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**RESEARCH ARTICLE**

## The Role of Rationalism and Thoughtfulness in Educating the Moral Society Using Imam Ali Hadiths

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**ABSTRACT**

In Islamic culture, rationality and the implementation of the secondary meanings for rationality and wisdom have a unique interpretation in Islam that is not comparable to other religions and cultures. Rationalism has such a high status in Islamic jurisprudence that Islamic rationalism is complete. Islam considers moral education as the leading foundation for a complete education. Therefore, rational education is parallel to moral education. Moral education is the guidance and education of the human psyche through the rational side. In rational education, the heart of man is the center of rationalism. The heart of every human is educated through the verses of the Qur'an and the hadiths of the Imams. Therefore, the social structure of an Islamic society is endowed with an infinite moral aspect that stabilizes man's situation in society and clarifies his relationship with society - the demands and conditions of the new situation guide the individual and society to grow. According to Nahj-Al-Balaghah, optional behavior is attributed to a human being. A wise person is expected to improve and develop the compelling aspects of rationalism and guard against inhibiting factors of rationalism. Therefore, the wise person can appropriately benefit from the achievements of forward-looking action and begin a life of happiness and pride. In many narrations of Imam Ali (A.S.) about the qualities of wisdom and the forward-looking wise man, wisdom is the most vital source to recognize truth and falsehood and perform good deeds. This paper examines the role of rationalism and thoughtfulness in educating the moral society through the hadiths of Imam Ali (A.S.).

**KEYWORDS**

Imam Ali (A.S.), Moral Education, Nahj-Al-Balaghah, Rational Method, Rationalism.

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**1. Introduction**

According to the Holy verses of the Quran, the main principles which shape human frailty and redemption are rational wisdom and moral education. These principles are highly gifted from Allah to humans. Considering the origin and position of man, it is apparent that the ultimate objective of this significant event in human history is religious education and social development based on the teachings of the Qur'an. This sort of education and development has its foundations, principles, and techniques, and paying attention to the place and function of reason in religious education and development based on wisdom is worthy of any consideration. The actualization of diverse facets of this God-given power, which we understand as rational order, aids man in his ultimate objective. The jurists, including Allameh Tabatabaei, are among the commentators who have paid special attention to thinking and reasoning and its special role in human education, and he said that the Qur'an's definition of reason and thinking is a force that humans can benefit from in religion employing it open the way to the truths of knowledge and righteous deeds; Therefore, the role of reason in religious education is key, but in the process of education, under the influence of factors, it may suffer slips. In this research, the solutions for the realization of this type of education have been investigated and analyzed concerning methods such as teaching science and wisdom, the method of refining the self and creating the necessary platforms for the emergence of thinking based on Islamic thinking and reasoning.

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Indeed, what is the main role of rationality in Islamic studies and hadiths? The significant God's blessing about human redemption is human wisdom. If any Muslim avoids using wisdom as a rhetorical basis for his life, he will face frailty and failure in his life. Many individuals always deceive themselves by considering wisdom worthless, and they avoid it in their daily life. This is not appropriate, while the human being's life is principled based on life with wisdom and reason. In Islam, the position of wisdom is highly prestigious and considered. According to Quran, wisdom is the most valuable asset a human being can possess. There is a verse in Chapter al-Baqarah that states: "Whoever is granted wisdom has indeed been granted abundant wealth" (2: 269). Wisdom ensures success, while the lack of it signals failure. This research study tries to show how human wisdom must get shaped and developed. In this importance, the facility of great rulers and leaders whose wisdom guides Islamic society is expressed and introduced.

Wise leaders can lead society to redemption in Islam. The redemption of society is congregated by the redemption of a high population of individuals. Wise leaders must affect society positively to reach prosperity for every individual. The accomplishment of human development of personality is impossible without a good leader or ruler. If a human being chooses the right leader or ruler for his life and religion, he is confident that he will reach prosperity and redemption in life. On the other side, if a human being chooses a pagan leader who obeys the principle of Satan – he is guided toward the cliff of misery and destruction. To avoid astray ways in Islam and social development, moral education is obligatory and necessary for the members of Islamic society.

