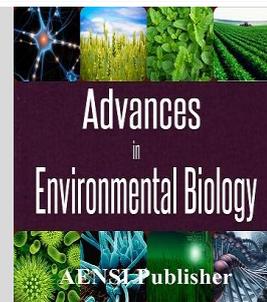




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## The Relation Investigation of the Religious Affair and the Political Affair in Nahjolbalagheh

<sup>1</sup>Seyd Reza Yousefi and <sup>2</sup>Mohammad Ali Rabbi Pour

<sup>1</sup>MA, Department of Theology, Tabriz branch, Islamic Azad university, Tabriz, Iran

<sup>2</sup>PhD, Department of Theology, Tabriz branch, Islamic Azad university, Tabriz, Iran

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### ABSTRACT

The relation of the religion with the politics has a long and thousands years background in the history of the humanity and the man has reflected many various reactions towards the relation of the religion and politics since the divinity prophecies have been taken up for conducting the humanity. This is an important case for the happiness of the world and otherworldly in terms of the man perspective. Although the main purpose of the whole religions is to guide and conduct the humanity towards the happiness path but along with the civilization development particularly in the Renounce era in the West countries, there have been considered some approaches for inducing and conducting the combination of the religion and politics such as combination of water and oil together that it has been called the secularism in the Iranian contemporary history. It is obvious that the struggles for publishing this materialistic-based and anti-divinity theory have their own agreement and disagreement comments in this case. There have been some conditions that the western theorists have tried to separate the religion from the politics particularly emphasizing on the basic divinity religious thoughts especially the Islam. It is apparent that the supporters of the religion and politics theory have been roughly paid and emphasized on the progression of this insight and the Islamic resources and the book NAHJALBALAGHEH has been increasingly paid attention among the whole Muslims. Along this, in despite of other divinity religions, the main fact being originated from the Islam is that the related religion cannot be detached from the social affairs because its main purpose is to construct the most advanced society that the whole divinity regulations are successfully achieved and this cannot be taken place without the politics in this case. Imam Ali is the pioneer and leading of the related relationship between these two fields of the religion and politics potentially. According to his majestically insights, there is no evaluated a process as a mere internal and moral case on these individualism spiritual affairs between the Lord and the Man but the religion is the most potential case for the social life actively. Indeed, the politics foundation is established on the religion and hence the element of the religion is involved and determinant in the politics. The thought of relationship between these two phenomena is generally returning to the religious attitude of Imam Ali.

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### INTRODUCTION

The book of NAHJOLBALAGHEH is a precious and outstanding collection of Imam Ali's aphorisms and judicial statements being as eternal and golden statements of the humanity. This book is one of the most sophisticated works of the political issues that has been seen in the humanity history (representation of NAHJOLBALAGHEH, volume 25, 43). The book is considered as the Islamic thoughts regarding to the religious and political dimensions from Imam Ali as the most reliable substitutions of the prophet conducting a clarified path towards the Islamic community management and legislative affairs. Sometimes the recent political achievements show that in spite of emphasizing the divinity religions on the necessary representation of the political structures being conducted by the religious regulations, some others try to separate the religion from the politics. In this viewpoint, some believe that the religion is separated from the politics because the politics is coming along with the tricky issues while the religion is being purified with the perfectionism and morality

**Corresponding Author:** Mohammad Ali Rabbi Pour, PhD, Department of Theology, Tabriz branch, Islamic Azad university, Tabriz, Iran  
E-mail: rabbipour@iaut.ac.ir.

issues of the man and these two cannot be combined together in this regard. Regardless of other divinity religions, what can be deduced from the Islam religions subjected to the fact that this religion cannot be separated from the social affairs because the main of the related religion is to construct and complete the social structures supplementing the Lord's and divinity regulations and this cannot be taken place without the participation of the politics. In a comprehensive attitude, some believe that the religion is an obstacle for growing and developing the social issues. This theory is appeared along with the western technological progressions making the religion individual case for people and dispensing to other religions. Although the divinity religions have common sides together but in some dimensions the religion of Islam is different with other religions such as Christianity. It is apparent that the religion with full of wrong beliefs and social worst events not only cannot make the social progression for representing the personal benefits but also it will lead to the collapse and destruction of the social foundations and structures terribly. However the religion with full of the divinity affairs try to construct a complete society making the man to reach to his or her perfectionism and bringing the progression and development in the same community potentially and the Islam is established based on this attitude. In the present study, it is tried to describe and investigate the religious and political affairs in terms of Imam Ali's viewpoint written in NAHJOLBALAGHEH.

