



## Analysis of Amiralmu'minin (As)'S Method in Correcting Beliefs and Behaviors

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<http://dx.doi.org/10.18415/ijmmu.v8i5.2513>

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### **Abstract**

Imam Ali (AS) lived in a time that was saturated with the corruption derived from the caliphate of caliphs. The existence of this deep intellectual-behavioral gap in society led to abnormal behaviors and inappropriate attitudes. Imam Ali (AS) has used targeted and planned methods to correct false attitudes and abnormal behavior with the aim of creating security and peace in society. The best way of persuading people to correct misconceptions and correcting them is to clarify vague issues with arguments that have been among the practical tools of the Imams (AS), including Imam Ali (AS) in educating the people of the time. Accordingly, the purpose of this research is to examine and analyze the method of explanation in the Alavid system in order to modify the attitude and behavior based on its narratives in a descriptive-analytical method and to study its importance in the field of Islam. Findings indicate that the main method of Imam Ali (AS) in reforming attitude and behavior is the method of explanation, i.e. a rational explanation used in two non-cited and cited ways. Although Imam Ali (AS) did not speak without citation, but in some cases he did not express the citation. At the end of the research, the features of this method in the Alavid system have been investigated.

**Keywords:** *Modification; Method of Explanation; Belief and Behavior; Islam; Imam Ali (AS)*

### **1- Expressing the Problem**

Modification is something that has existed throughout human life, so that every person, dissatisfied with the current situation, seeks change and modification. In fact, modification is the opposite of corruption, corruption means destroying the order of a collection and modification restores that order to its desired state.

The literal meaning of this word is: to improve and reform, to make, to heal, to put in order, to correct (Dehkhodā, 1373 HS, vol. 2, p. 2803).

The idiomatic meaning of this word is different in each area; in the field of Islamic sciences, which is derived from the Qur'an, this word is against corruption, disorder and moving in the direction of deviation and distortion and modification means to organize and move in the right direction. (Khosropanah, 1385 HS, p. 127).

History has shown that in societies, corrective actions always indicate abnormal behaviors and wrong attitudes. Accordingly, reforms are made in two parts: attitude and behavior. The lexical equivalent of the word Attitude in Persian Dictionary has been translated as attitude, persistence, behavior, perception, thinking based on previous assumptions and the like. (Azarbayjani, 1382 HS, p. 136) And in Arabic, it is equivalent to words such as *Ittijāh*, *Ro'yah* and *NaZrah*, which Rāghib Isfahani has interpreted to mean thought and contemplation (Rāghib Isfahani, 1412 AH, vol. 1, p. 812).

In the term, attitude is an abstract concept that has been defined many times in management and psychology. In management, it is a set of beliefs, emotions, and behavioral intentions toward an object, person, or event. In other words, a relatively stable desire for a person, an object or an event that manifests itself in feelings and behavior (Qolipour, 1386 HS, p. 108). In psychology, Gordon Allport (1935 HS) has defined attitude as follows: "Attitude is a state of mental and nervous readiness that is organized through experience and has a direct and dynamic effect on a person's reaction to all attitude-related issues and situations." (Pasha Sharifi, 1381 HS, p. 413).

The word behavior in Persian dictionary means method, course, manner of movement and behavior (Mo'in Dictionary, 1388 HS, vol. 2, p. 1665) and in Arabic, it is equivalent to words such as style, possession, conduct, peace, effectiveness and treatment. Johari, under the word style, has defined it as the way and method, art of speech and deed (Johari, 1376 AH, vol. 1, p. 149).