The wisdom gifted by Allah to humanity makes a path to happiness and prosperity for true believers who implement wisdom professionally in life. In this research, there are many important concepts and definitions which are properly examined and identified and lead the Islamic society to prosperity and redemption. There are many succinct quotes from Nahj-Al-Balaghah and Holy Quran which show the researchers the right path to guide an Islamic society through rationalism and wisdom. The rationality and proper wisdom in an Islamic society make it perfect for constructing a moral society. This construction must happen along with moral education in schools, mosques, and other ideological places. Hopefully, clerics from all fields of Islamic society will be successful in their efforts to reach and protect the Islamic values in Quranic verses and hadiths. It is anticipated and advised to increase the prosperity of implementing Quranic verses and Imam's hadiths.

## **2. Literature Review**

Sadeghi (2016), in an original article entitled "The Semantic Structure of "Wisdom" in the Holy Quran", attempted to provide a semantic structure of the word wisdom in Holy Quran. Sadeghi insisted that there are no signs of Quranic interpretation of the word wisdom in his research study. Sadeghi relied on descriptive research of the word "wisdom" in the Holy Quran. Sadeghi's research is reliable in making many semantic references to interpret the words of the Quran regarding wisdom. The main important faculty which reinforces the validity of his research is his epistemological overview of the reviews of philosophers toward the meaning of wisdom and rationality in the Holy Quran. Sadeghi's research study covers the semantic structures of wisdom in Holy Quran, not in Nahj-Al-Balaghah. Sadeghi's research was structured based on providing some philosophical overviews of wisdom and then finding the semantic structures of wisdom in the Holy Quran, which supports the semantic understanding of the word "wisdom" in the Holy Quran.

## **3. Theoretical Framework**

Nahj-Al-Balaghah is the infinite world of religious education and teachings. Reading the sermons, pearls of wisdom, and hikmah of this Islamic heritage is compulsory, as reaching a deep understanding of this worthy Islamic heritage. The true essence of Guidance in Nahj al-Balaghah is based on the cultivation of intellect in the broadest sense through guidance and development of intellect. On the other hand, a wise man must think about the future to find the right and most efficient way in life. Therefore, thinking about the progress in the future and upcoming deeds for a wise believer is completely necessary.

The human being must overwatch the upcoming deeds for micro and macro decisions. The guidance of Nahj-Al-Balaghah includes two essential stages that are parallel. The first stage includes the guidance of human beings through thinking and thoughtfulness and the second stage includes guidance through important notifications. This paper considered these two stages of analytical procedures that clarify the relationship between Islamic rationality and education and defines their interaction in human guidance. The relationship between Islamic rationality and education reaches its pinnacle through human guidance in the hearts of true believers. Therefore, Islamic thoughtfulness and education are the primary sources of human misery and prosperity. True believers can recognize misery and prosperity through clarified guidance. In rational education, the heart of a human being is the center of guidance and wisdom. The heart of a human being must give a clear direction to rations and education to make a coherent decision.

The role of rationalism and foresightedness in social ethics are understood from the divine hadiths of Imam Ali (A.S.). Imam Ali (A.S.) was the trustworthy source of coherent wisdom and chastity and the pinnacle of eloquence, knowledge, and wisdom. In Nahj-Al-Balaghah, thoughtfulness is verified with a rational contrivance in life. According to Islamic education, Islam is a social religion that arranges relationships among humans, history, and society. According to Imam Ali (A.S.), the collapse or ascension of

an Islamic society is wholly related to the leading social norms in the society. If the social norms are ignored in an Islamic society, the society reaches its pinnacle in the case of scientific, cultural, and social progress. Otherwise, if the moral parameters are rejected, the collapse of an Islamic society is definite.

#### 4. Analysis and Discussion

According to Islamic jurisprudence, the most valuable blessing that is descended on humanity is wisdom which distinguishes humanity from other animals and creatures in the world. By implementing the facilities of wisdom in human personality, humans can seek perfection. The refining and implementation of wisdom include expressive and idiomatic understanding of many wisdom-related topics. In the following sections, this research study provides important concepts which must be defined to construct a moral-based society. Therefore, the researchers can use the hadiths of Imam Ali(A.S.) and some verses from the Holy Quran to understand how to construct a moral society based on the moral education of the Quran and Nahj-Al-Balaghah.

