

The indices of political piety in Nahjolbalaghe

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ABSTRACT

According to Imam Ali (pbuh), each society is based on the rulers observing political piety and on the other hand, it is based on the people observing piety in their life. Both in the Holy Quran, Islamic teaching, Imam Ali words in Nahjolbalaghe, it is said that piety is abiding forbidden things and acting based on good deeds. According to Imam Ali, without piety, no Islamic ruler can lead the society to salvation. Piety is repeated many times in Nahjolbalaghe and according to Imam Ali, piety should be observed by the commanders. The most important aspect of piety according to Imam Ali is political piety. With political piety, a government is called religious or Islamic. This study attempts to express the concept of piety in the Holy Quran, also political piety and its significance in the words of Imam Ali are evaluated.

Keywords: Piety, ethics, political piety, Nahjolbalaghe.

Introduction

One of the realities as referred in the Holy Quran is that piety has different ranks. According to Allah: *اتقوا الله حق تقاته*: O you who have believed, fear Allah as He should be feared (Alemran, verse 102) ^[1].

This verse means piety has some ranks as real piety. There are other ranks below this rank. According to Allame Tabatabayi in Tafsir olmizan:

"If the concept of real piety is actualized, pure worship is created. Thus, obedience without sin, gratefulness without being unthankful and advice without ignorance are created and this concept is different from the verse *فاتقوا الله ما استطعتم*" (So fear Allah as much as you are able) (Al-Taghabun, verse 16).

This verse means as you able, you fear Allah.

In the Holy Quran and Nahjolbalaghe, piety is not a definite rank or position, it is a moral state including all spiritual ranks. It means that for each spiritual position, there is a piety. It is said that piety is based on 10 ranks: First avoiding the forbidden and observing the obligatory deeds. Second, performing the mentioned deeds and avoiding the forbidden except for the

necessary needs. This position is mentioned by Imam Ali (pbuh):

"If I wanted to achieve some food as pure honey and wheat and silk wearing, I could have done it. But I don't want to go to the best kinds of food.

Nahjolbalaghe

Indeed, Nahjolbalaghe is one of the most important written sources of human being guidance. This work is a set of words of Imam Ali from linguistic, ethical, political and educational aspects and it is the brother of Quran in Islam history. Its concepts are not only dedicated to the Shie, the main feature of Nahjolbalaghe is referring to the public. In Nahjolbalaghe, Ibn Hadid says: various versions of Nahjolbalaghe were destroyed in the life of Seyed Razi (1999:93) ^[2].

The significance of Nahjolbalaghe is based on the words of "our Imam", Imam Ali. This book is a vivid book and his book is called Akholghoran (Brother of the holy Quran) ^[3]. The term "Akh" means brother and this is referred to the consistency of Nahjolbalaghe with the Holy Quran. It means that both books are holy. With the difference that the holy verses are sent from God and the heaven but Nahjolbalaghe is issued by a holy character. During the life of our Prophet, Imam Ali was called his successor. It was said: *«فلانا بطرُق السَّمَاءِ أَعْلَمُ مِنِّي بِطُرُقِ الْأَرْضِ»* (Nahjolbalaghe, sermon 189) ^[4].

According to the brotherhood of the Holy Quran and Nahjolbalaghe, we can say:

كِتَابُ كَانَ اللَّهُ رَصَّعَ لَفْظُهُ

بِحَوْزِ آيَاتِ الْكِتَابِ الْمَنْزَلِ

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حَوَى حُكْمًا كَالدَّرِ تَنْطَقُ صَادِقًا
فَلَا فَرْقَ إِلَّا أَنَّهُ غَيْرَ مَنْزِلٍ

Nahjolbalaghe is called "Brother of Quran" and the words of Imam Ali are called "the words of Imam Ali". Seyed Razi collected the words and called it Nahjolbalaghe, it means the book has a powerful speech.

