



Self-Discipline Factors based on Islam Training Thought

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Abstract

Self-discipline is “to address oneself, shape and direct vital activities, correct motivations, and consider the ultimate destination and orientation of activities to be for the satisfaction of God. Therefore, in this article, by referring to the Qur'an and Islam, the grace of God and the blessing of God are introduced as the most important elements of cultivation and education. But the main responsible factor in charge of correcting and training the soul is human being himself. Human beings hear about sicknesses and illnesses from the Holy Quran and the holy Shari'ah, but the one who ultimately has to find out about his illness and take special medicine is man himself. In this regard, self-discipline characteristics such as individual responsibility, stability, having firm belief in freedom of man, monitoring our actions to have self-discipline and some tools such as repentance, to know God observant and not to be too much ambitious which help individuals train themselves have been studied. The research method in this paper is library descriptive.

Keywords: *Disciplining; Soul; Responsibility; Elements; Tools; Grounds*

Introduction

Disciplining is of great importance from the Islamic point of view and is subject to specific principles and rules. The subject of disciplining is "human being". Human beings have a variety of complex behaviors that in order to be trained, different disciplining methods should be taken according to their individual and social circumstances. Adolescence is one of the most important and most sensitive stages of human life which needs special care; therefore, Islamic disciplining must be in a way that a young person after becoming a mature becomes his/her inward preacher and his/ her needs to external preacher become less and less; so he/ she becomes increasingly responsible for his own upbringing and development. Considering that the enemies of Islam seek to distort the image of Islam and to shake the religious beliefs of Muslims, especially the youth from one hand, and on the other hand, the young are more vulnerable to propagandas and there is no access to a trainer in every moment, people are increasingly in need of self-disciplining.

1- The Concept of Disciplining and Self- Disciplining

1-1. disciplining is, as a term, means a regular and continuous activity aimed at helping the physical, cognitive, moral, emotional and, in general, nurturing and enhancing talents in a way that the result of that activity particularly become manifested in his behaviors. (Haji-deh Abadi, 1998, p. 12)

1-2. Self-discipline is “addressing oneself, forming and directing vital activities, correcting motivations, and considering the ultimate destination and orienting activities towards God; it does not mean limiting and stopping activities but it means paying attention to himself. Man's true self, who is a heavenly trust, a divine grace who is the capital of man's movement in the path of perfection, in such a way that if man loses it, in fact he has lost everything, but if he recognizes the greatness of the soul and is aware of its great glory, he will never pollute it and takes every opportunity to attain elevation and will take care of it.

2- Recognizing the Characteristics of the Soul

It is true that knowing the characteristics of the human soul and getting to the truth of it have a great role in purification of it. By referring to the Qur'anic verses and traditions that have talked about the nature of the human soul, and the sayings of the Muslim scholars in this regard, one can consider the following as the characteristics of the soul:

2-1. will power and recognition

The existence of will power in man is an intrinsic, conscientious, self-evident and needless to be proved issue; Imam Khomeini considers the determination and the will power from the actions of the soul saying: Know that the determination, the will power, the decision and the intention are the actions of the soul. And they are not like enthusiasm and love which are of passive issues. So the origin of the will power and decision is the soul itself, and it is not through the physical means that needs mediator, but the human soul creates will power and intention without any physical medium. (Mousavi al-Khomeini, 1362, pp. 111-112). There is no doubt that every human being intends, in his life and work, to be a distinguished person. Every day in the mind of human beings innumerable interesting thoughts are born, which stimulate the soul and can be useful to achieve human success and fame and bring about innovation, and determination. The accomplishment of these successes and innovations is possible in the light of will power of man. Using the power of the will in the light of the guidance of the conscience to fight immorality is difficult in the beginning and requires sacrifice, but with perseverance, determination, and non-stop effort, the human spirit gradually becomes stronger and his ethics is nurtured; Then accomplishing duties for an individual becomes a normal and tolerable habit. (Musavi-lari, 1353, p. 135).

