Proportion between the basis of Anthropology of reason and the principles of social interaction and sharing (From the perspective of Imam Ali (AS))

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Abstract

Components of wisdom and interaction have twin old human and the human because he is a social creature, needs to do a lot of work on basis of relying on spirit of reason and social interaction and sharing. The aim of this study was to investigate basis of relationship between anthropology of wisdom and the principle of social interaction and sharing from the viewpoint of Imam Ali (AS). Author in this research, by using qualitative content analysis, and an inductive analytical approach is presented, study and draw foundation of existing theories of anthropological and education of Imam Ali (AS) in narrative texts.

This scientific research is composed of six main steps:
A) Provide a short description of the principles of anthropology.
B) Review and analyze basis of anthropological of wisdom and its position from the viewpoint of Imam Ali (AS).
C) An overview of the principles of social education.
D) Analysis the principle of social interaction and sharing and the necessity of this principles from the perspective of Imam Ali (AS).
E) Extraction of foundations basis of wisdom anthropology and the principle of social interaction and sharing from the standpoint of Imam Ali (AS).
F) Define and delineate relationship between basis of wisdom anthropology and the principle of social interaction and sharing from the viewpoint of Imam Ali (AS) as a systematic and orderly and provide a conceptual model.

Keywords: Anthropological principles, basis of wisdom, social principles, the principle of social interaction and sharing.
1. Introduction

Investigate and explain the principles of anthropology and existing social educational principles in the NahjulBalagha, considered one of the most important activities in the field of social education in our country, Iran. And is one of the important objectives and principles that are governing in educational system. From the perspective of Nahjolbalaghe, humans know social life fit to the nature of rational of self, elect it and the selection is not because of the determinism or helplessness. But they are from the wisdom and understanding. In the vision of Imam Ali (as), social interaction and sharing essentially has themes and inner identity. Imam in a letter to the commander of the Egyptian Malek Ashtar says: "located kindness as the covering of his heart, and be friend merciful with all» (Nahjolbalaghe: Letter 53)

Social interaction and sharing, is a highlight of the social life and is a voice that arising from the depths of human existence.

All humans need to relationships and contact with others. Because essentially, man is a social creature and dynamic and productive if human life depends on effective communication and useful interpersonal relationship and interaction with others. In other words, without effective social communication and interaction between individual, human cannot reach optimum growth and flowering of their personality. Human is a social creature and for the well-being and peaceful co-existence, forced to cooperate with others, participation in various social arenas, responsibility and have a contribution to his community construction (Abedini, 2004: 17-18).

In this research working on that referring to the Nahjolbalaghe, Ghorar Alhakam and the narrations and narrative and investigations status of Imam Ali (AS) be extracted, foundation of basis of anthropological of wisdom and the principle of social interaction and sharing from the standpoint of Imam Ali (AS) and then expressed the relationship between basis of reason and the principle of social interaction and sharing.

Briefly, following research findings as achieved review the history of this research:

Bagheri (2000) in study under the title "Social educational principles in the thoughts of Imam Ali (AS)" First described social education and then check out these principles from perspective of Imam Ali. They know one of these principles to protect and promote of human individuality and other social traditions, culture and social relations which man selects cases from tradition and culture which is more reasonable. The third principle is self-defeating which includes self-knowledge, ontology, emotional, and communication.

Marzooghi and Anari Nejad (2007) in study under the title "Social education from the perspective of Nahjolbalaghe" explained objectives, principles and methods of social education. He expressed that Imam Ali (AS) considers each member of society have mutual rights than other members. From his perspective, the aim of social education is to create solidarity, unity, justice and fairness and loving relationships and socialize with others.

Ghezavat (2002) has done a study entitled "Anthropological Foundations of religious education from the perspective of Nahj al-Balagha". They through content analysis find anthropological
foundations of religious education. In this study from the perspective of Ali (AS) states: Man is created on the basis of intellect, will, attitudes, feelings and emotions. So it is necessary that coach become familiar with concept of man and then with restrictions, features and functionalities of him to proper understanding. His disciples help them in evolution and prevent their diversion. In this study, anthropological principles are fully described.