Piety in the holy Quran

According to Ragheb Isfahani in the Mofradat book:

"Vaghi", protecting something against damage and loss. According to the holy verses: *فَوَقَاهُمُ اللَّهُ* (God protected them). *وَمَالَهُمْ مِنَ اللَّهِ مَنْ* (protected them against hell). *وَلَيْ وَلاَ وَاقٍ* (you have no guardian except God). *وَأَهْلِيكُمْ نَارًا* (protect yourself and your family from the hell fire). Piety is protection against any fear. According to religious texts, piety is avoiding any sin and forbidden and according to the traditions: The border between Halal and Haram is vivid but if anyone is in the border between them, he will fell ^[5].

In the interpretation of Mohid Azam, Seyed Heidar Amoli says: "Piety has different ranks and the weak believers and real believers have some ranks. According to the weak believers, piety is avoiding sin and doing the religious obligations. This term is derived of "Etgha" as avoidance and means prevention of bad events by considering barriers for it. For example, it is said: *اتَّقَى السَّهْمَ بِالرَّسِ* (The shield was a barrier to the arrow). But according to the real believers, piety is avoiding what is said and avoiding the Halal worldly graces unless for the necessity ^[6].

According to the Holy Quran, if a believer fears of doing sin, God forgives his small sins. According to Allah: *«وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا»* (Talagh verse, 5): And whoever fears Allah - He will make for him of his matter ease Also, *«وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكُنَّا عَنْهُمْ سَبِيلًا»* (Al-Maede, verse 65): And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure ^[1].

Piety is raised after faith and it is avoiding the sins leading to the hell fire as Shirk and other great sins leading to punishment. Also, bad doing is forgiven by God and this is the small sins. According to God: *«إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا»* (Al-Nisa, verse 31) ^[1]. Based on these two verses, forbidden in the literal definition of piety as: Piety is avoiding the forbidden" are the great sins ^[7]. Another issues in the holy Quran as repeated is that the goal of worship is piety as God has created human being to worship him. According to the holy Quran:

«وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ» (Alzariat, verse 56): And [tell them that] I have not created the invisible beings and men to any end other than that they may [know and] worship Me.

According to the Holy Quran, one of the goals of sending the Messengers is inviting people to worship the only God. According to Allah:

«وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ» (Al-Nahl, verse 36): And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut."

Or:

«وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ» (AL-Maryam verse 36): And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

Such worship is only for human being perfection and our God doesn't need any worship. In other words, worshipping is for the perfection of human being not a perfection for God. According to Allah:

«إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ» (Ibrahim, verse 8) ^[1]:

"If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy."

The holy Quran has no introduced worship as the final goal of human creation and it is a middle goal and other goals are also used. As it is written in the Holy Quran:

«يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ» (Al-Baghare, verse 21): O mankind, worship your Lord, who created you and those before you, that you may become righteous ^[1]

In this noble verse, piety is a goal for which human being is created and it means that piety is the perfection of human and worship is a means to achieve perfection.

According to Fakhr Razi:

"Worship is a practice by which piety is achieved as virtuousness is avoiding losses and worship is a practice to which we are ordered, it means that worship is not avoiding loss. It is as God has said: Worship your Allah by which punishment is avoided. If it is said worship is equal to piety, it is implied as piety is different from the means to achieve it but due to the relationship among them, the name is the same (Fakhrrazi, Vol.2, 101) ^[8].

Piety can not be the ultimate goal of human creation as piety is the means to achieve God and being close to Him and what is used to achieve something is not a goal itself and the main goal of worship and piety is achieving God visit as:

«فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا» (Al-Kahf, verse 110): o whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

The Holy Quran considers the deeds of those ignoring the visit of Allah as the worst deeds:

Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and we will not assign to them on the Day of Resurrection any importance.

If a person approaches God, it is only possible by piety and worship-, real salvation is achieved:

«وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ» (Fear God, you will be salvated)(AL-Imran, verse 200).

This verse considers the goal of piety as achieving salvation: He has succeeded who purifies it, And he has failed who instills it [with corruption].

Those who succeeded are introduced in various verses of the Holy Quran with some attributes as good deeds and the relevant things. According to God:

«وَالْوَزْنُ يُوَمِّدُ الْحَقَّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ» (AL-Araf, verse 8).

And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful.

