

Light of Guidance (I)

**(O prophet!) You are only a warner and (there is) a guide for every people.
(Surah Ar-Rad, Verse ٧)**

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*Dedicated to the followers of Imam Mahdi (may God
hasten his reappearance)*

In the Name of God

the Merciful, the Compassionate

Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding. (Surah Az-Zumar, Verse ١٨)

“The prime knowledge is to understand God and the last of which is obedience to His orders”, said his highness Muhammad (s.w.a.)

Imam Ali (a.s.): Human could achieve evolution through three things as follows:

- Innate advice-taking
- Innate advice-telling
- Divine success

١. The ones who await the advent of the Imam Mahdi (may God hasten his reappearance) are categorized as follows:

- The misled: they are the ones who await the Imam's advent but do nothing in this line and just expect him to come and rectify affairs.
- The destructive: they are the ones who both do and invite to wrong to the hope that the world become replete with oppression in such a way that his highness Imam Mahdi is forced to reappear.
- The ignorant: they are the ones who pray for his reappearance but do nothing in edifying themselves and their own family.
- The just and wise: they are the ones who always consider God and endeavor to edify themselves, their family and the God's servants.

The first three groups, if not aided by God and Imam Mahdi (may God hasten his reappearance), will exit religion (*Khavarej*) in the time of advent. However, the fourth group who forever think of *Amr-e-be-Ma'roof- va- Nahy-az-Monkar* (calling people to goodness and preventing them from evil) and rectify themselves, their family and society will be those who aid his highness.

٢. If a drop of rain hits cloth, it will be extinguished; likewise, if it hits a glass it will leave stain on it; but, if hitting sea, the drop will be mixed and turn into it. Therefore, it could be said that if a rain drop hits anywhere other than sea, it will

leave ugliness or be extinguished. In the same vein, if a word does not stem from God and the infallible Imams (a.s.), it will be doomed to failure; however, if a word stems from God and the infallible Imams (a.s.), it will never be extinguished and will survive forever.

٣. There exist two phenomena which could either bring up human or spoil him. One is the tongue and the other is eye. If someone closes these two on sins, he will evolve; however, if he opens these two on sins, he will be spoiled.

٤. All sins are rooted in eye and heart. Therefore, man should not engage his heart with what eye sees.

٥. Blessed is he whose prayer is only for God "خالصا لوجه الله" since that is the pure act which could contribute human and prevent him from evil however it may be minuscule.

٦. Prayers are counted as twofold on Thursdays and Fridays, i.e. God accepts them as twofold for His mercy. In fact, He gives human a chance, because of troubles he has had, to redress the faults which he has had during the week. It is worth noting, human should not get tired of some Roka't (unit of Moslem prayer) of recommended prayers because if he counts his sins having committed during the week, he will see that if all his hairs talk and repent of sins, that will be not enough.

٧. Man should be careful not to be pride of his supplication for repentance because this is His Almighty who grants the chance of repentance to him.

٨. There exist three phenomena which could lead human to fall:

- Stomach
- Lust
- Evil

Stomach invigorates lust and then evil overcomes the one who worships lust.

٩. Every night, you could study a page of holy Quran along with its English translation. This is so much better than when you study its Arabic text but not understand the concept.

١٠. Anyone is tested in commensurate with the money and people that he wields (employs). As far as the amount of money and number of employees are

furthered, the divine test will be harder. However, if someone, the responsibility of whose is wider, acts well, his reward¹ will be more precious.

۱۱. Care about your health. God's friends' health is fruitful to people. You should be healthy to do something for God. For example, these sessions which are met every week are very important.

۱۲. Every soul could not work for God. The ones who are brave and daring could work for Him and the pressures existing in the way of God could harness carnal soul.

۱۳. It is an invisible mercy of God to human to be humble in his own view. Such an attribute, if not leading to frustration, is fruitful.

۱۴. Human could not be deceived or coerced into sin. Primarily, this is the carnal soul which induces human to sin. For example, if not agreeing with others in worldly affairs, human fights everybody even with his parents and falls not short of his appeal; but, in the hereafter affairs, he may be loose and unstable.

۱۵. There is no need to fear God who is the creator of mercy and kindness. When He says "Fear Me", i.e. if you want to fear somebody and commit sin, fear Me and refuse to do so.

۱۶. If you want to embarrass somebody and commit sin, feel ashamed of God and do not do so. As God deserves to be obeyed, when you want to commit a sin and make somebody happy, make God happy and do not commit the sin.

۱۷. If someone commits a sin, he will annoy God, angels, prophets and the infallible Imams (a.s.) and will only make Satan happy. But if he faces an opportunity to commit sin and refuses to do so, he will make God, ۱۲۴۰۰۰ prophets, angels and the infallible Imams happy and will only annoy Satan who is one.

۱۸. Do not be arrogant of your many prayers and fasts. You should always want God to aid you. You would better lessen your sleep at midnights and talk to God.

۱۹. The proper belief rests in steadfast belief in the tutelage (Velayat) of the infallible Imams (a.s.).

¹-Spiritual reward or the reward which is given in the hereafter.

٢٠. Anyone who permits his carnal soul to do anything and does not accustom it with sufferings, will be annihilated and go astray under coming pressures. Indeed, human's soul should be brought up with worship and religious sufferings.

٢١. Wherever you are and wherever you go, you should be yourself (be steadfast) and be a lightening torch for God and Imam Mahdi (may God hasten his reappearance). Therefore, do not follow others. To follow others resembles to sink a lamp in slime. In such a condition, all its light turns into darkness.

٢٢. When we are in the assembly of believers, we are in tranquility and face no difficult conditions and when entering another group, we should not follow their manner and we should try to affect them; otherwise, it is impossible for us to reach God.

٢٣. If we want to be steadfast in religion, we should observe the following matters:

- We should want God to aid us in critical moments of test.
- When we want to go somewhere that we cannot control our carnal soul, we shall not go.
- When it is necessary for us to go, we should want God and Imam Mahdi (may God hasten his reappearance) to help us in such a way to control ourselves. Even if we do not have the power to dominate our carnal soul but we intend the former, God will aid us.

٢٤. The sufferings that God gives to His friends are like when you bite your baby to enjoy but he cries. In fact, it is a game of love.

٢٥. We should want God to help us work for Him as far as possible.

٢٦. When heart attack, old age and illness come and on the other side, youth, beauty and money fade away; your family blame you for being poor. As far as you observe (Islamic rules) in this world, you will be in peace in the hereafter. All worldly joys fade away with a heart attack or shock. This is the launch of helplessness. Therefore, man should seek to bring up himself and his family according to Islam.

٢٧. The revenues having been earned through tax, oil sale, etc, but are spent by some officials without any account, are all accounted in the hereafter. In other words, all are investigated in the hereafter for their performance.

٢٨. The ones who have reached a position, responsibility or money in this world, are like a person who works in a factory. When the manager of the factory goes to a travel, gives him the keys and money. After one month, when the manager comes back, the worker is asked questions for his performance while the other workers go their home without any investigation. All workers have gone, but the one who has shouldered the responsibility has not only done all works, but he should stay and answer questions.

٢٩. I myself always want God to give many bounties to us without any account. In other words, I want abundance in the world without any investigation in the hereafter.

٣٠. Goodness reaches no end and it is too extensive to be imagined.

٣١. Be rich but for the sake of God. If so, you are conducting the greater Jihad.

٣٢. All the signs for the advent of his highness Imam Mahdi (may God hasten his reappearance), except the very advent, have been manifested. The reason behind the non-occurrence of advent is we who are not ready. In fact, we have not edified ourselves yet.

٣٣. God willing, when Imam Mahdi comes, you get happy and do not run away for shame.

٣٤. In Akhar-al-Zaman^١, to be coolheaded leads human astray; therefore, you should seek refuge to God every night to aid you because the former danger threatens you forever.

٣٥. The past and present position is not important for man. What is important for him is how to pass away (in what conditions: faithful or unfaithful). God willing, we leave the world in faith.

٣٦. Dogmatism is away from faith and wisdom. The reactionary ones much face the peril of being led astray.

٣٧. People go astray in wealth a lot but it should be known that the danger of poverty is much more enormous than that of rich.

٣٨. Until the world war III or the advent has not occurred, anyone who lives a coolheaded life rests in ignorance.

^١ - The time when the doomsday is close.

۳۹. If someone reaches a high position from down, it is very good. But, if someone is rich and then becomes poor, it is very bad. Such a person is more annoyed by the blames of people. So, you should try not to live in rat race.

۴۰. Religious speeches are valued when the Islamic ethics and the words of the infallible Imams (a.s.) are transferred to the masses; otherwise, they bear no value.

۴۱. There exist four ugly attributes that each one of them could lonely spoil man in both of the worlds as: magnanimity, greed, arrogance and envy. The selfish have no friend and the arrogant always make enemy for themselves.

۴۲. It is said that music is the best food for soul and the Islamic rules are for the illiterate and also, the holy Quran and the Islamic rules are archaic and outmoded. If being archaic is the reason behind non-value, music is older than Islam since it dates back to the era of Cyrus.

۴۳. During the years in post-Islamic Revolution of Iran, the betrayals have been committed that even one of them could lonely destroy a country, but the Islamic Revolution is destined by his Almighty and Imam Mahdi (may God hasten his reappearance) to remain.

۴۴. If we say our prayers with just a bit of care and pronounce “ایاک نعبد و ایاک نستعین” for ten times a day as a practice, it will surely end in success since in the way of God, practice is not doomed to failure.

۴۵. As far as man becomes weaker (physically) and older in the way of Allah, he will be stronger and if he remains steadfast in this way , he will be lasting as the ones who do right will win.

