The Relationship between the Foundation of Anthropology of Nature and Principle of Social Interaction and Participation from the Perspective of Imam Ali

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Abstract

Human is a social being growing up in interaction with the society, and social relations and to the same extent they affect the society. Based on this, and according to the verses of Quran, sociability of the human being is founded in its nature and creation. As it is mentioned in Al-Hujraat (the private apartments): People, we have created you from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you.

In this research the author uses qualitative content analysis method and surveys and extracts the educational and anthropological comments of Imam Ali in Hadiths by the use of deductive method.

This scientific research consists of 6 main stages:

A) Providing a brief description of the foundations of anthropology.
B) Surveying the foundation of anthropology of nature and analysis of its position from Imam Ali’s perspective.
C) An overview of the principles of social education.
D) Analysis of the principle of social interaction and cooperation and its necessity from Imam Ali’s perspective.
E) Extracting the foundations of anthropology of nature and principle of social interaction and cooperation from Imam Ali’s perspective.
F) Systematic and regulated explanation and tracing of the relationship between foundation of anthropology of nature and principle of social interaction and cooperation from Imam Ali’s perspective and providing a conceptual model.

Keywords: Foundation of Anthropology, Foundation of Nature, Principles of social Education, Principle of Social Interaction and Cooperation.
Introduction

Surveying and explaining the foundation of anthropology and principle of social education existing in Nahj Al-Balagha is considered as one of the most basic measures taken in the field of social education of our country (Iran) and is one of the most important aims and principles dominating the educational system of the country.

The position of human cognition in education is a key position and its value in forming an individual and the society and divine path of the human being is above all other cognitions.

Human being has two natures: the main nature which is loving the absolute perfection and the dependent nature which is hatred of defects; and all actions, behavior and movements of the human being originate from these two natures; and attractions, repellents, friendships and hostilities, fortune and misfortune, approval and denial, affirmation and refutation, praises and contempt, attachment and hatred, goodness and badness, faiths and atheism etc., all and all originate from loving absolute perfection and hatred from defects (Shahabadi, 1981).

In this research it is tried to refer to Nahj Al-Balagha, Ghorar Al-Hekam and Hadiths and verses, researches and studies related to Imam Ali in order to extract the foundation of anthropology of nature and principle of social interaction and cooperation from his perspective and then to explain the relationship between foundation of nature and principle of social interaction and cooperation.

Surveying the scientific history of this research, the following brief research findings are achieved:

- In a study named: Anthropological principles in the political thought of Imam Khomeini, Mirzaei (2011) focuses on Imam Khomeini’s recommendations regarding activating the human talents and different existential dimensions of the human being. Mirzaei states that human is a multidimensional being which naturally moves toward absolute perfection and could use their mind to distinguish right from wrong; in other words, human being is a combination of right and wrong forces and in this world they are always tested in an evolutionary struggle regarding their freedom and responsibility. The human’s responsibility as his own guardian is enhancing the good forces during the perfection stages and government could also have an effective role.

- In a study named: Explaining the foundations and principles of social education in Nahj Al-Balagha, Beheshti and Alkhami Ardakani (2007) have analyzed the social education from Imam Ali’s perspective. They have extracted the foundations and principles of social education based on Nahj Al-Balagha. In this research the foundation of munificence referring to the honor and creation of human being, the foundation of effectiveness of human being from accidents requiring correcting the conditions of
human nature and relations, foundation of effectiveness of human being (transformation) and the foundation of goodness are mentioned as the principles of social education.

- In a study named: An overview of foundations of religious anthropology with a view to Tafsir Al-Mizan, Hosseini (2003) states that tracing the human truth, the road to religious anthropology is paved in which the human being’s characteristics related to the religious growth and guidance are surveyed. In this study, the principles of anthropology according to Tafsir Al-Mizan are mentioned; these principles include divine succession, integrity of leadership, creation and return, dual nature, comprehensive talent, human will and authority, monotheistic faith and nature, human awareness and thought, superficial and compound human actions and behavior.

2. This scientific research consists of 6 main stages:

A) Providing a brief description of the foundations of anthropology.

Regarding the verses of Quran it could be said that foundations of human principles in Quran include:

1. Unique Successor

From the perspective of Islam and Quran, human is the only successor of Allah on earth; because Allah states that: I am placing on the earth a caliph (Al-Baqara-30) and: it is he who has made you caliphs in the earth (Al-Anaam, 165).

2. Will and Authority

Human being has the gift of will and authority: this is the truth from your lord. Let whosoever will, believe, and whosoever will, disbelieve it (Al-Kahf, 29). The will which is in their destiny and is the origin for changing the divine destiny: Allah does not change what is in a nation unless they change what is in themselves (Al-Rad, 11).