Here, we can understand why piety is considered as the main criterion of superiority before God: In another verse:

«يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا» (Hojarat, verse 13).

O, mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.

Only piety can achieve human being to the real salvation and pure life Beside Allah.

«إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ* فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ» (Al-Qamar, verse 54-55).

Indeed, the righteous will be among gardens and rivers, In a seat of honor near a Sovereign, Perfect in Ability.

The way to achieve salvation in the afterlife is piety: «وَسَارِعُوا : إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ» (And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous).

Also, it is said:

«إِنَّ لِلْمُتَّقِينَ مَفَازًا* خَدَائِقَ وَأَعْنَابًا* وَكَوَاعِبَ أَتْرَابًا* وَكَأْسًا دِهَاقًا* لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا* جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حِسَابًا» (Al-Naba, verse 31-36).

Indeed, for the righteous is attainment -Gardens and grapevines, and full-breasted [companions] of equal age, and a full cup. No ill speech will they hear therein or any falsehood - [As] reward from your Lord, [a generous] gift [made due by] account,

Also, piety is a means to achieve the graces of the heaven and the earth:

«وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ» (AL-Araf, verse 96). And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

Piety in Nahjolbalaghe

The term piety means protection. If this word is used in the ethical fields about human being, it means self-protection, self-mastery, self-management and considering the behavior in a rational ways. The main goal of education is to bring up people as they can control their own behavior. In other words, the education of an independent person to be self-reliant, take decision is one of the fundamental goals of education in Islamic teaching and Nahjolbalaghe. Thus, having a vivid image of these two concepts can be useful for the educational authorities: One

is the concept of education and another one is the concept of piety^[9].

On the other hand, Imam Ali (pbuh) recommends human being to piety namely divine piety and says: O, the slaves of God, piety avoid the true believes doing sins "(Nahjolbalaghe, sermon 411:75)^[4]. The one using piety can reveal his good deeds and his deeds leads to the victory and to achieve piety, take the opportunity (Sermon 231, 99). O believers, I recommend you to piety and God obedience to be succeeded and salvated (Nahjolbalaghe, sermon 161:179)^[4].

According to Sermon 173 of Nahjolbalaghe, page 512: O believers, I recommend you piety as piety is the best thing the slaves recommend to each other and the best stage is approaching God (Nahjolbalaghe, sermon 512)^[4]. In another sermon, Amirolmomenin said: God has ordered you to piety and it is the end of satisfaction from the slaves. The one being pious can be released of bad deeds and he can live in what he wishes (Heaven) forever (Nahjolbalaghe, sermon 251:381)^[4]. In another sermon, piety effects are stated: Divine piety is the drug of diseases of heart, brightness of heart, healing of physical pain, healing of the wounds, purifying of pollution of soul, light of blind eyes, security against instability, anxiety and light of darkness (Nahjolbalaghe, sermon 198:543)^[4].

As It was said, Imam Ali considers piety as the physical and mental healing and for the assurance and comfort. Also, in Nahjolbalaghe, piety means the guider of ethics and: «الْتَقَى رَيْنُ الْأَخْلَاقِ»

Be pious, the piety of the one who hears feels responsible and as he sins, he confesses and as he feels responsible, he acts and as he fears, he obeys God and he is assure of God visit, he does good things and he takes lessons of all these things. If he is avoided, he accepts and if he is prevented, he obeys (Respond to the God invitation) and refers to him and as he refers, he repents and as he tries to follow the messengers, he follows them and he is guided, he sees and purifies his inner and attempts for his afterlife (Nahjolbalaghe, sermon 38, 187-189)^[4].

The effects of piety

Indeed, the most important ethical and spiritual element in Nahjolbalaghe is piety. One of the basic goals in Islamic education is piety: «العاقبة للمتقين» Good end is dedicated to pious people (Al-Qesas, verse 38). Imam Ali has narrated this verse in sermon 3, First Vol, p. 76 of Nahjolbalaghe but piety is based on two aspects: one is positive, another is negative. Thus, a pious person is the one avoiding bad deeds (negative) and is obliged to good deeds (positive) and these deeds are performed not for others or fear of law, also for being organized. This is of great importance from educational aspects. Another point regarding piety is considering religious piety. It means that beside the obedience of wisdom, to be protected against deviation, another support is selected and it is the piety based on the monotheism system. According to Dah Goftar book of Ostad Motahari: Religious piety means to protect against any sin defined in the religion and doesn't commit it (Ibid, 42).