2-2. Power and ability to perform commitment

The human soul does not tolerate more than what he is capable of doing; and God, out of His mercy on His servants, decrees them only as much as they are capable of. It is because the divine duties are naturally based on the very nature on which God has created man based; and it is clear that the human nature, which is the way he was created, does not invite man to do things except for the works which he is equipped and prepared for; Without a doubt, there is salvation in it in life. This is clearly illustrated in the verse 281 of the Surah Baqarah where it reads: «لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ» (Tabatabai, 1417, vol. 6, p. 293) The above verse confirms this rational fact that divine duties and responsibilities are never above the level of people's tolerance and abilities. Therefore, it should be said

all verdicts (Ahkam) are interpreted by this verse and then is extended to those cases under human power. And God has set up duties for the purification of the souls and not to conquer and destroy souls (Makarem Shirazi, 1374, 2, p. 293), as it is in the Word of God: *مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَ لَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَ لِيَتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ* (Allah does not wish to burden you, He seeks only to purify you and to complete His Favor to you in order that you may thank.) (al-Ma'idah, 6).

2-3. flexibility

The verse: *«إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ»* (Allah does not change what is in a nation unless they change what is in themselves.) (Al-Ra'ad / 11) refers to the flexibility of the human soul. The flexibility of soul in this verse is of two forms. One is from sin towards God's obedience, and the other is from faith to disbelief or disobedience (Al-Sa'adi, 2002, p. 336). This implies that disciplining is a tool to make change, because disciplining is a process that aims to reform and manage behavior and improve his skill and ability. The Holy Quran has stressed on the human will and its role in the process of change where it says *«ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَ أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ»* (This is because Allah would never change His favor that He bestowed upon a nation until they change what is in their hearts. Allah is Hearing, Knowing.) (Al-Anfal / 53)

In the interpretation of this verse, the late Sayyid Qutb says: One [example] of the things that God has behaved justly with the servants is that He has not taken back what He has bestowed upon them unless when they themselves change their ways and bring about us' change the blessings and their behaviour. (Qutb, vol. 4, p. 99) The above verse tells us that you are in control of your life and your life is in your own hands, and any change in the happiness and misery of the people in the first place return to themselves; luck and fortune, and the like, have no foundation, what is the basis is that a nation wants to be proud or in the opposite it decides to be humiliated and be a failure. In other words, any external change relies on the internal changes of nations and tribes; and in order to put an end to adversity and failure, we must begin a revolution from within, and when we are in distress and hardship, we must immediately look for our weaknesses, wash them with the water of repentance in order to turn our failures into victories (Makarem Shirazi, 1374, Vol. 7, p. 206).

2-4. The love for property and power

One of the deeds of the soul mentioned in the Qur'an as a bad action is the wealth accumulation and the desire to raise more and more money. *«وَ تُحِبُّونَ الْمَالَ حُبًّا جَمًّا»*. (and you ardently love wealth.) (Fajr / 20) Undoubtedly, every human being, on the one hand, is fearful of death and interested in the eternal life; and on the other hand, our lives are limited, and the time to go to the other World is not in our own hands. According to this, some people think that they can achieve this eternal life by raising money and wealth. They think that this is the only thing that can solve this problem and get them rid of illnesses and death. They think that wealth can make them eternal, but God states: *«مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زَيَّنَّهَا نُوفَّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ»*

“We shall pay those who desire the present life and its adornments in full for the work they have done therein, they shall not be defrauded; those are they who in the Everlasting Life will have only the Fire. There, their deeds will have failed and their works will be void.) (Hood / 15-16).

Given that the word “زَيَّنَّهَا” ornament is interpreted in this verse and in other verses as the love of wealth, then it becomes clear that the great interest and indulgence in the world is also what is not counted as desirable in the Qur'an. Because if a person constantly is thinking about raising money, in addition to

not being able to pay for all the divine rights of that property, this obedience may cause him not to consider legal, halal and haram aspects of raising money. (Havvi, 1988, p. 172)

2-5. Hurry and rush

Another characteristics of the soul is rush and hurry, which causes a person act rapidly as soon as something comes to his mind without contemplating on it and considering its various aspects, and thinking about it result. And this is due to low self-esteem and one of the tricks of Satan. And this damn Satan has devastated many of Adam's children with this trait of them. And it is narrated from the Prophet (pbuh) who said: "Hurry is from Satan, and patience is from God." (Majlisi, 1404 AH, vol. 71, p. 340) and it is mentioned in the narrations that after the birth of Jesus (AS) Iblis told his troops, "No woman became pregnant and gave birth unless I was next to her except for this person; do not hope that anyone else would worship idols since now, so distract the children of Adam by make them hurry." (Feyd Kashaṇi, 1381, Vol. 5, p. 61) Everyone's action must be based on insightfulness and wisdom, and its consequences must be observed, and it is possible with contemplation and patience. And this trait (hurry) prevents contemplation. And the one who meditates even a little realizes that the general cause of selling religion to the world, and exchanging the blessings of the Hereafter and the eternal kingship with this world is due to hurry. (Naraqī, 1378, p. 219).

