

Moral Development (A Case Study of Social Ethics from the perspective of Imam Ali)Mohammadzadeh S.N.¹, Entesar Foumani GH.H.², Shahbazi J.*³**Abstract**

Introduction: Introduction Ethics is one of the frequent concerns of societies. Concern of the decline in morality and the degree of adherence to the ethical principles and its consequences, has led to a huge volume of different discourses about this fundamental human element.

Method: A comparative study of these approaches and differences in looks indicates that the issue of ethics and ethical growth is subject to many aspects, each of which is important in its place. Some have dealt with the principles of ethics and theoretical foundations and ethics concepts. Others have paid attention to outcomes and personal and social impacts, lack of moral standards. This paper has been done by documents (library) and using Imam Ali words.

Results: The results indicate that from the viewpoint of Imam Ali (as) in any society of men, they have a collective identity and spirit, and originality is both equal and plural. In the outlook of Ali, man is in charge of all circumstances and never regards man as condition condition

Conclusion: based on the results of this study, we conclude that the lifestyle of Imam Ali is one of the most valuable and most valuable patterns of life in which he has the best features of dealing with others. One of the most beautiful aspects of life of Imam Ali is the way of social life.

Keywords: Imam Ali, Ethical Growth, Morality

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Introduction:

the accumulated experience of human history suggests that any society that distance from the category of ethics and contribution does not pay the necessary price for its theoretical and practical recognition, will bear irreparable damages, witnessing horrible human tragedies, and will rapidly decline the way of decadence.

It is clear that exploration in the field of foundations and assumptions, sources and propositions, concepts and propositions, the fundamental prerequisite of providing a coherent, comprehensive, and refined, refined, refined, refined, and ultimately efficient system. Without such a system, in the age of changes in the structure of communities and the increasing complexity of social relations networks, many subsequent behaviors can be easily classified into (1).

The present paper reviews some of the dimensions and dimensions of Imam Ali, perspectives on the ethical growth (case study of social ethics).

This one cherished word, writes: (The creation) is based on two main meanings. One (the size of the appointment), and the second (being soft and easy). It is the nature of nature and character, because its owner has its character and character, and is capable of doing (2). Thus, "morality" is a concept in the sense, the characteristics, characteristics, and traits in a man who is measured in him, with ease, ease, and ease (3).

Thus, "morality" is a concept in the sense, the characteristics, characteristics, and traits in a man who is measured in him, with ease, ease, and ease.

Moral education in Islam: the issue in the Prophets and the descent of the heavenly books and in general the mission they have to guide and nurture all human beings is the strongest evidence of the ability to train and nurture ethical virtues in all human beings.

Verses: "He is the one who sent in the illiterate a messenger from them, they recite his verses, and they will be blessed with them, and they teach them the book and the ruling." (Jome, 2).

And similar verses show well that the mission of the Holy Prophet's mission was aimed at educating, directing, educating, and educating all who were in the wrong circle. Therefore, it is possible to say that education in Islam is its moral development and value (4).

Moral education: There are two trends in the definition of moral education among Muslim thinkers: a. the definition of moral education rests on the cultivation of habits and the favorable ethical attributes of Islam B. Ethical education with respect to nurturing, trends, and ethical behaviors (5).

The subject of moral education is the ego of man, which is instinctively issued by him (6). The purpose of moral education is to nurture human talent for the creation and growth of good qualities and behaviors. Ethical reputation directly relates to educational activities. Certainly, values, especially moral values, constitute the fundamental pillar of human life. Values such as other things are both personal and social in the social arena (7).

Ethical education in Islam: ethical teachings involve a great deal of religious texts and heavenly books. The wide call and emphasis of the holy quran in moral development, refinement and high human values, expresses a high position of ethics among the objectives of religion. None of the holy quran contains eleven successive vows, except for the sura, where god tries to address the importance of self - education and moral self - education. As in order to explain the purpose of sending books, it has repeatedly raised the cultivation before the teaching of the book (Ale Emran (3), Verse 164 and Jome).