3. Monotheistic Faith and Nature

Free human being is decorated and adorned with monotheistic nature and faith; the nature that has been invested in his existence: when your lord brought forth descendants from the loins of Adam’s children, and made them testify concerning themselves (he said): am I not your lord (Al-Araf, 172).

4. Awareness and Thought

Such human being also possesses awareness and thought: he created the human* and taught him its pronunciation (Al-Rahman, 3-4).
Pronunciation is the outer door of human being to the stormy inner world of human though and pen is another phenomenon showing human being’s thought: who taught by the pen (Alaq, 4).

5. Actions and Behavior

Another aspect of the existence of human beings is their objective and practical behaviors separating them from beings having actions and bias; actions providing their prosperity or adversity; actions are either good: whosoever has done an atom's weight of good shall see it (Al-Zalzala, 7) or bad: and whosoever has done an atom's weight of evil shall see it (Al-Zalzala, 8). Either way, it returns to the human’s soul.

6. Two-dimensional Being

Human is the only being that has two different bases: who perfected everything he created. He originated the creation of the human from clay, then he made his offspring from a clot of weak water (semen), then he created him and (caused the angel to) breathe into him his (created) spirit. He gave your eyes and ears, and hearts, yet little do you thank (As-Sajda, 7-9). Human being whose identity has consisted of two earthy and heavenly bases and has a special place in the sight of Allah.

7. Dual Nature and Free Will

In fact human is a free dual nature being; he has the possibility to nurture his powers to the maximum level. In his movement, the human has the ability to enhance its physical and spiritual dimensions; human being is a combination of two different natures and could be placed between the wicked and the good people: indeed, we created the human with the fairest stature, and we shall return him to the lowest of the low, except the believers who do good works, for theirs shall be an unfailing recompense (At-Tin, 4-6).

8. Divine Human Being

1- Although human being, this dual being has freedom to accept the divine spiritual or materialistic aspects, his structural and existential desire is toward Allah; because his consolidated nature is originated from this foundation: therefore set your face to the religion purely, the upright creation upon which he originated people. There is no changing of the creation of Allah (Al-Room, 30) (Hosseini, 1999).

B) Surveying the foundation of anthropology of nature and analyzing its position from the perspective of Imam Ali.
Recognizing the intrinsic values, talents, abilities and facilities of soul and existence and also recognizing the problems of soul and defects are the best ground for correction and education. As long as this nature is unachieved, the correct path of education is not provided.

Such cognition collection provides the best cognition for human being in order to detect the best way for education and pass it and flourish its talents toward absolute perfection; thus cognition has a special position in human education.

The word “Fitrat” or nature is derived from the word “Fatr” meaning splitting and slot and the original meaning of word “Fatr” is longitudinal slot. Human has two Fitrat or nature: main Fitrat which is loving the absolute perfection and dependent Fitrat (nature) which is hatred from defects; and all actions, behaviors, movements and deeds originate from these two Fitrats; and attractions, repellents, friendships and hostilities, fortune and misfortune, approval and denial, affirmation and refutation, praises and contempt, attachment and hatred, goodness and badness, faiths and atheism etc., all and all originate from loving absolute perfection and hatred from defects (Shahabadi, 1981).

Human requests for absolute perfection and runs away from any defect; although they make mistakes in examples, the concept of original Fitrat and dependent Fitrat has no mistakes.

All actions originate from loving absolute perfection and hatred from defect is human’s Fitrat (nature): love and worship, praise and pray, loving beauty, truth seeking, moral goodness, creativity and innovation, knowledge and science seeking, abomination of ignorance, freedom seeking and freedom, justice seeking, abomination of cruelty, desire for compassion and mercy, abomination of cruelty and violence, desire for chastity, abomination of evil, friendship and toleration, hatred from severity and anger, right seeking and accepting, hatred from arrogance etc., (Shahabadi, 1981).

C) An overview of Principles of Social Education.

From the perspective of Nahj Al-Balagha, the key point of social education of human being is improving their relationship with God which includes improving relationships with others and will guide them. Imam Ali states: A person who improves his relationship with God, the God (Allah) will improve his relationship with others (Nahj Al-Balagha, Ghesar 89). The concept of social education from the perspective of Nahj Al-Balagha is different from the social adjustment and regarding the element of right, sometimes it is accompanied by incompatibility and even rebellion against established social values.