۴۶. Wrestling, football, sport, etc, all come to an end but the way of Allah never reaches an end.

۴۷. If you do not show off and trample and see yourself small (not be arrogant) in the way of Allah, you will be greater day by day.

۴۸. If someone thinks that he has reached a position (becomes arrogant) in the way of Allah, he will go astray and become abject or servile.

۴۹. The ones who do wrong, do exercise to reach their goal; therefore, why we, who are in right, should not do exercise to reach the goal?!

٥٠. If you say “يا الله” (O Allah) in a faithful manner, it will be effective and will improve human spiritually in both of the worlds.

٥١. If you worship God for ٦٠ years (as an example) and do not comply with the Islamic rules, you should know that you have only tired and deceived yourself.

٥٢. There exist three typhoons having surrounded you as: death, war and the reappearance of Imam Mahdi (may God hasten his reappearance). You should want his Almighty to protect you in events.

٥٣. Sacrifice of lamb bears value when it is eaten by believers and the poor.

٥٤. Only has one verse been sent down on Hajj. Interpretingly, if someone bears the capability he must conduct it only one time in lifelong; rather, about ٣٠ verses have been sent down on Khums (a religious obligation to contribute one-fifth of a certain type of income to charity) and Zakat (alms-giving), but when someone does not pay the aforesaid and does rituals of Hajj for several times in life, this is nothing but obedience to carnal soul and it brings up no fruit other than hell.

٥٥. When you want to phone somebody, the phone will not be made if you dial a number by mistake; then, how do you want to reach God when you interpret and accept the Islamic rules in your favorable manner?!

٥٦. We are Shiite when we obey to the household of prophet (s.w.a.); if so, it could be said that God accepts and remembers us.

٥٧. About ١٠٠ verses in the holy Quran have been sent down on “performing prayers” not “saying prayers”. To perform prayers means to save the face of God and His prophet, i.e. prayer indoctrinates both us and our family.

٥٨. No one could say he does not understand the holy Quran. God is too just to send down a book out of the perception of man.

٥٩. In the holy Quran, his Almighty says: “They perform prayers and give alms”. As prayer raises no expenditure, man does it day by day, but in regard with alms, he does not do so. It is impossible to accept a part of a verse and refuse the rest.

٦٠. Zakat and spending money in the way of God and Imam Hussein (a.s.) save man from troubles in post-death.

٦١. Pagan means the one who covers right, i.e. he tramples right and does not communicate it.

٦٢. Heresy means to prefer the word of others to that of God. When someone does so it means he has prostrated himself in front of others.

٦٣. If human prostrates himself in front of the ones other than God, he and the worshipped will go to inferno since he, as an idol-builder, has idolized them.

٦٤. Wherever you disobey the order of God for the orders of your wife, husband, chief or manager, it is heresy.

٦٥. If you want to be faithful, the people will not let you do so and they nag continuously since they are miserable and inept in religion. But you should be patient and resistant.

٦٦. Initially, the invention of TV has been hard for the inventor; but after invention, its repair was no problem for him. Likewise, about ٦ billions of people live in the world but the fingerprints of no two resemble each other and his Almighty says: O man, I launch from thy hard part, thy fingerprint, and recreate thee.

٦٧. Four things bring about the health of man as: proper nutrition, enough sleep, exercise and hygiene. As well, four things bring about the health of spirit as: accepting advice, inner advice-telling, avoiding laziness, and endeavor and repentance after doing wrong.

٦٨. God tests man with the things that he dislikes.

٦٩. If someone prefers doing something recommended (*Mustahab*) like *Itekaf* (religious retirement) to doing the necessary work of a believer, it bears no value as the Itekaf has been for the obsession of carnal soul.

٧٠. When Imam Hussein (a.s.) set off for war, there were about ٤٠٠٠ of people with him. But they gradually separated from him due to being obsessed by their carnal soul and Satan. At the night of Ashura, the number of companions was about ١٥٠٠ people who had come to fight and win and then take the rule of cities; however, when his highness said, "Tomorrow all, even I, are killed, they fled away."

٧١. Our life is not more difficult than that of Pharaoh's wife. She believed in God however she lived in the house of Pharaoh. God has set them as examples

in order that we do not make excuse for hard work, impossibility, conditions, etc.

٧٢. Moses (peace be upon him (PBUH)) was brought up with the filthy food of Pharaoh. Prohibited (*haram*) food does not make us pagan but it makes our way harder and also it ramps up the pressure and troubles for us.

٧٣. At any time, God sets an example for us like Moses (PBUH) and Asiya (PBUH) who lived in the house of Pharaoh. One of them became a prophet and the other became one of the great women in all time. These samples are for when someone makes an excuse as, 'I could not comply with religion because of conditions; then, he is answered why they complied with religion and they were successful!'

٧٤. Religiously prohibited money brings about blindness for the inward (soul) but it could not make out belief from the heart of man.

٧٥. When someone believes in God, he does not lose it in ease. If he loses it in ease, it reveals his disbelief in God since the inception.

٧٦. Working for God could be either hard or easy. It is hard when we try not to see anybody other than Him. If we reach such a point the continuation of the route is neither hard nor tiresome.

٧٧. We are the children of Ali (a.s.) and Hussein (a.s.). They love us and do not let go of us, like an ill child that his father takes him to doctor by force and makes him drink a sour cure. The ones who are with Imam Hussein (a.s.), he takes care of them. If a person comes in this way by him, he will face prosperity; however, if he does not come by him, he will be forced into this way.

٧٨. If you believe that all your achievements are from his Almighty, He will increase them.

٧٩. In a life devoid of God, the first ones who spoil you are your affinities like the wife and children and then others. After a life of endeavor, money, wealth and beauty all run out as the launch of misery. In such a situation, your wife and children will be your enemies while his Almighty has obliged not to let believers be humbled in the two worlds.

٨٠. If we aid God for one day, He will aid us for millions of days in the two worlds.

٨١. If our family is rude and impolite, this is not due to their sin and fault. What we earn is the product of our previous record. If we treat the family as God wants, our family will be edified in turn and there is no need to warn and advise them.

٨٢. The success of anyone in the world is for his attempt and eligibility. Now, if he has efficiency, he will be able to construct his hereafter by the very worldly work.

٨٣. Man's carnal soul has been created at odds with God, but it should be known that however it is unruly, it has the capacity to be brought up.

٨٤. Be brave in life, i.e. what you think on somebody tell him without any hatred otherwise, it gradually turns into grudge which is like a demon in your soul. Either, you could ignore the bad thought with a bit of tact.

٨٥. The human face has been created by God in such a way that if someone tells a lie, it will be disclosed; therefore, when visiting each other, be truthful since being crafty could humble man in the two worlds.

٨٦. The one selected by God are stranger in all over the world because people do not compromise with them.

٨٧. Pharaoh was the killer of innocent children and mothers but he is introduced by holy Quran as lavish.

٨٨. When God says do not be lavish, it is not for His poverty. In contrast, the musts and non-musts are a preliminary to man's evolution.

٨٩. The brotherly relation in the holy Quran as "The believers are but brethren" differs from the natural brotherhood. The natural brotherhood means to be born from one mother but their lifestyle divides from each other in the future. For example, one follows religion and the other one follows heresy. The value of such a brotherhood is equal to a meal, i.e. they gather together for a meal of dinner. In contrast, the brotherhood as stated by the holy Quran is the one which has been uttered by God and is manifested through complying with the Islamic rules, cognition, understanding and wisdom.

٩٠. It is very bad when someone turns around the household of prophet (s.w.a.) and then becomes Talheh and Zobeir. Lest we be remunerated in this world. We should do something to be awarded in the hereafter, God willing.

٩١. Beauty and evolution are supplementary to each other. Tell the faults, mistakes and shortcomings of your religious brothers to them in a good-tempered manner; in other words, be the mirror of each other, neither more nor less.

٩٢. People count on you due to your friendship with God but you should know that you are not permitted to do everything and you should be modest in such a way that God elevates you.

٩٣. When his Almighty says, 'I hit you', He does not mean to punish you but He means to deprive you from doing good work.

٩٤. We all, in the time of ignorance, became knowledgeable by the very ignorance. When we were ignorant we were modest and we prayed continuously and bowed our head for supplication until we were granted knowledge. In the same vein, we found wealth and personality too. Furthermore, we should be careful not to lose the very personality, wisdom and wealth with such a knowledge, property and respect, i.e. by pride.

٩٥. You should always want his Almighty to take from you whatever separates you from the infallible household (a.s.).

٩٦. Once up a time, the infallible Imam (a.s.) said: "There exists heresy amongst our ummah, but it is like an ant which walks on a black rock in dark night and it is difficult to be identified". In contrast, nowadays, heresy is like lamb and cow which are blatantly seen but they are admitted for subsistence; however, it is very shameful for man to accept heresy for subsistence.

٩٧. To struggle with wrong in a direct and obvious manner is false and it should be only conducted with Imam Mahdi (may God hasten his reappearance). Accordingly, we are bound to call people to goodness with our behavior and treatment.

٩٨. If man sees some wrong and agrees with it inwardly, he is a pagan however he has not committed it.

٩٩. We work with pagans, hypocrites, culprits, etc. in for example factory or department or even we may live with them in house. To live life, we have to pretend to be with them but we should not accompany them in heart.

١٠٠. People like Talheh and Zobeir fought for Islam but due to being at odds with God inwardly, their endeavor bore no fruit for their own and they just carried the load of Islam.

١٠١. We live in such a time in which we deal with people who may be at odds with God but it should be known that as far as we live, we are in test even up to the last breathing moment.

١٠٢. When it is said the believer should harness his tongue it means;” Now, you have found out the truths, you must keep silence”. Interpretably, it does not suggest not warning about the wrongdoings of others but it means not fight the one who rejects the right.

