

## “THE PROCESS OF PIETY IN GOING OUT OF CRISES OF CONTEMPORARY HUMAN ACCORDING TO IMAM ALI’S VIEW (PBUH)”

Mohammad Mahdi Jafari and Shahnaz Azizi

*Department of Nahjolbalagheh, Úlüm - e Hadith Faculty, Úlüm - e Hadith University, Tehran Iran.*

*\*Corresponding Author: Shahnaz Azizi*

**ABSTRACT:** The problem of returning to Age of Ignorance, mammonism in various forms and instrumental utilization from divine religion, tyrant and seductive world, and scarcity of real pious people are not only restricted to period of Imam Ali (PBUH). In Oration 32, when Imam Ali analyzed the people’s spirits after the demise of Holy Prophet (PBUH), he did not exclusively refer to people in his own time. Moreover, he implied some characteristics of Imam (ruler), which have not been / are not only related to people in his time, but in any time and period when the perfect human and God’s authority has not been located on top of pyramid of politics and divinely training for the people and that people are far away from spirit of detachment they will suffer from the intellectual, spiritual, heavenly, social, economic, and political and that age is deemed as stern and tyrant time or age of going back to Ignorance (Meitham Ibn Ali Ibn Meitham Bahrani; vol.2:140) or so-called ‘Apocalypse’. In the present essay, we will briefly review on some of crises for the contemporary humans, which are assumed as the result of lack of governing culture of detachment (piety) in this world within our individual, social, and political life.

**Keywords:** *Piety, Crisis, Contemporary Human, Nahjolbalagheh, Responsibility of Rulers*

### INTRODUCTION

Due to overlooking the divinely revelation teachings and superficial religious devotion, the contemporary human has encountered many problems. The symbols of Ignorance in modern forms have been considered as sign of civilization and advancement and they have made human far away from his/ her essence and origin. The human, who was far from the origin, will lose his/ her intellectual, spiritual, divinely, economic, and political balance and becomes the puppet at the hand of Satan. When the individual and community are deviated from the balance they will be inflicted by crisis. These crises include crisis in consumerism, identity crisis, the crisis of grief and depression, and also crisis of secularism. The elites in communities propose some strategies to resolve these crises. But the essential solution can be found with referring to utterances from Imam Ali (PBUH). The root of these problems has been defined as alluring by benefits of this world, self-centrism, and being far away from God in his statements. And at the same time, detachment, piety, leaving away the far-fetched wishes, submission to divine commands and in one word ‘piety’ (ZOHD) are assumed as the way of departure from such deadlocks.

Unlike as usual, the author of this essay refers to its reviving effects upon discussion about piety and expresses the importance of detachment from worldliness in resolving individual, social, and political problems with exhaustive exploration into the consequences of lack of pious spirit.

### MEANING OF PIETY

Lexically, *piety* stands for little thing so the pious is a person with little properties and abstinent food (Abi Al- Hussein Ahmad Ibn Fares Zachariah, p 425).

The antonym of this term is the desire (longing) and it means leaving and aversion (Hosseini al-Zobeidi, vol. 4: 480).

In index of book of Nahjolbalagheh, term ‘piety’ (Arabic ZOHD) has been defined as follows: “It is the aversion from something to assume it as inferior.”<sup>1</sup> (Al-Sharghi, 251)

And at last, the most perfect lexical meaning for term ‘piety’ is: ‘It stands for aversion from something to deem it as inferior and its mean position due to lack of need to that thing with the existing better alternatives than given thing’ (Al-Ghorashi, 5).

<sup>1</sup> - الاعراض عن الشيء احتقارا له. -

Piety is so-called defined as abstinence in Nahjolbalagheh as follows:

*"Abstinence is to shorten desires, to thank for bounties and to keep off prohibitions. But, if this [sensual disposition and divine angel] is possible then (at least) the prohibitions should not overpower your patience.*

*Allah has exhausted the excuse before you through clear, shining arguments and open, bright books.[has not put position of protest for you]"<sup>2</sup>* (Nahjolbalagheh, Oration 80; Ibn Shobeh Harrani, p 342, Al-Sharghi, p 252, Sheikh Sadoogh, Khesal book, p 14). (Jafari, 94)

There are three basic criteria in Imam Ali's (*Alawi*) piety:

1- Shortening of wishes lead to lack of sense of belonging to benefits of this world.

2- Knowing that only God gives the bounties and we thanks God for His bounties and use their bounties as He has ordered us. This insight and practice reduces human's heartfelt desire to benefits in this world and increases the human's zest to God.

3- The God- fearing and piety is the same as requirement for conducting good deeds and avoidance from plunging into the forbidden acts. The piety is one of the penetrating attributes in the soul as well as characteristics of chastity. The overlooking of loving this world and its enjoyments is the requisite for avoidance from being entangled in imbroglion of the prohibited acts and paying attention to conducting the good deeds. Therefore, the pious people are not attached to this world and avoid from its enjoyments. The God-fearing has been also interpreted as patience that requires for piety. Patience and piety are both of characteristics of chastity and decency (Meitham Ibn Ali Ibn Meitham Bahrani; p 486).

### MEANING OF CRISIS

In dictionary, term '*crisis*' is deemed as a Greek word that means to transfer from one mode to another state that leads to either health and or disease. The former is called good crisis and the latter is bad crisis:<sup>3</sup> (Hosseini Al- Zobeidi; vol. 10: 121)

- الزهادة قصر الامل و الشكر عند النعم و التورع عند المحارم فان  
عزب ذلك عنكم فلا يغلب الحرام صبركم و لا تنسوا عند النعم  
شكركم فقد اعذر الله اليكم بحجج مسفرة ظاهرة و كتب بارزة العذر  
<sup>2</sup>الواضحة. (نهج البلاغه: خطبه 80)

- هو عبارة عن الانتقال من حالة الى حالة اخرى. اما الصحة او  
<sup>3</sup>الامرض و الاول البحران الجيد و الثاني الردى.