Also from the perspective of Nahj Al-Balagha, the aim of social education is different from consistency and conformity with social values and regarding the final goal which is thralldom (Oboudiat) consistency in all cases is unnecessary; and rather doing a duty for reaching perfection is considered that could bring about conformity (Mohammadi, 2000).
1. The Principle of Dignity

Dignity means greatness and value of the human being. Literally dignity means being honorable, having nobility and sanctity; but in educational perspective, dignity means moving away from factors of misery and mediocrity of human being. Dignity means purity and being away from baseness and having promoted spirit and soul (Javadi Amoli, 21: 1992).

The Principle of Esteem

Literally esteem means strength and invincibility. Esteem does not let the person be defeated by anyone or anything and fail (delshad Tehrani, 383: 2000).

Principle of Improving Conditions and Human Relationships

Regarding improving relationships with others and keeping relationships and reconnecting with people who have cut their relationships, Imam Ali recommends that; if your brother cuts a relationship, you reconnect with him, if he turns away, you be kind and if he is stingy, you be generous; when people move away you come closer and when things get hard you be easy (Nahj Al-Balagha, Letter 31: 380).

Principle of Responsibility

The principle of responsibility indicates this truth that the individual’s resistance must be increased toward situations and makes them to follow their internal approaches and not to follow external pressures. This following of the internal approaches is called responsibility or sense of duty stimulating the human’s responsibility and as a result instead of following the external pressures, they follow their internal approaches (Afkhami Ardakani, 2007).

The Principle of Adornment

This principle indicates that in the process of education whatever that is presented must be fully adorned in order to create propensity. Of course the principle of adornment could be discussed in two different types of mental-internal dimension and external reality. Adornment with internal and external affairs is so important that in sermon 193, Imam Ali considers adornment as one of the features of the righteous. Imam Ali also states features such as religiosity, softness in faith, knowledge seeking, moderation in wealth and seeking for Halal income.

The Principle of Reliance and attention to social and Cultural Traditions and choosing them

Behavior, culture and social relationships are the base affecting the individual. Based on this, social education inevitably requires the person to find his position in the ground of social traditions and relationships (Bagheri, 2005).
The Principle of Justice-Seeking

From Imam Ali’s perspective, better management of the society and development of people’s security and welfare is the result of achieving justice and spreading it in the society because: justice results in happiness for public (Nahj Al-Balagha, sermon 15). Imam Ali considers keeping justice as one of the most important aims of establishing a government and practically he focuses on spreading justice.

The Principle of Moderation

Social life is correctly managed when it is based on moderate relationships; because any kind of extremes results in insecurity of the individual and the society and leads them to failure. Wise and smart human acts based on moderation in handling affairs in management, leadership and generally everything related to behavioral social relationships (Delshad Tehrani, 159: 2003).

The Principle of Preserving and Enhancing Individuality

Preserving and enhancing individuality means focusing on Fitrat, dignity and freedom of the individuals and preserving and enhancing individuality in group results in growing Fitrat, dignity and freedom of human beings and in fact the content of this individuality is based on Fitrat, dignity and freedom (Bagheri, 205: 2005).

The Principle of Moving Step by Step and Being Stablished

Tadaroj means moving step by step and slowly (Moein dictionary, vol. 1, page 1056); and Tamakon means establishing somewhere and also means capability and power and ability (Moei, 1984: 1142.1). No human can reach divine perfection without Tamakon and capability with a gradual movement.

The Principle of Self-Overcoming

This principle means that in social and political education, this possibility must be made for the human to have self-overcoming. Being self-centered has different dimensions such as ontological, emotional, cognitive and communicational self-centered (Bagheri, 2005: 222).

The Principle of Legality and the Rule of Law

The pillar of each society is law. In Islamic civil society it is a must to obey the orders of Allah and guidance of the Prophet Muhammad. (Believers, follow your Allah and your prophet and follow their commands); legality is one of the key components of civil (Islamic) society.

The Principle of Toleration
Toleration means kindness, tolerance and compassion accompanied by forgiveness toward people which is necessary in social and political education for human behavior and relations of Muslims with each other, in letter 53 addressing Malik Ashtar, Imam Ali states: fill your heart with compassion toward your peasant and be kind to them.

Imam Ali’s political policy was based on toleration. Mentally toleration means freedom from being selfish and considering other people and knowing that they have rights (Hassani, 2000).

D) Analysis of the Principle of Social Interaction and Cooperation and the Necessity of this Principle from Imam Ali’s Perspective

The Principle of Effective Social Interaction

Regarding the human beings’ collective identity, no being is completely independent from social relations and not fully integrated in the society; rather human beings could be independent but having interaction with others in the social relations ground. The person will find an appropriate identity based on the relationships. Like a prescriptive rule, the principle of effective social interaction indicates that educational activities must be managed in a way that individual could reach appropriate collective identity; but this must be noted that only the presence of individual in the group does not mean interaction because sometimes people are passive in groups (Bagheri, 2001).