Mirzai (2011) in his study "anthropological principles in political thought of Imam Khomeini" considers recommendations of imam said about to actualize the human potential and various aspects of human existence in Imam's views. He notes that, human beings are multi-dimensional that naturally move to absolute perfection and can benefit their mental powers in recognition of right and wrong. Or in other words, man is the combination of the forces of good and evil in this world. In an evolutionary struggle, freedom and responsibility, the plant puts most difficult tests. The human tasks as his guardian, are strengthen the forces of good and fullest process and the government can have an effective role.

2 This scientific research Is composed From six main steps:
A. Provide a short description of the principles of anthropology
According to the Holy Quran, we can say that foundation of anthropological principles of Quran is:
1. Unmatched successor
Human from Islamic perspective and Quran, is the only successor of God on earth, because God says:
"I have to place a trustee on the earth" (Baqara, 30),
It is He who made you trustees on the earth" (Anam, 165).

3. Monotheistic faith and nature.
Man is authority, decorated and adorned with faith and consolidated nature. Nature that has been established from day of Aalst in him:
"When your Lord brings forth from their loins the offspring of the children of Adam, He makes them witnesses over themselves, (and asks): "Am I not your Lord?" 'Indeed,' they reply. 'We bear witness,' -- lest you should say on the Day of Resurrection: "We were not aware of this;" (Araf, 172).

4. Knowledge and Android
As human has consciousness and thought as well:
"Created man, and taught him to express clearly." (Rahman, 3-4).
"Expression", is human outer flap and his turbulent inner world of human thought and "pen" is other charts from seeping and the field of human thinking:
"Who taught by the pen," (Alaq, 4).

5. Behavior and actions
Another aspect of the fields of human existence, are concrete and practical human behavior that makes him to inventory that is the owner of action and having external position, verbs whose laying the groundwork for prosperity or his atrocities will be good practice and good:
"Whosoever has done even an atom's weight of good will behold it;" (Zelzele, 7)
Or obscene and evil.
"and whosoever has done even an atom's weight of evil will behold that." (Zelzele, 8).

In any case, returning it is to the human soul.

6. Existing two dimensions

Man is the only creature that its existential dimension matrix takes shape from two different bases:

"Then made his offspring from the extract of base fluid,* Then proportioned and breathed into him of His spirit, and gave you the senses of hearing, sight and feeling. And yet how little are the thanks you offer!* but they say: "When we have mingled with the earth, shall we be created anew?" In fact they deny the meeting with their Lord." (Sojdeh, 7-9).

The human identity is organized from two basic, Terrestrial and Celestial. And his celestial realm has imparted divine.

7. Double autonomy

Man, in fact, is double autonomy, in the animal and his kingdom realm, has possible to grow and excellence to the final of power boundary and ability his possession. He, in human movement, has the possibility of excellence to both sides physical and spiritual. Human, is inkily consists of two different domains and can be placed among the highest authority and the lowest position:

"That we created man of finest possibilities,* Then brought him down to the lowest of the low, * except those who believe and do the right, for whom there is reward undiminished." (Tien, 4-6).

8. Man of God

Man, this existing double, although is free in accepting divine or material aspects and growth in them. But, the structure of his desire formed toward deism because his monotheistic nature is mingled with this basis:

"So keep yourself exclusively on the true way, the creational law of God according to which He created man with the quality of choosing right or wrong. There is no altering of God's creation. This is the supreme law. But most men do not understand." (room 30) (Huseini, 1999).

B. Check anthropological principles of reason and analysis of its position from the viewpoint of Imam Ali (AS)

Imam Ali, in other words, pithy, responded to this question:

His virtue is human reason. (Shay khaleslam, 1998: 2/954), he has also said. The human is with wisdom (homan., 1/137) The principle of human is his identity (majlesi, bita: 1/82), Perfection of human is his minded (Sheikh aleslami., 1998: 2/966).