2-6. Adorning (*Tatvī'*)

The verse, " فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ " (His soul made it seem fair to him to slay his brother; he killed him and became one of the lost.) (al-Ma'idah: 30) refers to this characteristics of the soul. *Tatvī'* (*فَطَوَّعَتْ*) of soul means that by successive temptations and decisions, the soul gradually approaches performance of an action to the extent that eventually he fulfilled it and his obedience is completely ended, so the meaning is: his soul is controlled by his actions, and so he gradually obeyed its order, which was to kill his brother, but some commentators have said *Tatvī'* of soul means adornment so the meaning of the sentence is that his soul adorned for him murdering his brother (al- Qurtubī, 2002, Vol. 3, p. 501).

3- Elements of Self-Discipline

Islamic education contains a number of elements that illuminate the path of an individual and the Muslim community to the destination for which they were created. These elements are:

3-1. Individual responsibility

Every Muslim and in fact every human being is responsible in this world, responsible for his own actions which will be calculated soon – and he will only be asked. This responsibility forces people to take action. (Tusi, vol. 6, p. 383) According to this view, the essential factor in shaping the life is the person himself, not society, because society is nothing but a set of individuals. In Islam, man is responsible and this responsibility is towards the power of the Great God, the Wise, the Conscious Who interrogate and respond. *وَلْتَسْأَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ* (You shall be questioned about what you did.) (Al-Nahl / 93) Certainly you are responsible for what you do and incidentally this responsibility can have a huge circle and create motivation (Hamdan, 1990, p. 19).

3-2. Belief in the freedom of an individual

Freedom relates to the issue of education as it determines the path and destiny of man. It is with freedom that one decides what to do and what to believe. Freedom makes it possible for everyone to develop their talents and nurture the power of thinking. That is what is being looked for in disciplining man, i.e. human being decides for himself and knows to where he will go. To be free, in Islamic law, man is commanded to avoid lust and worldly desires so as not to be deviated from his path, be misled, and lost the world and the hereafter (Miṣbah Yazdī, 1381, p. 71). God Almighty says: «ولا تتبع الهوى فيضلك عن سبيل» (p. 26). Another thing is that Islam interprets freedom only in the context of monotheism. Confession to the presence of God creates a belief in human being which is the stopping factor from being servant of non-God. And it is the cause of human endurance against oppression and tyranny.

From Islam's point of view, freedom is a right. And it is rooted in great talents and aspirations. Of course it is important that this freedom first begins from inside man; if man is not freed from the captivity of inner tyrants, he will not be rescued from the captivity of external factors and tyrannies. This same freedom if it is on the way of salvation of man and a cause of cultural advancement of society, it is very valuable; Otherwise, it will be valuable and sometimes against value. Hence, Islam never endorses beliefs that are imposed on human being by blind imitation and irrational practices, while it respects the principle of «لا اكراه في الدين» (freedom of thought). (Qane', 2013, p. 96)

3-3. Belief in reward on the Day of Resurrection

One of the components of individual responsibility is that on the Day of Judgment, the deeds of individuals are audited on their own. The Almighty God says: «واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها شفاعة ولا يؤخذ منها عدل ولا هم ينصرون» (And fear a Day when no soul for another will compensate a thing, and no equivalent will be accepted from it, neither intercession will benefit it, nor shall they be helped.) (Baqarah / 123) The above verse indicates that it is common in this world to save criminals from punishments a variety of ways are used, such as compensation or the intercession of others. But the Qur'an says that the principles of punishment in the resurrection day are completely different from the principles of this world and none of the principles of this world are used there; the only way of salvation is to seek refuge in faith and piety and seek the favor of God. (Makarim Shirazi, vol.1, p.223)

