Strategies of Coping with Tragedy in Islamic Indoctrination

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Abstract

God providence involves any person with life tragedies and disasters according to his potentials in order to prepare him for virtual maturity. In fact, tragedies, severity and problems for people are due to specify how a person uses his authority contributed by god in ascendency and growth route. This study is compiling some strategies for suffered person in coping with tragedy from Quran and narrative view.

Keywords: tragedy, test, strategies, Islamic indoctrinate.
Introduction

Human belief foundation and their attitude toward creation describe their look to life disasters and explain all intrinsic findings of him. Difficulties, problems and tragedies are occurrences that their explanations and analysis's firstly depend on people attitude towards creation and god.

Undoubtedly, people who believe life is just for secular pleasures, luxurious clouds and dissipation, they regard any lack of affluence and difficulties as pain and suffering. But people who just think of consequents and concern about life reality, consider disasters and tragedies as a treasure and mercy; latent ethereal awarded by compassionate god to his competent servant.

In coping with tragedies, righteous and innocent people adopt a way to simply tolerate difficulties and they do not overreact towards their pain and suffering.

In this study we address into main ways of coping in Quran and narratives.

1. Belief in god and divine power

One very crucial way of coping with tragedy is believing in god.

Almighty god stated in Quran: "When a misfortune befalls them, who says: Surely we belong to god and we evidently get back to him " (Baghareh 156)

This verse is indicating patience route to believers and it explains patient people characteristics who are guided and eligible to receive god mercy.

Patient people when are shocked by a misfortune they say: "patience is consequent of believe in absolute possession of god on all cosmos." (Tabatabaie, 1995, first volume, page 531).

Ibn Manzoor stated concept of real belief in a god: "it is full-heartedly belief, reverence expression, and accepting religious law and what prophet declared. So a believer with this characteristic is real believer with no distrust who knows obeying any resinous duty necessary (Ibn Manzoor, 2002, first volume, page 223).

15th verse of Hojarat is as follow which approves Ibn Manzoor idea:

"In fact believers are people who joined to god and prophet, they have no doubt and crusade for god with their life, and property; they are true pious man"

And

In Nahl surah in 97 verse it is stated that:

"Both men and women who do good deed and beige in god are awarded with clean life and enliven them (Nahl: 97)."

There are many similar verses and surah. So belief itself is not enough unless it has effect clearly and it can be used as a tool; because belief is awareness of anything that brings peace and quiet and silence for believer, this peace and quiet cannot be separated from deeds (Tabatabaie, Almizan, 15⁰ volume, page 6).

Imam Ali has introduced belief as a believer characteristic in tolerance of difficulties. He stated: "happiness of believer is observable from his face and his sorrow is latent in his hearth. His heart is noble and his ego is more inferior to anything. He deprecate contest and is enemy of insincerity. His grieve is endless and his attempt is high. His silence is much more and his has many jobs to do. He is thankful, patient and contemplating on everything. He is not demanding and is kind and unpretentious. His ego is rigorous and he is contemptible in his piety (Nahjul-Balagha, cermon 333)."
If belief in god is based on real wisdom, it has more stability and integrity. Tragedies from any kind are difficult however a believer can be patient in tragedies. So he tolerates any tragedies, he does not let be overwhelmed by hem and he is able to control and manage his body and soul.

A believer believes that any misfortune and constraint is predetermined and destined and it will end.

Believer believes in ownership, mercifulness, knowledge power, wisdom and divinity of god. So he knows no happens occurs without god's governance because god possesses all cosmos. In addition a believer thinks of god is compassionate who is kind to every people either pious or pagan. On the other hand, he knows that god has the great knowledge and power so he does anything based on specific goals, philosophy and wisdom and final aim of all is training and educating human being. So calamity is good from any kind because if it is divine test which enhance people capacity and increase tolerance and if it is punishment it causes a man to realize his mistake and mend his way.