As Imam Ali says to Hareth Hamedani in a letter: Live in big cities where the Muslims gather and avoid places where they forget Allah (Nahj Al-Balagha, letter 69) and somewhere else he says: The best thing is having relations with the wise (Ibn Abi Al-Hadid, 424: 1983).

The Principle of Social Participation

Based on this principle, human beings must participate in social, political and cultural affairs; in other words, people should progress at the presence of other people. Active participation means informed presence in political and social arena. The main feature of such presence is kindness accompanied by thought and wisdom; because idiotic presence is a devastating and destructive movement. In sermon 39 of Nahj Al-Balagha, Imam Ali criticizes ignorant people who chose indifference and this means that Islamic society needs the active and informed presence of people; because without it no right is achieves and happiness and prosperity are not provided for the society (Hassani, 446: 2000).

Participation is one of the most important indicators of social and political development and its general meaning is participating in an activity and/or presence in a group or organization for decision making and accepting roles.
E) Extracting the Foundations of Anthropology of Fitrat and the Principle of Social Interaction and Cooperation from Imam Ali’s Perspective

Table No. 1-1: Foundations chosen and extracted from the foundation of anthropology of Fitrat from Imam Ali’s perspective

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<th>Documentation</th>
<th>Input (Translation)</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>Pb1</td>
<td>Imam Ali</td>
<td>الإحسانُ التَّفَضُّلُ</td>
<td>Oyoun Al-Akhbar 3:34</td>
<td>Being good (is the sign of) excellence and lordship</td>
<td>Goodness</td>
</tr>
<tr>
<td>Pb2</td>
<td>Imam Ali</td>
<td>وقالَ عليه السلام: ما رفعت أحسنَت إلى أحرَ قَت الناس رؤوسهم تجَبَي، فقرأ عليهم السلام: (إن أحسنَتْ أَحَسَنْتُم لأنفسكم وإن أسَأْتم فلا).</td>
<td>Nasr Al-Dor 1: 293</td>
<td>One day Imam said that: I was never a benefactor! People raised their heads with surprise. Imam recited this verse: if you are benefactors, you have done it for yourself and if you did badly you had done it to yourself as well.</td>
<td>Beneficence</td>
</tr>
<tr>
<td>Pb3</td>
<td>Imam Ali</td>
<td>التَّقی الرئيسِ الأخلاق</td>
<td>Nahj Al-Balagha: Alhekatmat (410)</td>
<td>Righteousness is the chief ad head of morality.</td>
<td>Righteousness</td>
</tr>
<tr>
<td>Pb5</td>
<td>Imam Ali</td>
<td>إنَّ الله تعالى جَعَلَ مَكارَ الأخلاق وصلةَ نَبيَّة وَ بين حَلَقَه، فَحَسَبَ أَحَدَكَ أن يَتمسك بِحلقٍ مَتعلقَ باللهٍ عَزوَحل.</td>
<td>Nasr-Aldor1: 304</td>
<td>God considers good manners as a connection between him and his followers; thus you must reach out for the manners which is connected to God.</td>
<td>Good Manners</td>
</tr>
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<td>Pb6</td>
<td>Imam Ali</td>
<td>رأسُ الإيمان حُسنُ الحُلُق، والتحلى بالصدق</td>
<td>Ghorar Al-Hekam1: 37/372</td>
<td>The base of faith is good manners and being adorned with honesty.</td>
<td>Adorned with honesty</td>
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<td>Pb7</td>
<td>Imam Ali</td>
<td>ذَکُّ أُقَلِبْکَ بَلَدِّ الْدَّنْٰبِ، كَمَا تُذَکِّی النَّارَ بِالْحَطَّبَ.</td>
<td>Dastoor Ma’alem Al-Hekam: 68 Ibn Abi Al-Hadid 20: 271</td>
<td>Clear your heart with politeness the way fire purifies itself with firewood.</td>
<td>Politeness</td>
</tr>
<tr>
<td>Pb8</td>