Furthermore, in explaining and introducing the dignity of this gem of divine, that with tact hand of the unique origin of world, the venerable and noble creature in the name of human, has been replaced, in the face life has appointed religion to reason: "Religion is result of reason" (Amadi, 1994: 2.28) and "wisdom, is the first of the seven pillars of Islam" (Harranh, 1416: 196) and "Whoever does not have reason, does not have religion" (Shaykhaleslam., 1998: 2/970). And "wisdom, is the internal religion." (Tarihi, 1408: 3/224) some commentators of the Qur'an following, translations of verse of 70 of Isra surah, believe that reason is dignity of human beings. (Tabatabai, 1417: 13/153). Experience shows that injudicious human, is not more than animals. The importance of wisdom is such that Imam, considered it as basis of religion and reads, religionis as a result of reason.In addition, in the field of ethics, also moral traits and good habits referred as the fruit of wisdom, Said:"Truth is the fruit of wisdom:" Tolerance is the fruit
of wisdom". "When reason bewhole, lust be shortcomings" and "hatred of the world and slamming passion is fruit of wisdom." (Shaykh al., 1998: 2/959).

**C. An overview of the principles of social education**

From the perspective of Nahjolbalaghe, key-based of a social training, is reform of the relationship with right that will have reform of the relationship with others, will give direction to them. Imam Ali (AS) says: "a person who reform between himself and God, God will correct between him and the people ...."(Nahjolbalaghe: Qassar of 89). The concept of social education, from a social perspective of Nahjolbalaghe, is different with social adjustment and according to right element, sometimes, it has incompatibility and even rebellion against the dominant social values. Also, the aim of social education from the perspective of Nahjolbalaghe is different with consistency and conformity with social values and according to the ultimate goal that is devotion, necessarily harmony in all cases, but performance of duty to achieve infinite perfection is desired that can cause compatibility also (Mohammadi, 2000).

**The principle of Dignity**

Dignity is meant to great and valuable of human existence."Dignity in word is meant to honorable, honor and the sanctity ". But, in view of education, dignity means, away from factors of humiliation and the little man."Dignity means purity and to avoid postal and baseness and promote the spirit From Enjoys Getting "(Javadiamoli, 2001: 21).

**Great principle**

Great word is meant to, strength and strong and invincible mode. "Great, is a case that does nothuman be defeated anyone and anything and fail "(DelshadTehrani, 2000: 383).

**The principle of rectify the situation and human relations**

Imam Ali (AS) about the reform of the relationship with others and maintain relationships and reconnect with those who have broken their relation, so it says, "When your brother be back from you, you establish a bond of friendship, if he turns away, you be kindly and when he did avarice, you be gracious, when he chooses away, you come near and when he catch hard, you easy catch "(Nahjolbalaghe, a 31:- 380).

**The principle of responsibility**

The principle of responsibility, states this fact that should be increased individual resistance in return conditions and so he will that instead of following external pressures, follow its internal approach. This following from internal approaches called responsibility or sense of duty, that stimulates man's sense of responsibility and thus instead that he follow from external pressures, follow from internal approaches (Afkhamiardinakani, 2007).

**The principle of adornment**

The principle of adornment states that during the training, you should makeup well, the face of everything that is supplied and excited willingness of student. It was originally adornment can be discussed from two types of adornment, from psychological dimension - internal dimension, and from the external reality educational issues. The adornment, internal and external affairs is so important. Imam Ali (AS), in sermon of 193, knows having qualified is condition and features of the righteous. They referring to feature, such as religiosity, good temper, faith, greedy of knowledge, moderation in riches to seek halal and.....
The principle of relying and according to social and cultural traditions and selection
Behavior, culture and social relationships are media that affect person. Accordingly, social education inevitably requires that the person restored his place in the domain of social traditions and in the cultural environment and social relations. (Bagheri, 2005).

The principle of justice
From the viewpoint of Imam Ali (AS) better governance community and the development of security and general welfare of the people is indebted to pursuit of justice and expanded lovemaking in the society. "fairness is opened to the public "(Nahjolbalaghe, Sermon 15). Imam Ali (AS): the main objectives of establishing a government is establishment of justice in society. And in operation also all its attention has focused on the promotion of justice.

The principle of moderation
Social life when properly organize the which is based on the relationship between moderate, under any extremism and exaggeration in social relations caused fragility of the individual and society and move them towards ruin. The wise and nimble man, in administration in management, in leadership and general in any social relationship have a balancing act and moves others based on moderation (Delshad Tehrani, 2003: 159).