And as a general term, the crisis (Arabic: BOHRAN) is called to disturbance of balance and exiting from normal state and transferring to a phase that leads to transformation. Accordingly, the economic crisis is a state in which the imbalance occurs in income and expenditure and or creation of product and rate of consumption and marketing and it leads to stop and or bankruptcy of market and governments. And also political crisis is a state that results in transformation of balance in social system and the governments and social systems have to inevitably to be overthrown or recovered or replaced (Dehkhoda Thesaurus, p 3796).

### THE ROOT OF HUMANS AND COMMUNITIES' CRISES IN NAHJOLBALAGHEH

When Imam Ali (PBUH) came to power with people's enthusiastic allegiance, he had been exposed to a calamity- stricken community that suffered from intellectual and ideological anarchies. It was a community that went back to Age of Ignorance and inflicted from discordance and dominated by evils' temptations. It was a society in which the basic reforms should be implemented. As he also expressed this point upon people's allegiance for ruling that (Nahjolbalagheh, Oration 16):

*"Beware that the same troubles have returned to you, which existed when the prophet was sent first (in order to transform those conditions)"<sup>4</sup>* (Jafari, 29).

In this oration, Imam Ali recalls the necessity of starting fundamental changes like the changes, which occurred with the appointment of holy prophet (PBUH) since the public culture (folklore) in that community was far away from culture of revelation. The unpleasant events after demise of Holy Prophet (PBUH) and caliphs' administrative system led the people to unfavorable moods.

In Oration 32, Imam Ali expresses the mammonism, leadership-seeking, and working for this world under cover of religious devotion and in one word greed for the world as the reasons for all wrongfulness and dishonesties of the people in his time (and all the times) and implies the piety and lack of attachment and sense of belonging to benefits of this world as a therapy for this destructive pain and in this way he condemns the establishing the inferior relationship with benefits

- الا و ان بليتكم قد عادت كهيتها يوم بعث الله نبيه (نبيكم) (صلى الله  
<sup>4</sup>على و آله و سلم)

of this world. He expresses (Nahjolbalagheh, Oration 32):

*"[Such a] world in your eyes should be smaller than the bark of acacia and the clippings of wool. Seek instruction from those who preceded you before those who follow you take instruction from you, and keep aloof from it (the mean wishes and the lethal lusts for virtues) realizing its evil because it cuts off even from those who were more attached to it than you"* (Jafari, 54)

Due to being far from the revelation-driven teachings of the prophets and lack of training mastery of divine authority and being ensnared in mammonism, the contemporary human encounters many problems. Some symbols from ignorance are assumed as values in their modern forms in today civilized communities. Then, mammonism and self-centrism govern over thought and behavior since they are not consistent with God-seeking nature and thirsty soul of human so they causes him/ her to wander since the attitudes of mammonism and world-seeking that govern over people's thoughts are in conflict with the realities and rules, which govern over the world. The result of such a conflicts is led various crises to occur in life like intellectual, spiritual, conceptual, economic, and political crises etc. if the cultural and religious sponsors in Islamic communities can define and interpret the religious statements according to perception of people of that time, one could extract the cure-all, pacifier for all grieves and answer to all basic questions for life from teachings of Holy Quran and statements of Pure Imam (PBUH) without any contradiction to time expediencies. The most practical methods for guidance of humans have been embedded in expressions of Imam Ali (PBUH) as the most meritorious interpreter of Holy Quran. The review on Imam's piety-oriented advices signifies that many individual, social, and political problems of people are caused by being far from the spirit of detachment from the world, piety, and piety.

### CRISIS OF CONSUMERISM

The crisis of consumerism and detachment from Islamic consumption pattern is the paramount crisis for the contemporary human that it is both deep-rooted in conspiracy by enemies of Islam and it is related to lack or abidance to the divine revelation teachings.

### MEANING OF CONSUMPTION

In economics, term 'consumption' stands for monetary value of goods and services, which are purchased and prepared by the people (Akhavi, 151). Some researchers also state:

"Consumption includes two major groups of foods and non- food items. The foods consist of drinks, smoking items, various breads, rice, meat, dairies, oil, fruits and vegetables and non- food items comprise of the groups of cloths and footwear, housing, home furniture, healthcare and medicine, transportation and communications, recreations and amusements, cultural services, commodities, and other miscellaneous services" (Mohtasham Dolatshahi, 145).

### THE CONSUMPTION PATTERN IN CONTEMPORARY PERIOD AND IN IMAM ALI'S STATEMENT

Unfortunately, the governing consumption pattern in our time is a western model and in some cases it is even more consumerist than in western communities and far from the position of Islamic Community. The western patterns, which completely contradict to Islamic models, are the product of plot hatched by enemies of Islam and nations and they are proposed to expand the domain of influence and saturation of power-seeking by the superpowers. Imam Khomeini (RAH) writes about this plot that:

'Of those plots, which unfortunately highly affected on countries and our dear country and its consequents have also remained to great extent, was to make the colonized countries alienated from them etc and more grieving, retarding the oppressed nations from anything under their hegemony and rearing them as consumerist countries ...' (Imam Khomeini; pp 28-30).

Apart from cultural and economic dependency on colonial powers, the effect of this ominous plot is the submission to hegemony, being far from prophets' training culture, and as a result lack of flourishing of the instinctive talents.

In today world, competition for consumption, great and various exploitations from material benefits and surplus formalities are assumed as great personality and prominence for the people. Unfortunately, some problems such as breaking the religious frameworks in consumerism, excessive fashion-mongering, exciting of audiences toward consumerism in IRIB, and also assuming no limit for exploitation from bounties have made use far from simple lifestyle and culture of altruism and resistance for religious values.