##### 4.1. The denotative and idiomatic interpretation of "Wisdom."

The denotative meaning of the word "wisdom" is derived from the infinitive part of the word – يعقل – عقل – in Arabic (Darsī, 2021, p.147). This word had correlations with the word "headband" in Arabic (Abdulah, 2005, p.327). The headband was used in the Arab cultures to control the camels. Therefore, the connotative meaning of wisdom is "to control the lust and mundane deeds of human beings." (Ragheb Isfahani, 1994, pp.577-578). In different dictionaries, "there are many different translations of wisdom" (Ibn Fars, 1985, p.69). For example, there are many interpretations of wisdom as self-control (Ibn Fars, 1985, p.70), avoidance of unreasonable actions (Mesbah Yazdi, 2011, p.70), blocking ignorance, the power of understanding and determination, the facility of thought, the separation of evil and divine deeds, and the ability for education. Also, there are many "interpretations of the word 'wisdom' in many scientific fields" (Mostavafi, 2016). In this research study, regarding the issue of rationalism and the educational role of wisdom in social morality, wisdom is interpreted as a blockage of evil deeds and recognizing the authentic way of guidance. Wisdom is accounted for as the most worthwhile blessing from Allah and is ranked as the worthwhile position in Quran. This issue can be understood from the Quran's importance of wisdom and rationality. "The heart of the human being as the assistant for wisdom is positioned as the most crucial facility in rationalism" (Mostavafi, 2016, p.56).

##### 4.2. The Word "Wisdom" in Nahj-Al-Balaghah

According to Imam Ali (A.S.), wisdom has two essential aspects: I. the instinct wisdom blessed by Allah to human beings is a crucial blessing. II. Acquired wisdom: This type of wisdom is developed and reinforced by the endeavor and the education of human beings. For instance, the importance of wisdom in a clear and authentic choice is visible. According to Imam Ali (A.S.): "Thinking is not the same as seeing, because sometimes the eyes show lies, but the one who asks for advice from the intellect does not betray him" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 281, Sharif al-Raḍī & Jafery, 2008, p.256). Imam Ali (A.S.) introduced the Intellectual people as the possessors of power and strength, who overcome problems by resorting to reason and using it optimally, and their wisdom is the guarantor of their comfort and happiness. The possessors of wisdom are dominated by their emotions and feelings. Therefore, they have control over their feelings and emotions. This overcoming power makes them reasonable in their prudent decisions. "You cannot overcome life's problems except with the help of reason." Imam Ali (A.S.) said. Therefore, the rational method relieves human beings' Islamic and moral problems. According to Holy Quran, "No soul can believe except by God's leave; and He lays disgrace upon those who refuse to understand" (*Holy Quran*, Yunes, and Verse.100).

Every believer and non-believer can gather his thoughts to understand the reality of existence and make a clear conclusion about human existence. But, at the same time, Holy Quran believes that infidels suffer from a lack of intellect and do not use their intellect. Therefore, according to Holy Quran, "the parable of the faithless is that of someone who shouts after that which does not hear [anything] except a call and cry: deaf, dumb, and blind, they do not exercise their reason" (*Holy Quran*, Bagharah, Verse. 171).

After investigating the multiple resources, references, hadiths, verses, and pearls of wisdom regarding the issue of rationality, the worthwhile sayings of Professor Motahari are noticeable. Professor Motahari says: "The wisdom is the power of analysis and intellect, and Holy Quran suppresses the infidels and ignorant. Ignorant vs. wise man is not accounted as the illiterate man" (Motahari, 1994, p.12). Ignorant means the fighter of wisdom. The wise man has the power to analyze and process the surrounding event, while the ignorant man cannot do this. Unfortunately, many scholars do not use their intellect and reason and are, therefore, ignorant.

On the other hand, these scholars have a large amount of knowledge and a great library of books and many resources. The primary entity of their ignorance is their avoidance of using intellect and knowledge. They do not analyze their thoughts and have no jurisdiction over themselves. Therefore, in Islamic jurisprudence, they are ignorant people. Holy Quran had succinctly termed a denotative meaning for wisdom. Therefore, Holy Quran not only gives a denotative meaning of wisdom but also gives a clear, comprehensive response to reach the perfection of wisdom. According to Nahj-Al-Balaghah, human beings consider their social life an adaptable object to their rational nature. Human beings choose the proper social life not because of instinct or exposure to skepticism but because of their wisdom and understanding. Imam Ali (A.S.) says, "Evade the separation from a social life. Thus, a separated human is a god prey for Satan as a separate sheep for a wolf".