Thus, all misfortunes are sweet, good and promising because a believer believes he will be awarded by earthy or eternity gifts. Imam Sadegh stated: "Evidently, believer is as scale pan the more is his belief, the more is his calamity. (Kulayni, 1990, second volume, page 254, Majlesi).

2. Performing good deed

In different scientific, personal and social field human being attempt is precious only if it is putting into accomplishing real human perfection. If a person is going to direct his attempt toward a humane effort he does not have any choice but realize final aim of human evolution because his spiritual evolution is based on his will and knowledge and it needs to recognize aim and the path. The more this cognizance is clear and based on wisdom the more is the possibility of elective and willful perfection (Mesbah Yazdi, 2013, page 72).

Competent deed is the one that just lead to god not anything else. As it is stated in Quran: "And people who believe in god and have good deeds, they will have eternity heaven" (Baghareh 22)

So any person who hopes to achieve his creature visage, he should do competent deeds (Kahf 110).

God also stated in Quran:
We test him to realize which one is more benefactresses. (Kahf:7)

Here, in this verse, quality of deed is matter not its quantity so it means that god test people by their good deeds not by its immensity.

"They are in hurry for good deeds and they are pioneers.(Almomenoon: 61).
Abdo alRahman ibn Hojaj stated:
"Imam Sadegh said they asked god prophet who has the most misfortune? He said: the most tragedies of the world befalls for prophet so whoever believes more in god have more
misfortune. Believer suffered with bale based on his level of belief and his good deeds. So whoever has good deeds experience more calamities and a person who weakly believe in god and he is not competent he will not experience much tragedy (Kulayni, 1990, seconed volume, page 252, Majles).

3. Consent to divine destiny

Consent to predestination can be as one good strategies of tragedies' tolerate. They said:" consent means a servant does not think of what god destined for him as an unappealing happen."(Ragheb, 1991, page 356).
Naraghi stated: "consent means stop complaining about divine predestination by his inwardness, outwards word and virtually (Naraghi, 1930, page 737).
Imam Ali stated in Nahj al-Balagha
"I admire god for everything that he has destined and requested. I worship him due to my struggle with Kufics. Hey people I mean you that did not obey my orders and whenever I invited you, I never received a reply.( Nahj al-Balagha).

Ibn Meysam Bohrani explained this sermon as follow: "Imam Ali admired eminent god with anything that he predestined for human; because destiny is divine order for what happens. Thus he stated: consent to everything that he ordered. That order can be any act. So Imam Ali consider his suffer from people as destiny. (Ibn Meysam, 1991, third volume, page 376).
Difficulties and lacks are god's award I order to aware people from their need and humiliating their ego and decreasing their jubilation so he accepts god invitation due to his need and imprecation. There is a verse approving this idea: so we involve them with different difficulties and misfortunes in order to make them come back to us with imprecation. (Al-An'am:43).
Similar joining to heaven and accessing to chaste places, there is ways that believers must be tested with in order to achieve final aim. So certainly for reaching to god divine heaven there is need to follow ways that cause god pleasure and be satisfied with in order to achieve great success and big award of god.

Imam Ali stated that:
Be happy and satisfied with what god gifted you, so god will be satisfied and pleased (Amadi, 1987, page 103).
If human being is not satisfied with what god yielded and does not calm his distress down, he cannot tolerate abominable and difficult conditions by which he is suffered.
Imam Sadegh stated that:
"The most competent creature of god is who obeys what he destined, he identify great god: whoever is satisfied with his destiny he will be greatly awarded by godand whoever is complaining about what godpredestined, his awards would be awaited (Kulayni, 2009, second volume, pages 62, Tabarsi, 1965, page 17: Majlesi, 1982, first volume, page 524)
Therefore, one way of accessing to divine heaven is satisfying with god destiny either it is favorable and gracious or it is unfavorable and detestable.(Hufic Ahvazi, 1983, first volume, page 20).