The principle of preservation and promotion of individuality
Order of preservation and promotion of individuality has the emphasis on the nature, dignity and freedom of man, and the preservation and promotion of individuality is depend on growth of dignity and freedom of human nature. In fact, the content of this individuality is based on the nature, dignity and freedom (Bagheri, 2005: 205).

The principle of gradation and established
Gradation is meant to progress little by little and slowly and foundation approach (certain cultures, vol. 1, p. 1056) and established is meant to place, to fit and widespread use of and established and also ability and power and be able to do (Moin, 1985: 1/1142), No human except on the basis of established and its ability will not lose except with the progressive movement and the right to divine perfection.

The principle of self-overcoming
The theme of this principle, it is in social and political education should provide opportunity for the individual to overcome o self-centeredness. This self-centeredness has various aspects such as self-ontological, emotional, cognitive and communication. (Bagheri, 2005: 222)

The principle of legality and Legitimacy
Maintenance of the social column is law. Islamic civil society must obey the god commands and the guidance of the Prophet is lawful that is one of key components of civil society (Islamic).

The principle of tolerance
Order of tolerance, is compassion and kindness with forgiveness, pardon to the people that is essential behavior and human relations Muslims together and with other human beings in social and political education. Imam Ali (AS) in a 53 to "Malek" says: "Fill your heart by mercy of the peasants and have the grace and kindness to them....."Imam political career has been on tolerance. Toleratation the psychological aspects, that’s mean getting rid of reserve yours and consider others and know them owns the rights (Hasani, 2000).
D. Analysis of principle interaction and social participation and the necessity of this principle from the perspective of Imam Ali (AS)

The principle of effective social
Due to the collective identity of man, Man has no entity particle and totally independent from community relations and is not absorbed in collecting, but can be traded such independent existence, But in the context of social relationships with others. Person will have appropriate identity in terms of these relations. The principle of effective social interaction, as a prescription rule, suggests that educational activities should be organized that person can achieve the right collective identity. Of course, it is also necessary that the mere presence of a person in the group not meant to of engagement, because when people passively in total were submerged (Bagheri, 2001) if Imam Ali (AS) in his letter to Harith al-Hamadani said: " live in big cities that is position of gathering of Muslims and avoid from being in where that forget the remembrance of Allah is (Nahjal Balagha, letter 69) and in another place says: "Most good and right in the company of wise men and wise" (IbnAbi al-Hadid, 1404: 424).

The principle of social partnership
According to this the principle of, people should be in the social, political and cultural participate in other words the people should go to presence of people. The purpose of active participation is informed participation in political and social arenas. The basic characteristics of such a person, is benevolence with thought. Because the presence of silly, is like surge, devastating and destructive. Imam Ali (as) in Nahj al-Balagha Sermon 39, People who have taken down entrance facing neglect and have chosen indifference, condemned and this negatively can be considered confirmed an Islamic society to active presence and need informed people. Because without it, there would not be right not provide the happiness and welfare of society (Hasani, 2000: 446).
Taking part is one of the most important social and political development indicators that its general sense, meant to engage in any activity or attend a group or organization, and acceptance of the role is to make decisions.

E. Extraction foundations of basis of anthropological of reason and principle of interaction and social participation in terms of Imam Ali (AS)