### **4.3. The expressive and denotative meaning of "Counsel."**

The object of counsel is transparent for Arabs, and its infinitive is the complete counsel. The denotative meaning for counsel is the back of any object, which can be expressively interpreted as any entity's supportive or supporting principle. There are many interpretations of the Holy Quran's denotative meaning of counsel, and it is completely demanding to interpret the denotative meaning of "Counsel" as the "wise arrangement of orders." Therefore, the Holy Quran confirms this interpretive response, and "Thoughtfulness" means the acceptance of wise arrangements.

Thoughtfulness in Holy Quran: The order of thoughtfulness in the Quran and the obeying attention of this term shows the presence of "Counsel" in the Holy Quran. The Holy Quran and hadiths of Imams are the products of wise arrangements of letters, words, phrases, and sentences. It must be noted that thoughtfulness is not the obligatory acceptance of words, letters, and phrases. Therefore, there are not any obligations in the Quranic thoughtfulness. As a result, it can be noted that "Prudence in the Qur'an" means the conscious acceptance and discovery of the "provision realized in the word of Allah" by its audience, and this is the element that makes deliberation the way to understand the particular order of the Qur'an and believe in its divine nature. It should be mentioned that the Quranic usages of "Thoughtfulness" also support this meaning:

1. "Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein many discrepancies" (*Holy Quran – Al-Nisa, Verse 81*).

According to Allameh Tabatabai (RA), "Prudence and Counseling means the arrangement of an object after another object. In the Quranic verses, prudence stands for holding a wise thoughtfulness of verses after reading another verse. Therefore, there is no doubt in Quran. Since Holy Quran is not a single verse, this truth can be easily understood by reading the whole verses and Surahs of the Quran. The understanding of Quranic verses must be reinforced after reading upcoming verses". Based on the appearance of the verse, which is "demolishing the differences and inconsistencies from the Qur'an" and the explanations of the Allameh Tabatabaei (RA), the researchers can conclude that "thinking about the Qur'an" means "discovering the harmony of the Qur'an."

2. "Quran is a Book which we have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition" (*Holy Quran – Al-Sad, Verse 29*).

According to Allameh Tabatabai (RA), "In this verse, it is talking about the descent of the book, which is a metaphor for the descent of the book. This meaning is a gradual descent and does not express the meaning of the Qur'anic verses separately". The denotative meaning of discretion is synonymous with the word "Prudence and Thoughtfulness." Ibn Manzor and Farahidi had imitated an ordinary meaning for the word "discretion." Meaning of discretion is the proper performance of wisdom and wise choices.

According to Ragheblsfahani, the denotative meaning of discretion is thoughtfulness in the upcoming deeds and works. Ragheblsfahani had brought a clear witness from Quranic verses: "by those who direct the affairs [of creatures]:" (*Holy Quran – Al-Nazeat, Verse 5*). According to Gharehi, the appropriate denotative meaning for the word "discretion" is the following of upcoming deeds in human life. In many cases, the denotative meaning of the word "discretion" is defined as following the process of tasks and thinking about upcoming deeds.

Prudence is an objected infinitive from thoughtfulness. Prudence is the overthinking of human deeds. At the same time, the infinitive meaning of thoughtfulness is thinking and investigating current deeds, events, and tasks. The denotative meaning for far-sightedness in the Persian dictionary is as follows: "1. Considering all consequences and circumstances of an event. 2. Getting ready for future deeds. 3. Fighting against probable dangers and perils." Therefore, one of the proper conditions for having discretion in life is to be far-sighted. A far-sighted man is a man who chooses thinking over ambivalent thinking and notices all the consequences and circumstances. The secondary meaning: "A far-sighted man is the one who tries to achieve a desirable life in the future by predicting and organizing deeds."

The denotative meaning of 'Prudence' in Persian literature is as follows. 1. Prudence is the process of knowing and understanding the process and the consequence of work, preparing for future events, and detecting perils and dangers in thinking about consequences. The primary condition of prudence is to manage problems easily in life. 2. The prudent man considers his actions' consequences and results. A wise man must be prudent and make it count before anything goes wrong. 3. The prudent man can look at what is beyond the future and what happens in later actions. Therefore, he achieves the best performance in his life. 4. The prudent man considers the result of his work and evaluates the result of his tasks.