١٠٣. Help each other in order that his Almighty aids you in the nick of time.

١٠٤. We hold no certificate to be better than the ones who were with the Muhammad (s.w.a.) and Ali (a.s.). Many of them went astray for the obsession of their carnal soul. Now is not the time of Muhammad (s.w.a.), Imam Ali (a.s.) or Imam Hussein (a.s.), so it is impossible for us to prove whether we are in their favor or not. Consequently, we should be careful and do not give up prayer and supplication for their aid.

١٠٥. Call people to goodness but in a non-insisting and non-annoying manner. Even, if you know to be annoyed you could take up dissimulation^١ in self-protection and not intervene.

١٠٦. It is impossible to gather God and sin in one place. If you want to practice religion you should avoid rudeness, impoliteness and sin.

١٠٧. Endeavor is an essential condition for prosperity. His Almighty has paved the way for man but it his looseness which prevents him from progress.

١٠٨. The faithless and wrongdoers are aware of their falsehood but they are steadfast in their way. Therefore, it is incumbent upon you who are faithful and

^١ - Taqieh

in favor of God, Quran, Muhammad (s.w.a.) and the infallible Imams (a.s.) to be steadfast in your way.

١٠٩. If you become believer and people want to follow your way, you will become a light of guidance for them. As well, if you become believer and people do not want to follow your way, you will be a reason and proof for them.

١١٠. Whenever his Almighty sends you somewhere or makes relation between you and somebody, He does not want you to be like them but He wants you to be either a reason or a light of guidance for them.

١١١. You are always in divine test, but if seen you always fail, you will be no more paid attention.

١١٢. It is very bad when others become beautiful with me and you and then we become ugly because of pride and lack of modesty.

١١٣. If you think to be wise, you should know that reason is the one which differentiates between goodness and evil. Goodness is what ordered by his Almighty and His apostle (Muhammad (s.w.a.)) and evil is what prohibited by Them.

١١٤. You should not be like some blind who keep the torch for others; in other words, do not be like someone who guides people but he himself falls and goes astray.

١١٥. People recognize you as the treasure of knowledge and goodness. It will be very bad when they are led and take good temper with you, but you yourself become arrogant and ugly day by day because you think to know everything.

١١٦. If I deem it necessary, I will slap you across the face to take you out of ignorance. I do this to develop your position in such a way to be modest and obedient to Imam Mahdi (may God hasten his reappearance).

١١٧. You have been brought up in the house of Velayat^١ and spirituality. You are like pure water which has been covered with straws and moss but it will purified very easily.

^١ - Tutelage of ١٤ Masumeen (his highness Muhammad, his daughter Fatimah and the ١٢ Shiite Imams).

۱۱۸. Carry the load of Islam but in such a way to utilize your work. You should not be like a horse which carries gem but its food is only some barley.

۱۱۹. You should seek to observe what has been permitted or prohibited by shariah and also to comply with ritual impurity and purity. You should do so in such a way to prove you hate ritual impurity and what has been prohibited by shariah. In such a stance, God looks at your intention and although you are the very impure, He accepts you in purity.

۱۲۰. We are surely tested to reveal whether we have worked for God or for the carnal soul, because God is very clever and is not deceived with hypocrite practices and He reveals the purity of our acts with just a test.

۱۲۱. If we work purely for God, our practices will aid us and do not let us be misled. Therefore at the time of calling to prayer (Azan) which is the time for manifestation of prayers, you should bow your head for supplication to his Almighty and want Him to purify your practices for Himself.

۱۲۲. To await the reappearance of Imam Mahdi (may God hasten his reappearance) is not to say only, “O Ibn-al-Hassan (Imam Mahdi)” or weep for him and buy sword and hang it in our house. What is on top significance is his satisfaction with our performance and acts.

۱۲۳. If human practices are conducted for his Almighty, neither he will become selfish nor frustrated by inducement of others.

۱۲۴. One of the signs of hypocrisy is steadfastness of man in public eye but his looseness in privacy. You should be careful in privacy and anger and assess yourself in terms of worship.

۱۲۵. We should remember that hypocrisy is a level of heresy.

۱۲۶. If you do your works for the ones other than God, you will be unable to aid Imam Mahdi (may God hasten his reappearance).

۱۲۷. When it is said,” anyone who knows himself, then he has recognized God”, bears two meanings. One is to study our creation and examine what God has done in our being, and the next is to see whatever we do/not do is whether for God or for our carnal soul.

۱۲۸. Even if we focus on Imam Mahdi (may God hasten his reappearance) rather than God, we will cut off with him. We love Imam Mahdi (may God hasten his reappearance) for God and when he reappears he will work for His Almighty. Therefore, we must work for His almighty not for any other one.

۱۲۹. Participation in classes of ethics and Gnostics does not lonely edify you but that is your practice which purifies and edifies you.

۱۳۰. If benefaction is divided into one hundred fields, one of them is manifested with money and the rest are materialized with helping each other, calling to goodness and prohibition from evil, etc.

۱۳۱. If you work for God, your practices will drive the disasters away from you. For example, you meet a religious class which takes long for ۰ hours and instead, His almighty will drive away thousands of troubles and disasters from you.

۱۳۲. You are young, strong and able to commit sin but you do not do so and harness your carnal soul because of patience. This is the meaning of patience.

۱۳۳. Knowledge is fruitless without will and endeavor since this is execution and practice of knowledge which bears value.

۱۳۴. We should cleanse ourselves out of envy. If man has no envy towards anybody, his comfort will be developed.

۱۳۵. There are some bodies that always trim themselves, perfume and comb their hair but I see them ugly and malodorous because they have not edified themselves.

۱۳۶. Neither be apathetic about sin nor crush somebody when warning and calling him to goodness.

۱۳۷. During the history of Islam, there have been some who were just beasts of burden for this religion, i.e. until the time Islam was in need to fight, they fought for the religion and transferred Islam to other places but they themselves took no profit. As two samples, we could mention Talheh and Zobeir.

۱۳۸. The ones who play the role of beasts of burden for religion are like the donkeys which carry loads during the day but at night their food (reward) is just a piece of straw. However, if we work for the satisfaction of God, we are no

more beasts of burden. Our religion should not be for the people and we should not expect them to thank us.

١٣٩. There are six reasons behind human's advance as follows:

- Trust in God.
- Endeavor.
- Patience.
- To see problems as small.
- To see the world as small while it is very beautiful.
- To compromise with the hardships of life.

١٤٠. The fruit of trust in God is to cut hope from people.

١٤١. The fruit of fearing God is no fear of people.

١٤٢. The fruit of confidence is purity in works.

١٤٣. The repercussion of conflict with people is abundant troubles, varied miseries and then enter into hell.

١٤٤. The fruit of forbearance and goodness to people is respect and dignity amongst people and then being loved by his Almighty and then enter into heaven.

١٤٥. The consequence of selfishness and stubbornness is misery in the two worlds, failure in works and then becoming abject.

١٤٦. The fruit of being good-tempered with people is having many friends, high respect and salvation.

١٤٧. In Chapter Al-Waqia of holy Quran, after verse IV, the time of reappearance is explained and it is said that the ones who have been oppressed will be elevated, i.e. believers.

١٤٨. Poverty, disaster, and various troubles have made people be entangled with. Of course, all of these are divine tests and all people are tested in diverse ways. For example, someone may take a position and face many taboos. In such a situation, he should care whether he advocates God or not.

١٤٩. His Almighty has covered things in things. For example, He has covered believers amongst people and worships in worships. All the ones who protect people with their prayers have been covered in people. Likewise, seventy prophets took lesson from the wise Luqman. Two of the prophets were Solomon (PBUH) and David (PBUH) who both had scriptures. As well, in the time of Moses (PBUH), he was revealed to go before one of the believers of Bani Israel to pray for rain. So, it could be said, the sublime believers are covered amongst people. About the worships which have been covered in each other, let me say that it is not clear his Almighty accepts which one of our prayers and worships. Therefore, we have to say prayers and do worship and have nothing to do with their acceptance.

١٥٠. Prayer does not mean to say “سبحان الله” or tell beads, but it means to remember God, i.e. when you face a sin, avoid it for His satisfaction, or when you want to do something good, do not be loose and do it. This means to remember God.

١٥١. To remember Him prevents us from all sins. As far as man remembers God, he avoids sins, but if ignorant, he will fall in sin.

١٥٢. If man wants to commit sin but suddenly he faces a ٤/٥ aged child, he will feel embarrassed and avoids sin. Excuse me to say, see God as a child and avoid sin in His presence. Know that God is sightful and sees us.

١٥٣. When Zolieikha wanted to consummate Joseph, a small idol was in the niche. Zoleikha covered it with a piece of cloth. So, Joseph asked, “Why did you cover it?”, She answered; I’d like God not to see me. She did not want to commit sin in the presence of a piece of stone because she thought it is able to see her. Likewise, we should know that his Almighty sees us and under no way, His vision could be covered.

١٥٤. A miserly man wants all things for himself as: health, money, peace, etc.; but, it should be known that peace and portion rest in goodness to people.

١٥٥. God resolves the problems of benefactors. To love others, by its own, keeps man away from disasters.

١٥٦. Alms-giving insures your properties. There are some who think if they give the levies of their properties, they will be poor; but, this is untrue and God bestows blessing and does not allow poverty to hit you.

١٥٧. Islam means to be surrendered, i.e. to obey to God, Muhammad (s.w.a.) and his household and the infallible Imams. Such a person could be named as Muslim; otherwise, he is out of Islam.

١٥٨. Know that the property of everybody belongs to himself; therefore, you should avoid envy, miserliness and hope toward his property. However, you should want God to donate property to you too.