We read in another verse: ان كل من في السموات و الارض الا اتي الرحمن عبدا* لقد احصنهم و عددهم عدا* و كلهم فردا (There is none in the heavens and earth except he comes to the Merciful as a worshiper. * He has counted them and exactly numbered all; * and each one shall come to Him on the Day of Resurrection, alone.) (Maryam / 93-95) the word فردا (tomorrow) means on the Resurrection day people will come empty-handed, not owning anything from those in the world, all these gadgets are gone from day to day, and he is single, nothing is with him, they do not own anything that they have in the world; on that Day all these things will go away from them and they are alone, nothing remains with them. The true meaning of being a servant is clarified there, he was possessor of nothing and never will be and Resurrection day reveals this very fact. (Tabatabai, 1417, c. 14, p. 58) the verse: " من عمل صالحا فلنفسه ومن عمل شرا فلنفسه وما يدرى لعله يجرى " (He who does good does it for himself; and he who does evil does so against it. Your Lord never wrongs His worshipers.) (Fussilat: 46) also refers to this fact that action depends on the doer of the action, and expresses his state.

3-4. Stability and perseverance

Some traits have a deterrent role, that is, they maintain a good state of soul and prevent it from indulging in extremes. As such, they are the basis for many moral virtues (Rishad, 2001, Vol. 4, p. 152).

In the meantime, one of the most prominent and most common of these attributes is patience. The rebellious flames of lust and excitement arising from the human soul require a certain kind of activity that is certainly incompatible with his spiritual nature. Therefore, in this area, he needs a tool that blocks the way for the outburst and deviation. This tool is the endurance and perseverance. Although the duties of religion are based on the nature of human being and they are designed to meet the real needs of man in his evolution and transcendence process, in practice they are hard and difficult. Therefore, in many verses, God invites the Prophet and the believer to endure the hardships of worship with the word "اصطبار" (Istbar), for example in verse 65 of the Surah Maryam:

«رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ...».

(Lord of the heavens and the earth and all that is between them, so worship Him, be patient in His worship...)

The word "اصطبار" is one of the derivatives of the word "Sabr" (i.e. patience) and means exaggeration in patience (Misbah Yazdi, 2004, p. 87). Imam Mohammed al-Ghazali said about the importance of patience in this area: "Patience regarding being at the service of God is very difficult; because man naturally hates being servant and slave and, in a sense, claims to be a god and wants to be a god instead of a worshiper. It is difficult for man to worship and being a slave in any way. Each one of the religious services is difficult and unpleasant for the human being in one way or the other; prayer for laziness, zakat for loving the world, and Hajj for both reasons. Therefore, patience to serve and worship God is in fact patience and resistance against various difficulties and hardship (al-Ghazali, 1415, pp. 191-192, with a little summary). As a result, if one persists in obeying God, he can protect himself from many sins.

3-5. Social education

Undoubtedly, the efficiency of the forces will be greater when they are interconnected. What great things that cannot be done with individual forces. In particular, in a time when public relations are on the rise and things are concentrated and developed, foresighted and struggling people need to take positive steps and feel responsible towards social activities in addition to their personal efforts. These efforts should be made in groups (Beheshti, 2011, p. 397). In the heart of society one can find suitable role models. Finding true role models are possible in suitable social settings. Islam not only regards individuals responsible for himself and in front of God, but also knows him socially accountable and socially responsible. This is what is known as "inviting to good and forbidding evil" (امر به معروف و نهی از منکر). You are not only personally and individually responsible in front of God, but you are also responsible for your community.

4. The Fields of Self- Discipline

The human soul needs attention and consideration, and if one does not pay attention to them daily or after a while, the heart becomes hardened and the soul becomes rebellious. Therefore, it is on any believer to pay attention to the following issues:

4-1. fighting (jihad with) نفس (negative aspects of soul)

نفس is our greatest enemy and is always at war with reason and is inspired by Satan's temptations.

Repressing this dangerous enemy is not an easy task; it takes decisiveness and perseverance, not once and twice, or for one day or two days or one year or two years, but constant fight to restrain it is necessary for each Muslim. The Holy Qur'an states: وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ (He who strives, strives for himself. Allah is the Rich, independent of the worlds.) ('Ankabut/6). It is in the light of jihad with this enemy and fight against it that the prosperity of the world and the hereafter is achieved. This Jihad is so important that the Prophet (PBUH) has described it as the Great Jihad and is so valuable that it is counted even greater than armed jihad. Imam Ali said in this regard, God sent an army into the enemy's war. When they returned from the war, he said to them: Well done to those who carried out small jihad but great jihad is still obligatory on them. He was asked: O Prophet! What is great Jihad? He said: Jihad with نفس (low soul) (Hur 'Amili, Vol. 11, p. 124)