Behavior is the subject of the work of social psychologists. In terms of the application of behavior, psychologists are divided into two groups, some limiting behavior to the past meaning that included explicit behaviors, and some contemporaries have argued that in addition to explicit behaviors, subconscious mental and emotional processes are also behaviors (Bruno, 1373 HS, p. 177). Accordingly, behavior is any activity and action that a living thing performs and involves the overt and covert acts of physiological, emotional, and intellectual activities. This term is used for any specific action or set of actions (Sho'arinejad, 1364 HS, p. 54). It is also neutral in terms of semantic load, it can have an adjective to make its semantic load positive or negative. Therefore, it may have a good and pleasant adjective or a bad and unpleasant adjective (Sobhaninia, 1392 HS, p. 21). Therefore, due to the semantic scope of behavior in the field of overt and covert actions, in this article, misbehaviors are meant to be cases that people acted, and the meaning of wrong attitudes are beliefs that have not reached the stage of action.

One of the reasons why modification is important is the Qur'an's emphasis on reform. In various verses, God begins with individual reforms and continues until universal reforms. These verses guide human beings to the right attitude and behavior for their growth. For example, the Qur'an corrects the misconception about the martyrs with the following interpretation: (Do not consider those who are slain in the Way of Allah to be dead; nay! They are alive and receive their Sustenance in the Presence of their Creator and Nurturer). (Āl Imrān/169)

In addition, the Qur'an mentions the cases of reform throughout history and introduces the prophets as the best reformers, as it says about Haḍrat Shu'ayb: (What I wish is to cause reform and to amend.) (Hūd/88)

The spirit of reform has been manifested in the goals of the Infallibles (PBUT) who are the successors of the reform movements, where Imam Ali (AS) states the general goal of his movement as follows: "Let us do reforms in your lands openly." (Raḍī, 1414 AH, p. 189). We see a similar meaning in the words of Imam Hussein (AS) in expressing the philosophy of his rising, who says: "I did not rise up out of selfishness and pleasure or for corruption and oppression, I just left my homeland to reform my

ancestral nation." (Majlisī, 1403 AH, vol. 44, p. 329). According to many theorists, when the values of society are no longer in harmony with the realities that should be considered by these values, the social system cannot maintain the homogeneity between the environment and its values and an unbalanced state prevails over it. The most characteristic feature of this system is that values no longer provide an acceptable and symbolic explanation of life (Ghavam, 1379 HS, pp. 141-144). These changes can take place in all areas of society, including political, economic, social and cultural.

Consequences and impact of reforms, leading to a change in the type of compatibility or incompatibility, which in turn leads to a change in patterns and ultimately a change in judgments and values.

One of the societies that had suffered from an intellectual-behavioral gap due to the corruption of the three caliphs is the society of Imam Ali (AS). With his guidance position as an Imam, he considered the education of the society as one of the duties of his mission and proceeded to train and educate the society and he considered it as the right of the people. By encouraging the people, he eliminated the grounds for any kind of crime and punished those who could not be corrected (Ghavami, 1386 HS). In such circumstances, it seems that Imam Ali (AS) sought to reform the attitude and behavior of the people of his time towards all issues of society.

Among the attitudes used by the Imam to reform, we can mention the unfavorable behavior of 'Uthmān ibn Ḥanīf, the ruler of Basra, regarding attending the wedding ceremony, in which Imam Ali (AS) emphasizes his non-participation since he was ruler. (Atarodi, 1386 HS, vol. 15, p. 54).

It is also possible to point out the wrong attitude of Ash'ath ibn Qays about the equality of Imam Ali (AS) with 'Uthmān in the matter of jihad, in which Imam corrects his belief by proving reasons from God (Ibid, vol. 18, p. 379).

Therefore, considering the special circumstances of Imam Ali (AS), as the only Imam who formed the government and also supervised the inappropriate rulers, the question arises as to how his correctional methods were in relation to the culture of the society and the audience. These methods are a lot but the present study deals only with the method of explanation, as the main and most practical method of Imam Ali (AS) in correcting attitude and behavior.

In this research, by library and document manner, and by analytical-descriptive method, we seek to answer the following questions: Where does the method of explanation come from? Has this method been given importance in Islam? How was the method of explanation by Imam Ali (AS) in correcting the attitude and behavior?