Temptation for consumption and unlimited consumerism has not arisen from our soul but due to luxurious advertisements and modern methods of promotions we have been converted into the factor for boosting the capitalist economy of Great Satan.

The statistics and figures of consuming energy in advanced countries indicate that these nations consume the energy at maximum level in the world. The energy consumption per capita in USA was the six times greater than the world energy consumption per capita during 1970s.

The statistics of consumption in Iran is comprehensible in comparison to world figures. The consumption of soft drink per capita in Iran is 4 times greater than its consumption per capita in the world (Government Communication Website [www.dolat.ir](http://www.dolat.ir), 19/04/2009). The number of sending SMS in UK, which is deemed as the origin of SMS, is approximately 6 million per day while this figure is about 60 million SMS daily in Iran (Tabnak Site, 28/20/2008). According to a report from World Energy Association under title of 'Policies for energy productivity in world countries' in 2008, Iran has possessed the highest rising intensity in energy consumption among the world countries during period 1990-2006 and continuance of this trend will convert our country from an exporting country into an importing country of energy resources (Raja News Site, [www.rajanews.com](http://www.rajanews.com), 19/04/2009). The total mean consumed energy in Iran is twice the world consumption (Statements from Supreme Leader in Mashhad, 21/01/2009). The ratio of consumed energy to the produced commodity is eight times greater than in advanced countries (Statements from Supreme Leader in Mashhad, 21/01/2009). One third of produced bread and at least one fifth of the consumed water are wasted (Statements from Supreme Leader in Mashhad, 21/01/2009) and so forth.

Whereas rationality and type of consuming legal (halal) property can affect on salvation and affliction of individual and community thus committing of prohibited act is also followed by punishment in revelation doctrine and we will be reckoned for pattern of consuming the legal benefits as well. At the last night of his life in the house of his daughter and beside the tablecloth that was spread for fasting, a bowl full of milk drew Imam Ali's attention then he nodded and extremely cried and stated:

"Oh my daughter, the human does not enjoy any food, drink, and cloth unless his/ her stay versus God will be longer in resurrection day. My

daughter! Utilization legally from world bounties will be subjected to accurate reckoning in that day and enjoying the prohibited one will be followed by divine punishment"<sup>5</sup> (Moghniyeh, vol. 1: 379).

In Nahjolbalagheh and Imam Ali's (PBUH) statements, the consumption pattern is based on frugality, altruism, diligence and hardworking, high efficiency and little consumption, and also the least facilities with highest utilization and in one word according to logic of piety. Imam Ali expresses:

*"Keep the property as it requires and forward the surplus to the day of your need"*<sup>6</sup> (Nahjolbalagheh, Epistle 21) (Jafari, 389)

Thus, the strategy of Imam Ali (PBUH) for uprooting the crisis is to use rationally, systematically and free from prodigality and wasting and this is in accordance with piety and piety culture.

## IDENTITY CRISIS

When the human moves at the opposite side of religious and instinctive teachings, his/ her intellectual and spiritual needs will not be met and gradually s/he lose his/ her spiritual calm and security with submission versus sensual desires:

*"And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not. And I grant them respite; surely My scheme is effective."*<sup>7</sup> (Holy Quran: Aaraf Sura 7: 182-183)

The identity crisis means that human is subjected to stress and conflict in terms of intellectual and ideological, moral, and identity aspects due being far from prophets' intrinsic training and or in other words, s/he is inflicted from ideological, moral, and identity crises (Barzgar Shani, pp 103-175).

Unlike the revelation insight, those beliefs which originate from materialistic attitudes toward the world and human may disturb human's soul and mind. In order to relieve from these unrests, the people may tend to consume wines (narcotics and alcoholic drinks) and going to sinful sessions. Plunging into physical and sensual enjoyments and ignoring instinctive and excellent desires

- يا بنيه! ما من رجل طاب مطعمه و مشربه و ملبسه الا طال وقوفه بين يدي الله عزوجل- يوم القيامة! ان الدنيا، في حلالها حساب و في حرامها عقاب.

<sup>6</sup> - امسك من المال بقدر ضرورتك و قدم الفضل ليوم حاجتك.

- والذين كذبوا باياتنا سنستدرجهم من حيث لا يعلمون و املئ لهم ان كيدي متين (سوره اعراف 7: 182-183)

exacerbates the demoralizations and leads the human to deadlock.

As a result, human may be deviated from his/ her original authenticities with overlooking the voice of his/ her nature (Maarefat, 246) and this is followed by losing the stability of his/ her personality and s/he is subjected to identity crisis or disturbance so his/her spiritual or character balance is disrupted (Akhoondi, 18). The Holy Quran interprets such disturbance and wandering in this way:

*"And be not like those who forsook Allah, so He made them forsake their own souls ..."*<sup>8</sup> (Hashr Sura 59: 19)

The community that is far from religious beliefs and the opposite conduct and behavior against nature has governed over it and it was finally inflicted by identity crisis would be exposed to many social problems. The consequences of such a crisis include high rate of divorces, addiction to drug and alcoholic drinks and tranquilizers and sedatives, murder, suicide, human smuggling, sexual captivation, escaping of children from the family, freedom for illegal relations and sexual deviations, and official and economic corruptions (Barzgar Shani, 116).