<table>
<thead>
<tr>
<th>Concept</th>
<th>Data (translation)</th>
<th>Document</th>
<th>Data (Arabic text)</th>
<th>Speaker</th>
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<tbody>
<tr>
<td>Maintaining experiences</td>
<td>Wisdom, Is maintenance of experiences.</td>
<td>Maalemolheka m:16</td>
<td>العقل حفظ التجارب.</td>
<td>Imam Ali (AS)</td>
<td>Pa1</td>
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<td>GOOD PRACTICE</td>
<td>If There are not experiences, go away Religion and good manners.</td>
<td>Kanzolghavay ed 1:367</td>
<td>لا لا التجارب عيبيت المذاهب.</td>
<td>Imam Ali (AS)</td>
<td>Pa2</td>
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<td>Foresight</td>
<td>No reason and tact is such thought.</td>
<td>Nahjal Balagha :</td>
<td>لا غفل كالتثبيت.</td>
<td>Imam Ali</td>
<td>Pa3</td>
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<td>Topic</td>
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<td>Good policy</td>
<td>The best proof of high reason, is good tact.</td>
<td>Ghoraralheka m:196/329</td>
<td>Pa4</td>
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<td>Clean living</td>
<td>Clean living is in the shadow of foresight.</td>
<td>Ghoraralheka m410/3</td>
<td>Pa5</td>
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<td>Prudence</td>
<td>Victory is in the shadow of foresight, And foresight is in vote, And vote is maintenance of secrets.</td>
<td>Maalemalheka m:27, alejaz&amp;alijaz:34, ALaghdalfarid:2:420</td>
<td>Pa6</td>
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<td>Discipline</td>
<td>Imam (AS) said: Describe wise for us, Said:Wise are those who Put anything in place. Asked: Fermat described ignorant? He said, I described (ignorant does not objects in place).</td>
<td>NahjalBalagha (:235)</td>
<td>Pa7</td>
<td></td>
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<tr>
<td>The biggest support</td>
<td>There are no safety net profits from reason. And no enemy is not harmful than ignorance.</td>
<td>Kanzalfayyed 1:199</td>
<td>Pa8</td>
<td></td>
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<td>Social flexibility</td>
<td>Deserves what wise does it with softness and mildness and stay away than vanity, Because leech slowly gave amount of blood [than the body] Mosquito Cannot catch with that all anxiety and noise</td>
<td>Ibnabitahdid 20:337</td>
<td>Pa9</td>
<td></td>
<td></td>
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<tr>
<td>Sensing heard</td>
<td>When you hear the news about it thinking, Thought for action, not for tote, Because narrative of knowledge are many, But the workers are few in number In it.</td>
<td>NahjalBalagha (:98)</td>
<td>Pa10</td>
<td></td>
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<tr>
<td>Privacy</td>
<td>Wise chest, is the reservoir of secret</td>
<td>NahjalBalagha (:6), ZZahraladab 1:43</td>
<td>Pa11</td>
<td></td>
<td></td>
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<tr>
<td>in ward off hatred</td>
<td>Which cast away malice, the heart and mind is at ease.</td>
<td>Ghoraralheka m2:200/929</td>
<td>Pa12</td>
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<td>Fruits of</td>
<td>Knowledge is the fruit of wisdom,</td>
<td>Ghoraralheka</td>
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<td>Wisdom</td>
<td>Wisdom and friendship is than its branches.</td>
<td>m1: 87/1778</td>
<td>3</td>
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<td>Ink patience</td>
<td>Forbearance is light that its essence is reason.</td>
<td>Ghoraralheka m: 57/1227</td>
<td>Pa1 4</td>
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<tr>
<td>If reason and deliberate</td>
<td>Language of wise follows his heart and the heart of fools is a follower of his tongue.</td>
<td>NahjalBalagha m: 40</td>
<td>Pa1 5</td>
<td></td>
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<td>of reason and social stability</td>
<td>Consolidation and round are at the top of reason and bitterness is at the head of stupidity.</td>
<td>Kanzalfavayed 1: 199</td>
<td>Pa1 6</td>
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<td>Accountability</td>
<td>The world is hardly for wise and foolish, irresponsible and a burden to him.</td>