### **4.4. The meaning of Prudence in Nahj-Al-Balaghah**

"Counseling and prudence are thinking about the result of tasks and works, and it means negotiating with wise men". Imam Ali Said (Amadi, 1987, p.40). "Counseling and prudence is a dignified task" (Amadi, 1987, p.81). "Prudence is an investment of thoughts and weakness will lose chances" (Tarihi, 1988, p.29). Sheikh Kelini quoted a verse from Imam Ali: "Prudence makes a person cautious". In Ghorar Al-Hakam, prudence and counseling are mentioned as the most rated and glorified tasks to do in life. Prudence

and counseling have many different meanings. Prudence is translated as empowering the soul during daily tasks. Prudence is the strongest opinion. Prudence is giving opinion and thought (and thinking and reflection) in work. To be far-sighted is to harden one's back (and to be extremely careful) in affairs. "Human prudence and virtue are in patience. Foresight is to keep what you have been entrusted with and to give up what you have had enough of" (Amadi, 1987, p.242). According to Allameh Jaffary, "Counseling consists of thinking in the course of affairs, concerning its materials, includes accuracy and research in the future of affairs"(Jaffary Tabrizi, 2005, p.81).

"In the process of prudence and fore sighting, thinking about the future, planning and noticing glorified goals are considered in the matter of importance" (Dujayli, 1993 p.11). Thinking about the future is defined as follows: "Thinking about the future is the potentiality to create and maintain a comprehensive and practical perspective to the future to adopt effective plans in areas such as: Identifying incompatible situations and surprises; Formulation and development of policies, and Shaping strategies and studying new markets and opportunities" (Matis, 2011). Thinking about the future means preparing for future and "using the available potentialities and performances for reaching glorified and divine values and goals" (Mardokhi, 2011, p.38).

"In Islamic narrations and hadiths, the denotative meaning of prudence is highly significant, and there are many examples of this denotative meaning. For example, the modification of affairs by predicting future events, counseling with experts, determinism in the decisions, and considering precautions in decision-making. Therefore, the most important section of prudence is thinking about the future and the consequences of the tasks. "Then, prudence stands for the consideration of future events – here and there. The demands and requests must be arranged based on the future events" (Deylami, 2006, p.150). Imam Ali (A.S.) says about prudence that "a human being must be cautious and prudent; therefore, a wise or a prudent man considers all the aspects of his tasks and deeds. A prudent man balances between evil and divine tasks and then performs the best tasks. The most important thing for the abundance of human wisdom is his good planning" (Amadi, 1987, p.355).

The proper skill and ability to use available performances and resources are one of the advantages of implementing prudence in human life. Prudence's actions and tasks manage human life and arrange the available resources in action. All human vices and virtues depend on prudent action in life. The possession of wealth and looted resources are not important as a single concept. It is significant to use resources properly and professionally. One of the sensible examples of prudence in life is avoiding extravagant consumption. "The extravagant consumption is the symbol of lacking prudence in life" (Pasandideh, 2009, p.163). The fore-sighted man is moderate in hostility and friendship since extravagant behavior has multiple corruptions from two aspects. "Considered your friend to be your enemy one day, and your enemy as your friend in one day" (*Nahj-Al-Balaghah, The Peak of Eloquence*, Feyz Al-Islam, 2000, Sermon 268).

The important sign of a purely pious person in life is their gentleness while they are vigilant and fore-sighted. This is evident as narrated in Hamam's sermon. The prudent behavior of a pious person does not make him behave violently, "therefore he behaves gently with people while he is vigilant and fore-sighted" (Ansarian, 1986, p.356). Gentleness is a professional moderation for people that are mentioned in Holy Quran: " Do not extend your eyes toward that by which we have given enjoyment to [certain] categories of them [i.e., the disbelievers], and do not grieve over them. And lower your wing [i.e., show kindness] to the believers." (Holy Quran, Hajarr Sur'ah, Verse. 88). Gentleness sometimes means humbleness and losing wisdom and inferiority. The former gentleness is the sign of behaving properly toward people. The latter gentleness means unintended behaviors which make believers humble and inferior. "An inferior man is easily excited and eradicated by a short attraction and amazement" (Bahrani, 1983, p.419).