4-2. Calculation our deeds (self-evaluation)

Calculation our deeds is one of the fundamental approaches in self- discipline that is highly recommended. Calculation literally means knowledge and awareness by the intention of testing which is interpreted in audition in Persian (Mustafavi, 1366, Vol. 2, p. 212). But as a term it means that human being determines a specific time during each day to take into account the actions of his soul (himself) to measure his or her bad deeds and good deeds, so he/ she blames him/herself in case of committing sins or neglecting obligatory deeds and also thank God in case of doing good and not committing sins. (Naraqī, vol. 3, p. 460) In other words, it can be said the truth of calculation is like how one calculate with a share holder; they consider benefits and loss. If one side makes a profit, takes it from his partner and thanks him, and if he loses, ensure future compensation.

A person by calculating his deeds actually does what the divine angels do with him at the resurrection day; It is necessary for a wise man to take account of all his faults and ugliness with regard to religion, opinion, and ethics, remember them in his mind, or to write them on paper, and tries to make up for them. (Majlisi, 1404 AH, vol.17, p. 116) Psychologists believe that the simple writing of feelings on paper will ease psychological stress of events such as job loss, family problems, and so on. If care in terms of spiritual issues and religious duties are performed, self-discipline in a person will be formed.

4-3. Self-correction

Self-correction refers to the spiritual dimension of disciplining and education, that is, moving to a better and higher state. As far as man has not developed from a moral point of view, that is, he has not been freed from his own animality, from within himself, it is impossible for him to have a good relationship with other human beings, that is, be able to free himself from the bondage of other human beings or free others from his slavery. The first condition for self-correction is "understanding the defects of the soul;

For, after this knowledge, the chains of malice and uncleanness can be broken and be saved from the dangers of burning faults that lead to misery. ('Abd al-Ghani, n.d., p. 275). It is significant to study soul traits to develop and elevate our soul, because it enables one to discover his own spiritual imperfections as well as his spiritual positive points, so he can extract bad traits from among the many attributes of his soul and cleans his inner mirror from the impurities by a fundamental refinement. We are, first and foremost, obliged to look at the state of our spirits and to see clearly the face of our intrinsic attributes, to identify the flaws that have sprung up in our soul unknowingly. It is we who can discard the

vicious from our inside or make them wider and wider. To eradicate dangerous and harmful habits, and to establish desirable new traits, after identifying imperfections, one strong and unwavering will must take the lead of human being. The more we control and regulate our behavior, the more our rational powers become regularized, therefore each step in this way will have a beneficial and decisive effect that becomes clear after the end of the work. (Jawzīyah, 1986, p. 53).

The Islamic education method emphasizes that individuals and communities will all be considered regarding their deeds in the presence of God. God also knows that in certain conditions in societies, sometimes because of the bad condition, some hindrances made between individuals and means of education that impede the possibility of education in the community. Therefore, social education cannot be regarded as a permanent educational method. But self-discipline provides man with the opportunity to correct himself in any case via tools that Islam has introduced. Here are some of the tools that help people train themselves.

5. Self-Education Equipment

5-1. Relationship with God

Having relationship with God is one of the most important means that any person should take care of in training one's self. Faith in God is the source of salvation and sustainability. Having relationship with God is achievable by caring for pure worship. Pure worship are those which are named in traditions as the principles of Islam such as prayer, fasting, pilgrimage and Hajj. When one practices these acts of worship every day, he will find a state of humbleness in front of God.

When a person thanks God for His blessings, he will undoubtedly learn to be grateful and will be humble in front of the Creator. A person who performs *salat* cleanses his soul from arrogance by each *Sajdeh* and *Ruku'* and teaches his soul to be stable in divine affairs. (Havvi, 1988, p.29) Reciting Quran illuminates hearts and increases assurance in heart of people. God says: "اذا تليت عليهم آياته زادتهم ايمانا" (and when His verses are recited to them it increased them in faith.) (Al-Anfal / 2) which means that whenever the verses of the Qur'an are recited to them, their faith is increased (Al-Sabuni, 1976, Vol. 1, p. 494). Imam Khomeini states in this regard: The Holy Book of Islam, which is the Holy Quran, is the book of human training. It shows the path of training from all aspects. A Qur'anic human being must be formed. The Qur'an is the book of making a human being. It is a book which, if one pays attention to it, it includes all levels which are for human being, and it considers all levels (Farahani, 1378, p. 97).