<td>Imam Ali</td>
<td>عَابِیة الإِنْصَاف أَنْ تُنصَفَ المَرْءَ نَفَسَهَ.</td>
<td>Ghorar Al-Hekam2: 22/45</td>
<td>The ultimate fairness and equality is that the man be fair to himself.</td>
<td>Fairness</td>
</tr>
<tr>
<td>Pb9</td>
<td>Imam Ali</td>
<td>الإِلَیْمَانُ شَیْخَةٌ: أَصْلُها الْیَقِینَ، وَ فِرْعُهَا الْنَّیَٰقُ، وَ ثُورُها الْحَیَآءَ، وَ ثُمَّرُها السَّحَآءَ.</td>
<td>Ghorar Al-Hekam1: 1811/89</td>
<td>Faith is a tree which its root is certainty and its branch is virtue and its blossom is modesty and its fruit is generosity.</td>
<td>Faith</td>
</tr>
<tr>
<td>Pb10</td>
<td>Imam Ali</td>
<td>شَرَفُ المَؤْمِن إِیْمَانِه، وَ عَزَّیِهِ بِطَاعَیهِ.</td>
<td>Ghorar Al-Hekam1: 6/407</td>
<td>Honor of a believer is his faith and his dignity is obeying God.</td>
<td>Obeying God</td>
</tr>
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<td>Pb11</td>
<td>Imam Ali</td>
<td>لَا ۝کَرَمُ کَالْکَثْقَوِی۝.</td>
<td>Nahj Al-Balagha: Al-Hekmat (113), Al-Aghd Alfarid2: 252, Al-Kafi8: 17</td>
<td>No magnanimity is like virtue</td>
<td>Virtue</td>
</tr>
<tr>
<td>Pb12</td>
<td>Imam Ali</td>
<td>لَا عَزَّ أَعْزُ مِنَ الْلَّقَوِی۝.</td>
<td>Nahj al-balagha: al-hekmat (371), Al-kafi8: 18, Tohaf Al-Oghoul: 67, Amali Al-Sodough: 193</td>
<td>No esteem is better and greater than righteousness</td>
<td>The highest esteem</td>
</tr>
<tr>
<td>Pb13</td>
<td>Imam Ali</td>
<td>مَن تَوَاضَع فَلَبِیهِ لَلَّهِ لَمْ تَسَامَ بِتَّدُبِّیة طَابَةَ ّالَّلَّه.</td>
<td>Kanz Al-Favaed1: 278</td>
<td>The person who is humble toward God, his body does not get tired of obeying God.</td>
<td>Modesty</td>
</tr>
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<td>Pb14</td>
<td>Imam Ali</td>
<td>أَعْمَامَ النَّاس رَفَعَتْ مَنْ وَضَعَ نَفَسُهَ۝.</td>
<td>Ghorar Al-Hekam1: 355/198</td>
<td>The best of people is who has a small and humble soul.</td>
<td>Small and humble soul</td>
</tr>
<tr>
<td>Pb15</td>
<td>Imam Ali</td>
<td>أَوَلِ الْدَیْنِ مَعْرِفَیةٍ وَ كَمَالُ مَعْرِفَیهِ الْتَّصَدِیقِ بِهِ، وَ كَمَالُ الْتَصَدِیقِ بِهِ تَوْحِیدةٍ، وَ كَمَالُ تَوْحِیدِهِ الْاِخْلاَصُ بِهِ، وَ كَمَالُ الْاِخْلاَصِ لَهُ نَفْیُ الْصَّفَأَن عَنْهُ.</td>
<td>Nahj Al-Balagha: Al-Khotbat(1)</td>
<td>The origin of religion is knowing God, believing in him and right belief in him, confessing his uniqueness, obeying him</td>
<td>Knowing God</td>
</tr>
<tr>
<td>Pb17</td>
<td>Imam Ali</td>
<td>لا يَفُوزُ السَّرِيرُهُ بالجَنَّةَ إلَّا مَن حَسْنَتِهِ وَحَلَّصَتْ يَتِيه.</td>
<td>Ghorar Al-Hekam2: 431/366</td>
<td>No one reaches heaven unless he/she has pure good morality and character.</td>
<td>Good character</td>
</tr>
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<td>Pb18</td>
<td>Imam Ali</td>
<td>مَن أَتَّقَ اللَّهُ أَحَبَّهُ الْمَنَاسِب.</td>
<td>Mostadrak Nahj Al-Balagha: 186</td>
<td>Person who fears God, will be loved by people.</td>
<td>Fear of God</td>
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<td>Pb19</td>
<td>Imam Ali</td>
<td>بَّلِ الْتَّوَدُّد تَأكَّد المَحْبَة.</td>
<td>Ghorar Al-Hekam1: 164/299</td>
<td>Real kindness is strengthened by friendship.</td>
<td>Real kindness</td>
</tr>
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<td>Pb21</td>
<td>Imam Ali</td>
<td>إِن قُومًا عَبَدُوا اللَّهُ سَكَرًا، فِيلكَ عِبَادَةُ الأُحَرار.</td>
<td>Nahj Al-Balagha: Al-Hekmat (237), Al-Kafi2: 68</td>
<td>People who worship God for his blessings, this is the way the free people worship God.</td>
<td>Worship</td>
</tr>
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<td>Pb22</td>
<td>Imam Ali</td>