According to Allameh Muhammad Taghi Majlesi, "the believer has some sort of prudence in his behavior and is cautious about his overall tasks. For example, if he decides to plan a friendship with somebody, he is not immune or secure; It is probably possible that he may become his enemy and leads him to the path of astray people" (Majlisi, 1956, p.96). Imam Ali (A.S.) attempted to warn his representatives in Mecca of the villainous actions of Mu'awiya I and warned him about disappointing people with Islam. He notices his representatives to be prudent and make counsels in the systematic procedures of government: "Thou must take the actions of the government properly and seriously and obey the orders of true believers and those who believe in Shariah of Islam" (*Nahj-Al-Balaghah: The Peak of Eloquence*, Letter 33).

Imam Ali (A.S.) wrote an important and famous letter to his commander, Malik Ashtar. When choosing government officials, he should pick up the people who are more experienced and pioneers in Islam because their morals are better, their families are purer, and they have more vision for the future. Imam Ali (A.S.) notices other people act based on the principles of prudence and foresightedness. Therefore, he did all his daily tasks and political task based on prudence. Imam Ali (A.S.) considered all the aspects and consequences and possible actions of his tasks, and then he made the final decisions based on prudence and vigilance. Occultism and a far-sighted view of the future based on political calculations and sociology are two separate categories. If the researchers attempt to limit the hadiths of Imams and the Holy Prophet (PBUH) based on occultism, it means that these glorified, prudent, vigilant, and far-sighted people are just limited to super-natural activities, and their words are based on the principles of probabilities "and guessing, therefore the people are deceived by their supernatural behaviors which are not valid" (Jaffary Tabrizi,

1980, p.277). Holy Prophet (PBUH) and Ahlol-Bayet (A.S.) cannot predict future actions without prudence and far-sightedness into the consequences of current decisions.

Examples of this foresight can be seen in the letters and covenants of Imam Ali (a.s.) to his agents, governors, umrahs, and judges. Especially in the contract written for Malik Ashtar Nakhai, they used the subtleties of urban affairs and social and political principles. And in his letter to Imam Hassan Mojtaba (A.S.), he presented evidence of his wisdom and foresight in his personal and social life.

#### **4.5. The expressive and denotative meaning of "Society."**

The root of the word "Society" is derived from the word "aggregation", which means gathering all objects and taking them away from their separation. The word "aggregation" is used for the gathering or congregation of human beings in society, and the word "collection" is accounted for and used for the collection of non-human beings and animals or objects. There are many different meanings for society. "Society is the congregation of individuals who are joined together based on their tradition, customs, and cultures. In this society, the individuals feel completely responsible for all actions" (Samuel, 2010, p.241). According to Giddens (2010), "society is shaped by the people who have shared commonwealth, and they are living and cooperating ". According to Dorkim (1964), "society is not only a collection of individuals; it is a system which is shaped by the unity of individuals; it is a special reality with special characteristics. It is evident that if there were not any understanding of individuals in society, not any congregation would happen. For social affairs to arise, these consciousnesses must somehow join and combine" (Dorkim, 1964, p.130).

#### **4.6. The expressive and denotative meaning of "Society."**

In Imam Ali's (A.S.) hadiths, there are significant aspects that are important for socializing human life and shaping a great society: I. Human's urgent theological needs to grow religiously (*Nahj-Al-Balaghah: The Peak of Eloquence*, Sermon 127). II. Humans urgently cooperate to defend their rights. III. Human's emotional needs (*Nahj-Al-Balaghah: The Peak of Eloquence*, Sermon 23). IV. Human's inability to eradicate all social and economic needs (*Nahj-Al-Balaghah: The Peak of Eloquence*, Sermon 23). Imam Ali (A.S.) believes that not all humans can eradicate their issues individually, and they need other bits of help (Barzegar Ghashimi, 1993, p.210). It can be concluded that society is shaped by a congregation of true believers, committers, justice seekers, and scholars. As Holy Quran notices: "As for those who have faith and do righteous deeds, for them will be gardens of bliss" (*Holy Quran*, Loqman Surah, Verse. 8). This guarantees that these true believers have committed to Islamic rules, not only in ideological basis or overviews but also in other moral or mundane based tasks (Mesbah Yazdi, 2011, p.431). It should be noticed that the members of the society are divided into two main pillars: one pillar is the people, and the other is the rulers, and both pillars are effective in forming the society.