Anyone who sees the closeness to God and joining God as his ultimate goal will direct all aspects of his life in this direction. That is, he gives the color of God to all details of his life. He chooses that life style which is the best situation for being a servant of God and is in harmony with the attainment of divine closeness in his personal and social life. The prophets and their faithful followers received their power and heroism from the very same origin and found such a powerful spiritual weapon. The main purpose of worship and rituals is to create a spirit of obedience and submission to the will of God.

The prayers illuminate and empower silent and anxious souls. Worshipping God and perseverance make people patient, and the lash of hardship of time lightens the flame of their faith and broaden the horizon in front of them. On the contrary, those who are wrapped up in themselves and have no divine and superior purpose become more tense in the onslaught of adversity and go downward (Taleghani, 1362, Vol. 2, p. 24).

5-2. not to be too much ambitious and remembering death

One of the factors that cause man to be trapped in distress and distracting him from the memory of God and the last day is long and unattainable dreams. If desires replace purpose and action, they turn away man from the realities of life. Imam Ali (PBUH) said: *عملا اسونهم املا الناس اطول* anyone's wish is longer, his works are uglier (Majlis, 1404 AH, vol 75, p. 14) The wise man does not pursue unreachable dreams from the very beginning, which is very dangerous. Long and dreamy desires encourage men do ugly things because they may be go on a wrong way to get them and they will surely be mistaken. *اما و العمل فساد يوجب الامل يسير* : long dreams makes you forgotten the resurrection day. even the smallest aspirations may cause corruption (if they are not wise) (Ibn al-Mubarak, p. 87).

Long dreams not only do not help one's progress, but also cause despair and tiredness or even loss of faith. You have to think about facts from the very beginning and not think too much about things that are not easy to accomplish. The shorter one's desires, the more his sincerity in practice and more committed to divine duties. (Havvi, 1988, p. 111). The holy Quran counts the reason of fall of sinful people to be forgetting Resurrection day. *ان الذين يضلون في سبيل الله لهم عذاب شديد بما نسوا يوم الحساب* (... those who stray from the Path of Allah, because they forget the Day of Reckoning.) (Sad: 26)

Those who stray from the path of Allah will face a severe retribution for forgetting Resurrection day. In holy verses and traditions remembering death is emphasized as one of the strategic tactics in education. But that reasons which cause Quran and Nahj al-Balaghah and other authentic traditions' insistence on remembering death are numerous, including: (a) expressing a certain reality that involves all of Adam's children; (b) By feeling passing nature of life one would not be obsessed with wealth, power and lust. (c) By the remembrance of death one attempts to use his utmost facilities in useful work. Essentially, the world is deceiving its lovers, and anyone who is able to attract his heart to the other world by paying attention to death and resurrection is no longer deceived by tricks and beauties of the world.

5-3. Repentance and Istighfar (asking for God's forgiveness)

Man has committed some mistakes in his life time that in order to reach the benefits of training he should prepare himself to pay for them and to pass through the difficulty of this stage. To pass this stage, Islam has offered repentance and given him the golden opportunity. The late Feyd Kashani, referring to Adam's slip (which was in fact abandonment of priority (ترك اولى Ula, not sin), says: What is the problem if all the children of Adam when they commit wrongdoing, do what he did, because the pure good is for angels, and readiness for evil doing without compensation after it is the nature of the devils, and the return to good after evil is the nature of men. (Feyd Kashani, 1403, vol. 7, p. 6-7)

God has a great interest in repentance for the servants, for it is the beginning of all human happiness. In the hadith of Imam Baqir (as) we read: "By Allah the Most High, Farah Biti, my Abdu'ah, the son of Raslatlah and the son of Faylah, the oppressor of Fujud; God is much happier with the repentance of his servant than he would lose his compound and luggage in the wilderness on a dark night and then find it." (Kuleyni, vol. 2, p. 435) Man is a sinner and does not make up for lost rights;