<td>مَن تَرَکَ الشَّهوات كَانَ خَرَى.</td>
<td>Al-Ejaz va Al-Eijaz: 33</td>
<td>Person, who let go of materialistic demands, is free.</td>
<td>Letting go of materialistic demands</td>
</tr>
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<td>Pb23</td>
<td>Imam Ali</td>
<td>جَمَالُ الخَّرَّ تَجْنُبُ العُقُور.</td>
<td>Ghorar Al-Hekam1: 29/332</td>
<td>Beauty of freedom of a man is being away from dishonor.</td>
<td>Beauty</td>
</tr>
<tr>
<td>Pb25</td>
<td>Imam Ali</td>
<td>إِنَّ اللَّهَ فِي كُلِّ يَتِمْهِ يُتَابِع، فَمَن أَدَّاه زَادَهُ، وَمَن قَصَرَ فِيهِ حَاطَرُ يَوَالِ يُمْلِيْه.</td>
<td>Nahj Al-Balagha: Al-Hekmat (244), Tohf Al-Oghoul: 206.</td>
<td>There is a right in each blessing for God; thus person who does this, his blessings are increased and person who lacks this is exposed to losing blessings.</td>
<td>Divine right</td>
</tr>
</tbody>
</table>
| Pb26 | Imam Ali | patience in the right path is good behavior.  
Nahj Al-Balagha: Al-Resalat (31),  
Al-Aghd Al-Farid3: 55,  
Al-Feghhiat3: 362 | Patience in the right path | Patience in the right path |
| Pb27 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Dastoor Al-Ma’alem Al-Hekam: 16 | Truth seeking | Truth seeking |
| Pb28 | Imam Ali | правда в правильном пути — это хороший путь.  
Ghorar Al-Hekam1: 2068/108 | The best way | The best way |
| Pb29 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Mostadrak Nahj Al-Balagha: 179 | Wisdom | Wisdom |
| Pb30 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Ghorar Al-Hekam1: 2068/108 | The origin of wisdom | The origin of wisdom |
| Pb31 | Imam Ali | вашая пустая устремляя в все блага.  
Ghorar Al-Hekam1: 4/179 | Your liveliest one is your most patient. | Your liveliest |
| Pb32 | Imam Ali | пустая устремляя в все блага.  
Dastooor Al-Ma’alem Al-Hekam: 20 | Prudence is the tools to all beauties. | Prudence |
| Pb33 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Nahj Al-Balagha: Al-Hekmat (423) | A person who corrects his ulterior, God corrects his appearance. | Correcting ulterior |
| Pb34 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Nahj Al-Balagha: Al-Hekmat (42) | Because of the right intention, God takes his believer to heaven. | Right intention |
| Pb35 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Ghorar Al-Hekam1: 16/410 | Internal competence is an indicator of accurate insight. | Accuracy of insights |
| Pb36 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Ghorar Al-Hekam1: 1340/63 | Happy person is the one who purifies himself for obeying God. | Pure in obedience |
| Pb37 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Ghorar Al-Hekam2: 690/186 | Person, who let go of wrongdoing, opens the door of right doing in front of him. | Let go of wrongdoing |
| Pb38 | Imam Ali | правда в правильном пути — это хорошее поведение.  
Ghorar Al-Hekam1: 1733/84 | Justice is ahead of the faith and creates benefit. | Fitrat and social justice |
<table>
<thead>
<tr>
<th>Index</th>
<th>Speaker</th>
<th>Input (Arabic text)</th>
<th>Documentation</th>
<th>Input (Translation)</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>Pb39</td>
<td>Imam Ali</td>
<td>إن حسن العهد من الإيمان.</td>
<td>Ghorar Al-Hekam1: 4/213</td>
<td>Keeping promise is one of the signs of faith.</td>
<td>Fitrat and social promise</td>
</tr>
<tr>
<td>Pb40</td>
<td>Imam ALI</td>
<td>النجاة مع الصدق.</td>
<td>Ghorar Al-Hekam1: 849/41</td>
<td>Freedom and happiness is brought about by honesty.</td>
<td>Honesty</td>
</tr>
</tbody>
</table>