## **2- Analysis of Explanation Method**

The word explanation has a different meaning in the past ages, so that it can be said that the purpose of explanation has been changed from the past to the present. In the Middle Ages, digging into the explanation of a phenomenon was done based on its true nature and the purpose it pursued. But from the thirteenth century, the Italian philosopher Thomas Aquinas created a fusion of Christian theology and Aristotelian philosophy and opened a new way of explaining nature that dominated Western thought until the seventeenth century (Barbour, 1362 HS, p. 19). It became a descriptive explanation instead of the cognitive explanation (Ibid, p. 31). The idiomatic definition of the word is an intellectual-epistemological process that, based on reason and argument and in coherent and logical ways, examines the various aspect or aspects of an issue and arises from the emergence of an unknown or ambiguous issue (Jamshidi, 1369 HS, P. 70). This term is used in social research as one of the types of research objectives.

What is important in the method of explanation is not only the existence of the explainer and the explanation and its correlation that constitute the process of explanation; rather, this process has conditions by which this method can be used. The most important condition that the explanation process needs is the existence of sound arguments and reasons. In other words, explanation is an intellectual process that, although it has gained its premise through experience or sense, but requires argument and proof, which is sometimes formed in the form of a specific argument or proof. Therefore, its main pillar is the existence of argument. In this method, sometimes one argument is used for persuasion, sometimes it consists of several arguments that rely on each other (Shaleh, 1355 HS, pp. 186-195).

It should be noted that the process of reasoning itself is a form of thinking that is most fully interpreted in logical forms (although the results may be valuable or invaluable). In other words, rational action is to evaluate the relationships between facts or manifestations, evaluate, reason, and draw a logical conclusion. In such a way that through information, the unknown will be discovered (Sho'arinejad, 1364 HS, p. 361).

Given the role that argument has in explaining issues, it means that any argument to clarify issues, both unknown and confused, is expressed with the aim of convincing the audience, therefore the role that this method has in correcting attitudes and behaviors is clarifying false issues, including abnormal behaviors or wrong attitudes that change the audience and correct their attitudes and behaviors by giving strong reasons to tell the truth.

### **3- The Importance of the Method of Explanation in Islam**

Based on what has been said, the main element of the method of explanation is the existence of reasoning. In a way, they can be considered complementary, in the sense that every argument ends with an explanation of the problem, and every explanation requires an argument.

From the Islamic point of view, it is desirable to use logic and rational reasoning. Arguments and proofs to explain a problem are divided into two categories in terms of verbal value, one is on behalf of the Almighty God and its bringer is the Almighty God, and the other is on behalf of the intellect and the human race, and perhaps for the acquisition of criterion for reasoning and strengthening the human word, it is necessary for human beings to adhere to the divine enlightenment method and speech, and what can be the reliance and the authenticity in the way of reasoning better than the method and manner of the Qur'an, this divine miracle (Farsi, 1359 HS, p. 5).

The Qur'an has used the method of explanation for education in various fields. In such a way that in order to teach the saving teachings in His book, which contains monotheism, the legitimacy of the Prophet's mission, practical rules and ethics, God clearly explains this and considers it as a matter of his Lordship. Where He states: (So now has come to you from your Creator and Nurturer a Clear Proof which is also a Guide and a Grace). (An'ām/ 157). So verily, a proof has come to you from your Lord. The difference is also explained, (When Jesus came with Evident Miracles to them, he said: "I have come to you with the Divine Knowledge from Allah in order to make clear to you Things that you differ in and you have Raised dispute over them). (Zukhruf/63), He has explained the face of the benefactors and the criminals; and states the fate and suffering of previous generations in the form of numerous samples, (And thus, we explain the Words of Revelation in detail, so that the way of the sinners may become distinct [from that of the righteous].) (An'ām/ 55). In order for man to choose the path of guidance and misguidance himself. (Vejdani et al., 1392 HS, p. 174).