١٥٩. If man hatches one hundred plots, none of them will come true and he will be caught by his own plots as this is the will of his Almighty which wins at last. However, if man wants mercy for others, it will back to himself.

١٦٠. When it is said, “God bestows portion from where which is not imagined”, it does mean for man to leave work, but it means to go to work with hope and trust in God, and do your work for His satisfaction and avoid any tricks to increase your portion.

١٦١. God has placed you as the lord of creatures so He expects you as the same as your position. As well, He has bestowed you reason, perception and wisdom. But, you are required to bring up the reason, as quoted from Imam Ali (a.s.), “Everything is in need to reason, and reason is in need to politeness”.

١٦٢. It is said in the holy Quran that God has prepared a painful suffering for them..., it is right God swearing. God is serious about all. He is the creator of mercy, nobleness and greatness. All the mercy which is seen in this world is just a drop of His greatness, but this is He who says the verse in the holy Quran. Therefore, we would better take His warnings seriously.

١٦٣. When somebody leaves his house in the morning while he just thinks of himself, he will torment the society either he is a doctor, driver, etc. Such a person does nothing other than crime. In such a situation, the ones who are annoyed will have to torment others; accordingly, the world will turn into an inferno.

١٦٤. Woman and man as a couple should take care of each other. Both of them should take care of children and family. In such a circumstance, the society will be rectified as reform starts from family.

١٦٥. The verses of holy Quran and the words of the household are for the ones who have a safe, not ill-wisher, heart. The ill-wishers will do wrong even if his

highness Muhammad (s.w.a.) comes and injects goodness to them with a vaccine.

١٦٦. Why do you get angry when your child or wife breaks a dish accidentally? Such things bear no value to get retiled for. You should get angry when you see a taboo is authorized or something lawful is prohibited. In such a situation, you have the right to get much angry.

١٦٧. There are two things which prevent man from being edified as: ignorance and self-edification by his own. We should remember that we are unable to rectify our own; however, we have to continuously trust in God and the infallible Imams (a.s.) to be edified.

١٦٨. If you take a post in the future, you should be careful not to be arrogant. For example, if you become a mayor, the whole city will not be placed in your pocket and you, in comparison to the city, are like a sparrow which flies in the avenues. However, if you believe in God and be faithful, God will enter into your heart and all the world will become small for you.

١٦٩. Uvais al-Qarani did not see his highness Muhammad (s.w.a.) even for one time, but he loved and obeyed to his highness. I have read some narrations quoted from the prophet about Uvais which have not been said about none of companions. After then his mother died, he came to Imam Ali (a.s.) and was martyred in Saffein war. He fought the ones who sometimes prayed back of his highness Muhammad (s.w.a.) and he was not deceived into the hypocrisies.

١٧٠. When Muhammad (s.w.a.) says, "Avoid tiny sins", he means, you do not commit immense sins because they are dreadful, however, as the tiny ones are insignificant you underestimate them. Therefore, you commit thousands of sins but do repent of them even for one time. So, they gather together and are reserved for you. Meanwhile, if you are faithful, your sins will be cleansed with troubles and disasters, otherwise, you will be helpless in the two worlds.

١٧١. God has placed a position for the faithful in heaven which is not in access by fast and prayer. The only way to reach it is to be into religion and be worried for it, and to bear the nags of others and those of the ones who are opposite to religion.

١٧٢. To be worried for religion means to deal with the affairs in which the things permitted by God turn into taboo or vice versa.

١٧٣. If Muhammad (s.w.a.) comes and says, "I am hatred of the works that you do under the pretext of my birth", he will be killed by the people.

١٧٤. An ignorant man has always liked to be regardless of his treatment and not control his eye, ear and heart on the pretext that now is another time. On the other side, God has always has assigned prophets to struggle with such people.

١٧٥. Our sessions are always recorded with TV camera. The films remind me of Doomsday. To account more, in the films, I see some yawning or doing another thing under no attention. If they watch the films, they will feel embarrassed. Likewise, we are entangled with the sins which we never imagine.

١٧٦. It is said to embarrass God. Indeed, I do not like fearing God because He is very great and generous, so there is no need to fear Him. A real believer does/does not do things for the love of God not for fearing or embarrassing Him.

١٧٧. Recently, a foreign secular said, quake is hitting Teharn. Afterwards, people exited the city, but no occurrence appeared. It is very bad to accept the words of a secular but reject the promises of God which are all right.

١٧٨. You do not get young with shaving face with razor, ornamenting teeth or dying hairs. Death is close, but you want to reject the fact.

١٧٩. It is said, "Not to be friend with the enemy of your friend". It should be known that our best friend is his Almighty. If we cultivate friendly relations with the world-oriented, lascivious, gambling, etc. people, we will be the enemy of God.

١٨٠. To reach evolution, man is in need in two things as: proper trainer and wisdom.

١٨١. Anyone who knows himself will understand God. Anyone who knows his Almighty, will worship Him from the bottom of heart neither under fear nor shame.

١٨٢. Anyone who passes the way of wisdom will find God. Needless to say, such a kind of person is too shameful to worship God for remuneration, nymph and heaven. Therefore, we should want God upon wisdom.

۱۸۳. You do not enter dirty water with your clothes even if they are so cheap because you appreciate them. Likewise, if someone knows himself, he will not sell his soul at a low price.

۱۸۴. God has donated two hands to thee to do your works with one and do those of others with the next, i.e. you have not been donated two hands to collar people and hit them on chin.

۱۸۵. An infallible Imam has said, "It is impossible for a believer to sleep with full stomach while his neighbor is hungry". It should be known that the hungry for ethics are more than the hungry for food, and the ones in need to knowledge are more than ones in need to parents.

۱۸۶. Calling people to goodness and preventing them from evil is mostly manifested with practice and it is materialized just a piecemeal with words.

۱۸۷. It has been said by an infallible Imam that, "If someone dresses a servant, God will dress him in Doomsday", i.e. you should cover the shortcomings of your religious brothers to the hope that God covers your shortcomings in Doomsday.

۱۸۸. The best way to call people to goodness and prevent them from evil is to avoid the vile which we want to warn people about them. If someone does so, he will be edified, and then loved and obeyed by people.

۱۸۹. There are some people who are like flies. Fly moves to dirt. Some people are used to seeing the faults of others and have nothing to do with their virtues. This means to be like flies.

۱۹۰. True knowledge rest in obedience to God. Satan was initially a scholar but his knowledge did not save him because he did not obey to God.

۱۹۱. If you go to Qum and take the cost of prayers for ۵۰ years, it will be accounted as some million Tomans. This is the price of prayers by which you could not buy an old house. But God remunerates thee in heaven as far as you could invite all people of the world to a party and not fall short of it for the sufferings and naggings that you have born in His way.

۱۹۲. There is difference between sagacious and caviler. The sagacious see both bad and good and select the good. However, the caviler, like flies, only sees the faults and deals with them.

۱۹۳. When it is said, "Do not betray trusts", it should be known that woman is a trust in the hand of her husband. Vice versa, husband is a trust in the hand of his wife and likewise, child is a trust in hand of his parents and also religion is the trust of God in the hand of all people. You should be careful not to betray each other and the religion of God. As an example, if someone sees a fault in his family and does not warn about it, he has betrayed them.

۱۹۴. The consequence of some sins is being deprived from portion. Portion is not only money. Nowadays, sin has been publicized and people have money to buy expensive cure, but they could not find it to buy, or cure exists but he does not have enough money to buy it. When God makes portion narrow, no one is able to bear it.

۱۹۵. There are some things which have lost their visibility/significance for their abundance as: water, light and divine mercy.

۱۹۶. Heart is the haven of God. If someone wants to place God in his heart, he will have to fire intruders from it. He has to remove grudge, envy, stinginess, hypocrisy, hatred, wrath and arrogance from his heart.

۱۹۷. In fact, the principles of religion include six, not five, components. The sixth one is confidence which if not existing, the five others will be fruitless.

۱۹۸. Confidence is not accessible in ease. It is reached by religious sufferings, edification and mostly important with supplication to God and the household of the prophet of Islam. The best way for religious suffering and edification is only one, i.e. accept what God accepts and reject what He rejects.

۱۹۹. To be equipped with wisdom and practice, however a piecemeal, is of a high significance. For example, if someone is good-tempered, his divine reward equals to Prayer of Night even in sleep. If man recites prayers, takes fast and does rituals of Hajj pilgrimage for ۷۰ years without wisdom, it will bear no fruit for him.

۲۰۰. Global poverty, quake, flood and draught have surrounded the people. All of these are a preliminary to reappearance of Imam Mahdi (may God hasten his

reappearance) and in turn the defeat of the arrogant. As a sign, some countries which were previously pioneers in economy have turned to begging at the present.

٢٠١. All the misery of people is for that they look to their superior and commit every crime to develop their life. However, it should be known that rich and poverty are all in the reign of God and lastly no one achieves more than what He ordains.

٢٠٢. His highness Muhammad (s.w.a.) says, "Envy annihilates the good practices of man". It does so because envy is primarily filthy by nature and secondly, it induces great sins like accusation, backbiting, etc. The faults committed in the back of people stem from envy.

٢٠٣. Kabeer is great because it has been the cradle of Ali (a.s) whose attempts brought about the progress of Islam in completeness. However, he was finally martyred in masquerade but people asked: Did Ali say prayers? This question was asked because the propaganda by the envious had forced the great Imam into isolation.

٢٠٤. Other than the prophet of Islam, all prophets (including ١٢٤٠٠٠ people) came to introduce his highness Muhammad (s.w.a), and the prophet of Islam came to introduce Ali (a.s.) in such a way that he was said by God, "If you do not introduce him, you have not accomplished your mission." When he introduced Imam Ali (a.s.), God said, "I completed your religion today."