All of these are the natural product of being far from the God:

*"And whoever turns away from My reminder, his shall be a straitened life ..."*<sup>9</sup> (Taha Sura 20: 124)

The foremost factor for ruining of spirituality in the world is sensualism versus God-worship and also human- centralism and materialism (Jean Paul Sartre, 40). When human was inflicted by sensualism s/he loses concept of life and inevitably s/he will be involved with concupiscence in wandering area (Kazemi, 162). God expresses in Holy Quran:

*"Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge ..."*<sup>10</sup> (Jasiyeh 45: 23)

Imam Ali (PBUH) also implies its consequences by warning against mammonism:

*"You should avoid the intoxication of wealth, fear the disasters of chastisement"*<sup>11</sup> (Nahjolbalagheh, Oration 150) (Jafari, 214).

Therefore, mammonism will accompanied with God's anger and wrath and anyone who is

subjected to divine wrath will encounter a lot of chastisements and hardships in his/ her life both in this world and in resurrection day:

*"He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement. This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people. These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones."*<sup>12</sup> (Sura Nahl 16: 106-108)

The only way of rescue is to return to nature and spirituality i.e. going back to divine teachings. One of French philosophers writes:

Some of people assume going back to intellectual and spiritual traditions as the only resort and rescue from this horrible crisis and argue that if this returning to spirituality does not occur the huge and final world calamity will take place toward which the modern civilization moves with great strides and probably it will be very late to avoid from that enormous disaster (Rene Genon, 44).

We read in a letter from Imam Ali (PBUH) that:

*"I swear by Allah that barring His Destiny over which I have no control and which may mould my life as He wishes, I shall control myself that I shall be contented and happy if I get one piece of bread with a pinch of salt and that my mind will be dead to the desires of pleasures, fame, power and glory.*

*Ibn Hunayf! You have seen sheep and goats, after eating and drinking their fill they retire to their den. Do you want Ali to be like them - to eat, drink and enjoy? May I get blind if after having passed so many years of my life I now turn into an animal in human form!*

*Happy is the person who did his duty with Allah and man, who bore adversities patiently and when sleep overpowered him he used his hand as a pillow and lay on mere earth along with those whom fear of the Day of Judgment has often kept awake, who do not find much time to sleep, whose lips keep on moving glorifying Allah, and whose sins have been absolved on account of the penance they impose upon themselves. They are noble persons and they certainly will secure salvation. (... Surely the party*

- و لا تكونوا كالذين نسوا الله فانسيهم انفسهم ... (سوره الحشر 59:19)<sup>8</sup>

<sup>9</sup> - من عرض عن ذكرى فان له معيشة ضنكا (سوره طه 20:124)  
- افرأيت من اتخذ الهه هواه و اضله الله على علم ... (سوره الجاثيه 45:23)<sup>10</sup>

<sup>11</sup> - اتقوا سكرات النعمة واحذروا بوائق النعمة.

- من كفر بالله من بعد ايمانه الا من اكره و قلبه مطمئن بالايمان و لكن من شرح بالكفر صدرا فعليهم غضب من الله و لهم عذاب عظيم؛ ذلك بانهم استحبوا الحيوه الدنيا على الآخرة و ان الله لا يهدى القوم الكافرين؛ اولئك الذين طبع الله على قلوبهم و سمعهم و ابصارهم و<sup>12</sup> اولئك هم الغافلون (سوره النحل 106:16-108)

of Allah (Hezbollah) is the successful ones. (Mojadeleh 58: 22)

O Ibn Hunayf! Fear Allah and be content with the bread that you get with lawful means, so that you may be exempted and free from the fire of Hell."<sup>13</sup> (Nahjolbalagheh, Epistle 45) (Jafari, 435, 436)

After expressing his consent to use the least levels of pleasures of this world, Imam Ali implies tendency to God's remembrance and spirituality; namely, one can accomplish spiritual enjoyments with spurning of the world.

Ayatollah Motahari (Martyr) also argues that this Imam's statement signifies the relationship among piety (piety) and spirituality and it denotes that one of these two way should be taken namely either material enjoyments and submission to its material and spiritual consequences and or spiritual enjoyments and taking step into area of humanity and being benefitted from spiritual and intellectual blessings (Motahari, 259).

#### CRISIS OF GRIEF AND DEPRESSION

The crisis of grief and depression is one of the consequences of identity crisis from soul and mental aspects, which is explored separately because of its importance as well as its wide relationship with the subject under discussion.

Having long and far-fetched wishes and non-accomplishment of wishes, attachment to the world and frustration due to non- achievement for them as well as dissatisfaction with divine destinies may cause grief and depression. The moral scientists believe in that:

"The grief is a sensual pain ... It is caused by greed for physical requirements and longing for corporal lusts and regret for their lacking and scarcity" (Khajeh Nasireddin Toosi, 168).

- وايم الله - يمينا استثنى فيها بمشيئته الله - لاروضن نفسى رياضته  
تهش معها الى القرص اذا قدرت عليه مطعوما، و تقنع بالملح مادوما؛  
و لادعن مقلتي كعين ماء، نضب معينها، مستقرغه دموعها (عيونها).  
اتمنلى السانمه من رعيها فتبرك؟ و تشبع الربيضه من عشبها  
قتربض؟ وياكل على من زاده فيهجع! قرت اذا عينه اذا اقتدى بعد  
السنين المتطاوله بالبهيمه الهامله، و السانمه المرعيه! طوبى لنفس  
ادت الى ربها فرضها، و عركت بجننها بوسها، و هجرت فى الليل  
غمضها، حتى اذا غلب الكرى عليها افتترشت ارضها، و توسدت  
كفها، فى معشر اسهر عيونهم خوف معادهم، و تجافت عن مضاجعهم  
جنوبهم، و همهمت بذكر ربههم شفاههم، و تقشعت بطول استغفارهم  
ذنوبهم.