Imam Sadegh stated that:
"A servant must be patient and be satisfied with anything that god offered whether it is favorable or unfavorable" (Kulayni, 2009, second volume, page 60, Tabarsi, 1965, page 33, Maglesi 1982, 68 volume, page 158).

If someone voluntarily steps forward he must be care about what god approves and admires and a good servant must be satisfied everything that god destined even if it is not along with his will. A believer need to control his thoughts and deeds and he must crusade in order not to disobey from what is approved by god and never thinks and acts against god will. This victory belongs to people that are determined in their decisions and they ask god their success.

Imam Ali stated that:
"God order is indispensable destiny and his wisdom and god pleasure provides security and charity" (Nahj al-balaghah, 16)
A man, who is satisfied with god destiny, has peaceful and confident heart in poverty and enriching, in health and disease, in favorable and unfavorable condition and he is not distressed and heartsick in life adversity and doesn't get sad and sorrowful.
As Imam Bagher ordered Jaber Ibn Abdollah Ansari:
"He asked Jaber his mood and he answered I admire disease more than health, and prefer poverty to enrichment, and choose death over life. Imam Bagher said but we demand anything that god gives us and we prefer what god is satisfied with whether it is poverty or enrichment, disease or health, death or life ( Naraghi, 2004, second volume, page 285).
Imam Sajad stated that:
"Thank god for his consent and pleasure. I presage that god divided his servant's livelihood fairly, and he gives great boon to them. Dear god give my best regards to Mohammad and his family and do not test me with what you tested them. Do not test them with what you forbid for me lest I feel gallous about them and underestimate your prophet order. Hey god make me satisfied with what you destined and give me big hearth and wisdom and assure me that your destiny is absolutely benevolent and make me more grateful to what you forbid for me than what you betake (Al-Sahifa al-Sajjadiyya, pray 35, about consent and pleasure).

4. Obligation to stop sin and virtue

Contemplating on verses and narratives indicates us some suffers and pains, calamities and misfortunes, diseases and adversity is due to committing sin from big sin to small. However, all pleasure, well-being, relieve, happiness, sprit, convenience, and prosperity is related to stop sin which is called as virtue.

Intention of virtue is that people stop what is forbidden and do obligations. But this is generic virtue and specific virtue belongs to selective man by god. In Qurani stated that:
"Whoever heed god, he has a way to release, and he will receive aliment from where he never think"(al-Talagh, 2-3).

Whoever abstain because of god and its fear, and does not violate his constraints and dose not outrage god's religious law, and obey these laws, therefore god provides a way for saving him from straits and secure earthy and otherworldly prosperity, and be confident that god provides his alimentary need from where he never expected. (Tabataba'I, 1995, volume 19, page 526).
All benefits and excellence and all pleasure and enjoyments is achievable by virtue. So if someone demands greatness and nobility must have virtue. Patronage, be needless to people, enrichment, aliment without distress, mental health, purity of heart, clear conscience, wisdom, Imams' guardianship they all are achievable by virtue.

Imam Ali stated that:
Whomever acts as if virtue is the main concern, god provides a way for releasing from clematis and pains and tragedies. (Nahj al-Balagha, sermon 198).

5. Hope to merit and mercy of god

One guidance of Quran for tolerating difficulties and appropriate way of coping with them in the life is never get disappointed from god mercy. If a person lose his hope he might not be able to withstand his life and do act dangerously. A believer believes in god, he trusts god in difficulties and never gets disappointed from god kindness.

"Do not get disappointed from god favor, because only pagans get disappointed from mercy of god (Yousef:87).

Some interpreter narrated: pagans who do not acknowledge god epithet they soon get disappointed. Because a mystic who realize god mercy never gives up and lose hope and overall believers never desperate and get hopelessness. (Kashani, 1967, volume 5, page 72).

God stated in Quran that
"do not get disappointed from god mercy, in fact he forgives sins and is merciful and kind." (Al-(zomar:53).