٢٠٥. God is beautiful and loves beauty. The beauty which God wants for us is the innate beauty. If you beautify your soul, your body will be beautified in turn.

٢٠٦. There are two causes behind the entering of man into hell as mouth and sexual organ. Mouth, because it says whatever man wants like accusation, backbiting, etc. and eats whatever liked. As eating stirs lust and it dominates Satan over man, therefore, he falls into sin by sexual organ and man enters into hell.

٢٠٧. It is said by an infallible Imam (a.s.) that "Seek refuge to God from evil eye because it forces man into hell." Admittedly, there are two kinds of evil eyes. The first is the one to the girl and wife of people and the next is eye to the life of people which asks how he has attained his property? Due to the question,

he tries to attain wealth from everywhere. Of course, eye could be edified with words like Salavat¹ and supplication to the infallible Imams (a.s.).

۲۰۸. Job positions, chairs, money and arrogance all have a short life expectancy but they have a great width. The width is so great that the faulty one is captured by the fire of his practice forever.

۲۰۹. Respect your offsprings and care about their treatment in such a way that they are brought up in parallel with God's way. How you pay attention to your livestock and take care of them in order not to be lost but you do not deal with the socialization of your children.

۲۱۰. When you leave the house, control your eye not to see everything because when eye sees, the heart wants; accordingly, man falls into sin. His highness Muhammad (s.w.a.) says, "The world is the prison of faithful", i.e. tongue, eye, ear, heart and mind of man should not be free. Likewise, his hands and feet should not be free. The servant of God is the one who does not permit his carnal soul to do everything.

۲۱۱. Such a kind of liberty which permits the young to do everything and be corrupted is harmful. A girl with unlimited liberty goes everywhere and corrupts dozens of young. The consequence of unreasonable and haphazard liberty has been manifested in America. Sixty per cent of marriages lead to divorce and ۶۰٪ of babies are not clear to be from what father. These are the roll-outs given by the US experts. If liberty were set to be in such a manner, God would not dispatch ۱۲۴۰۰۰ prophets and each one of them would not be represented by some agents.

۲۱۲. The ill-wisher intellectuals have left God, who has created them, all over due to westoxication and science-infatuation. They talk of liberty but the dear young should be careful not be deceived by the position-infatuated.

۲۱۳. The most sublime worship is to await the reappearance of Imam Mahdi (may God hasten his reappearance). That does not mean to sleep and wait till he reappears and rectifies things. However, it means to edify your own as he wants. To await Mahdi's reappearance does not mean to buy sword and horse and feed it, or to go to Jmakaran and recite two units of Moslem prayers. Of course, it is

¹ - O Allah, bestow peace and benedictions upon Muhammad and his progeny.

good but until the next month which you want to go again you should not annoy (not sin) Imam Mahdi (may God hasten his reappearance).

۲۱۴. The ones who talk of Imam Mahdi (may God hasten his reappearance) in order not to edify themselves reach nowhere. Of course, we are unable to edify ourselves but we have to supplicate to God and the infallible Imams (a.s.) to do so.

۲۱۵. God has determined Ali (a.s.) as a scale in worship. In property, He has set Khums and alms as a test. His Almighty is not deceived with the duplicitous worship of people and surely He tests us.

۲۱۶. The one who pays the levies (Khums & alms) of his property, in fact, reserves something before God for himself. However poor, a knowledgeable man would better ignore a piece of his property and save it.

۲۱۷. There are some clergies who take fast and seclusion in mosque for three days in Rajab (month) while if they deliver a speech for people in religious meetings would high be better for them, but they want to sleep in mosques. As well, when they are wanted to deliver a speech in a mosque, they call for money to do so.

۲۱۸. Knowledge devoid of tolerance brings about arrogance. Knowledge and wisdom should be called from God but the one with tolerance.

۲۱۹. You should want his Almighty to donate perception, sight, wisdom, knowledge and tolerance to you. This is His demand and surely He is the best trust-keeper for you.

۲۲۰. If we reach knowledge and wisdom, we should not deem it from ourselves. All the things belong to his Almighty. If we believe so, arrogance finds no way to us.

۲۲۱. A cashier of bank could take ۱۰ billion Tomans a day but he never gets arrogant for it because he knows that it does not belong to him and everyday he is audited. Likewise, dignity, knowledge and wisdom all belong to God. If reaching it, be careful not be arrogant of that.

۲۲۲. The one who advances in science should not be arrogant. An infallible Imam has said, what you know is nothing in comparison to the things that are

unknown. Imaginably, there are ۱۰ million books in the world. The best reader could study, at most, ۱۰ thousands of it, i.e. one per cent of the books if he understands what he has studied. Therefore, man should not be arrogant of his knowledge.

۲۲۳. Beauty, ugliness, final prosperity and disaster are all hidden behind your tongue.

۲۲۴. During a day, you are hit some sticks, one by your carnal soul, one by Satan and many by your enemies.

۲۲۵. The Velayat of the Commander of the Faithful (Ali (a.s.)) is the key to heaven. As well, such Velayat should be manifested in practice not in appearance.

۲۲۶. Satan has taken an oath to pull the faithful in hell, otherwise the one who always takes up illegal (banned by religion) affairs is the child of Satan and Satan has nothing to do with him because he goes to hell automatically.

۲۲۷. Try to be good-tempered in your family. A bad-tempered father, because of fear, induces family members to cover their shortcomings from him; therefore, the affairs are worsened.

۲۲۸. The purpose of marriage is not food, sleep and lust but is a struggle, a sacred one. The marriage which leads to bringing up corrupted and unrestrained children not only does not complete half of religion, but it also annihilates the whole religion.

۲۲۹. Whenever you cover your practice, you should know that you are in wrong.

۲۳۰. It is said that white hair heralds death. In contrast, some want to look young with hair color and artificial tooth.

۲۳۱. There are some scientists who hold that monkeys have been our ancestors, but it is false. Such scientists with such beliefs just become monkey while they have been human earlier.

۲۳۲. Moslem is not the one who confirms Islam verbally but opposes to it in practice. For example, there are some people who earn money in an illegal

manner and go to Mecca to do Hajj ritual of pilgrimage to be called Haji and take prestige amongst the society in order to easier rob people.

۲۳۳. Our comfort rests in that of others. If we want so, we should deal with comfort of others.

۲۳۴. Consider two things forever, firstly God and then death. Never consider two things, firstly goodness that you did to others and then the badness that other did to thee.

۲۳۵. Revenge is initially a cell which grows in the heart of man and then turns into a dreadful monster.

۲۳۶. God is able to build heaven for thee in hell. Exemplarily, in Teharn, all people are excited and know nothing to do, but as you follow the household of prophet, you are moving towards final prosperity.

۲۳۷. God blesses property of the faithful. For example, two illnesses are set to hit you or your family but God removes them, therefore, you do not spend money for doctor and cure.

۲۳۸. Do not be entangled with ornamenting house so much. The import is to cleanse the innate atmosphere (spiritual space) of our house, i.e. we should remove disaster and troubles from our house with the recitals and prayers.

۲۳۹. Imam Ali (a.s.) says, "If science brought up dignity, Satan would be the first noble." The ones who make heavy bombs and bombard people are all educated. Likewise, Sameri^۱ was educated too.

۲۴۰. Try to be faithful in your family because you are unable to rectify your parents. If you fight them you will lose your religion. But you should be careful to marry a faithful wife/husband as it is a necessity.

۲۴۱. Wherever you want to live by right, there are found some opponents to you. Likewise, if you want to live by wrong, that is the same. Accordingly, you should choose the way of God and be steadfast in it.

۲۴۲. We are pious when hatred of oppression by nature not when we are annoyed under oppression.

^۱ - He was the one who misled Bani Israel in the time of Moses and induced them to worship calf rather than God.

۲۴۳. Lust is extravagant tendency to something, i.e. the aspiration which separates us from his Almighty.

۲۴۴. In the way of God, sleep and awake are the same for man. When in sleep, he is rewarded in some way; when awake, he is rewarded in another way, i.e. he always obtains bounty.

۲۴۵. Islam is not learned but it is set to be gone and passed. In the same vein, Quran is not set to be read but to be implemented.

۲۴۶. As far as you use charcoal, it gives out black color. Likewise, carnal soul has been created in such a status and it could not be expected to be compromised. Therefore, if two units of our prayer are accepted by God, it is worth thousands of angels' prayers.

۲۴۷. Divine test does not take short and it lacks any special appearance to be known. It occurs voicelessly; therefore, we have to be careful.

۲۴۸. As just said, divine test lacks any special face or signal to be known; accordingly, we should seek refuge to God and want him to inform us.

۲۴۹. Anyone who knows himself, takes up to deal with himself and has no interest to be known by others.

۲۵۰. We should want God to make us dominate our carnal soul. If so, Satan could do nothing. Carnal soul is friend with Satan. If our carnal soul aids Satan, he will dominate us.

۲۵۱. There is a narration from Imam Ali (a.s.) which if applied, the world will turn into heaven, i.e. what you accept for yourself, do so for others; what you reject for yourself, do the same for others.

۲۵۲. A characteristic of a pure man is his non-offense to others, i.e. he annoys nobody with his hand, pen, position and wealth.

۲۵۳. What is the difference between ۵ March and ۴ April? On the two days, the Iranian New Year runs out while promissory notes, debts, backbiting and accusations retain their vigor. This is not a celebration but a misery. Is it worth for man to annoy himself for joy in just few days?

۲۵۴. Prayer resembles a phone call between man and God. Therefore, never cut it even if you sleep in morning and the time for prayer runs out. In such a situation, when you get up, say your prayers.