*Terminology of the religious and political concept:*

The religious affair is subjected to a collection of the religion social thoughts. If the religion is subjected to a collection of the perfectionism and imperative or cognitive statements for reaching to the status of the humanity by the shortest path of the life, this can be related to the religious affair regarding to the social affairs and community normative issues. In the religion, there has been debated of two different tasks along each other. The part that the man has to get familiar with himself and the creator (the Holy Lord) and the universe and it is the man's task and high potential duty to get familiar with the universe achieving behaviors that makes him to reach to the perfectionism and personality evolutionary issues and the next part is subjected to the completion of the same religion. The Islamic scholars have stated different definitions for representing the religion. Allameh Tabatabaiee in his book titling "the representation of the religion" has defined the related process as a collection of the community culprits, salvation path and the providence of the world and otherworldly pious affairs. Others consider the religion as the collection of the beliefs and regulations suitable for the community issues being achieved in life practically [18]. According to other viewpoints, the religion is subjected to the collection of the comments and moralities as well as personal and social regulations [22]. Modernism authors in one hand and Anthony Giddens in the other hand talk all about the political affair and they believe that the politics is beyond the meaning of the political affair [7]. Although there have been represented some different theories regarding to the separation of the religion from the politics in the western viewpoints but Imam Ali in NAHJOLBALAGHEH regarding to the political justice stated that the process of the religion is not separated from the politics frankly [8]. This has been defined the politics as the affair amendment and correction and the politics is subjected to revise the social affairs [4]. It is concluded from the whole common theories regarding to the politics that the politics not only is subjected to the world and material affairs but also it can intervene in the otherworldly and spiritual affairs of the humanity potentially.

Some believe that the best way for finding the explicit meaning of the religion is subjected to the main purposes of the religion that they should be investigated in this pavement because these purposes always compose the main foundation of the religion. In the Holy Quran, there have been represented some purposes for the religion that every purpose defines one of the religious aspects in this case. Along this the divinity religions have three important purposes as following:

- 1- Establishing the justice and faire on the mankind communities
- 2- Inviting people to the pious issues and making relationship between the Lord and the Man
- 3- Progression in this evolutionary path

Every these three purposes have close relationship with the politics and a political thought cannot be progressed without these issues cohesively. In the history of the political thoughts, there is incredibly seen a clarified and sophisticated case regarding to the prophets' political thought that has been considered as the most essential world's political history in this regard. In the history of the political systems, these political systems based on the religion and prophets have been observed and these should be also investigated in this case. Of course, the western authors of the political and history thoughts have also tried to revise and refine the politics and political thoughts and for the reason in the history they have been also tried to separate these two elements together [22]. The investigation of the prophets' political purposes regarding to the analysis of the Islam basic thoughts can be considered as one of these important discussions in representing the relationship between the religion and politics. The most sophisticated part of the prophets' lessons is subjected to the religion that represents a legal system. A legal system in one hand is subjected to a collection of the regulations and in the other hand it requires a political and governmental power guarantying the supplementation of these regulations. The second purpose of the prophets' thesis is subjected to the invitation of people towards the Holy Lord and providing a spiritual path for the humanity making them to grow in reaching to the Excellency in this case. The

third purpose of the religions is subjected to the freedom of the man from any conditions making them to reach to their Holy Lord [23].