Imam Ali stated:
"God has not disgraced you with what you deserved to and has not determined difficult condition for your return he has not convicted you for your guilt and made you disappointed from his mercy but your return is auspicious happen in his opinion. He considers one sin just as one sin but one goodness values ten beneficence and he always provides a way for repentance. Whenever you call him, he will hear your call. Whenever tell your secrets he already knows. So ask your demands and tell what is in your heart. And propound your anguish and sorrow he will help you to forget and help you in difficulties (Nahj al-Balagheh,, letter 31).

6. Patience and toleration

Patience means avoiding impasse and restricting ego demands for acting according to regulations that are validated by religion and brain and stopping deeds against the, (Ragheb, Mofradat, patience article).

Patience, stability, confidence, and don’t get distressed in calamities and misfortunes and resistance in tragedies in order to coping with internal, and external pressures and controlling problems which finally leads to achieve the goals.

God stated that:
In harm and difficulty, and in war they are patient, they are who told the truth and they are pious" (Al-baghareh:177).

You need to be patient and tolerate your problems because difficulties get easy for each
person with both characteristic.

Imam Ali quoted from prophet Mohammad that patience is divided into three parts. Patience in pray, patience in sin and patience in calamity (Majlesi, 2013, volume 2, page 131). In our study we mostly focus on patient in calamities.
The more patience in calamities, the more remuneration of pain and sadness.
In Quran stated that:
"hey I am the one that created death and life to test you who has better deed(Almelk:2)
So righteous deed rate for god proximity is tolerating tragedies and be patient in calamities and if a person does not achieve success in divine test he will not rewarded by good deed.
And Quran stated that:
"We test you with bad and good occurrences"(al-anbia:35).
Patients are human that enjoy "divine salutation", god mercifulness" and "divine guidance" and face with god reward because in life discomfiture frustration in different aspects be patient and tolerate difficulties.

God stated in Quran that:
Certainly you are tested by fear, hunger and property decrease and physical loss and products wastage and enunciate patients that people who face with calamities they say; we are properties of god and we will return to god. Salute to them and mercy of god awarded to the they are truly are guided (al-baghareh:155-157)
They asked Imam Sadegh about patience of people with pain who suffer from calamity.
He simply addressed into their value of these people by following statements:
Each believer who suffers from misfortune and is patient he will be rewarded as much as 1000 martyr.
Undoubtedly, servants who are patients in misfortune and calamities they surely have redress of poverty days; days that people are being trilled, cried and they cannot speak. Boundless blessing of these groups caused Prophet Mohammad send a letter to give condolences to one of his clientele due to his grieve for his son death:
"In the name of god:
Then god will rewarded you and caused you to learn patience and cause your thankfulness. Our life, families and properties and our children are divine good endowment and they are his fiduciary which makes us happy and we take advantage of them and then they are to be returned. So when god provided these gifts, he would require us to be grateful and when they are retrieved by god, patience is your main responsibility. Your son was god endowment and fiduciary. So when you were highly happy for your gift now it is your duty to be patient when he took it back from you. You must consider this grieve as divine destiny and be grateful. So there are two tragedies that you must not let you be overwhelmed by or you will regret. Yes, if you could god reward in this misfortune so you could understand this tragedy is nothing in compare to that gift. So demand what god promised and you never be sad for this happen therefore it is as if you received your gift in advance (Majlesi, 1982, volume 82, page 95)-
Practical patterns of patience in misfortune are Mohammad prophet and his family who are very satisfied and did not complain in difficulties and tragedies and they never lose their power but they overwhelm in hardships with patient and persistence.
God address prophet and ordered:
Be reputable patient (Al-Ma'arej:5)
Hey prophet, be patient but reputable and beautiful patience. In narratives is stated that when Prophet Mohammad wept for his son's, Ebrahim, death they said you deprecated us from crying but you are weeping? Prophet answered: Eyes are crying and hearth is getting woeful but I do not say what makes god's rage (martyr Sani, 1567, page 102).

God stated that: "Be patient about what they say and avoid them happily (Al Mozmal:10).