۲۵۵. We all die either in the way of Allah or in that of the world. Happy is the one who dies in Allah's way because he reaches God and anyone who does so will remain with Him.

۲۵۶. Respecting others is different from worshiping them for worldly affairs. Courtesy, another thing, is the one which takes man to Allah.

۲۵۷. His Almighty does not donate money to all in equal because He wants the worldly affairs to run. If all of people had money in equal, a baker, as an example, would not go to work in the morning and no one would find bread. In such a circumstance, the worldly affairs would be deoperated.

۲۵۸. Suffering would capture some from this world. For example, there are some rich who annoy the poor with their money, but they ignore that they themselves would be the same in near future.

۲۵۹. There are some people who are always in trouble. The reason behind that is that they ignore God in good days. If they remembered God in good days and did not take up backbiting, for example, they would be aided by God in hard days.

۲۶۰. Payment of Khums and alms insures the property of man. For example, when someone has one million Tomans, he should pay ۲۰۰ thousand ($\frac{1}{5}$ of it) Tomans as Khums. If he does not do so, he will one day pay the whole for illness.

۲۶۱. The stories narrated for children cause neglect, but the stories in Quran inspire vigilance. His Almighty has sent down about ۳۰۰ stories in Quran in order to awaken us. For example, when He says, We destroyed the former tribes with quake, He wants to say that all the things are wrested in His hands and He is able to do so at the present if He wills.

۲۶۲. Human, as a weak being, bullies for God, the One who brings melted stone out of ground. In Surah Al-fil, his Almighty in address to man, says: "Strong elephant which is in your reins (you ride it) and your wealth belongs to Me."

۲۶۳. Looseness and laziness stem from the very man; nonetheless, the way of Allah is always open to thee and whenever you call Him, He answers.

۲۶۴. His highness Muhammad (s.w.a.) says, “Mercy rests for the one who is good-tempered”. Mood is not edified unless with help of God and the household of prophet. When animals like elephant, horse, etc. are tamed and go to circus and make money, it is crystal clear that man is edified too.

۲۶۵. God never misleads man. If He gives up man, he will be in the reins of Satan.

۲۶۶. The unfaithful are remunerated by God in this world if they spend money for Him.

۲۶۷. It is asked, why her highness Fatimah wept so loudly that all protested while she should not have been heard by strangers. In answer, I should say that her tears were political. The faithful women gathered around her and asked their husbands why you do not give her right. Nonetheless, his highness Imam Ali (a.s.) built a room for her in the desert in order that she not be heard by strangers, but she destroyed it because she feared its political consequences. Likewise, her highness Zeinab learned the method of political propaganda from her mother. As a result, today the mourning for Imam Hussein (a.s.) is held in the world and he is honored. Accordingly, it could be said that Islam is a political religion as the practices of the household have been in line with statesmanship.

۲۶۸. Officials should care about the facilities which they have in power because all people share them. His highness Imam Ali (a.s.) was a global emperor. In Doomsday, if someone says during the tenure of Ali (a.s.) my food was just bread and soup, he is answered by God as the food of Ali was bread and salt; if you ate wheat bread, Ali ate oat bread, i.e. God becomes the attorney of Ali and defends him. About his clothes, he went in the society with patched up clothes. In that manner, the poor did not only embarrass their clothes but they honored themselves to be like Ali (a.s.) in clothes.

۲۶۹. With a life which focuses on God, we will build up a life in heaven for thousands of years every day; however, with a life which focuses on lust, our life will bring up hell for us for thousands of years. In such a condition, man would better die sooner.

۲۷۰. His highness Muhammad (s.w.a.) called God to prolong his life. His demand was not for gathering money but for work for his Almighty.

۲۷۱. There are many in Europe and USA who live with dog and monkey. Such people are not ready to live with man because they have seen vileness from each other a lot.

۲۷۲. The nature of Islam is execution of its rules. To account more, consider someone who opens an account in a bank and deposits ۱۰ dollars in it. After ۱۰ years, if he examines his account, he will see nothing more than the ۱۰ dollars in it because he has deposited no more money in it. Likewise, to accept Islam is like to open an account and to practice it is like depositing money in it.

۲۷۳. In Islam, there is no place for the cloths which are laid by some people for his highness Abolfazl (a.s.), Roghayeh (a.s.) and Sakineh (a.s.). To attend the sessions, badly-covered women with makeup on face take to streets and borrow gold to show off each other. The sins of such women are registered for the ones who hold such sessions.

۲۷۴. In thirst, if all people gather around you and pronounce water, your thirst will not be alleviated. As another example, if people write water on a piece of paper and hang on the walls of your house, your thirst will not be alleviated again; to mitigate the thirst, you should drink a glass of water. Likewise, to implement the rules of Islam is like water for a thirsty man.

۲۷۵. Avoid fictional religions and ethics. Be careful of some lumpy words which some present to people in the name of Gnostics. In Islam, there is one God, one prophet and a Quran, while there is a kind of religion in each Islamic country.

۲۷۶. Anyone who makes up a religion belongs to himself. Initially, the person is one but after the passage of for example ۵۰ years, thousands of people will follow his religion. Such a phenomenon is like throwing a stone in pool. In the inception, the place where the stone hits begins shaking but after some seconds the whole pool is waved.

۲۷۷. Two groups are happy of Muharram. The first is Bani Omaieh who martyred Imam Hussein (a.s.) and the second one is the group who make money in each Muharram. Of course, there are many who take money but they do their

work for God. Work should be for Allah's satisfaction either you take or not take money.

۲۷۸. Moavieh was not wiser, smarter or better than his highness Imam Ali (a.s.), but people left Ali and joined Moavieh because he did the things which were aspirated by the carnal soul of people in such a way to employ them.

۲۷۹. A society is not required to be fully faulty to be called corrupted. About ۶۰٪ to ۷۰٪ of a society could not commit crime because they are either ill, prisoner, old, child or do not possess money for crime; in other words, the ground for sin is not paved for them. Such a reason is not good for a society to be proper. The rest who include about ۳۰٪ and are able to sin, are always in wrong and fall no short in that way.

۲۸۰. Man should edify himself in youth. As an example, an old wolf is not able to tear down because it is weak; if revived and strengthened, it is the very wolf. Likewise, when people get old, they all become faithful because they lack the strength to sin.

۲۸۱. Various culprit groups know their fault but they continuously concede each other because they fear Quran and the Sunnah of his highness Muhammad (s.w.a). If they want to stand at odds with each other, they have no way to take Quran and Sunnah as an arbitrator while it annuls both of them.

۲۸۲. The household (a.s.) love the ones who love God. As such, this is the very Tavalah (friendship).

۲۸۳. All the household (a.s.) were martyred, but the martyrdom of Imam Hussein (a.s.) is the most painful because his enemies were the basest of humans and the pressure which his highness bore were the utmost.

۲۸۴. It is said by an infallible Imam (a.s.), "Science is light", while another where it is said by the same again, "Science is a barrier between man and God." Admittedly, wherever science brings up arrogance, it turns into a barrier between man and God.

۲۸۵. Neither is the one who shaves off his beard pagan, nor is the one who says prayers faithful. To shave beard is immorality, but if he does virtue, the practice will aid him. However, the ones who martyred Imam Ali (a.s.), all said prayers,

recited Quran and worshipped God. All wore beard and there was the sign of prayer on their forehead.

۲۸۶. An old man who has been trained not in God's way is like a bent tree which if you want to straighten, it is broken. On the other side, if you want to leave it bent, it harms pedestrians.

۲۸۷. Carnal soul is wilder than wolf, lion, dog, etc.; nonetheless, if we want to live in a humanitarian manner, we have to fight carnal soul.

۲۸۸. Some virtues should not be hidden in such a way to avoid hypocrisy. Sometimes, man feels hypocrite which stems from carnal soul. If you pay alms and Kums of your property and say prayers, tell it to people because they might be inspired to implement Islamic rules. There are some things which you should preach in such a way to guide people.

۲۸۹. At the present, people have passionately fallen in love with God. Accordingly, if they hear something about God, they set off. People should not be judge by their appearance as there are many who lack a faithful face but their inn is infused with faith.

۲۹۰. People should not be judged by cover. All the ones who followed prophets were initially pagan, but they gradually became believers for their practices.

۲۹۱. If we follow religion in a servantly manner, we will find what we look for without much endeavor.

۲۹۲. The one who is oppressed is of a great power and he is enough to heave a deep sigh; even, if not cursing, he is able to change everything.

۲۹۳. In every position, work for the hereafter because the tenure passes soon and if you obey to carnal soul and Satan in the period, the concerned consequences (sins) remain for million years. There are some who obey to their family subserviently but whenever they are told to have and a chief post, they fall in arrogance due to their incapacity.

۲۹۴. Anyone devoid of modesty is devoid of faith; devoid of faith equals to lack of reason and the one that lacks reason falls in arrogance. An arrogant one equals to none; even, none is so much for him.

٢٩٥. It is known that Quran is one and his highness Muhammad (s.w.a.) is one too. In the future, if Imam Mahdi (may God hasten his reappearance) reappears, he will construct the world with the holy Quran. In the meantime, the question which poses is: why there are many diverse ideologies in Islamic countries? To answer, I have to say that, because everyone pursues his own opinion and does not follow God and the Islamic rules.

٢٩٦. We are duty-bound with three assignments in whole life as the following:

- We should work as long as we live.
- We should win divine tests as long as we live.
- We should aid the religion of God (the pure Islam of Muhammad (s.w.a.)) as long as we live.

٢٩٧. When man becomes rich, he is hypocritically respected by people. Such a respect is false and if the person loses his wealth, he is denied the very false respect by people. True respect could be found through two ways as firstly, man should be a real believer and then, he should be good-tempered.