"اولئك حزب الله، الاحزاب هم المفلحون." (مجادله، 22) فاتق الله  
يايبن حنيف، و لتكفف اقراصك، ليكون من النار خلاصك. « (نهج  
البلاغه، نامه 45)

The more interest in this world exists, the further grief and regret in which the human is involved:

"The grief and regret are lead to dissatisfaction with divine destinies ... the grief and sorrow are caused by losing the opportunities for targets of this world and intensity of desire for natural requirements and sensual wishes and expectation for survival of the items belonging to mortal world and looking for stability in affairs from the unsustainable world so this feature may slay the heart and hinder the human from obedience and praying for God" (Naraghi, 476).

Impatience and intolerance in disasters will be followed by grief and sorrow and grief is an introduction to depression. This is the definite fate of Mammonism.

"The hearts of exploiters from this world cry, although they act happily"<sup>14</sup> (Mohammad Ibn Talheh Al-Shafei, 52)

The scientists and psychiatrists believe in that moving sincerely toward religion and spiritual activities is the only solution for spiritual and mental problems (Jafar Sobhani, p?). Imam Ali's (PBUH) strategy is to identify this world and training way of properly interaction with the world. He expresses:

"One, who recognizes the world, never regrets for the disasters caused by it."<sup>15</sup> (Tamimi Amadi, H 8935)

Seclusion from the world and leaving away the long wishes gives spiritual power to human. For this reason, the soul, which is calming and confident from wisdom of all accidents occur for human and with trust in God, will not regret for accomplishment of joyful material benefits and or losing the bounties. Realization of this concept is not beyond the mentality. Most of great figures have acted in this way. As it is narrated about the characteristics of Loqman (Great Sage) that (Ali Ibn Ebrahim Qomi, 142)

"If he achieved something was not happy and he did not regret for anything in this world."<sup>16</sup>

Of course, reminding of the bounties given by God to the human that it is not at others' disposal may avoid from grief and sorrow. But what deemed more importantly is to live at present time. Imam Ali (PBUH) expresses:

"Surely, the bygones are bygones and future is obscure (it is uncertain). Thus, appreciate the

<sup>14</sup> - المستمتعون بالدنيا، تبيكى قلوبهم و ان فرحوا

<sup>15</sup> - من عرف الدنيا، لم يحزن على ما اصابه.

<sup>16</sup> - لم يفرح بشيء ان اتاه من امر الدنيا و لا حزن منها على شيء قط.

*present time for activity.*"<sup>17</sup> (Tamimi Amadi, H 3461)

The psychologists also propose the similar solution to avoid from grief and depression. The British psychologist writes:

"It is not our essential task and business to see what is hidden behind the cloud and darkness of ambiguity in the farther distances, but we should spend our time for something available to us ... what I asked from you is that control the machine life in such a way so that to be able to separate yesterday from today and not to unreasonably involve tomorrow in today business in order to move forward in this long and distant trip with confidence" (Dale Carnegie, pp 173-174).

Therefore, mammonism is the root of depression crisis and regret for losing and non achievement of trivial benefits of this world. Imam Ali (PBUH) expresses: (Mohammadi Reyshari, 204)

"The person that focuses his/ her maximum efforts for the world, his/ her disaster and grief lasts for long time."<sup>18</sup>

### CRISIS OF SECULARISM

All of religious strategies are fruitful when the people trust and believe in role of religion for their relief and salvation. But occasionally some factors cause creating religion phobia (secularism) and tendency to irreligious sources in youth generation of community to cure the spiritual and mental pains since none of human sciences is not impartial and free of defect due to lack of connection to revelation and innocence source to meet perfectly human requirements.

The spirit of mammonism in officials and religious sponsors of Islamic government and lack of their commitment to the culture and training of simple life is assumed as one of the most basic factor for such phobia. Officials' simple life means their living level should not be higher than life of normal people and their financial status should be transparent and clear and no legal privilege should be assumed for them toward the normal people.

If such a culture does not govern over the community, religion- phobia (secularism) and its consequences will involve the officials and lead their governments to destruction.

### WELFARE- SEEKING OF POLITICAL AND RELIGIOUS AUTHORITIES

One of the mammonism manifestations, which destroy human life in this world and resurrection day and leads to occurrence of crisis in the community if it exists in life of officials and ruler of Islamic community, is welfare- and comfort-seeking. According Nahjolbalagheh teachings, the personal life of political and religious authority in the community is not deemed as private life so that to let them to tend to welfare-seeking and luxurious life. Even if they are trustful and honest in their responsibility, they should be pious with simple living in their personal life and exploitation from material and halal benefits. About the wisdom for simple life of the authorities as the model and exemplar for poor people and for prevention from transgression of the affluent persons, Imam Ali (PBUH) implies:

"Surely, God appointed me as ruler (Imam) for His people thus it is my duty to observe the simple life and frugality for my own, food, drinks, and clothes like the poor people so that the poor people to imitate me in their poverty and not to let the well-to-do to transgress by their wealth"<sup>19</sup> (Al-Atarodi, 119).

And or he states:

"...Certainly, Allah, the Sublime, has made it obligatory on true leaders that they should maintain themselves at the level of low people so that the poor do not cry over their poverty"<sup>20</sup> (Nahjolbalagheh, Oration 208) (Jafari, 332).

Two types of rulers were victimized due to welfare-seeking of their ruling systems during Islamic history and their rulings were ruined. The first example was Omar (second Caliph), who exacerbated the gap between social classes by enactment of law for lack of equality as well as determination of some privileges for certain groups so he was victimized by revolt from the underprivileged social class and hand of Abu Lulu (Abdul Fattah Abdul Maqsd, vol. 2, pp 9-11; Shahidi, p 135; Jafari, pp 131-132) and the other example was Ottoman that both him personally and his governmental system were based on welfare- and totality- seeking pattern and it was never consistent with simple life and observance of public rights so he was finally victimized by public anger and even Imam Ali's sympathies could not extinguish the fire of this wrath. Thus, both ruler of Islamic community and his

<sup>19</sup> - ان اله جعلني اماما لخلق ففرض على التقدير في نفسي و مطعمي و مشربي و ملبسي كضعفاء الناس كي يقتدى الفقير بفقرى و لا يطغى الغنى غناه.

