, affective, social and ethical aspects and his or her computations are not anymore opportunistic, quantitative and physical; rather, such an orientation and ideology would become a motivation for the blossoming of his or her internal talents and his existential extension would be actualized along the absolute perfection. Feeling present before a sacred existence featuring boundless knowledge and endless power is an important factor in moral rearing and controlling of a human being that, in one word, would cause a person to step on the guidance path; “وَمَنْ يُؤْمِنْ بِاللَّهِ” وَ يَهْدِ قَلْبَهُ”, meaning “he who believes in God, He will guide his heart” (Taqabon: 11). Therefore, fostering faith in the entire existence of a human being, with all its levers, can facilitate the moral upbringing; in addition, it is, per se, a creator of the moral virtues in a human being.

Alexis Karl sketches the relationship between religious faith and humans’ moral dimension as stated in the following sentence: moral and religious activities are practically correlated with one another. Moral sense does not last long after the demise of theosophical sense. The humans have not succeeded in devising an ethical system independent from religion the way Socrates wanted it. The communities that have killed the need for praying in themselves will not be usually immune of corruption and decline because unfaithful civilized communities, like the believers, are obliged to adhere to the issue of developing all their internal and intrinsic activities as the prerequisites of being a human being (see Daylami and Azarbaijani, 2000, v.2, p.234).

Prayer

Prayers and worships to the divine court, the creator of the worlds, are effective grounds in getting prepared for upbringing and making the humans’ existence ready. They provide for the grounding in which the God pays attention to the human prayers. The Holy Quran orders “قُلْ مَا يَعْجَبُكُمْ” رَبِّي لَوْلَا دَعَاؤُكُمْ”, meaning “tell them if you do not pray, the God will not pay attention to you” (Forqan: 77).

Surely, such a lack of paying attention by the God to the human beings is the greatest blight of upbringing because being disregarded by the God would be equal to the humans being left alone more like a green farm which is not irrigated

by the farmer and is left on its own. Such a farm will be soon perish and turned into a dry and withered land. The signs of vitality will be diminished therein. The humans who have become captured by the God's disregard as a result of their sinfulness will bear witness to their spiritual farm becoming dry and fruitless. This is where the individual will be lost of his or her upbringing grounds. Unlike this aforementioned group, there are those who succeed in making theosophical and Gnostic connections to their Creator via prayers and worships. They provide for all sort of grounds based upon which their moral rearing would be facilitated because as it is ordered by Imam Ali (peace be upon him) "they have found access to the God's mercifulness key and the light which can use in their dark nights" (Majlesi, v.90, p.300, Hadith: 37). Thus, Imam Sadeq (peace be upon him) orders that "pray a lot and worship more because these two are the keys to the God's mercifulness as well as fulfillment of the needs and the human beings cannot reach to whatever there is before the God unless they pray" (MohammadiRayshahri et al, 2011, 12th ed., v.4, Hadith: 5806). An individual's prayers pave the way for his or her upbringing quite similar to the parents' prayers and worships for their children. The great apostle (may Allah bestow him and his sacred progeny with the best of His regards) orders "Parents' prayers for their children are like water for cultivation" (Muhammad MohammadiRayshahri, 2010; RasulOfoghi and Ehsan Sorkhe'ee, 3rd ed., v.2, p.30). Since the parents' prayers for their children, according to the order by the great Islam Apostle, are among the prayers that will be definitely answered by the God (Majlesi, 1982, v.71, p.84), His Highness has recommended to his children to act in a way that their parents pray for them since the benevolent prayers by the parents will transcend beyond the clouds in the skies and the God heedfully considers them and orders His angles "O, angles do not be barriers to the heightening of these prayers because we wish them answered" (Ibid: 83).

Endurance and fortitude

In religious texts, patience and endurance pave the way for all the accomplishments and provide an individual with the ability to gain access to all the moral prominent features. As it is ordered by Imam Ali (peace be upon him), "patience is helpful in every task" (Gherar Al-Hikam: 6218) and "one can achieve lofty peaks by forbearance" (Ibid: 6317). As it is ordered by the Holy Quran, it is patience that provides the human with the capacity to repel the badness by goodness; "وما يلقاها الا الذين صبروا", meaning "nobody would be unified with the God except he who seeks patience" (Fosselat: 35). The Holy Quran expresses the patience by a group of sons of Israel as a factor contributing to their achievement of a divine imamate rank; "وجعلنا منهم ائمة يهدون", meaning "and we placed some of them [sons of Israel] leaders who guided by our orders because they exercised patience [in the religion of God]. Based on

this, internalizing patience inside the humans' existence, especially patience in praying and patience against sins, is a valuable factor that paves the way for enjoying the upbringing factors.

Obedience to God and his guardians

One such an affair that provides for the grounding upon which acceptance and moral upbringing can be elevated is being obedient to the God and His divine guardians. Whenever the God and His Guardians' obedience becomes internalized in the humans' being, then the grounding would be set on which the values start growing thus the precondition for the enjoyment of the God's mercy lies in His obedience and submission to His apostle and it is ordered "واطيعوا الله واطيعوا الرسول لعلكم ترحمون", meaning "obey the God and His apostle to be forgiven" (Al-e-Emran: 132). Furthermore, the God's apostle has ordered that "whatever the thing can be found with God cannot be obtained unless through obedience" (Kolayni, 1983, v.2, p.112). His Highness Amir (peace be upon him) has ordered that "God's obedience is the key to every correct affair and it is the underlying reason for the prosperity of every once ruined land" (Amedi: 3422).

In line with behaviors that provide for the correct moral upbringing, affairs like dualism, hypocrisy, sin, stone-heartedness and deviation of the heart, ignorance, bad-temperament, weakness of the will, negligence and delaying repentance are all among the negative internal behaviors that diminish the upbringing grounds and make the individuals deprived of the proper rearing.

CONCLUSION

Based on the message understood from the honorable Aya "قوا انفسكم", meaning "strengthen yourselves", every mankind is directly obliged to discern well his or her human truth and utilize it along the path towards sublimity and God's proximity. The condition for achieving such a success is proper upbringing and edification because rearing and purification are to be fetched slowly, the potential competencies little-by-little transformation into actual deeds will be surely unlikely without preparation and without setting the ground. Thus, to reach to moral upbringing, the humans, in the first step, should themselves provide for the internal grounds in areas like discretion, attitudes and behaviors so as to become successful in enjoying the external grounds, as well.

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