Also, the Qur'an has established one of the methods of inviting to the truth as bringing proof, which is interpreted as wisdom in the verse: ( [O, Messenger!] Invite mankind to The Way of your

Creator and Nurturer with Divine Reasoning and fair Preaching and argue with them in the best manner). (Nahl/125)

In this verse, He refers to three methods of fighting the opponents, including wisdom, preaching, and the best argument, and the Infallibles (AS) have been the followers of the Qur'anic methods in this regard (Makarem Shirazi, 1374 HS, vol. 11, p. 455).

The followers of this method were the Infallibles (AS) who tried to reform the attitudes and behavior in various fields based on the time and place of their people. In fact, one of the factors throughout history has made people follow the Prophet and the Infallibles of their time has been their strong logic and reasoning. For example, in Imam Reza's (AS) debate with Suleiman Marwzi about the will of God, he used strong arguments instead of polemical fallacies. Finally, when Suleiman cannot provide an answer, by changing his attitude about the divine will, he puts himself in the path of reform (Majlisī, 1403 AH, vol. 10, pp. 333-338).

The way of reasoning and augmenting is one of the ways to prove or disprove any issue in thought and paves the way for convincing the audience. Accordingly, explanation can be considered the most basic stage of human guidance. Divine guidance begins with an explanation from God and His messengers; it is realized by faith and righteous deeds; and it causes man to be worthy of receiving divine mercy and good tidings. (And We revealed this Holy Book to you Explaining everything; [related to man's Life] and it is indeed a Guide, a Grace And Glad-tidings for the Muslims.) (Nahl/89)

Therefore, it became clear that explanation has a fundamental role in guidance, education and human happiness. Of course, its effectiveness, like any other method, depends on the observance of temporal and spatial conditions of that era (Vejdani et al., 1392, p. 172). Therefore, according to the issues mentioned, the method of explanation in improving the attitude and behavior is one of the most important methods that is introduced in the Qur'an as the correcting method of the prophets and is the most practical and best methods used in the field of cognitive behavioral therapy (Letafati Bris, 1389, p. 26) and its educational aspect has caused it to be discussed in the topics of philosophy of education (Vejdani et al., 1392 HS, p. 182). Now we examine this method in the Alawite system.

#### ***4- The Most Important Practical Method of Imam Ali (AS) in Correcting Belief and Behavior***

The life of Imam Ali (AS) includes three parts: companionship with the Holy Prophet (PBUH), house-bounding and caliphate. In all these three periods, he, as an infallible Imam, considered the education and reform of society as one of the main duties of his mission due to his guidance dignity. Undoubtedly, during the short period of his caliphate, for almost five years, he had more authority in implementing behavioral and attitudinal reforms in all political, economic, cultural and judicial spheres, but in the previous two periods, especially the period of house-bounding, he did not stop reforming society. And though he was far away the government for the sake of preserving the religion, but he did not abandon the people of his nation. Accordingly, he used some methods to implement the reforms.

One of the methods he used was the explanation method. The basic premise of this method is based on rationalism away from any emotions such as prejudice, anger or any personal gain so as not to lead to emotional thinking or emotional reasoning. Evidence of this is the narration that a group believed in discriminating in the division of property between aristocrats and peasants by the Prophet and he corrects their attitude without involving personal gain or prejudice by arguing that aristocrats own their own personal property (Atarodi, 1386 HS, vol. 18, p 158).

Imam Ali (AS) in the explanation method, to explain and put the audience on the path of persuasion, used two tools of citations and without citations, to implement this method. The study of narrations indicates that Imam used this method without using citations<sup>1</sup>.