Imam sadegh stated that: "If a misfortune happened for your life and your children remember what happened for god's messenger because no creature suffered as much as him. (Tabarsi, 1965, volume 85, page 295).

In the tenth day of Muharram we are also witness of this great spiritual power. What caused Karbela saga to reach to highest point of immanent and effective and spiritual success was Imam Hossein sprit and his advocates. Imam Hossain firstly asked his followers to be adamant. He stated in his stop that: "Hey people, each of you who has tolerance of sword and injuries and spin stroke must go on with us or he must return back because war scene is full of injuries, strokes, thirsty, struggling, slavery, and hundreds of fear and danger.

7. Care about impositions and prays duties

Pray is defined as expressing reverence and modesty, and outrank of humility and modesty. However these characteristics are not logical toward someone other than merciful god. When god order his own pray, this order is requiring god cognition because whoever dose not learn what his creature is he will not take any advantages of his prays. So order to worship means god cognizance. (Hojati and Bi Azar Shirazi, 1997, volume 7, page 29).

About educational effect and spiritual strengthening of worship aspect, God stated that: "Do pray, pray prevent you from vicious and reprehensible deeds" (a-Ankaboot:45)

He stated in other verse that: So worship me and pray with my recall (Taha:14).

Imam Ali explained servitude in different ways in Nahjul-bagah which includes vigilances, fears and dreads, interests and enjoys, grieves and sadness, sorrows of heart, mystic attention, meditations, sensual jihad and …:

The knowledge that is based on absolute insight attack to hearts and touch certain soul. Something that epicurusist cannot understand .and ignorant fears and cling to it. (Nahj Al-balaghah, 148th sermon).

Imam Sadegh stated that:" in your entanglement and occupations don’t forget pray and be patient in difficulties. Do not get ungraceful and tolerate your sadness. Be grateful in your wellbeing and happiness and do not gossip and do not have much pride and do not tyrannize and be patient and do not break up with your relatives (Kulaini, 2009, volume 2, page 231, Ibn Babawayh, 1982, volume 2, page 571, Majlesi, 1982, volume 64, page 294).
8. Resort to the chaste and purity Ahle Bayt

Necessity of resorting to the chaste and purity Ahle Bayt is clear in all times and places. Imam Ali introduces resorting to the chaste and purity Ahle Bayt as the way for release of calamities and success in great divine tests and resorting to god in misfortunes and tragedies:
"Hey people, break waves of temptations through rescue and nirvana ship." (Nahjul Balaghah, 50th sermon, Maklesi, 1985, volume 74, page 334)

In one narration from prophet Mohammad is stated that:
"my Ahle Bayt in my nation is similar to Noah ship. Whoever is on this ship he will be rescued and whoever dodge the ship he will be wrecked."(Deylami, 1994, volume 2, page 233, Hossaini Balkhi, 1890, page 370, Hakem Nishapuri, 1994, volume 3, page 151).

How sorrowful is people status that do not get on rescue and nirvana ship and are wrecked in difficulties and tragedies wave.
"Diverging from direct rout leads people to get obliquity because direct route is moderation. Quran the last divine volume and prophecy compilations order to adopt this way because it is tradition rout and prophecy path and finally all creatures will go from that route. (Nahjul Balaghah, 16th sermon).

9. Fear of sin

Quran and chase and purity Ahle Bayt narratives recommended us to fear of sin. Imam Ali stated in this case that:
"Mercy of god is destiny of people who assume them to be seen by god and they fear of their sins (Nahju Balaghah, 76th sermon)

Quran stated that:
"Every calamity is accomplishments of you yourself. (Al-Shora:30).

Thus pure life is for a believer that fears of his sins.

Imam Ali stated that:
"Hey Adam, when you are gifted by god permanently and you commit sins be afraid of his punishment because it is beginning of divine retribution. (Majlesi, 1994, volume 82, page 131).