<sup>20</sup> - ان الله سبحانه- فرض على ائمة الحق ان يقدروا انفسهم بضعفه الناس، كيلا يتبغ بالفقير فقره!

<sup>17</sup> - ان ماضى يومك منتقل و باقية متهم، فاغتنم وقتك بالعمل.  
<sup>18</sup> - من كانت الدنيا اكبر همه، طال شقاوته و غمه.

subordinate are required to live in simple manner. Namely, the ruling system should be in this way. According to this verse from Hafiz (Shirazi poet): "Give me a just chalice cupbearer so that indigent Unless not to fill out the world with riot" (Hafiz, p 156)

Also, Imam Ali (PBUH) assumes simple life as a requisite for all of ruling authorities and he completely supervised over this issue in his government so that he severely criticized one of his agents because his attendance in a entertainment party of one of the aristocrats in Basra that was the non- popular and class- based session (Al- Hashemi Al-Khoei, pp 91-93; Moghniyeh, vol. 4, pp 15-143) and told him:

"You must know Ibn Hunayf, that for everyone who follows a religion there is a leader and a guide from whom the follower learns the canons of that religion and the ways of leading a pious life. Now look to your Imam (Imam Ali (a) meant himself).

In this world he has satisfied himself with two old, torn and coarse garments and two pieces of bread (one in the morning and one in the evening). I know that to adopt such a hard way of life is beyond you but at least try to be pious. Try to follow me and be my companion in virtue, piety and simple living." (Nahjolbalagheh, Epistle 45) (Jafari, 432)

In these statements and at the last parts of this epistle, after expressing his least requests from the authorities, Imam implies:

"Happy is the person who did his duty with Allah and man, who bore adversities patiently and when sleep overpowered him he used his hand as a pillow and lay on mere earth along with those whom fear of the Day of Judgment has often kept awake, who do not find much time to sleep, whose lips keep on moving glorifying Allah, and whose sins have been absolved on account of the penance they impose upon themselves. They are noble persons and they certainly will secure salvation [Sejdeh 32:19]." (Jafari, 436)

The authorities of an Islamic Community live simply and are hardworking and diligent and fulfill their tasks not welfare- seeking and lavish people. Salman Farsi is an excellent example of simple-living pattern for the governmental authorities. Ibn Abi Al Hadid writes about him that:

"And Salman was a well-wishing, knowledgeable, wise, sage, and true pious man"<sup>21</sup> (Ibn Abi Al Hadid, vol. 18: 35).

While he was the ruler (governor) of Madayen City (Iraq) he earned for life by weaving so that it was narrated about him that:

"Salman wove the mats, baskets, and other items while he was governor of Madayen and thereby he provided his sustenance for life and he said I wouldn't like to earn except of my own effort"<sup>22</sup> (Ibn Abi Al Hadid, vol. 18:35).

His payable wage was fifty Dirham(s) at that time that he give it as alms for the sake of God. He had no personal house and he had a gown that he used it both as carpet and quilt.

Exploitation from benefits for the sake of something other than basic needs will lead to bad habit for the human's soul and hinders him/ her from his/ her main tasks. The authority that lives in welfare and comfort could not properly comprehend the people's problems and fulfill his/ her obligations in giving services to them. Once a day, someone brought a bowl of the best Halva for Imam Ali. After stirring it slightly, he rejected to eat it and implied:

"It is a good cuisine and not unpleasant and prohibited, but I avoid from eating this food because I wouldn't like to be inclined to something to which I have no access in my everyday life. And he expressed in another place: I am afraid that my soul persists in me and I am hindered from fulfillment of my divine tasks and duties" (Al-Hafez Abi Naeem Al-Esbahani, pp 349-353).

The living at level of the poorest person in the community is deemed as Imam's pious living pattern for authorities and officials in the community and not only even to satisfying with the minimum level of life for the people in his ruling capital. He was thinking for all members of community whether close and or far. He frightened for his life not to be higher the level of life of the poorest member of community that was located in farthest point of Islamic country in Hejaz or Yamameh (Nahjolbalagheh, Epistle 45).

According to Imam Ali's paradigm, the effect of simple- living is to prevent from excitation and revolt of the poor people, assuming Imam Ali as their exemplar, and heart kindred and controlling sensual feeling for the ruler (Nahjolbalagheh, Aphorism 103; Al-Hafez Abi Naeem Al-Esbahani, p 88, Al- Koleini Al-Razi, H 3, p 411).

2- Totalitarianism of political and religious authorities

When a world- seeking human, who has been accustomed to welfare and untrained, comes to power throne, s/he will prefer his/ her own family and relatives to other people. S/he assumes public treasury as his/ her own properties and exploited

<sup>21</sup>- و كان سلمان خيرا، فاضلا، حبرا، عالما وزاهدا، متقشفا.

- و كان سلمان سف الخوض و هم امير مدائن و بيعه و يكل منه و يقول لا احب ان اكل الا من عمل يدي.

unfairly from the people to accomplish his/ her own desires. This vicious mood is called appropriation, tyranny, and dictatorship (Delshad Tehrani, 103) and the lexicologists have translated this term as seeking anything only for oneself (Ibn Manzoor, p 17). Imam Ali (PBUH) states:

*"One, who is willful and conceited, will suffer losses and calamities ..."* <sup>23</sup>(Nahjolbalagheh, Aphorism 153) (Jafari, p 520)

Imam assumes the appropriation as the reason for overthrowing of Ottoman's government and his murder by the revolts and expresses as follows:

*"I explain the consequence of Ottoman for you with a comprehensive definition: He appropriated (wealth) and did it badly. You protested against it and committed excess therein"*<sup>24</sup> (Nahjolbalagheh, oration 30) (Jafari, p 51).