#### **4.7. The role of prudent leader in social morality**

The presentation of wit with knowledge distinguishes humanity in social relationships and great morality. Imam Ali (A.S.) says, "O believer! The search for this knowledge and politeness is the price of your life, so try to learn them both, as the more you increase your knowledge and politeness, the more your value and power will increase. Because you approach your Lord with knowledge, and you serve your Lord with courtesy, and by serving politely, the servant deserves his friendship and closeness. Thou must accept [this] advice to avoid punishment". The leader of society has significant effectiveness in finalizing the roots of morality. These leaders can cause moral diseases and disorders in society; they must be cautious in their behavior. With the emergence of the divine leader, that is, Muhammad (PBUH), he traveled the path of progress, evolution, and greatness at such a pace that he left the world in wonder. This example signifies the example of great and prudent leaders in an Islamic society. However, Allah devotes a special leader to a special society who is compatible with the contemporary social, political, and moral situations in the targeted society. Allah's philosophy enforces that the order of redemption must be balanced for all human beings. The people need to know their true leaders and avoid following astray or corrupted leaders. Thus, it is hard to save society from the paws of corrupted leaders.

The Shi'a demolition believed in a single virgin Imam among the members of Ahlol-Bayat. The Shi'a members have made their beliefs based on obeying the orders of Imams according to the suitable time and situation. Imam Ali (A.S.) says: "I swear! By Allah! The earth is never devoid of those who maintain Allah's plea either openly and reputedly or are afraid hidden so that Allah's pleas and proofs should not be rebutted. How many are they, and where are they? By Allah! They are few in number, but they are great in esteem before Allah" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 147, Sharif al-Radi & Jafery, 2008, p.884). "Consequently, the ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast. If the ruled fulfill the rights of the ruler and the ruler fulfill their rights, then the right attains the status of honor among them. But if the ruled gain sway over the ruler, or if the ruler oppresses the ruled, then differences crop up in every word, signs of oppression appear, mischief creeps into the creed, and the ways of the Sunnah are forsaken. Then desires are acted upon, the commands (of religion) are discarded, and diseases of the spirit become numerous (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 215, Sharif al-Radi & Jafery, 2008, p.704).

The rulers or the leaders of the government must follow the great deeds and become a standard mold for the people, and they should enchant the good deeds in professional hadiths and voices. Thus, "Certainly, there is no obligation on the Imam except what has been devolved on him from Allah, namely to convey warnings, to exert in good advice, to revive the Sunnah, to enforce penalties on those liable to them and to issue shares to the deserving" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 104, Sharif al-Raḍī & Jafery, 2008, p.501). If rulers attempt to seek justice in society, there are many inevitable actions in society that stops social abnormalities. Therefore, Justice makes people steadfast and enforces all social classes to carefully observe different social norms. Fabulous behaviors destroy the society of human beings. Therefore, a wise ruler or leader must implement the principles of preaching good deeds and avoiding falsehoods in society, and preach to people to find the way of righteous leaders and makes people stay away from any social or moral derivation. Imam Ali (A.S.) says: "The ignorant society is like a living society with the misery of death. Ignorant individual is void of humanity, ignorance is the center of corruption, oppression, and is the worst pains and miseries" (Amadi, 1987, p.302).

According to Nahj-Al-Balaghah, the social consciousness of the social rulers has different aspects; one of the aspects is the awareness of people of their individual or social rights. When the citizens of society become aware of their social or individual rights and they know the consequences or results of this, they are better aware of their rights, and they can observe the rights of others. Therefore, Imam Ali (A.S.) makes people aware of their social rights in his sermons and letters. Imam Ali (A.S.) says: "The highest level of knowledge is distinguishing morals from one another and revealing good morals and suppressing bad morals"(Amadi, 1987, p.302). Another important aspect of professional leaders in an Islamic society is detecting perils and dangers. Imam Ali (A.S.) says: "Everyone is unaware of the disadvantages of worthless concepts; he cannot stop the worthless concepts in society".

According to Imam Ali (A.S.) sayings: "The human's wisdom is divided into two sections; First, the wisdom which stands with human beings from the creation by God. Second, wisdom is developed by listening to the voices of others, watching the behaviors of professional leaders, and learning from other teachers. The former is like a blind person who makes nothing out of sunrise for his eyesight. The person who is deprived of the first kind of wisdom makes not benefit from his hearings. The crucial basis for Islamic education and rationalism is completely dependent on wisdom and understanding. The importance of using wisdom in life matters until the final moments of a true believer's life.