10. Fear of resurrection day auditing and other world agony

Sometimes people fear of otherworld agony. In some verses of Quran this fear is introduced as reasonable fear of knowledgeable people. Quran in explaining Olol Albab (lords of wisdom and intellect stated:
"They follow what god ordered they fear of god and care about auditing day (A-Rad: 21).

This type of fear is very useful when it acts as scourge and makes him to penitence so acquitting cause people to approximate god better and easier.

God stated n Quran that:
"Hey people, fear of your god; because resurrection day is frightening. On that day nursing mother forget her child during nursing and every pregnant woman abort her kid and you see drunken people who are completely aware. Be aware that god torment is very brutal. (Al-Haj:2-1).

In another verse is stated that:
"They have umbrellas of fire on their head and under their feet is full of fire. This is punishment that god frighten his servant by. So fear of me. (Al-Zomar:16).
11. Pray, chant, and praising of god

Pray means referring to god and begging his with modesty and imprecation. Ibn Manzoor stated pray and begging has three aspects:

1- expressing oneness and god worship: "god has solidity" "god you deserve worship"
2- asking salvation and his mercy: "hey god forgive me"
3- asking earthy gifts: "hey god I demand the aliment from you" (Ibn Manzoor, 1996, volume 4, page 359).

Pray reality

Pray is self-conscience and awareness of heart and mind and it is kind of intrinsic confederacy to origin of nobility and goodness; thus Imam Sadegh stated: "Great god does not answer pray of whom is unaware heart. So whenever you pray try to refer to your heart and be confident that it will be accepted.(Kulaini, 2009, volume 2, page 473, Majlesi 1982, volume 48, page 224).

Pray is expressing humility versus god and be true servant. Attention to god and expressing demands in difficulties is happening to ever person who is distressed. God stated in Quran: "When a man is hurt, he remember and recall me in sleep and in wakefulness, however when his problem is solved he forget us as if he never has any demand in misfortunes. These people are lavishers and are satisfied with their mistake (Younes:12).

As people are intrinsically deist, their nature is awaken in calamities and call god help deeply. In addition; the key of mercy door of god is in praying. "Each mercy that is offered is not deterrent of sin for them. (Fater:2).

11-1 Pray effect and its role in alleviating and amending calamities

Pray is the greatest divine gift for servants and it has plenty of effect in earthy and other world life:

a) providing mental peace and joy
One important effect of pray is creating peace for soul and confidence. Since spiritual issues are vital for life, calmness or distress and anxiety are very important subjects. God stated in Quran:
"They ask you about soul. Tell them sole is my god order. (Al-Asra:85)
Imam Ali stated about effect of distress and spiritual anxiety on body that:
Clearly, all distress and anxieties are originated from human being soul and if the soul is supported by true and powerful support, no sadness has ever effect on him.
"Be aware that heart peace is facilitating with god recall. (Al-Ra'd:28).
He again state that:
"Whoever forgets me, he will have difficult and sad life. (Taha:124).

b) inauguration in jobs and tragedy resolution
pray is intrinsic issue and people sub-consciously remember god in calamities; because people
recall god when they are witness of misfortune and difficulties in their life and resort to pray so that they know other than god no one is able to calamity resolution and rescue them. God stated in Quran: 
"Who is the one that comply your pray when you are helpless and resolve your entanglement and assign you as surrogate of god on earth? Is there a deity other than god? You are rarely warned.(al-Naml:62).

And also stated:
"Say: who release you form darkness of desert and sea? While you call him privately and sweepingly, you think you will be grateful if he help you to release: say: it is god that relieve you from every sadness and you again assume him a partner.(Al-An'am:63-64).

Imam Reza stated that:
"Evidently, pray and calamity are close friend until resurrection day and surely pray cause calamity to be stopped when it is even very acute.(Kulaini, 2009, volume 2, page 469).

Imam Sajad stated that:
"Pray evacuate misfortune that has not happened so far and calamity that happened.(Kulaini, 2009, volume 2, page 469).