But the effect of this vicious characteristic is occurrence of social abnormalities. The prevalence of unfair and unjust activities in the society as well as ruining the affairs of rulers and authorities in this world and resurrection day constitutes some of consequences of appropriation (Al-Seyd Abdul Hossein Fazlollah, pp 171-173). In order to uproot this problem among the officials, Imam Ali deems initially the leading of their attention toward God and their training and refinement as the most basic way so he takes admonition and advice for them with writing moral commands and states:

*"...Its responsibility lies upon your shoulders... You have no right to do as you like and to act independently without seeking his advice and permission... In your control and custody there is one of the treasuries of Allah, you are only a treasurer, you have no right to make personal use of any part of this wealth, and it is your duty to pass it on to which it belongs."*<sup>25</sup> (Nahjolbalagheh, Epistle 5) (Jafari, p 375)

He assumes the uprooting of expectations and privilege- seeking of their relatives with treating them strictly by the officials as the second practical strategy and expresses:

*"...Immediately bring an end to the scandal and clear your surroundings of all such moral and spiritual filth.*

*You must never give lands in permanent lease with all proprietary and ownership rights to your friends and relatives. You must never allow them to take possession of the source of water-supply or lands*

<sup>23</sup>-من ملك استأثر.

- و انا جامع لكم امره، استأثر فاساء الاثره، و جعلتم و فاستم الجزع.

- ليس لك ان تفتات في الرعية و لا تخاطر الا بوثيقة و في يدك مال  
<sup>25</sup>من مال الله- عزوجل- و انت من خزانه حتى تسلمه الي.

*which have special utility for the communes* (The communes (fiefs: Aqta) means granting plot of land and or property and or small and or big village to certain person. Primarily the owner of fief did not pay tribute or tax, but gradually this plot was given to the ruler against paying lump sum and the proprietor take this value several times greater than the original payment; Jafari, 458). *If they get possession of such holdings they will oppress others to derive undue benefits and thus gather all the fruits for themselves leaving for you a bad reputation in this world and punishment in the next."*<sup>26</sup> (Nahjolbalagheh, Epistle 53) (Jafari, 458)

The third strategy of Imam to alleviate this calamity is the officials' responsiveness to the governing ruler and people. The authorities should be closely monitored under public critical considerations and to be responsive for their financial status. Imam continuously told the Kofi people: (Ibn Abi Al-Hadid, vol. 2: 200)

*"Oh people of Kufa, I will be a traitor if I leave out your city with something other than my own little horse and luggage and servants of other one."* <sup>27</sup>

When one of his relatives, who had official responsibility, committed a financial error, Imam wrote to him:

*"I advise you to fear Allah and return the money to those whom it rightfully belongs.*

*If you do not do this and if Allah gives me a chance to punish you then I shall act in such a way that Allah will be pleased with me. I shall give you a stroke with that sword of mine which has sent all those whom I struck with it, to Hell. I swear by the Merciful Allah that even if all the wealth which you have so wickedly looted had come into my possession in a lawful way it would not have pleased me to leave it to my heir as a heirloom."*<sup>28</sup> (Nahjolbalagheh, Epistle 41) (Jafari, p 428)

Imam not only did not prefer oneself to other people, but also due his piety, he prioritized people to himself and granted his personal asset to

- فاحسم موونة اولئك بقطع اسباب تلك الاحوال و لا تقطعن لاحد من حاشيتك و حامتك قطيعة و لا يطمعن منك في اعتقاده عقده،  
تضر بمن يليها من الناس، في شرب او عمل مشترك، يحملون موونته على غيرهم، فيكون مهنا ذلك لهم دونك، و عيبه عليك في الدنيا والآخره.<sup>26</sup>

- يا اهل الكوفة اذا انا خرجت من عندكم بغير راحلت، و رحلي، و  
<sup>27</sup>غلامي فلان، فانا خائن.

- فتق الله واررد الي هولاء القوم اموالهم، فانك ان لم تفعل ثم امكنتي الله منك لا عذر الى الله فيك، و لاضرينك بسيفي الذي ما ضربت به احدا الا دخل النار. و والله لو ان الحسن و الحسين فعلا مثل الذي فعلت، ما كانت لهما عندي هواده، و لا ظفرا مني بارادة حتى آخذ<sup>28</sup> الحق منهما و ازيح الباطل عن مظلمتهما.

them. Ibn Abi Al- Hadid writes that Imam Ali had a plot of land in a region of *Yanbo* (It was a village at the right side of a road for those ones who wanted to take trip from Medina toward the Red Sea and it was called Yanbo because of the existing a lot of water spas there) from which the needed grains of people of Medina were provided by farming on that land and after him that land was put at disposal of Imam Hassan's (PBUH) children. (See also: Al- Hemawi, 450) and Imam Ali gave the bread and meat to the poor people and he ate a dunked food that was served with a little olive oil. (Ibn Abi Al- Hadid, vol. 2, p 200)

### POWER- SEEKING OF POLITICAL AND RELIGIOUS AUTHORITIES

Utilization from the religion as an instrument for achieving the benefits of this world and political positions and satisfying the lust for power-seeking under title of Islamic and religion as the symbol of mammonism by the governmental officials will lead to secularism (religion- phobia) and greed for mammonism in people and instability of the governments. Such political officials may deal lethal blows to foundations of religious devotion and training of people. Imam Ali (PBUH) implies about this group that (Nahjolbalagheh, Epistle, 53):

*"Certainly this religion has been captivated at the hand of evil group that have behaved with it based on their personal desire and they have sought for this world by means of religion."*<sup>29</sup> (Jafari, 452)