## 5. Conclusion

The position of reason and rationalism in religious teachings plays an irreplaceable role, which can determine human redemption. Human education in the Islamic school of ethics is one of the most important and necessary objectives that Islam has given special attention to and has qualified the Holy Prophet (PBUH) as a noble benchmark and an embodiment of the ethics of the Qur'an. The most qualified blessings of God to his servants are the faculty of wisdom and reason, and through this blessing, all human beings are distinguished from animals and achieve the right of evolution and closeness to God. It is obligated to a wise and far-sighted individual to identify the effective factors of rationality as well as the factors that hinder the right planning and foresight in life, recognize them, strengthen and expand the effective factors and avoid the inhibiting factors in his rationality. A Far-sighted or prudent individual has significant characteristics such as being patient and tolerant with people, and when he is angry, he gets away from people and is moderate in all matters of life, including economic matters. Imam Ali (A.S.) clarified many results and procedures of being prudent in life, and many other important aspects can be expressively understood from his sayings and hadiths. There are many important outcomes of being prudent and rational in life. For example, health; safety from regret; victory and accomplishment; upholding different chances in life; finishing important tasks in life; unleashing from demands and challenges, and getting immune from supernatural threats. Islam considered these accomplishments dependent on human wisdom and rationality and warned the true believer who is ignorant about their wisdom in life: "do not thy think" (*Holy Quran*, Surah Qalam, Verse 2). In Quranic verses and hadiths of Imams and the Holy Prophet, the human being is the main paragon of distinguishing between right and wrong. According to Allameh Tabatabai, "wisdom is the main instrument of guidance and a guidance to know what is right and wrong. The necessity of accepting what is right is that human being must accept the order of wisdom". Through wisdom, the learning material affects the learner and teaches the method of learning to the learner. Therefore, the main duty of education and pedagogy is to create new chances for growth and development, and learning is the main interference of it. Moral development, observing the rights of others, avoiding the irritation of others, compatibility with other people, observing the social etiquette, understanding the contemplative and moral values of society, feeling responsibility in society, and educating the moral family are the significant symbols of our social development in personality. Spiritual and moral dimensions of human personality surfeit the behaviors which are shaped by the moral values of humanity. The rational dimension includes sensory perception, concept formation, understanding, comparison, prediction, evaluation of affairs, power in the initiative, innovation, and the possession of logical thinking. Furthermore, judgment and decision shape the significant action of rational actions in humanity. Human understanding will be widely developed in the social aspects. Social skills are caused by proper social pedagogy. Consequently, emotional development has roots in the rationality of human beings. According to this statement, rational attitudes like self-consciousness, self-control, social understanding, social skills, and self-motivation are the main components of the

emotional quotient, which accounted as rational concepts and are related to human wisdom. Wisdom is remembered for the revival of social values. There is a strange allegory in the history of humanity regarding rational life and wisdom. God, the Majesty, made Adam choose wisdom, religion, and modesty. Adam, the Holy Prophet, chose wisdom. In this allegory, the principles of religion and modesty are based on wisdom, and humans must defend wisdom and live our lives with wisdom. Thus, rationality is the basis of religious values and the main cause of human redemption or misery. Balanced rationality makes the human being stand away from lust and greed. The wisdom paralyzes the basics of lust and greed and guides the human toward a balanced life. The wise man decides properly in his life by wisdom.

Wisdom is the main protector and sentry of human beings, and ignorance is the main cause of human frailty and failures. In Nahj-Al-Balaghah, Imam Ali (A.S.) insists that a wise man must make the best decision in every moment of his life and avoid superficial decisions. This is evident that human beings can arrange their life based on God's blessings of wit and wisdom, discover the relationship of affairs, and understand the conclusions. The main duty of wisdom is to distinguish between right and wrong. Wisdom is the main infrastructure of religion, and without wisdom, nothing happens in human redemption. Islamic critics and experts have a common consensus on the significance of wisdom in human life. Holy Quran mentions wisdom as an inseparable part of the human mind. The accomplishment of human development of personality is impossible without a good leader or ruler. If a human being chooses the right leader or ruler for his life and religion, he is confident that he will reach prosperity and redemption in life. On the other side, if a human being chooses a pagan leader who obeys the principle of Satan – he is guided toward the cliff of misery and destruction.

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