٢٩٨. If work is done for God, his Almighty bears a good price for it even if it is a piecemeal; however, if work is done for remuneration, God calculates it in a precise manner.

٢٩٩. There are kinds of fathers. One is the natural father of man. The next is father-in-law, and the third is the ethical father. The last is the one who teaches rules and ethics to you. It should be known that this kind of father is more valuable than the two formers.

٣٠٠. The ones who live in Europe and America are honest people but they have been brought up along with their own lifestyle and culture. However, if they have a proper trainer, they will be edified too.

٣٠١. Patience in calamity is good but it is better in the face of taboos. As an example, women come to streets these days with make-up on their face and without Islamic cover in such a way to deviate the young. In such a situation, you show patience and do not look at them. Such a practice is that in the face of taboo.

٣٠٢. You should not be proud of yourself for your good works. Nonetheless, you should thank God because He has paved the ground for you to do good. On

the other side, if you do wrong, you should repent of your sins as his Almighty forgives man soon.

۳۰۳. Betrayal in trust is a sign of hypocrite people. It should be known that trust could be either a sentence or a word.

۳۰۴. Under the pretext that Islam is outmoded, nowadays some fight Islamic rules. If we want to do so upon such reason, we should violate traffic rules as they date back to about ۵۰ years ago. Although Islam is ancient, it is the code of humanity which goes through time.

۳۰۵. Some people always look for the world but it flees from them. In contrast, some people, benefactors, stand and the world looks for them.

۳۰۶. Parrot sees its glory over a tree. In contrast, duck sees its beauty in swamp. These two have been created by God but man should try to be like parrot.

۳۰۷. It is usually asked why this religious session, after ۲۹ years, becomes more glorious day by day. As an answer, I should say because of four reasons as: feeding without insincerity which is served for all social classes including poor, rich, young, old, etc. Second, Quran is recited in all sessions specially in Ramadan in which the recitation of each verse equals to reading the whole text of Quran. Third, due to participation of some generous, some million Tomans is annually given to the poor; fourth and the main reason is the very calling people to goodness and preventing them from evil.

۳۰۸. We could be called faithful and modest if we embed ten good characters versus ten bad in ourselves as follows:

just	versus	hatred
wisdom	versus	envy
cognition	versus	grudge
philanthropy	versus	stinginess
affability	versus	hypocrisy
not to tell bad	versus	backbiting
modesty	versus	spite

telling good	versus	fury
gratitude	versus	arrogance
humility	versus	hypocrisy

٣٠٩. A good act could turn into bad with just a point like hypocrisy. As an example, رحمت (mercy) could be changed into زحمت (torture) with just a point.

٣١٠. It is not required to study many books to reach or know God. There are many who continuously read diverse books but they have not accessed to anything. To reach God is only one step which you have to put on yourself (avoid arrogance).

٣١١. If someone attends such religious-ethical sessions upon wisdom, he will advance as ١٠ years every day. The sessions concerned to the household (a.s.) edify man increasingly. For example, the participant understands one sentence and then finds many other sentences with the one.

٣١٢. The ones who are into knowledge, cognition, wisdom and science have a communal character as modesty which symbolizes the formers.

٣١٣. The best worship which we could do in Qadr nights are as follows:

- Stay awake, even if not doing worship, the reward of worship is recorded for man. However, we should be careful not to commit backbiting.
- We should count our sins from the early birth up to the present and repent of them.
- Do good practices like saying the prayers of Laylato-al-Qard and reciting Salavat.

٣١٤. Major part of the people who appear to be poor are in fact greedy, arrogant or lavish.

٣١٥. The ones who flee from religion under the guise of intellectuality or are submersed in dogmatism under the guise of religion are baser than animals.

٣١٦. Faith is more important than science. In the era of his highness Muhammad (s.w.a.), there were so many who were into science and were called Seif-o-al-Islam (Sword of Islam) but they were unfaithful.

۳۱۷. The scholars who are into science are the ones who study and become proud of themselves and finally cut off with God. However, the scholars into invocation become more modest as far as they study and understand.

۳۱۸. If paganism and sins escalate in a city, the prisons will be full of inmates in such a way that the city should be fenced with metal wall and be stated a prison.

۳۱۹. With the present lifestyle of people, if his highness Muhammad (s.w.a.) and Imam Ali (a.s.) revive and oppose to the acts of people, they will be fought and martyred again.

۳۲۰. Prayer is the pole of religion. To account more, imagine you are in a desert with snow, cold, sun, hot or wild animals. If you have nail and tent but no pole, you will not be able to pitch the tent and shelter yourself. In the same vein, prayer is the pole of religion without which the religion is not manifested.

۳۲۱. Ladies should know that make-up does not beautify them but it only marks them by Satan.

۳۲۲. For a beautiful person, there is no need to use make-up. The reason behind being ugly is not the shortage of make-up but the nature. It should be known that, swearing God, beauty is obtained from God.

۳۲۳. A wise man takes up no sin with the flattery of others. For example, someone may be told to smoke a cigarette if brave; however, it is not bravery but fool.

۳۲۴. The act which develops no personality for man bears not the value of experience. As an example, if you want to experience a cigarette, you should know that it will pose misery for you and your family.

۳۲۵. Home strangers are more outlandish than street strangers. Street strangers look to you and pass but your cousins and other relatives come to you every day to enter you into evil way.

۳۲۶. There are two kinds of shame as: wisely and foolish. As an example for the former, someone does not make verbal advances to girls and women which is a wisely modesty. To account the latter exemplarily, sometimes a person feels shamed to ask where W.C. is, which a foolish shame is.

۳۲۷. There are two phenomena which could rescue man as follows:

- Paying attention to prayer.
- Benefaction. (To pretend to be poor is wrong as His Almighty is aware of our property.)

۳۲۸. Until we do not take a position, we criticize others. For example, the tribe of Moses (PBUH) criticized their previous tribes but when their prophet Moses delayed for ۱۰ days they began worshipping calf. The tribe of Jesus (PBUH) did the same too and criticized Bani Israel but they set off to kill their prophet Christ. In the same vein, the tribe of Muhammad (s.w.a.) ridiculed the formers, but they took sword and fought Imam Ali (a.s.) as the worst. His highness Muhammad (s.w.a.) had just died that they gathered in Saqifeh and staged a coup against Imam Ali (a.s.) and even killed her highness Fatimah (a.s.) a few while later. In a nutshell, every tribe criticized their formers but they did worse than what the formers did. At the present, the cycle is ongoing too. Before the Islamic Revolution of Iran, there were some who said good statements and criticized the then officials properly but now, they have worsened than their formers.

۳۲۹. There are two things which mislead the pious at the present. First, since we live under the rule of the Islamic Republic of Iran so it is implied that whatever happens stems from Islam and second, as some issues have been disseminated everywhere, they are implied to be religious for their abundance. Nonetheless, it should be known that religious taboos and permits run until Doomsday.

۳۳۰. There are some who wait to pass away and settle in heaven but they ignore the fact that to remember God is the very heaven. Anyone who remembers God (observes the Islamic rules), becomes familiar with Him from this world and settles in heaven in the very this world.

۳۳۱. There is no need to bear pressure in the way of God because man is set to just fight a carnal soul. However, anyone who comes in this way for other than God, he will have to fight all.

۳۳۲. In the holy Quran, his Almighty gives an example. He poses the question as which one is better: to serve ten bullies each one of whom gives a different order or to serve one great God? At the present, there are some who obey to many people the demands of whose are different from that of each other, however, if man obeys to God, he will only be engaged with his carnal soul and if he beats it, he will win and face no hardship.

۳۳۳. One of the mercies in God's way is that no one offends the daughter, wife or mother of others. However, if not complying with the Islamic rules, his daughter, son and grandchildren will be corrupted when he is unable to do something.

۳۳۴. As man is set to behave in a humane manner, it is natural for us to learn from the household (a.s.) and practice; otherwise, our performance is strange.

۳۳۵. Our contemporary time could be either good or bad. As benefaction has thinned a lot, if someone does so few, he will shine like sun. Therefore, it is upon man to appreciate this time.

۳۳۶. There are four things which could evolve man as follows:

- To call God by the infallible Imams (a.s.).
- To train reason.
- To train soul with knowledge (Quran and narrations by the Household (a.s.))
- To endeavor and care which is more important than the above-said.

۳۳۷. Call God for will, knowledge and tolerance. These three should be together because tolerance and knowledge are not obtained without will; as well, knowledge devoid of tolerance resembles a machinegun in the hand of a notorious child.

۳۳۸. Most of us aid wrongdoers. For example, backbiting is oppression and if man listens to it, he will have aided the wrongdoer. It is worth noting that the worst oppression, at the present, is conducted against God and Quran.

۳۳۹. Unorthodox encouragement likely leads to arrogance while critique, if not ill-wishing and frustrating, will be constructive for a believer.

۳۴۰. Prophets were killed by envy. The envy forced Imam Ali (a.s.) into isolation and finally killed him because the enemies knew him completely but envy did not allow them to accept his rule.

۳۴۱. If you want God and the fourteen infallible Imams (a.s.) to aid you, and your finality to lead in prosperity, you will have to act as follows:

- Earn money in a religiously permitted manner.
- Cleanse the money with payment of religious levy.

- Conduct generosity and benefaction, and spend money in God's way.
- Obey to the household (a.s.) up to your last breathing moment.

٣٤٢. If you have done something good for others, do not wait for redress because this waiting pushes you into hell.

٣٤٣. If man pursues contentment and moderation in his life, robbery, crime, divorce, etc. will reach to minimum as all these occur for grudge.

٣٤٤. Do not worry for the future of your children and do not blame yourself for this. You can do nothing because all things are in the rein of his Almighty. Avoid robbery as long ambitions pull man into misery.