<td>Nasr aldar1: 280</td>
<td>Pa1 7</td>
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<td>of reason and social</td>
<td>The wisest is the most modest of them.</td>
<td>Ghoraralheka m1: 182/72</td>
<td>Pa1 8</td>
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<td>Equity method</td>
<td>A sign of reason, is act as justice.</td>
<td>Ghoraralheka m2: 256/145</td>
<td>Pa1 9</td>
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<td>Strong decision</td>
<td>Strong making is from prudent.</td>
<td>Maalemalheka m: 18</td>
<td>Pa2 0</td>
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<td>(Management determination)</td>
<td>clime past hurts, because over With justice than beating anyone that reason, it is more difficult.</td>
<td>Maalemalheka m: 70</td>
<td>Pa2 1</td>
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<td>Social passed</td>
<td>Literature is a reason for what you want for beautiful brain for you.</td>
<td>KANZ ALFAVAYE D1: 199</td>
<td>Pa2 2</td>
<td></td>
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<td>Social decorum</td>
<td>Ignorant rage is in words and Ignorant wise is in deeds.</td>
<td>KANZ ALFAVAYE D 1: 199</td>
<td>Pa2 3</td>
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<td>Anger Management</td>
<td>Morally corrupt is incompetent in associate with good morals, and in wise man is incompetent in association with wises.</td>
<td>KANZ ALFAVAYE D 1: 199</td>
<td>Pa2 4</td>
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<td>Good morals</td>
<td>Those who hear [advice] refuse wise, die wisdom.</td>
<td>KANZ ALFAVAYE D 1: 199</td>
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<td>of reason and social consultatio n</td>
<td>Wise when speaks, makes it with wisdom and example, but if the fool speaks followed by the oath.</td>
<td>IBN ABI 20 : 289</td>
<td>عالم إذا ترك بتكلم بكلمة أتبعها حكمة ومثله، والأحمق إذا ترك بتكلم بكلمة أتبعها نفعاً.</td>
<td>Imam Ali (AS)</td>
<td>Pa2 6</td>
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<tr>
<td>of reason and a civil word</td>
<td>Literature and religion, is the result of stub.</td>
<td>Ghoraralheka m1 : 81/1672</td>
<td>الادب والذين نتيجة العقل.</td>
<td>Imam Ali (AS)</td>
<td>Pa2 7</td>
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<td>Perfection</td>
<td>The wise relies on his action but foolish relies on his dream.</td>
<td>Ghoraralheka m1 : 60/1285, 1286</td>
<td>العاقل يعتمد على عمله، الجاهل يعتمد على أمله.</td>
<td>Imam Ali (AS)</td>
<td>Pa2 9</td>
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<td>Pragmatism</td>
<td>Wise is who talk and actions, authenticate.</td>
<td>Ghoraralheka m1 : 68/1439</td>
<td>لا ينجح الأدب حتى يقارنة العقل.</td>
<td>Imam Ali (AS)</td>
<td>Pa3 0</td>
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<td>Authentica ted deeds</td>
<td>Never literature does not benefit until it is crushed his doubles partner.</td>
<td>Ghoraralheka m2 : 128/10</td>
<td>لن ينجح الأدب حتى يقارن عقله.</td>
<td>Imam Ali (AS)</td>
<td>Pa3 1</td>
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<td>(Honesty)</td>
<td>who is the most intelligent people that see another disadvantage and be blind their fault.</td>
<td>Ghoraralheka m1 : 201/409</td>
<td>العاقل الناس من كان يغيبه بصيراً، و عن عيب غيره ضريراً.</td>
<td>Imam Ali (AS)</td>
<td>Pa3 2</td>
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<td>Wisdom and literature</td>
<td>A good word, is because of the frequency of wise.</td>
<td>Ghoraralheka m1 : 334/60</td>
<td>جميل الفعل ذليل وقور العقل.</td>
<td>Imam Ali (AS)</td>
<td>Pa3 3</td>
</tr>
<tr>
<td>Binay's own fault</td>
<td>Worthy is wise that increase vote of wise to cast his vote and front-do knowledge scientists in his knowledge.</td>
<td>Ghoraralheka m1 : 340/53</td>
<td>حقق على العاقل أن يضيف إلى رأيه رأى الفقهاء، ويضمن إلى علمه علم الحكماء.</td>
<td>Imam Ali (AS)</td>
<td>Pa3 4</td>
</tr>
<tr>
<td>Link vote</td>
<td>Monuments, wisdom and loyalty Is a sign of nobility.</td>
<td>Ghoraralheka m1 : 79/1633</td>
<td>الوفاة حلية العقل، و غوان النبل.</td>
<td>Imam Ali (AS)</td>
<td>Pa3 6</td>
</tr>
</tbody>
</table>