*Theoretical basics:*

One of the most apparent cases and considerable issues for appearing the present study is subjected to the separation of the religion from the politics. The appearance of this thought can be also investigated from the Islam and Christianity viewpoints. Some believe that it has a long history and Paul can be considered as one of the designers of the same process because he tried to separate the religion from the politics after Jesus Christ aiming at cheating the Rome and Christianity. Hence, he is considered as one of the greatest founders of the religious history that has represented the purpose of separating the religion from the politics [6]. It may be claimed that in the Islamic world three caliphs have been stepped the first steps towards separating the religion from the politics. The issue that the Holy Prophet has never taken up any substitution for himself is subjected to deny the leadership and divinity that never related to the separation of the politics and religion. There have been some reasons represented for separating the religion from the politics such as being Qoraysh and high age and divinity selection. Generally, the designers of the separation the religion from the politics theory have been divided into four groups as following:

The first group is subjected to the exploitation powers and leaders. This group is always fear of the combination of the religion and politics trying to detach these two elements together because the bond of the religion and politics is a danger for their savage and cruel sovereignty [21]. The second group is subjected to those ones that consider the religion as a collection of orders and moral instructions. They believe that the religion and religious affairs should be only subjected to the morality and belief-based issues being challenged with the humanity and emotional affairs. This theory is originated from the Christianity thoughts and lessons. This Christianity has been only summarized in the religious and morality statements (Makarem Shirazi, the same). The third group is subjected to those ones that they have been established the religion from the materialistic-based viewpoint that not being challenged with the fixed religious regulations at all (Makaram Shirazi, the same). The fourth group states that the politics may sometimes devastate some moral affairs for the progression of their purposes. The politicians do not fear of achieving any oppressions and assassinating innocent people or any emotional issues (Makaram Shirazi, the same). In spite of the conceptual obligation of the religion and politics, the strongest attention towards these three Islamic thoughts and lessons includes the ideology, religion and morality representing the deepest relationship between these issues. Due to the context and nature of the politics and religion, there is no doubt that in Islam the relationship between the religion and the politics is a logical and reasonable case and these two are necessarily subjected together and they must never separated from each other impossibly. In other words, this relationship is the main foundation of the Islamic thoughts. It seems that the most important purpose of the designers of the religion and politics separation theory try to indicate the religious affairs deficient in conducting the humanity communities. In this status, Muslims will be separated and they cannot get their own freedom over the enriched territories of the Islamic lands. Professor Shahid Mottahari has criticized the related theory and writes:

We are familiar with the fact that the religion of Islam is good and it is not merely relied and dependent on the mosques and temples. This great sound of the Islam has been originated from the beyond of the Islamic countries being published in all over the Islamic lands. Generally, four viewpoints have been represented for the separation of the religion and politics as following:

- 1- The theory of contrast: the theory of the separation of the religion and politics has been originated from the Christianity and tampered Gospel. This separation is considered as the foundation of the Christianity religion as the Mata Gospel has been pointed to the same issue. It is stated and written in the same book that: there are two swords that cannot be placed in one hand; the first is established in the political power and Cesar's hand. The next sword is placed in the hands of the Pope as the religious power (Mata Gospel: 22:21).
- 2- The ultimate theory of the politics and religion as a tool: this theory considers the politics as the final purpose and the religion should be considered as its tool. Nicola Machiavelli is one of the founders for the related theory. He believes that the religion should be established for serving the whole citizens and their loyalty to reach to their purposes. Hence, he considers the church as a servant of the government.
- 3- The ultimate theory of the religion and politics as a tool: this theory is opposed the former theory. That is, the religion is considered as the ultimate purpose but the politics is established as its tool [6].
- 4- The theory of the religion and politics objectivity: the related theory believes that the politics and religion cannot be separated together because the politics is originated from the religion. The related theory is compatible with the statement of Shahid Moddaress: our religion is our politics and our politics is our religion. In other words, the origin of our politics is the religion and this is the same theory that the Islamic scholars have been paid attention to it strongly [6].

One of the most important discussions of the social and political affairs is subjected to the orientation of the relationship between the religion and politics since many years ago. There have been written and given many various books and articles regarding to the same issue. Here we point to one of these important books written by