In justifying the logic of not using citations by the Imam in correcting the attitude and behavior of individuals, three reasons can be mentioned:

- 1- Indirect interpretation of verses: This reason is acceptable when the Prophet's discussion with the addressee is about the interpretation of verses and the Imam without citing a verse mentions the indirect interpretation.
- 2- The most knowledgeable person about the Prophetic tradition: There is no need to prove this reason because a person who grows up in the lap of the Holy Prophet (PBUH) and learns the narrative and intellectual sciences will become the most knowledgeable person about his tradition, so this reason is acceptable.
- 3- The perfect example of the theoretical and practical intellect: The breadth of Imam's knowledge, both in his own language and in the language of other infallibles, has been repeatedly stated, the highest of which is the unseen sciences, including Imam Ali (AS) says: Do not ask me about hidden secrets that I am the inheritor of the sciences of all prophets and messengers (Qandūzī, 1358 AH, p. 73). Therefore, this reason is also acceptable and more believable than two other reasons in justifying the non-citation of the Imam.

Therefore, in positions that he used this method without using citations, he relied on his own words. Regarding the scientific authority and validity of the Sunnah of the Infallibles (AS), it should be said that the Ahl al-Bayt are the descendants of the esteemed family of Islam, who next to Qur'an are in the place of eternal relics among the Ummah; in a way that the Holy Prophet (PBUH) has mentioned them as *Thaqalayn* that are inseparable from each other until the Day of Judgment and the resurrection (Kulaynī, 1407 AH, vol. 1, p. 294). This hadith indicates the authenticity of the hadiths of the infallibles (AS) like the authenticity of the Qur'an. In other words, their infallibility and superiority is one of the obvious requirements of the mentioned hadith. What emphasizes the hadith of *Thaqalayn* is a hadith of Imam Ali (AS) who says: God removed the impurities and filth from our laps, and protected us from falling into the trap of sin. We are the witnesses and guides of the people on earth, we are with the Qur'an, and the Qur'an is with us and we will never be separated (Ibid, vol. 1, p. 191).

Accordingly, the infallibles (AS) were connected to the source of revelation and the world of rational, narrative and supernatural sciences of their time, and because of infallibility, they do not speak against reason and justice, so their words are authoritative. For example, Imam Ali (AS) in order to correct the belief of some of his companions who believed in not winning the war with the Kharijites due to the misfortune of that day, points to the astronomer's infidelity and non-confirmation of his words and recommends that do not learn this science except in navigation (Majlisī, 1403 AH, vol. 6, p. 27). And in another hadith, he introduces himself and the Prophet (PBUH) as the source of the pole and the announcement of the sky (Atarodi, 1386 HS, vol. 21, p. 174).

In some positions, he used citations including Qur'anic, prophetic hadith, poetry and history to validate his words.

**Qur'anic citation:** There are narrations in which the Ahl al-Bayt have relied on the Qur'an and have expressed the validity of their words by quoting the words of revelation or have said that our words are based on the Qur'an. Including: Abu Ja'far said, "When I talked about something, ask about its place in the Qur'an." (Kulaynī, 1407 AH, vol. 1, p. 60).

<sup>1</sup> For example refer to: Al-Kafi, 4: 44- Bihar al-Anwar, 75: 65- Musnad al-Imam Amir al-Mu'minin, 22: 434 : 1- Al-Kafi, 7: 424- Al-Kafi, 7: 371- Bihar al-Anwar, 101: 238- Al-Kafi, 6: 540- Al-Kafi, 6: 440- Wasā'il al-Shi'a, 24: 397- Al-Kafi, 6: 253-254.

For example, Imam Ali (AS) tries to correct the misbehavior of people who were playing chess by referring to their companionship with sculptures, and to validate his words and persuade them, he refers to verse 52 of Surah Al-Anbiyā' (Atarodi, 1386 HS, v. 25, p. 107)<sup>2</sup>. In expressing religious issues, the Imams cited the appearances of Qur'anic verses and encouraged and guided their followers to deduce from them, including Imam Ali (AS) against the erroneous ruling of 'Umar regarding the stoning of a woman who had given birth to a six-month-old child, cited verse 233 of Surah al-Baqarah and ruled that she should not be stoned (Ibid, vol. 25, p. 184)