1-2: Extraction of the basis of principle of social interaction and sharing

http://www.ijhcs.com/index.php/ijhcs/index Page 1400
<p>| the faith | The roots of faith, is doing good to people. | 31/372 | Ali (AS) Pa2 |
| Moral reform | Moral decay is in association with fools and moral reform is in association with the wise. | 199 | Imam Ali (AS) Pa3 |
| Good morals | Good manners are the results of purchase. | 1327/63 | Imam Ali (AS) Pa4 |
| Explicitly stated | The best brothers who advise speak without the slightest cover. | 32/350 | Imam Ali (AS) Pa5 |
| their border | It is the highest-mannered man enough to stand in their border pass. | 416/202 | Imam Ali (AS) Pa6 |
| Friendship | Friendship Is one of the two relationships. | 180 | Imam Ali (AS) Pa7 |
| Fairness and equality | With fairness and equality, brotherhood sustained. | 24/279 | Imam Ali (AS) Pa8 |
| Humility | Humility Is the basis of wisdom and arrogance of ignorance. | 2166/118 | Imam Ali (AS) Pa9 |
| Consult Vulnerability | No support is more reliable than Consultation. | 113 | Imam Ali (AS) Pa10 |
| Measured praise | More than worthy of praise and flattery Is less than merit, frustration or jealousy Is. | 190 | Imam Ali (AS) Pa11 |
| Communit | Indeed, many of you With little | | Ima Pa |</p>
<table>
<thead>
<tr>
<th>y hearts</th>
<th>hearts will benefit the community.</th>
<th>(119)</th>
<th>m Ali (AS)</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Murmur</td>
<td>Someone whose soft, love is necessary.</td>
<td>Alkamel fi :alloghataladab 1 64</td>
<td>Ima m Ali (AS)</td>
<td>Pa 13</td>
</tr>
<tr>
<td>Friendship hearts</td>
<td>Useful treasures, friendship hearts.</td>
<td>:Maalemalhekam 20</td>
<td>Ima m Ali (AS)</td>
<td>Pa 14</td>
</tr>
<tr>
<td>Good fellowship</td>
<td>It is to love three things: good humor, good comradeship and humility.</td>
<td>:Ghoraralhekam 1 27/326</td>
<td>Ima m Ali (AS)</td>
<td>Pa 15</td>
</tr>
<tr>
<td>Brothers</td>
<td>Never right to your brothers because of a relationship between you and is not being wasted, because your brother did not violate the right of That.</td>
<td>:Maalemalhekam 74</td>
<td>Ima m Ali (AS)</td>
<td>Pa 16</td>
</tr>
<tr>
<td>(Gratitude)</td>
<td>Which In right act, people will turn to him.</td>
<td>:Ghoraralhekam2 991/204</td>
<td>Ima m Ali (AS)</td>
<td>Pa 17</td>
</tr>
<tr>
<td>Action right</td>
<td>Tolerance in nothing but the grace he gives and not in what is violence, but it turned ugly.</td>
<td>:Nahjal Balagha 176</td>
<td>Ima m Ali (AS)</td>
<td>Pa 18</td>
</tr>
<tr>
<td>Tolerance</td>
<td>Health and wellbeing ten sections, not part of it in silence except for the remembrance of God, and my companion Is not With opposite.</td>
<td>:Maalemalhekam 24 34 :ALejaz&amp;alijaz</td>
<td>Ima m Ali (AS)</td>
<td>Pa 19</td>
</tr>
<tr>
<td>Remembrance of Allah</td>
<td>He who Has his own soul In his generosity, their kindness is the servant of the people of the world.</td>
<td>:Ghoraralhekam2 1423/236</td>
<td>Ima m Ali (AS)</td>
<td>Pa 20</td>
</tr>
<tr>
<td>Clemency</td>
<td>(The owner of) the things you should consider is That with the right popular and useful in promoting justice and public consent attract better.</td>
<td>:NahjalBalagha (53)</td>
<td>Ima m Ali (AS)</td>
<td>Pa 21</td>
</tr>
<tr>
<td>Justice and public</td>
<td>One day Imam (AS) said: I do not do good to anyone! People raised</td>
<td>293 :Kathraldor 1</td>
<td>Ima m</td>
<td>Pa 22</td>
</tr>
</tbody>
</table>
consent. their heads from the surprise, the Imam recited This verse: (If you do good to have their own if you have bad).