The hadiths known as Al - Nabawi Al - Nabawi (8) also identifies the strong ethical orientation of religion. The explanation of the principles of eternal morality: the rational interpretation of the principles of eternal morality in numerous ethical schools, takes place in different forms. For brevity, we stick to what is expressed in the Islamic sphere of ethics. In this field, in order to interpret the fundamental principles of eternal morality, it is a theory based on the basis of the legal basis of Allame in the analysis of ethical theory. The brief description of the theory is as:

Ethical concepts are derived from actual and objective relations between the individual actions of man and the results from them. Indeed, the causal relation between them is between these two abstractions. This relationship is true and independent of the science and ignorance and the will of the subject and the status of the subject and the state of the governing situation, which is an effect of the arbitrary act of man over his love and the nature of causality, thus he does not undergo rapid change, and seeks the stability and immortality of this relation because of the stability of its sides, the moral implications emanating from it. Because the spirit and reality of man, one side of the relationship, does not undergo a change, and the specific act and behavior that is the subject of the moral order and the other party is the assumption (9).

from the perspective of book and tradition, the relation and effect of human action on the soul and the real character of man can be true, according to some examples: the holy Qur'an in an analysis of the behavior of those who deny the resurrection and the divine revelations, says: "No, it is not so, but what they have done is believed in their hearts" (Mosaffin, verse 14).

It turns out that, first, ugly deeds have faces that illustrate the breathing of man. Second, this role and face is the barrier between ego and realization of truth. Thirdly, the breath is refined by its first nature, which can understand the facts and distinguish between the right and the right (10).

He also said in the Quran: "Whoever holds virtue will lead to the opening of God" And whoever fears God, He will make for him a way out (Surat At-Talaq, verse 2). O you who believe, if you fear God, He will make a difference for you (Surah Anfal, verse 29).

The deceased allameh Tabatabaee says:

Virtue is not an independent way of education, but virtue is conducive to the return of human nature to its natural moderation, and this moderates the pursuit of good morals and good morals, the origin of the birth of true education and good science and thought (10).

In the ethical system of Islam, three fundamental approaches with particular nature are emphasized to achieve the examples of virtue and vice of virtue:

1. Reason: with the acceptance of the good and evil wickedness of deeds and by acknowledging the ability of man to reach and understand such evil and good, human reason is recognized as an independent judgment in the ethical system of Islam. The rational path is an independent solution of the revelation that itself has been able to identify many virtues and morality.

Human intelligence finds that others should be respected; they treat them so that they deserve them; they must be compensated for the ownership of others; violating others must be justly compensated; the privacy of others must be treated fairly, and tens and hundreds of things, each of which is a moral virtue. Part of the common ethic between divine and human ethical schools is the effect of human intelligence from ugliness and ethical beauty. Of course, because of the inability of reason to understand many moral details, he will never be able to engineer the structure of a holistic and complete moral structure alone.

2. Number: The existence of innate tendencies to moral benevolence and inner hatreds against evil in the nature of man is a reliable and confident approach to the purity of humanity and the heart of common. The innate tendencies of man with features such as positive and spiritual, deliberate, more open, and dedicated to the realm of human life are easily derived from the natural and natural desires within a human being. There are plenty of people who are unaware of the formal knowledge and culture, of civilization, of culture, but thanks to the sight of the Grail and the mirror from the clear source of knowledge and the work of adherence to the gem of morality, and the ornamentation of the moral virtues. The old Owais of that Yemeni Bedouin man, without whom he had seen the habit of prayer, burned in the fire of affection and love for his virtues, and left him in the air, and in search of truth and virtue, he goes to every convent and monastery, asks the Christian monk and the rabbi, asking for it in the heart of his heart, and finally finds himself in the palm groves of the expression and lost his heart in the face of God's.

The holy quran has mentioned the source of knowledge and ways of prosperity and its effectiveness. In sura, after repeated vows, the last of which is the oath of human breath and soul, he says: (So he inspired her to immorality and piety (Surah Shams, verse 8)).

It is the revelation of the same science which has been conceived as the imagination of human life. The revelation of virtue on the part of God means that the evil and goodness of man have taught him innate behavior; for instance, man is obviously able to distinguish the evil from consuming his property from consuming his own property (10).