Table 2-1: Extracting the foundations of principle of social interaction and cooperation.

<table>
<thead>
<tr>
<th>Index</th>
<th>Speaker</th>
<th>Input (Arabic text)</th>
<th>Documentation</th>
<th>Input (Translation)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa1</td>
<td>Imam Ali</td>
<td>عائبث أحذى بالإحسان إليه، وأارد شره بالتعال عليه.</td>
<td>Nahj Al-Balagha: Al-Hekmat (158)</td>
<td>During wrongdoing, blame your brother and friend with beneficence and move him away from badness with gratuity and forgiveness.</td>
<td>Charity</td>
</tr>
<tr>
<td>Pa2</td>
<td>Imam Ali</td>
<td>الرأس الإيمان الإحسان إلى الناس.</td>
<td>Ghorar Al-Hekam1: 31/372</td>
<td>Root and foundation of faith is being good to people.</td>
<td>Faith</td>
</tr>
<tr>
<td>Pa3</td>
<td>Imam Ali</td>
<td>فساد الأخلاق معاشرة السفهاء، و صلاح الأخلاق معاشرة العقلاء</td>
<td>Kanz Al-Favaed1: 199</td>
<td>Moral decay in having relations with foolish and unwise people and correcting morals is in having relations with wise people.</td>
<td>Correcting morals</td>
</tr>
<tr>
<td>Pa4</td>
<td>Imam Ali</td>
<td>الخلق المحمود من ثمار العقل.</td>
<td>Ghorar Al-Hekam1: 1327/63</td>
<td>Good manners is one of the results of wisdom.</td>
<td>Good manners</td>
</tr>
<tr>
<td>Pa5</td>
<td>Imam Ali</td>
<td>خير الإخوان أقلهم مصاوقه. في النصيحة.</td>
<td>Ghorar Al-Hekam1: 32/350</td>
<td>The best brother is who advises with least covering.</td>
<td>Explicitly in speaking</td>
</tr>
<tr>
<td>Pa6</td>
<td>Imam Ali</td>
<td>أفضل الأدب أن يقف الإنسان عند حره ولا يتغدى قدره.</td>
<td>Ghorar Al-Hekam1: 416/202</td>
<td>The highest politeness is that the person does not exceed his limits.</td>
<td>Guarding self</td>
</tr>
<tr>
<td>Pa7</td>
<td>Imam Ali</td>
<td>المودة إحدى الفراحتين.</td>
<td>Mostadrak Nahj Al-Balagha: 180</td>
<td>Friendship is one of two kinships.</td>
<td>Friendship</td>
</tr>
<tr>
<td>Page</td>
<td>Author</td>
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</tr>
<tr>
<td>Pa9</td>
<td>Imam Ali</td>
<td>التواضع رأس العقل، والتكبر رأس الجهل.</td>
<td>Humility is the base of wisdom, and arrogance is the base of ignorance.</td>
<td>Ghorar Al-Hekam1: 2166/118</td>
<td>Humility</td>
</tr>
<tr>
<td>Pa10</td>
<td>Imam Ali</td>
<td>لا مظاهرة أوقى من المشاورة.</td>
<td>No support is more convenient than consultation.</td>
<td>Nahj Al-Balagha Al-Hekmat (113)</td>
<td>Consultation</td>
</tr>
<tr>
<td>Pa11</td>
<td>Imam Ali</td>
<td>النقاء باكثر من الاستحقاق ملة، والتقصير عن الاستحقاق عى أو حسد.</td>
<td>Praise more than what is deserved is flattery and less than what is deserved are desperation and/or jealousy.</td>
<td>Nahj Al-Balagha Al-Hekmat (190)</td>
<td>Appropriate praise</td>
</tr>
<tr>
<td>Pa12</td>
<td>Imam Ali</td>
<td>إنه لا عناية في كثرة عدكم مع قلة اجتماع فلوكم.</td>
<td>Truly although you are a lot in number but without having hearts close to each other it’s useless.</td>
<td>Nahj Al-Balagha Al-Khotbat (119)</td>
<td>Hearts close to each other</td>
</tr>
<tr>
<td>Pa13</td>
<td>Imam Ali</td>
<td>من لانت كلمة وحبت محبت.</td>
<td>It is necessary to be kind to a person who speaks gently</td>
<td>AL-Kamel Fi Al-Loghat va Al-Adab1: 64</td>
<td>Speaking gently</td>
</tr>
<tr>
<td>Pa14</td>
<td>Imam Ali</td>
<td>أنفع الكثر محبة القلوب.</td>
<td>The most beneficial treasure is friendship of hearts</td>
<td>Dastoor Ma’alem Al-Hekmat: 20</td>
<td>Friendship of hearts</td>
</tr>
<tr>
<td>Pa16</td>
<td>Imam Ali</td>
<td>لا تضيع حو احكي، إكالا على ما تبتك وبنته، فإني ليس بأخ من أضعت حقه.</td>
<td>Never destroy the right of your brother because of the relationship you have; because when you destroy your brother’s right he is not your brother anymore.</td>
<td>Dastoor Ma’alem Al-Hekmat: 74</td>
<td>Gratitude</td>
</tr>
<tr>
<td>Pa17</td>
<td>Imam Ali</td>
<td>من عمل بالحيي مال أليه الخلق.</td>
<td>People turn to the person who acts based on right</td>
<td>Ghorar Al-Hekam2: 991/204</td>
<td>Acting toward right</td>
</tr>
<tr>
<td>Pa18</td>
<td>Imam Ali</td>
<td>ما كان الرفق في شيء إلا زانته. ولا كان الحرب في شيء إلا شانته.</td>
<td>Tolerance decorates the person and anger makes him ugly.</td>
<td>Mostadtrak Nahj Al-Balagha: 176</td>
<td>Tolerance</td>
</tr>
<tr>
<td>Pa19</td>
<td>Imam Ali</td>
<td>العافية عشرة أجزاء، تسعة منها في الصمت، إلا من ذكر.</td>
<td>Health has 10 parts, 9 parts include silence in</td>
<td>Dastoor Ma’alem Al-</td>
<td>Remembering God</td>
</tr>
</tbody>
</table>