God is highly interested in repentance of His slaves because it is the start of all happiness. In a tradition from Imam Baqir we read, *ان الله تعالى اشد فرحا بتوبة عبده من رجل اضل راحلته و زاده في ليلة ظلماء فوجدها*, (God becomes very happy when His slaves repent, more than one who lost his beast and providence in a dark desert and then found them.) (Kulayni, vol.2, p.435) repentance and Istighfar cleanse man of sins but does not make up for lost rights; therefore, one should carefully review his past and make up for it. When a person commits sins out of ignorance, he should immediately expose himself to divine mercy by

the utmost care and repentance, to be placed in the path of divine education again; If one does not regret his sins is an example of the sentence “...والآمال عمري بالتسوية أفنيت فقد” (I have ruined my life by postponing repentance.) In fact, the educational method of repentance is a kind of self-breaking and humbleness towards God out of honesty and sincerity, who hopes to be forgiven by confessing his sins and never disappoints from God's mercy (Deylami, 1992, p. 127).

5-4. Fulfillment of obligatory religious duties and leaving forbiddens

Self-discipline is accomplished by performing obligatory religious duties and leaving forbiddens as piety and being good doer can cause Sharh Sadr (شرح صدر)¹. Sins and disobedience also cause humiliation (Ibn Timiyeh, 2002, p. 23). It is mentioned in a narration: من اقام الفرائض فهو من اعيد الناس (Whoever obeys what is obligatory is one of the most devout people, and whoever abandons the forbiddens is one of the most pious people (Hur ‘Amili, 1409, vol. 11, p. 80). Commitment to obligatory religious duties, abandonment of forbiddens, understanding the sweetness of obligatory religious duties and bad smell of forbiddens encourage one to do good and stop bad deeds. In spiritual things, unlike material things, if one does something repeatedly, it becomes a habit for him, or if he abandons one forbidden, leaving it becomes a habit for him. Another factor to make it easier to do obligatory religious duties and abandonment of forbiddens is to become a knowledgeable person. One who has been a virtuous person for many years; That is, to perform the obligatory acts and to avoid the forbidden ones, sees the inside of obligatory acts which is sweet and flourishing, and within the the forbidden acts which is stinking, and thus, this knowledge is added to that habit. As the Prophet (peace and blessings of Allaah be upon him) said to Bilal during the prayer: " ارحنا يا بلال " (say Azan so we become fresh) (Majlisi, vol. 79, p. 193). For this reason, Allah says: “ اما من اعطى و اتقى و صدق بالحسنى ” (For him that gives and fears (Allah)* and believes in the finest,* We shall surely ease him to the Path of Easing;)) (al-Layl: 5-7) the one who observes the divine rights and does obligatory duties and acknowledges principles and *Furu'*, have faith and act and has this exercise, we make doing things easy for him and eventually, he will easily go to good deeds.

5-5. Knowing God observant and fear Him

One of the principles on which the calculation of the soul is based is the recording of deeds and seeing deeds by God and the angels (Mahdavi-Kani, 1997, p. 357). Various verses and traditions point out to this fact that human being deeds are under watch. *إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ* (For every soul there is a watcher.) (al-Tariq/4) *مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ* (whatever phrase he utters, an observer is present.) (Q/18)The whole self-sacrifice of the Prophet (peace be upon him) is no one, except he is guarded *أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ* (Do they think We do not hear their secret and that which they conspire! Yes, indeed Our angels, who are present with them write it down.) (Zukhruf / 80).

Our messengers are with them and record. Religious sources remind human beings that they are under surveillance, all their explicit and covert behavior are carefully scrutinized and recorded. Psychologically, the feeling of being seen affects human behavior. Nowadays, one of the issues that undermines the validity of research is the presence of viewers in the methodology of researches (Heydar Ali, 2001, p. 246). If people feel that their behavior is being monitored and there are those who see it, their behavior will be affected and cause a change in their behavior; therefore, the manifested behaviour can be their pretended behaviour not the real one. In social psychology, too, numerous experiments have shown that seeing and acting in the presence of others greatly affects one's behavior) (Karimi, 2003, p. 64). So, self-evaluation affects one's behavior by being seen and facilitates one's moral and spiritual education.