**Citation of the Prophetic Hadith:** The validity of the Sunnah of the Holy Prophet (PBUH) can be proved by two rational and narrative reasons. Rational reason uses the philosophy of Risālat and Nubuwwat, and narrative reason can be divided into the Qur'an and the consensus and behavior of Muslims, which is avoided to avoid prolonging the discussion. Imam Ali (AS) in some positions, taking into account all the circumstances, referred to the hadiths and the Prophetic Sunnah, for example, Imam Ali (AS) in front of someone who refused to sit on the mat next to the Imam because of his position, cited to a hadith of the Holy Prophet (PBUH) that says: "If a generous people come to you, honor him." (Kulaynī, 1407 AH, vol. 2, p. 659)<sup>3</sup>.

**Historical citation:** Sometimes he used historical citation to learn from the history of his predecessors or to prevent distortion of events in order to tell the truth. For example, in order to correct the Jewish attitude, the belief in the abandonment of the previous prophets by the nation of the Prophet (PBUH) recalls the miracles of Prophet Moses (PBUH) and the Prophet Muhammad (PBUH) and points to their equality in miracles (Atarodi, 1386 HS, vol. 17, p. 261)<sup>4</sup>.

**Poetic citation:** In some cases, depending on the circumstances in which there was no possibility of direct correction for the Imam, sometimes he would correct the behavior or attitude by quoting a poem. For example, Imam against the behavior of Maytham Tammar who had invaded the land that was forbidden by him, use an allegory which indicates the patience. (Majlisī, 1403 AH, v. 40, p. 200)<sup>5</sup>.

By studying the narrations of Imam Ali (AS) who sought to correct the attitude and behavior of the audience; he used more Qur'anic citations to correct the attitude and more to cite the prophetic hadith to correct the behavior. It seems that the people used the Holy Prophet (PBUH) as their role model in their behavior and accepted the Qur'an as an authoritative source in matters of belief.

#### 4-1- Characteristics of Alawite Explanation System

Imam Ali's (AS) explanatory system, which includes the reformer, the reformed, and the method of explanation based on arguments and citations, has features that have been taken from the study of narrations. These features include:

**A) With compassion and away from violence;** In fact, the basis of divine guidance is based on compassion. The Holy Prophet (PBUH) and the pure Imams (AS), who have been sent by God to guide mankind, are obliged in all their plans to place the principle on mercy and compassion and to avoid confrontation and harshness except in exceptional cases, if there is violence in this method, the people will be obstinate in the face of accepting the truth. For example, in the face of someone who refused to sit on the mat next to Imam, he honored him with compassion and to better prove this issue cited the words of the Prophet (PBUH) who said: "If a generous people come to you, honor him." (Atarodi, 1386 HS, vol. 16, p. 61). As a witness, we can refer to the hadith that a person is captured by the Prophet's army in the battle of Siffin, and his view has been that the Prophet must kill him, while he, far from any personal enmity, avoids killing a prisoner out of fear of God (Atarodi, 1386 HS, vol. 24, p. 301, p. 5).

<sup>2</sup> For seeing more examples refer to: Bihar al-Anwar, 32: 423- History of Baghdad, 9: 452- Musnad al-Imam Amir al-Mu'minin, 16: 151: 7.

<sup>3</sup> For seeing more examples refer to: Musnad al-Imam Amir al-Mu'minin, 24: 220: 3- Ibid, 24: 246: 14- Al-Kafi, 7: 413.

<sup>4</sup> For seeing more examples refer to: Tafsir Qomi, 2: 268-276.

<sup>5</sup> For more examples refer to: Musnad al-Imam Amir al-Mu'minin, 21: 491: 57.