Indeed, Nahjolbalaghe has state piety as a spiritual force created by practice and it has some outcomes and it facilitates avoiding sin. In the sermon 16, Imam Ali says: «دَمَتِي بِمَا أَقُولُ رَهِينَةً وَ أَنْابَهُ زَعِيمٌ. إِنْ مِنْ صَرَخَتْ لَهُ الْعَبْرُ غَمًا بَيْنَ يَدَيْهِ مِنْ الْمَثَلَاتِ حُجْرَهُ التَّقْوَا عَنْ التَّقَحُّمِ فِي الشَّهَوَاتِ.»

I guaranty the truth of my speech and my speech is a word and if a person takes lessons of the past, piety avoids him to be deviated. As it is said: «الْأَوَانُ الْخَطَايَا خَيْلٌ شَمْسٍ حَمَلٌ عَلَيْهَا رَاكِبُهَا وَ خَلَعْتُ لَجْمَهَا فَتَقَحَّتْ بِهِمْ فِي النَّارِ. الْإَوَانُ التَّقْوَا مَطَايَا ذَلَّلَ حَمَلٌ عَلَيْهَا رَاكِبُهَا وَ أَعْطَاوْا أَرْمَتَهَا فَأُورِدَ تَهُمُ الْجَنَّةِ.»

Indeed, the sins are the wild horses wandering and finally the horses drop their riders into fire but piety is a tame horse being controlled easily and the horses guide the riders well to the heaven [10].

In the verse 112, it is said that: «إِنْ تَقَوَّى اللَّهُ حَمَتِ أَوْلِيَاءُ اللَّهِ مُحَارِمُهُ وَ الزَّمَتِ قُلُوبُهُمْ مُخَافَتَهُ حَتَّى إِسْهَرَتْ لِيَآلِيَهُمْ وَ اِظْمَأَتْ هُوَ أَجْرُهُمْ» The divine piety supports the God believers and they are avoided of the forbidden things defined by Allah and they fear God as they don't sleep at nights (worshipping) and the days are without water (fasting). In the verse 189, it is said: «فَإِنَّ التَّقْوَى»: Indeed, piety in this world means a barrier or shield and in the afterlife, it guides to the heaven. In the verse 155, piety is similar to a big castle and the enemy can not penetrate into it.

Imam Ali recommends human being to piety by different methods namely to divine piety and it is said: «O, believers, piety avoids the true believers doing the forbidden things (Nahjolbalaghe, sermon 114, 57) [4]. Or it is said, The one using piety can reveal his good deeds and his deeds leads to the victory and to achieve piety, take the opportunity (Sermon 231, 99). O believers, I recommend you to piety and God obedience to be succeeded and salvated (Nahjolbalaghe, sermon 161:179) [4].

In another sermon, piety effects are stated: Divine piety is the drug of diseases of heart, brightness of heart, healing of physical pain, healing of the wounds, purifying of pollution of soul, light of blind eyes, security against instability, anxiety and light of darkness (Nahjolbalaghe, sermon 198:345) [4].

Another effect of piety is avoiding bad deeds. According to Imam Ali, the worldly desires and the salvation methods are as:

«أَوْصِيَكُمْ بِتَقْوَى اللَّهِ الَّتِي اعْزَرَ بِهَا أَنْزَرَ وَاحْتَجَّ بِهَا نَهَجٌ وَحَذَرَكُمْ عَدَاؤَ نَفْسٍ فِي الصُّدُورِ خَفِيًّا وَنَفَثَ فِي الْأَذَانِ نَجِيًّا فَاضِلًا وَارْدِي، وَوَعْدَ فَمْنِي وَزِينِ سَيِّئَاتِ الْجَرَائِمِ وَهُوَ مَوْبَقَاتِ الْعِظَامِ حَتَّى إِذَا اسْتَدْرَجَ قَرِينَتَهُ، وَاسْتَعْلَقَ رَهِينَتَهُ، أَنْكَرَ مَا زَيْنَ وَاسْتَعْظَمَ مَا هَوَّنَ وَحَذَرَ مَا أَمِنَ»،