And in the Roman chapter, he says: So you might have been diverted to a unique religion, while from all the rest you are on your knees, you are just as good as God made the people. The creation of God is not a transformation. That's the right religion, but most people don't know (Rome, 30). in this verse, religion, which is a set of beliefs and teachings, is thought to have been embodied in the nature of human nature (10).

3. Revelation: Though in many cases, their efficiency is unique, but their efficiency is confined to general and fundamental tasks and are rising in detail in detail, particularly vulnerable, ineffective, and based on deism, "revelation" is a third approach that completes the past two ways. due to the empowerment of ethical concepts and the interpretation of their details, revelation has the first role in the recognition of ethical practice; however it never fails to ignore them, it will always persist in fulfilling them.

in the moral code of islam the moral virtue is introduced under titles such, solvent, and what causes the virtue and entry of man to heaven, and the character is introduced under headings such as Asm, Zenb, haram, and what causes the loss of man and his entry into hell. also the importance and importance of each of the positive and negative concepts regarding the characteristics involved in this issue such as ease and difficulty, secrecy and disclosure, how the motivation and intention of the subject and the qualitative and quantitative effects that will follow. A lot of tips on the classification of moral and moral evils in books (10).

Research Method:

This research is based on library method and data collection from sources, books, magazines as well as research findings of Islamic and religious sciences centers. For instance, we point to some of the social ethics of Imam Ali.

1. **Equality in social behaviour:** in the time of the caliphate of the second caliph, he has a claim to the Prophet Ali, and was founded in the presence of the canon. The defendant refused, and the canon called to Imam Ali, " I have to fight with the claim to dispute. 'O Ali,' he said, looking at his grave expression in his face. Are you upset that I put you on the enemy's side? " No, "said Imam Ali," but because you did not observe the justice in your conduct towards us (11).

2. **The tyrannical rule:** Many kings and mighty kings were forcing people across the history of the people to be buried before them, bowed, and bowed

When the Hazrat Ali arrived in the warehouse to visit the city, he found that the people of the town had dismounted to the Ali, and they started running before Ali " s Imam

Hazrat Ali asked why. It is a local custom to honour our kings, they said. Said Ali, annoyed. By God! That your princes do not profit by this, and you suffer with it in the world, and suffer from suffering and suffering, and what harm it is to suffer from the fire of hell (Hekmat, 37).

3 **Social reform (The breakdown of the class system):** Our people make you a man and woman, so all men, races, tribes are equal. The Prophet Muhammad dealt with everyone equally. but the first caliph and caliph, the second caliph, and the third caliph, did not act as prophet of prophet's prayer, and the forms of discrimination, and public fund distribution were not.

The first caliph, not even the elders of the AI, gave command of the AI in its territory, and allowed only the stationary of Qais with insistence and force that the Ansar protested (12)

And the second and the third have been so obsessed with the spirit of racism that all the language has been opened to protest

The Arabs preferred to the Arabs. Took all key centers of the country at the time of the second caliph, especially at the time of the Third Caliphate, and created an ignorant hierarchy system, unlike the Prophet Muhammad's prayer.

His goal was to break the hierarchical fabric of the society.

He divided his existing stock, which demanded a long - term protest. He frowned at all, and made three pieces for himself, freeing himself 3 - 3.

Unlike the practices of the previous three caliph, the elders of AI took advantage of Ghoreysh and Bany Hashem, even in sitting and standing like the Prophet of God's prayer.

One day, when he came in to see Ali, he saw that his Serene Highness was sitting among the Moors and a host of different races, and complained bitterly at Ali's words: O Prince, the Injuns was between us and you.

Who makes me so fat and fat? 'Said his father angrily. He refused to disperse the Persians and the non - Arab, to sit with Ali Ashath and other Arab dignitaries beside Imam Ali (13). And in the equal distribution of Beytolmall to the Prophet Ali, they protested, "Is it justice to act the same between us and those who are Muslims with our swords or are our free slaves?"

Results:

the results show that from the viewpoint of ʿAli in every society of men, they have collective identity, and spirit and are both equal and plural. In the perspective of Ali, man is in charge in any circumstances and does not regard human as condition of condition that can be referred to for instance.