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| Pa20 | Imam Ali | من سمحت نفسه بالقطع استعدهبناء الذئاب. | Ghorar Al-Hekam2: 1423/236 | Whoever orders his soul to forgiveness, make people obedient of his forgiveness. | Forgiveness |
| Pa21 | Imam Ali | يا مالك لا ينكر أحد الأمور إليك أوضعتها في الحق وأعممتها في العدل وأجمعتها في رضى الرعية. | Nahj Al-Balagha: Al-Resalat (53) | (landlord) things must be favorite for you that are accompanied by right and justice and public satisfaction. | Public justice and justification |
| Pa22 | Imam Ali | وقال عليه السلام توما: ما أحسنست إلى أحد فوقع الناس زواجهم يجاجي، فقرأ عليهم السلام: (إن أحسنست أحسنست لأنفسكم وإن أسأت فقلها). | Nasr Al-Dor1: 293 | One day Imam said that: I was never a benefactor! People raised their heads with surprise. Imam recited this verse: if you are benefactors, you have done it for yourself and if you did badly you had done it to yourself as well. | Beneficence |
| Pa23 | Imam Ali | عليكم بمجالس أصحاب التجار، فإنهم يقوم عليهم بأعلى القلعة، وأخذها منهم بأخص الأخص. | Ibn Abi Al-Hadid20:335 | You should have relations with experienced people; because they achieve these experiences with difficulty and you easily obtain them. | Having relations with experienced people |
| Pa24 | Imam Ali | ضع أمر أخيك على أحسينه حتى يأنيك ما تلقاك منه، ولا تظن بكلمة جرح من أخيك سوءاً وآنت تجده لها في الخبر محمل. | Al-Osoul AL-Kafi2: 362 about suspicion, Hadith3 | Base your brother’s behavior on goodness until it is proved otherwise; and don’t interpret your brother’s speaking to be wrong unless proved otherwise. | Suspicion |
| Pa25 | Imam Ali | من لم يبقي لم يوثق به. | Ibn Abi Al-Hadid20: 211 | A person who does not trust others won’t be trusted either. | Trust |
F) Explaining and determining the relationship between foundation of anthropology of Fitrat (nature) and the principle of social interaction and cooperation from Imam Ali’s perspective, regulated by order and providing a conceptual model

Research question: Explain the relationship between Fitrat (nature) based anthropology and the principle of social interaction and cooperation from Imam Ali’s perspective
Figure 1-1: Conceptual network of relationship between Fitrat (nature) and social interaction and cooperation from Imam Ali’s perspective

Table 3-1: Explaining the relationship between Fitrat-based anthropology and the principle of social interaction and cooperation.

| Perfect politeness, denying arrogance, human responsibility, endurance and stability, freedom and peace, mental security, beneficence, patience, desirable moral, honesty, virtue, forgiveness, fear of God, true kindness, right-seeking, redemption, goodness of soul, modifying relationship, justice and fairness, purity of soul, benevolence. | Relationship between Fitrat-based anthropology and the principle of social interaction and cooperation |

Results

After surveying and analyzing the current research question explaining the relationship between Fitrat-based anthropology and the principle of social interaction and cooperation, firstly the foundations of anthropology of Fitrat and principle of social interaction and cooperation based on Imam Ali’s perspective are extracted; and then the mutual components of foundation of anthropology of Fitrat and principle of social interaction and cooperation are searched and explained; and finally after surveying the mutual components and the conceptual network of relationship between Fitrat and social interaction and cooperation was achieved; so this sentence was realistic:

The foundation of anthropology of Fitrat has a significant relationship with the principle of social interaction and cooperation.

This result is consistent with research findings of Beheshti and Afkhami Ardakani (2007).
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