"I recommend you to piety and avoiding the bad deeds determined by God with the vivid reasons. You are avoided of the enmity in your hearts, in your ears, deviating you and directs him to the desires, the sins are beautiful for him and great sins are not considerable for him then, the followers are deceived and the salvation is finished, the beauty is shown as ugly, the easiness is problematic and the safety is fearful (Nahjolbalaghe, sermon 83) [4].

In the sermon 16 of Nahjolbalaghe, piety is a spiritual state to control the self. This verses says, weak character leads to the lack of piety and the lack of resistance against the enjoyments. In another sermons, Imam Ali orders to the control of wild self: «أَمَرُوا الْجَمَّ نَفْسَهُ بِلْجَامِهَا، وَزَمَهَا بِزِمَامِهَا، فَامْسِكْهَا بِلْجَامِهَا عَنْ مَعَاصِي اللَّهِ، وَقَادَهَا بِزِمَامِهَا إِلَى طَاعَةِ اللَّهِ: Human being should control his wild self, avoids sins and obey God (Nahjolbalaghe, sermon 237) [4].

Political piety in Nahjolbalaghe

Before dealing with the concept of political piety in Nahjolbalaghe, it is required to have a general definition of policies and political affair. According to the definition of the theorists: politic is performing a tasks based on its benefit, if the ruler is called politician, it is because in the social and public affairs of the mass, the benefit is important [11]. In the modern thought, politic is deceiving people. The politician is the one resorting to anything to take power. This kind of politics is called Makyavelistic politics. It is the politics in which goal justifies the means.

Literally, the term politics means protection, maintenance, giving orders, commandership, judgment, thinking, foresight, punishment, torturing, outcomes, justice, etc. The political dictionaries have presented different definitions of politics. Indeed, politics means what belongs to city, its management and the other things. Others believe that politic is the government on human communities and taking decision about different issues.

On the other hand, we can say politic is a set of measurements taken to manage the affairs [12]. In addition, any affair dedicated to government, management, determination, goals and government activity are the items of political affairs [13].

Thus, politic is a prevalent issue and government is the main issue of politics and politics is also called power. Thus, politics means guiding people by saving them from the worldly desires and it is in the inner and outer side of any person from the Messengers and from the kings is based on their appearance and from the clergymen as the successors of the prophets in the inner side (ibid).

Thus, the ruler having the political affairs of the country should be pious and this individual piety should be revealed in the social affairs [14]. By such attributes, Imam Ali ordered to Malek Ashtar:

«وَ أَوْشِعْ قَلْبَكَ الرَّحْمَةَ وَ الْمَحَبَّةَ لَهُمْ وَ اللَّطْفَ بِهِمْ» Understand the mercy and grace to the mass.

According to Allame Jafari, there is no true interpretation about showing the true political piety than the above term (Ibid).

To actualize the political piety, Imam Ali recommended to Malke: Control yourself in encountering worldly desires, if you don't control yourself or your anger, even your wisdom can not work and piety helps you wisdom and he can have your true vision [10]. Thus, we can say one of the results of piety is creating true vision in a politician.

The effective factor stated by the Quran as the barrier of Allah recognition is "following the worldly desires" as in the verse:

«إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ» (Sad verse, 269).

We appointed you as the agent of people and judge among them rightly and don't follow your worldly desires as deviates you from the true way.

Based on this verse, following the desires deviates from the straight way. This doesn't allow us to see the reality and we can not have a good judgment. Mostly, love and falsehood can not be together as truth is based on reason and wisdom and falsehood is based on worldly desire ^[15]. Getting used to sin in the final stage is as the most hilarious deeds are considered as right and the purified use of everything is false. The deviated tribe told Lut (pbuh):

«قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكُمْ مِنْ حَقٍّ وَإِنَّكُمْ لَعَلَّكُمْ مَا تُرِيدُ» (Hud, verse 9): They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."