Mohammad Mehdi Mousavi titling "the religion and government", "basics of the Islamic political thoughts" by Mohammad Hussein Tavassoli and Mir Sattar Mehdizadeh that they have investigated the relationship of the religion and politics and the history of the secularism. They concluded that there is a strong relationship between the religion and politics logically in the religion of Islam. In other words, this relationship is a fundamental foundation being considered as the infrastructure of the Islamic thoughts and the intervention of the religion in the politics is an imperative case in this pavement. Many scholars have paid attention to the relationship of the religion and politics that here we rely on the theories of Dr. Shariati and Ayatollah Taleghani. Dr. Shariati considers the separation of the religion and politics as a tool for exploitation by powers: you see that the religion and the politics cannot be separated together in Islam and they are not recognizable and this is the exploitation trying to give the statement of the separation of the religion and politics and conducting us towards their own strategy like European people. But they do not know that this is not separable case in our basic thoughts at all. Also Ayatollah Taleghanidis agree with the materialistic-based and secularism thoughts and stated that the religion is not separable from the politics and the Islam does not accept a government without the religion and it is the religion that provides the world and otherworldly for the mankind [17]. There have been of course carried out many various books and articles regarding to the relationship of the religion and politics. Here we have given two articles in this case. An article titling " the cohesion of the religion and politics in Imam Khomeini's thoughts" led by Gholamreza Khajeh Sarvari. The result is the fact that the conceptual unity of the religion and politics indicate its own strong relationship in this pavement. Also in the thesis titling " the investigation of the politics and religion relationship in NAHJOLBALAGHEH Book" written by Mehrdad Taleh Ramazani, it is concluded that the religion and politics have not been represented separated together in NAHJOLBALAGHEH. A glance at these carried out studies and written books regarding to the religion and politics showed that in despite of the separation of the religion from the politics in the western countries and Christianity, the Islamic-Iranian authors have been roughly emphasized on the cohesion of the religion and politics together.

*Type of NAHJOLBALAGHEH attitude towards the subject of politics and religion:*

Usually in the definition of the politics, the divinity and non-divinity scholars agree the fact that the politics is subjected to the social and political affairs of people. But how this attitude can be achieved and what approaches can be conducted for supplementing the same process? According to Imam Ali the politics and structure of a government not only should be subjected to the role of the social and economical affairs but also it has to provide the safety and privacy of people trying to construct the social morality and behavior because this makes the foundations of the people's spiritual destiny. According to the lectures and statements of Imam Ali, it is claimed that he is one of the most sophisticated politicians of his era. He stated that this science should be taught to others accurately. According to his viewpoint, the politics should be established in the priority of the whole affairs. Based on the religious and morality criteria, politicians trying to cheat people have been rejected and stated that today we are living in a place where people try to cheat each other misleading every action unfortunately.

The divinity people know the paths of the cheat and they never reject the divinity issues [8]. According to Imam Ali's viewpoint, the politics with cheating issues is satanic-based affairs and divinity politicians never challenge in this pavement. They consider these cheats as the era of Moaavieh trying to publish the non-morality affairs in the community. Imam swore that Moaavieh never was cute than me and his all ways were wrong and satanic full of sins. According to Imam Ali's viewpoint regarding to the politics, it is not a pupose but also it is a tool for reaching to the wishes and dreams regarding to the morality affairs. And this time the leader is legible for making the sovereignty for people valuably. In the other hand, the right-seeking process is the main foundation of the politics and the whole prophets. Also Imam Ali has considered his own rights as the rights of people particularly poor people. He states that we have been given a right and this belongs to people unless we ride our camels [9]. According to Imam Ali, the justice is the main foundation of the politics for reaching to the excellent purposes. Imam says regarding to the importance of the justice in government that the criterion of the politics is the justice because this keeps and survives people's life potentially. Hence, the condition of reaching to the related purposes is subjected to the supplementation of the justice by the government. After the death of the Holy Prophet, the religious values disappeared gradually and the worthless affairs are considered as the same values. And for the reason, the divinity men became detached of the society and the impious people attacked against the strategy of the holy prophet at that era. But Imam Ali tries to make the sovereignty again. But Imam tries his own concentration for publishing the divinity and humanistic values potentially. He stated his own sovereignty like this statement: O my Lord, you know what we carry out; I am not aimed at obtaining the power of the government and wealth but we want to establish the same divinity values of your religion again. We want to make a safe life for people returning the forgotten regulations on the land. The deepest thinking over Imam Ali's statements represents the fact that the politics is the man and fundamental element of the life coming along with the humanity. This foundation can be obtained by the prophets' purposes clearly [10]. In other words, according to Imam Ali's viewpoint, the politics is subjected to the divinity insight. Along this, the origin of the difference of the politics definition is subjected to the difference of the ideologies and scholars' viewpoints and