<table>
<thead>
<tr>
<th>Good, Good, Company of pioneers</th>
<th>Upon you In Companionship with experienced owners, because they earned and you will of experiences the most expensive, In cheapest price of making calls.</th>
<th>Ibnabihadid 20 335</th>
<th>Ali (AS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Company of pioneers</td>
<td>Put your brother on the good behavior, what you be brought reason to the contrary. And say That your brother says as long as a loophole for those seeking Not as bad impression.</td>
<td>Osoolkafi 2 362baab 3</td>
<td>Imam Ali (AS)</td>
</tr>
<tr>
<td>Optimism</td>
<td>Someone who does not trust, do not trust him.</td>
<td>Ibnabihadid 20 211</td>
<td>Imam Ali (AS)</td>
</tr>
<tr>
<td>the trust</td>
<td>In Treaty of someone who has no religion, do not make.</td>
<td>Ghoraralhekam2 14/319</td>
<td>Imam Ali (AS)</td>
</tr>
<tr>
<td>Social Commitment</td>
<td>It is the most fair way with treat people that you like that you act the same way.</td>
<td>Ghoraralhekam1 348/197</td>
<td>Imam Ali (AS)</td>
</tr>
<tr>
<td>Self-adjusting</td>
<td>When reached on the enemy passed from him the this blessing with ten.</td>
<td>NahjalBalagha (11)</td>
<td>Imam Ali (AS)</td>
</tr>
</tbody>
</table>

F) Define and delineate the relationship between Basis of anthropological of reason and the principle of social interaction and sharing formally regular

Research question: explained the relationship between anthropology based on reason and the principle of social interaction and sharing from the standpoint of Imam Ali (AS)?
Reason

- Maintain experiences
- Good practices
- Dream interpretation
- Good morals
- Sigh of self fault
- Senses heard
- Sensing heard
- Clean living
- Foresight
- Discipline
- Fruits of wisdom
- Ward off hatred
- Responsibility
- Social life
- Manage
- Equity
- Social
- Humility and social flexibility
- Social passed
- Ink patience
- Social stability
- Manage's determination
- Managemt
- Social decorum
- Anger management
- Good morals
- Civil and good word
- Religiosity
- Certified deeds (honesty)
- Pragmatism
- Good fellowshio
- General satisfaction
- Brothers (Gratitude)
- Companionship with pioneers
- Action right
- Tolerance
- Community
- Consultation
- Fairness and equity
- Measured
- Friendship
- Murmur
- Remembrance of Allah
- Clemency
- Self adjusting
- Love and affection
- Loyalty
- Explicitly stated
- Moral
- Faith
- Charity
- Good morals
- Anger
- Social
- Self border
- Explicitly stated
- Social

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Figure 1-1: semantic Network of connection between Basis of reason and the principle of social interaction and sharing from the perspectives of Imam Ali (AS)

Table 1-3: Explanation of relativity and the principle of social interaction and sharing among Basis of anthropological of reason

<table>
<thead>
<tr>
<th>Issue</th>
<th>Shared components</th>
</tr>
</thead>
<tbody>
<tr>
<td>The relationship between reason and interaction of community participation</td>
<td>Maintaining experiences - good manners - devise good - clean life - foresight - order - the largest support - social humility and flexibility - sensing heard - Privacy - imprisoning hatred - the fruit of wisdom - the essence of patience - social stability - responsibility of - social shame - based on justice - strong decision (decision management) - passed social - social literature - anger management - good manners - a civil word - religion - perfection - pragmatism - certified deeds (sincerity) - vision defects himself - link vote - friendship - loyalty - something good - faith - ethics reform - good manners - clearly - their border - fairness and equality - consult vulnerability - measured praise - community hearts - speak soft - hearted friends - a good friendship - brothers (gratitude) - action to right - tolerance - the remembrance of Allah - generosity - consensus - to sit with experienced owners - optimism - confidence - social commitment - rates</td>
</tr>
</tbody>
</table>

Conclusion

After analysis of questions of this study, which describes the relationship between anthropology based on reason and the principle of social interaction and sharing, First was extracted, foundations of basis of reason anthropological and the principle of social interaction and sharing from the perspectives of Imam Ali (AS) and then shared components basis of anthropology of reason and the principle of social interaction and sharing, search and was determined and issue to finally, after reviewing the Shared elements and semantic network of connection between reason and social interaction and sharing achieved, this was a realistic proposition: "Basis of anthropological reason, has meaningful relationship to the principle of social interaction and sharing" This is consistent with research findings have consistent by Bagheri (2000), Marzoughi and Anarinejad (2007), Ghezavat (2002), Mirzaei(2011) finding
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