Imam Sadegh state that:
"then pray so much because it is key of any mercifulness and cause of accepting any demand. There is no anything that is not achievable with pray. You never knock any door if you do not hope to be approximate to its opening.( Kulaini, 2009, volume 2, page 470).

12. Retraction

Attention and punishment of sins and rebellion is very effectual in evacuation of calamities and misfortunes.

Imam Ali said that:
"There are two issue that rescue people from divine retribution which one of them is not with you all the time that he is Prophet Mohammad but you must resorts to another one which is retraction. God stated that: hey our messenger, god do not lead them into misery when you are among them and do not torment them when they resort to retraction.(Nahjul Balaghah, 88th sermon).

Prophet Mohammad assumes retraction as the best way and best way of retraction is repent of sin and expressing remorse and he stated that:
"Make yourself redolent via retraction, lest smell of sins disgrace you. (Hor Ameli, 1988, volume 1, page 321).

They suffer from calamities of property reduction and less aliment, so they must always imitate Imam Ali recommendation:
"Whenever your redolent is less and you are in pa in and suffer you must recant.(Majlesi, 1982, volume 66, page 407)

God stated in Quran that one issue that covers sins is recanting for yourself and others.
"So you must know that there is no deity than food so recant for your sin and for female and male believers. (Mohammad:19).

Imam sadegh stated that:
"You must recant in Ramezan month and must pray aot in this month because much pray banish calamity and entanglement of you so much retraction destroys your sins (Hor Ameli, 1988, volume 10, page 309)

Prophet stated that:
Whoever is gifted by god must be grateful and say "alhamdo lillah" and when a person faces with sadness and misfortune he should recant a lot and whoever is in pressure by poverty and distress must says la hole vala ghovate ella bella" which banish poverty. (Kulaini, 2009, volume 8, page 93).

13. Nourishing, charity

Nourishing, charity are another way of coping with calamities. God stated in Quran: "Do not nourish but for god' pleasure.(al-baghareh:272)

People who spending money for god sake and do not hurt people feeling due to their nourishing will be awarded by god and they do not fear of anything and do not get sad. (A-Baghareh:262).

Charity is a worship that has different aspects; on one hand it reduces human dependence to earthy properties and makes him hopeful to other worldly savings. On the other hand with helping to afflicted people you ordained their healthful pray and extinguish divine fire. Thus in prophet Mohammad narratives it is stated that charity resolve pain and sadness and entanglements and it acts as healing remedy.(Majlesi, 1982, volume 96, page 132).


Imam Sadegh stated that charity at night evacuate bad death and banish seventy misfortunes.(Hor Ameli, 1989, volume 6, page 279).

Following this important lesson of Islam, Prophet Mohammad stated that: "Evidently charity suppress divine anger resolve calamity and this act is most redemptive treatment because it can change certain and absolute destiny which cannot be changed in any way but only by pray and charity. (Majlesi, 1982, volume 96, page 132)

Prophet stated about charity that: "When you did charity you are supported by that and no calamity happens for you and it is only charity that can cause calamity to be resolved and with charity there is no creature that cause you are hurt (Majlesi, 1982, volume 92, page 306).

Conclusion

The reality of calamities and tragedies is god mercy and his attention to his servants. Even tragedies and misfortune are less they are necessary part of life. If someone is secured from every tragedy and disasters he does not enjoy god mercy.

With contemplating on Islamic educations, there are true and reasonable strategies for coping with calamities and misfortunes including:
- believe in god and satisfaction from god destiny;
- obligation of stopping sin and hop to divine mercy and merit
- caring about obligations and religious tasks
- resort to chase and pure Ahle Bayt
- fear of god and auditing in resurrection day
- pray, fervent prayer, worship of god
- retraction, nourishing, charity

One best way of alleviating and tolerating misfortunes is understanding that calamities are not
permanent and they are not lasting forever so learning they are temporary events and they are not constant and also with acting based on unchangeable tradition of prophet and resignation to divine destiny prevents extreme pains.
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