This shows the end of deviation of this group. In other words, a deviated society considers right as falsehood and falsehood as right. They don't consider the marriage to the believer girls as right but they consider their sexual deviation as their own right ^[16]. Based on some verses as: «يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ» (Al-Anfal, verse 29): O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

Based on this verse, we can understand that without piety, we can not use a criterion to determine right and falsehood as the sins and love and anger are barriers to us to see well ^[16].

According to Imam Ali in the sermon 205:

"When I took power, I looked at the Holy Quran, I followed any command in this book and followed the tradition of our Prophet" (Nahjolbalaghe, sermon 205) ^[14].

Unity is one of the best outcomes of promise in the fighting against social oppression and establishment of justice. Unity is opposite to any separation in the society and each person is developed in such ground. Generally, the social relationship system is based on observing the rights. According to sermon 216:

It is recommended to you to advise each other to observe each other's rights (Nahjolbalaghe, sermon 216) ^[14].

On the other hand, esteem is one of the most fundamental educational principles, as it is the basis of education. If a person develops esteem, he is right any state. Esteem is a state in which, he can not be defeated and it's root is in the term «ارض عزاز» as meaning hard earth ^[15]. Imam Ali has state such truth as: «الْعَزِيزُ بِغَيْرِ اللَّهِ ذَلِيلٌ» (A person whose esteem is not based on God, is not respectful ^[17]).

We should say that one of the important principles of religion is ethics and piety. All religious teachings and rituals are used to change a person ethically. If the religious elements in the religion can not affect the ethical field, we have not achieved our perfection ^[18]. If we consider Islam, we can find that the

emphasis on the ethical and practical means in the form of piety, taking lesson, gratefulness, faith, divine worshipping, achieving salvation, etc. can show the unique value of ethics element among other elements.

Thus, we can say religious education is the same as ethical education based on divine piety. According to our Prophet (pbuh): «إِنِّي بَعِثْتُ لَأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ» I was sent to complete the ethical attributes ^[17]. Some concepts as good, good deeds, generosity, justice, avoiding deviation, oppression, etc. show the ethical approaches to the religious education. At the end, it can be said that the interpretation of Imam Ali beside the divine verses and tradition can form the Islam ethical and educational school based on divine piety.

Conclusion

In Nahjolbalaghe, piety is not equal to the concept of avoiding even for its logical concept. In Nahjolbalaghe, piety is a spiritual force being created based on practice and logical avoidance can create this spiritual state and it is its effect and one of its products. Nahjolbalaghe has stated piety has a spiritual force created based on practice and it has some outcomes and it is avoiding sin. «ذممتي بما اقول رهينه و انا به زعيم . ان من صرحت له . I take responsibility of what I say, they one who takes lessons and takes advices of its punishment and piety keeps him against deviation and doubts.

«الاولان الخطايا خيل شمس حمل عليها راكبها و خلعت لجمها فتقحت بهم في النار.الاولان التقوا مطايا ذلل حمل عليها راكبها و اعطوا ازمته فاورد تهم الجنة».

: Indeed, the sins are the wild horses wandering and finally the horses drop their riders into fire but piety is a tame horse being controlled easily and the horses guide the riders well to the heaven.

In this sermon, piety is a spiritual force to control self. This sermon says, weak character leads to the lack of piety and the lack of resistance against the enjoyments.

In another sermon, Imam Ali orders to the control of wild self:

«امرؤ الجم نفسه بلجامها، وزمها بزمامها، فامسكها بلجامها عن معاصي الله، وقادها بزمامها الى طاعة الله» Human being should control his wild self, avoids sins and obey God.

In addition, to Imam Ali (pbuh), one of the most important factors in keeping the esteem, freedom and social justice of people is having the political piety by the Islamic ruler. Thus, in Nahjolbalaghe, the commanders are invited to observe political piety. Indeed, political piety is observing the rights of people and keeping their position and esteem and avoiding oppression and cruelty.

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