the philosophy of the politics. The representation of the politics purposes is one of the most important political thinking issues. Although the contemporary greatest philosophers have considered the main task of the political system and government as the education issue, in early centuries of the new era it is strongly emphasized on the political scholars of the western countries on the freedom, safety, guarantying the personal properties, independence, peace and justice. They consider the whole affairs to be obtainable through the legislation and democracy [14]. As if the main task of the governments is subjected to educate people and citizens, provide the wealth and safety of the same people. This has been strongly paid attention by the governments in the field of the politics. IbnKhalidoun considers the ultimate of every type of the governmental styles suitable with the natural, logical and religious cases. Hence, according to IbnKhalidoun the ultimate of every government depends on the basics and attitude-based values. This connection of the mega-governmental purposes is seen in terms of the western political scholars, too. [3]. According to Imam Ali, the ultimate of the Islamic government is to keep and preserve people in the whole aspects serving the world and otherworldly happiness. The politics of Imam Ali is established based on the Islamic and Quran regulations and he never cheats the related affairs. He always considered the book of the Lord and his prophecy's dynasty and never achieved any personal subjective issues for the religious affairs. He never achieved any cheats for conducting his people in his era. He is always following the divinity works and affairs in his sovereignty. Imam Ali considers the happiness and success of the life related to the satisfaction of the Lord not the government because he never wanted the world and the government. According to his viewpoint, the value of the whole issues is little than a shoelace. The main purpose of Imam Ali is to establish a righteous world trying to destruct ant oppressions on the world [11]. Imam Ali in his sovereignty never did any misleading case for conducting his people. He never wanted to provide any cheats to reach to his purposes in this pavement. There was no observed any considerations in his politics. He never gets cheated by the double-barrowed eulogists in his era. The frankly statement of Imam Ali was the main policy of Imam in his political cases. He says in this case: selfish people will be destructed and everyone consulting others will be successful in his or her affairs. Imam believes that the best way of the solutions is subjected to the consultation and people's comments. Imam has defined his strategy on people's comments and opinions. He never discriminated between these people all about their comments. According to Imam Ali, the main issue of every land is the justice. And the justice is the main and fundamental case for constructing a social system. He says that: the best type of the politics and government should be established based on the same justice. He says that the accurate politics is based on three types of politics as following:

- 1- Softness with more conservation
- 2- Curiosity with justice
- 3- And forgiveness with moderate behavior

In the sovereignty of Imam Ali the whole opponents were freely going and coming and nobody could oppose against them. One of the most important challenges of Imam's freedom belief is subjected to his agreement. He says in one of his statements that: you know that I do not follow the governmental cases and affairs but it comes to me and I do not promise the agreement till they make the agreement [16].

The speech freedom of Imam Ali is one of his usual cases that the whole enemies of Imam abused him in this case terribly. But Imam was very open-hearted person making his opponents free of everything talking about the sovereignty. However Imam never lets them spoil and destruct the government by the abuse of the same strategy in his sovereignty at that era.

#### *Conclusion:*

By investigating the subject of the religious and political affairs together, it can be concluded that the political style of Imam Ali is established based on the Lord's satisfaction and social benefits. The pattern being given by Imam Ali is completely unique and outstanding in this pavement. Imam's establishment is subjected to the divinity and holy Quran verses as well as inspiration. Imam Ali considers his own glorious government at serving and achieving the Lord's statements and orders. The sovereignty of Imam Ali is a democratic government being established on the democracy. People's comments are the main features for Imam Ali and he never asks people to do something imperatively. As after the death of the holy prophet, people did not follow his sovereignty due to the conspiracy by some people at that era. When people come towards Imam after the death of Ottoman asking him to accept the sovereignty as a caliph, he valued the whole comments of the public at that time and accepted the sovereignty. The comments and viewpoints of Imam Ali are completely inter-religious cases being followed by holy Quran and prophecy issues. He was really dependent on the divinity and Quran verses. Imam believed the relationship between the religion and politics strongly together. The process of the religious affairs regarding to Imam was an internal and morality-based case being achieved between the Lord and the man actively. Indeed, the establishment of the politics is based on the religion determining the destiny of the whole people. Generally the thought of the relationship between these two phenomena can be appeared on the religious and monotheism of Imam Ali attitudes potentially.

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