1. **Under reception conditions**: someone invited Imam Ali to the party, His Majesty said: "There are three conditions if you accept, what are you?" Imam Ali said: 1 - Get something out of the outside, you get as much as you can. 2 - Don't deny us anything in our lives. 3. Don't take it easy for your wife and children. I accept all three conditions, said the stranger. And Imam took the party's party (14).

2. **The reception**: Hazrat Ali received invitations to relatives, children, and daughters. In Basra city he received a large reception invitation. And in Medina, even at the invitation of the guest of non-Arab friends, he did not rule out races, races, and Persians, one day after accepting the party of an Iranian Muslim and a two-year-old Iranian president. ʿAli was said to be in the honour of celebrating the occasion of the holiday. Allow me, will it not be Novruz every day? asked Imam Ali playfully.

3. **Tolerance the violence for the right**: cried Ali, walking through the deserted streets, and seeing a slave crying, Why are you crying? My master gave me money to get meat, he said. It is not a pretty piece of beef, the master says; bring it back to the butcher. and the butcher refused. Not the butcher, nor my master, nor my master to take me home. He came to the butcher with her, and asked the butcher to change the flesh, or pay for it. The butcher was angry, and when he did not know Ali, he stamped his fist on Ali's chest and said, Get out of the store, it's none of your business. Ali, who had endured the butcher, came out and took the slave to his master's house. They recognized Ali, respected, and received his slave. but the butcher's neighbors gathered round him, and said: Do you know whose fist you have just played? It was Ali Ali. The butcher, the butcher, loved Ali very much, but did not know him; he apologized to Ali. and some wrote: With the butcher knife he cut off his hand (15).

4. **Forgive to the wrong**: Imam Ali (as) called one of the slaves one day, and he did not answer, so many times he called him up, and he heard and did not answer. Did you not hear me? said he, coming to her. 'Why,' he said, 'because I was safe from your punishment, I wanted to make you angry. I envy you the evil that deceived you so, said Imam Ali. Then he released him on the way of God (16).

5. **The manner of dealing with the need**: Harris Hamdani was needed, went to his excellency's house, and Ali said: Have you really wanted? Yes, said Haris. Ali stood up. Harris! said he, turning off the light. I switched off the light that you did not disgrace yourself against your mistakes. Tell me what you like! Because I heard from the Prophet: "People trust people in the hearts of slaves, every man hiding it is written to him, and the person who reveals it must help his audience(17).

6 - **Helping the Jew**: The Jew was arriving in Kufa, near Kufa, the bar was lost, and the poor man contacted his old friend Harris Hamdani, who resorted to Imam. His Holiness personally found him, protected from his property that night, and left him only for morning prayers, sold his property, sold his property, and estimated his needs. When the Jew saw so much devotion from Ali Ali, he became Muslims, saying that you are a scholar of the Ummah and the successor of the Prophet (18).

Discussion and Conclusion:

important goals of social training are emphasized by Imam ali (pbuh), creating and nurturing the spirit of brotherhood and understanding and empathy among community people and avoiding conflict and division. healthy society from the viewpoint of imam ali (as) is based on functional explanation and has introduced desirable criteria for the establishment of social relations.

Social education is one of absolute values and is, in fact, useful to all individuals and communities. If they understand these values, accept and adapt their behaviors according to it, they benefit from its good works. the lifestyle of Imam ali is one of the most valuable and most valuable patterns of life in which he has the best features of dealing with others. one of the most beautiful dimensions of life of Imam ali is their social life. social norms and ethics, which Imam ali in their lifestyles, have shown the most beautiful and most valuable indexes of islamic life.

The people of God are valued by God, and government brokers must serve the public, therefore, in all the letters, "Don't mock Muslims," he wrote to his governors, "Don't mock Muslims, and do not abuse him," he wrote to his governors (19).

The way of dealing with enemies in social relations, the type of clash with the followers of other faiths in social relations, tolerance tolerance, social reform, tolerance for the right, forgiveness for the right, forgiveness, and moral relations with relatives.

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Conflict of Interest

The authors of the conflict article have no interest.

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