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5-5. Self-confidence

The sense of self-esteem eliminates uncertainty and instability and enables one to progress steadily, without spending excessive energy. A person who has self-esteem loves himself and values his life and is fluent in speaking, is calm and modest, and has no anxiety and stress. And he expects more of himself than of others, and he does his work self-motivated and active. Imam Ali (PBUH) says: من شرفت من نفسه كثرت عواطفه (Amidj, 1366, p. 231)

One who has dignity and self-esteem will have great human emotions, but one who does not have self-reliance relies on others and to attract others he behaves in a way that pleases them. He feels inferior and develops mental and neurological diseases. Of course, it should be kept in mind that "self-esteem" is the right thing in comparison to trusting other people, not trusting God. Self-esteem means not relying on another person and to do as much work as possible by yourself. The Prophet of Allah (PBUH) says: لا يستعن احدكم من غيره و لو بقضمة من سواك (do not ask for help as much as you can even if it is (as small and unimportant as) asking a tooth brush)(Mutahhari, 1368, p. 282).

Self-reliance, without relying on God, in difficult and overwhelming conditions cannot save the human soul from anxiety and distress; Difficulties and disadvantages of life crush the soul of one who is devoid of trust in God. Darkness fills his soul, and he may suffer the slightest accident that happens against his will or lose himself dealing with major problems.

5-6. companionship with good people

Companionship with good people who observed ethical and human considerations is a good opportunity to nourish one's spiritual powers. Thoughts expand in the shadow of their high thoughts, and an interest in goodness and purity grows in the human brain; By contacting them, one becomes more aware of their own spiritual defects and compares his competence with competence of qualified and competent men; By way of comparison, he may come out of the influence of negative traits and gain insight and wisdom from the deepest depths of his soul. In narrations we read: مجالسة الاشرار تورث سوء الظن: (بالاخبار Hur 'Amili, 1409, vol. 16, p. 265)

Companionship with bad people leads to cherishing negative ideas towards good people. This is a fact; if one always sits with bad people, he sees all men as evil, that is, he cannot even imagine the good ones, that is, he cannot believe in good; the opposite is also true: one who always spend his time with good people will see all people well and no longer see bad. No doubt friends and companions have an enormous impact on human happiness and suffering; Not only do they influence the ethics and behavior of individuals, but they also influence the formation their beliefs (Fakhr Razi, vol. 14, p. 144).

5-7. Making the most of opportunities

Opportunities, such as a spring cloud, appear in the sky of one's life and pass quickly. Anyone who does not take advantage of these opportunities will have no gain but regret. Imam Ali (AS) says about seizing opportunities: انتهزوا فرص الخير فانها تمر مر السحاب (Seize the good opportunities; truly opportunities pass through like clouds.) (Mohammadi Ray Shahri, 1362, Vol. 7 , p.442)

In the first verse of Surat 'Asr we read: (والعصر): By the time. One of the meanings of عصر is time. Time is so valuable that God swears by it. Also in the description of the believers who found salvation we read: والذين هم عن اللغو معرضون (those who turn away from vanity.) In the seventy-eighth verse of Surat al-Mu'minin we read: (و خسر هنالك المبطلون) On the Day of Resurrection, the people of idle

acts will lose. The first verse describes believers away from idle works and the second verse considers the cause of loss of the losers to be wasting opportunities and turning to idle acts. All in all, we conclude that time is a valuable gem that is nothing more valuable than that. Therefore, it should be recognized and valued, and all that would be a waste of time, such as wasteful entertaining, dealing with useless things, associating with bad friends, and other things should be put aside. That saying “time is gold” is not right, and the value of time is much higher than gold.

Conclusion

The following results are obtained from this study:

1. The importance of self-discipline is in building the human personality and bringing it to a secure point. When each person train him/herself, society is devoid of diseases and deviations, and heads for purity.
2. Every person needs to be aware of the characteristics of his or her soul in order to know and be able to manage himself or herself properly. This means that having a self-image is widely influenced in finding way.
3. The educational thought of Islam includes the educational elements which pave the way for individuals and educational institutions, which include: personal responsibility, belief in one's freedom, belief in individual reward on the Day of Judgment, the power of endurance and social education.
4. Self- discipline is a set of actions that are all involved in making the soul good and protecting it from evil and pollution.
5. The educational thought of Islam attempts to empower and regulate human forces, so that human beings are resolved in life and find the merit of the being caliph of God through his communication with God and his non-stop Self- discipline.
6. Cleansing and purifying the soul by following the book of God and Sunnah, fighting negative aspects of soul and self-evaluation, and adopting the precautionary measures that the Shari'ah of Islam has declared to prevent the outburst of lust.
7. There are some means for self-education by which one can reach a moral purity.

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