**B) use of persuasion skills;** This feature, which is one of the most important features of the reasoning process, is a process that uses reason and emotion in the form of verbal and non-verbal skills, including the presentation of reasoning, it influences a person's attitude to change behavior and force a certain action (Bingler, 1367, p. 10). In other words, in all cases where Imam has used the method of explanation with the use of reason and logic put the person on the path of change, and the reformed person consciously and willingly changed his attitude. In fact, he used persuasion skills to persuade a person with logic that his attitude or behavior was wrong. For example, a Christian claims ownership of armor and in front of Shurayh, the judge portrays the Imam as a liar, and Shurayh, without considering the position of the Imam, issues a verdict against Imam who accepts the verdict to show justice in all matters, regardless of religion; eventually, the Christian converts to Islam by observing such a ruling (Atarodi, 1386 HS, vol. 21, p. 337).

**C) the patience of the reformer in the use of reasoning;** In other words, in this method, the Imam was patient and gave the possibility of any response, whether positive or negative, from the audience, so that sometimes a person with a wrong attitude would confront Imam instead of being corrected. For example, Imam Ali (AS) is patient in front of those who cursed and insulted someone who had been sentenced to stoning and instructs them not to interfere because of the personal nature of the sin (Ibid, vol. 25, p. 200).

**D) Considering the audience's understanding;** His use of citations and arguments are varied about the general public, the noble, and thinkers. For example, Imam said to Dha'lab Yamani, one of the nobles of Yemen, who believed in the visibility of God, that God can be understood only by the truth of faith (Ibid, vol. 15, p. 76, p. 1). Because the more a person is honorable, and has a high position in terms of science and knowledge, the more pure and significant the words of that Imam become for him.

**E) Stimulating the power of reason and the growth of the power of logic,** the process of logical explanation causes the reformed person to think about his abnormal behavior or wrong attitude in order to choose the path that is logically correct and thus his power of logic and reason also grows.

**F) Relying on solid reasons,** in the sense that the Imam, by giving strong reasons, both rational and narrative, convinced his audience to accept the truth. For example, in the face of the behavior of Abu Dardā', who prayed his morning prayer individually due to his vigil, Imam says that praying the morning prayer and 'Ishā' prayer in congregation is more valuable than night worship, and to validate his words, he points out a hadith from the Holy Prophet (PBUH):

«لَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا، وَإِنَّهُمَا لَبِغْتَرَانِ مَا بَيْنَهُمَا»

(Ibid, vol. 21, p. 337).

## Conclusion

- The method of explanation is a rational-logical method that has been proposed in the fields of Islam and psychology and has an educational aspect as it has been introduced as the best corrective-educational method in attitude and behavior.

- Imam Ali (AS) as a reformer in the position of the Infallible Imam, in the application of this method, has used two tools without citation, relying on his own words and citing the Qur'anic, prophetic hadith, historical and poetic, which by studying the narrations. , he has mostly used tools without citation.

- The logic of the Imam in not using citations is that since all the infallibles (AS) were connected to the source of revelation and did not utter a word based on whim and desire, therefore, the words of Imam Ali (AS) are based on justice and logic. Therefore, it is considered as an implicit citation.



- Imam Ali's (AS) position was to use citations to validate his words; accordingly, his Qur'anic citation is a manifestation of the expression of divine rules and orders, citation of the hadith and the Prophetic Sunnah are the manifestation of the introduction of the Prophet (PBUH) as the best model in society and reviving the Prophetic Sunnah; and historical citation is the manifestation of learning from the history of his predecessors; and poetic citation is an expression of the culture of its time.

- Imam Ali (AS) used the Qur'an citation to correct the attitude and used the prophetic hadith citation to correct the behavior. It seems that the people used the Holy Prophet (PBUH) as their role model in their behavior and accepted the Qur'an as an authoritative source in matters of belief.

- The characteristics of the Alawite method of explanation, including the reformer, the reformed and the method, are: with compassion and away from violence, the use of persuasion skills, the reformer's patience, considering the audience's understanding, arousing the power of reason and the growth of logic and rely on sound reasons.

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