٣٤٥. If you are not into contentment, your prayer for wealth, even much, will lead to nowhere because if you reach wealth, you will again be poor due to non-economization.

٣٤٦. You should divide your monthly salary into ٣٣ days. In such a situation, if your salary is delayed for ٣ days, you will not fall into need, and if you are paid on time, you will save money for ٣ days.

٣٤٧. The belief that society has entered into corruption is false. Indeed, people are corrupted in family and then enter into society and pollute it. Therefore, families should be primarily rectified.

٣٤٨. Human lifelong includes four stages as follows:

- The time when he is assigned a post or wealth.
- When he is dismissed from the post and he feels humiliated.
- Death.
- When he appears in the presence of God with empty hands.

٣٤٩. If you are prescribed by a doctor by mistake, you will precisely observe it even if the cure poses some problems for you. But in regard with God who is the creator of human, you make many excuses and ask many questions in relation to His orders.

٣٥٠. Religion is not summarized in saying prayer, taking fast and going to Hajj. Admittedly, it is compliance with the rules and narrations. As an example, you should avoid fury as one minute in rage annihilates worship of ٧٠ years.

۳۵۱. Listen to words for God, remember it for God, work for God and propagate for God. This is the entity of Gnostics.

۳۵۲. Anyone who turns to taboos in poverty will turn to corruption in wealth. The one who is impatient in health and sins will turn to heresy in illness in other ways.

۳۵۳. Is it worth for man to live in hell forever for the sake of a life which takes long for about ۷۰ years? From this time, ۳۵ years pass in night and sleep, ۱۰ years in childhood in which man understands thinly, ۱۵ years in trip or commute, on food or in W.C., and just for ۱۰ years man is active.

۳۵۴. The men of right are few in all times. As seen in the history, the commander of the faithful Ali (a.s.) was left alone on one side and all the people were on the other side.

۳۵۵. In terms of worldly affairs, his highness Imam Ali (a.s.) made many benefactions. He grew ۱۰۰ thousand palms and dedicated them to the poor; he dug a well of water and dedicated it and then, he liberated ۱۰۰۰ slaves and so forth. But at last, he greeted people but was not answered by them.

۳۵۶. In regard with man, carnal soul turns to rebel. Satan has sworn to mislead him and on the other side he faces the naggings of his associates which are rooted in their envy and looseness. If he tolerates these problems, God will promote him in this world and the hereafter.

۳۵۷. Being much dependent on something pulls man into hell because it could instigate neglect (of God).

۳۵۸. Admit God as He has created thee, always sees thee, knows thy thoughts and dreams, revives thee in the hereafter, and takes thee either to heaven or hell. As such, this is belief.

۳۵۹. If man commits a sin in his youth and again does so in his late life, this reveals that he has not believed in God. To account exemplary, if someone is insulted in youth and he gets angry, and then he is once again is insulted in ۸۰'s of his life and he again gets angry, this demonstrates nothing other than his disbelief.

۳۶۰. At the present, people commit adultery on phone since each backbiting equals to ۳۶ adulteries.

۳۶۱. To be great differs from pretending to be great. One becomes great by training reason and observing the Islamic rules. Such a person is respected by both God and people. However, there are some who are humiliated due to not training reason before both God and people but they pretend to be great. For example, they show off by smoking cigarette, their car, money, occupation, position or their family prestige. They are pretending to be great which stems from their innate contempt.

۳۶۲. The ones who violate holy Quran, Sunnah and the Islamic rules, are far baser than the ones who broke the rib of her highness Fatimah (a.s.). In the same vein, the ones who distort the Islamic rules are far baser than the ones who tore the deed of Fadak.

۳۶۳. If you supplicate to God and want Him to lead you, He will answer your supplication; however, you deny your promise because God's way is along with sufferings and you do not bear the hardships. Wherever hardship, no place for compromise.

۳۶۴. Denying to be human is for the hardships. Exemplarily, if a rotted metal which bears no value is set to be costly and used in an industry, it will have to pass fire (be melted) and be hammered.

۳۶۵. The first step to enter the way of God is will; second is to pursue the will, and third is to bear hardships. Admittedly, all operations follow the said model, for example, if someone wants to get married, first he wills, then he pursues his will and saves money. After marriage, his wife may fall ill, children are born, etc. but he should bear the hardships and deal with them.

۳۶۶. You are said not to do something, but you reject and perform it for your likes. If you want to reach prosperity, you will have to give up some of the likes which are at odds with the Islamic rules.

۳۶۷. Fairly, the sufferings existing in the way of God and humanity are less than those in the way of falsehood. Suffering for falsehood, first and foremost, equals to annihilation; however, suffering in the way of God leads to greatness in both the world and hereafter.

۳۶۸. Major part of friendly relations are established for spending good. However, if a friend wants to rectify you, you will cut off with him but it should be known that friendship should be cultivated for God.

۳۶۹. Whenever and wherever we decide to favor God willingly, God accepts us.

۳۷۰. There are three kinds of look to female strangers as:

- A sinful look, i.e. you look once and keep it on.
- A look which is not only a sin but it is the great Jihad, i.e. you have a glance at once and your carnal soul obsesses you to continue, but you stop looking for the sake of God. This completely brings about divine reward.
- A look which is neither good nor bad, i.e. you have a glance at female stranger unintentionally.

۳۷۱. All should have an amicable relation with God as the one who is able to remove all hardships is his Almighty. It is worth noting that the adversities which are unsettled with money and position are removed with invoking the Lord's name.

۳۷۲. After God, Imam Mahdi (may God hasten his reappearance) is close to you more than others. He is always worried about us. At nights, recite ۱۰۰ Salavats for his health and talk to him and appeal your needs and pray.

۳۷۳. In every position, if you fail in divine tests, it will be much easy for his Almighty to supersede you. Therefore, you should be careful not to fail in the tests.

۳۷۴. Accustom your tongue with invoking the Lord's name. If doing so in school, kitchen, workplace, house, etc., you will be able to rescue your family from darkness and adversity.

۳۷۵. The whole might of Kabeh is for that it has been the cradle of his highness Imam Ali (a.s.). In Hajj, you circumambulate the cradle of Imam Ali (a.s.) but how much you act upon his narrations!?

۳۷۶. Wealth, science, position, etc. devoid of God cause your decline; however, your greatness rests in obedience to his Almighty.

۳۷۷. Life in the hereafter is the same as that in this world. There, you need appliances, therefore, you have to prepare and post your luggage in advance.

۳۷۸. Parental prayer, specially if they are late, is very effective for children. In other words, the prayers of the late are very effective.

۳۷۹. Good work follows reward for pagans in this world but for the faithful in the hereafter. God donates the faithful in this world as enough.

۳۸۰. If we want our children to do something for us in post-death, we have to train them, i.e. we should do something for our late relatives in such a way that our children learn from us.

۳۸۱. There are two prerequisites to good work as: divine success and self-endeavor.

۳۸۲. Prefer God's work to that of your own. If so, They are aware of the affairs and know how to remunerate you.

۳۸۳. If you work for God in hard days, He will ease the hardships for you.

۳۸۴. Serve God, be His servant, and work for Him. If doing so, God will work for you too. In other words, if you get close to Him as a step, He will get close to you as hundreds of steps.

۳۸۵. Surely, surely, what motivates and saves you is belief. Hard work, continuously telling beads, many prayers will not promote human, but it's the belief which leads and brings up man.

۳۸۶. Trust in God and strong belief in Him donates peace to the heart of man.

۳۸۷. Belief is manifested through training reason, implementing the rules of Quran and Sunnah and also edifying carnal soul.

۳۸۸. Faithful means the one who reaches salvation or in brief, he has access to all the mercies of the world.

۳۸۹. The performance of Satan is to give wrong promises; for example, "do sin, God will bless you", "do sin but when getting old, you will repent of it", "do sin but when growing up, you will redress", or "do sin, however, when Imam Mahdi (may God hasten his reappearance) reappears, you will be edified." All these promises are given by Satan and carnal soul.

۳۹۰. A chef does his best to make the very food which he has been ordered while a doctor examines to prescribe his patient a useful food. Nowadays, our officials play the role of chef for the nation. They prepare the thing which the nation want while the nation need a doctor to prescribe them the food which helps their healing.

۳۹۱. Supplicate to God to save you from neglect because man first falls in neglect and then commits what he wills.

۳۹۲. It is said that God's satisfaction is not achieved without anger at your own. To clarify it, let me say that you should fight your carnal soul continuously, otherwise, it will annihilate you. Exemplarily, when you are in prayer, your attention is called to other things and you are not allowed to have attention to your heart (it is an obsession of carnal soul).

۳۹۳. The relation between father and child should not be cultivated like that between builder and building. A builder constructs a building and gives it up and then fixes it after destruction; in other words, [you should not allow your children to do everything in such a way to be corrupted, but you should continuously care about them.]

۳۹۴. A marriage established upon money will be failed by the very money.

۳۹۵. The friendship established upon literacy and educational document will be destroyed by the very document. If you examine the legal appeals, you will see the major part of divorces are rooted in this problem.

۳۹۶. A friendship, marriage, or any other phenomenon which is established upon God, religion and humanity will never end in failure.

۳۹۷. A life which completely runs upon carnal soul will be destructed.

۳۹۸. A life, in whole, which runs upon joy, lust, selfishness and wrong liberties will basically end in failure.

۳۹۹. Works run right when they are performed in regards with God, Quran, divine rules and the Sunnah of his highness Muhammad (s.w.a.) and his household (a.s.).

۴۰۰. "Reason is what which acts at odds with carnal soul", said his highness Imam Ali (a.s.).