### THE STRATEGY FOR WITHDRAWAL FROM THE CONTEMPORARY CRISES

The mammonism and lack of spirit of piety is the source for all of the crises to which the communities have been exposed at time of Pure Imam's Absence in political and training position. By using prayer for God, Imam Ali introduces the seed of all human's embarrassments in moving at the opposite side of clean nature:

*"Oh, God forgive me for the sins which defame decencies! Oh, God forgive me for the sins which cause the calamities to come down! Oh, God forgive me for the sins which alter the bounties! Oh, God forgive me for the sins which hinder the prayer! Oh, God forgive me for the sins which cause the disaster to come! Oh, God forgive me for any sin that I committed and any mistake that I have done. O'*

<sup>29</sup> - فان هذا الدين قد كان اسيرا في ايدي الاشرار، يعمل فيه بالهوى و اطلب به الدنيا.

*God! I intend to approach to you with your remembrance and ask your forgiveness for myself and I seek for your magnanimity to approach me to your proximity and to bless me by your thankfulness and to inspire me your remembrance. O' God! I ask you like request of a humble, pauper, and humiliated servant to forgive my sins and give me mercy and to make me to be contented and satisfied with your destiny and to be humiliated in all circumstances."*<sup>30</sup> (Komeil's Prayer) (Seyed Ibn Tavoos, p 109)

Any sin causes a certain embarrassment. Some of sins lead to indecency and prevalence of sins throughout the community (Sheikh Sadoogh, Maani-Al-Akhbar, p 269; Horr Ameli, Chapter 9, H 31947, section 12, H 32003, H 32009, H 31992). Some of sins cause the calamities to come down to people (Sheikh Sadoogh, Maani-Al-Akhbar, p 269, Elal Al- Sharaye, p 584, Majlesi, Behar Al-Anvar, chapter 138, p 374). Some of other sins lead to alter the bounties and to be replaced by disaster, hardship, and chastisement (ibid). Some other hinders fulfillment of prayer and accomplishment of God's mercy and grace (ibid, Majlesi, chapter 131, H 25, p 255) and some of them causes reaching the calamities (ibid). But all of sins are deemed as transgression versus God and taking steps in the path opposite to human's nature. After highlighting the conditional effect of various sins, Imam has introduced the tendency to spirituality and God's remembrance and divine instinctive nature as the solution for them and assumed the God's remembrance as way of proximity to God.

Term 'remembrance' (ذكر) is the antonym for negligence and it means paying attention and notice by heart and intuitively to God, holy prophet and Ahl-Ul-Bayt (PBUT) (Ansarian, p 203). The God remembrance (Arabic: ذكر), thankfulness, frugality, and being contented to the destinies are all latent in concept of piety (زهد). Thus such returning from sins to divine nature, cordial and intuitive notice to God, intellectual and practical resort to Holy Quran and Ahl-Ul-Bayt (PBUT) and overlooking the world are the basic strategy of Imam Ali (PBUH) to solve the crises and bottlenecks for the communities.

-«اللهم اغفر لي الذنوب التي تهتك العصم. اللهم اغفر لي الذنوب التي تنزل النقم. اللهم اغفر لي الذنوب التي تغير النعم. اللهم اغفر لي الذنوب التي تحبس الدعا. اللهم اغفر لي الذنوب التي تنزل البلاء. اللهم اغفر لي كل ذنب اذنبته و كل خطيئه اخطاها. اللهم انى اتقرب اليك بذكرك و استشفع بك الى نفسك. و اسئلك بجزدك ان تدنيني من قريبك و ان توزعني شكريك و ان تلهمني ذكرك. اللهم انى اسئلك سوال خاضع متذلل خاشع ان تسامحنى و ترحمنى و تجعلنى بقسمك راضيا قانعا و فى جميع الاحوال متواضعا.»<sup>30</sup>

Of course, Imam's view is not an individualist attitude. According to Imam's doctrine, the policies and governments should be also reformed and adjusted. The ruler and religious and political authorities in Islamic Community also play essential role in training the members of the society. Their mammonism or pious nature undeniably affects on stream of training the community. The performance of the corrupted governments causes ruining of humans' personality and dignity and inflicting of communities to various types of crises while the righteous government can provide the grounds for excellence of the people. Imam Ali (PBUH) expresses: (Ibn Abi Al- Hadid, vol. 20, p 279)

"The ruler is deemed like a large river out of which several small brooks flow therefore if the water of this huge river is fresh and potable then the water flows in those small brooks will be fresh as well and if it is briny that water current through them will be also salty."

However, such effects and affections are natural, it is not rational for human to be given up to the external conditions since people are free and at the same time responsible in selection of salvation and affliction of their own and community as well. The mammonism embarrassment could not be justified with any logic since the situational and natural effect of ensnaring by this world is various spiritual, intellectual, and physical plagues in this world and resurrection day where we express only a part of them. Imam Ali (PBUH): (Tamimi Amadi, H 7587)

"If you overlooked the lusts, certainly you will be secured against the calamities." <sup>31</sup>(Khansari, vol. 5: p 114)

From Imam Ali's viewpoint, quitting mammonism and avoidance from mammonism group leads to spiritual health for the human:

"Leave away the world and do not be accustomed to the people in order to achieve easiness in this world and Day of Judgment and to be secured from Infernal Chastisement. I did not find the health except in God's obedience thus obey the God to have healthy soul." (Sheikh Sadoogh, edition and correction: Ali Akbar Ghaffari: p 144)

And also he implies:

"Be contented with little benefits of your world in order to keep your religious faith safe and secured. Thus certainly the God- believer or faithful person is

*one, who is satisfied with a little portion from this world.*"<sup>32</sup>

Several narratives and traditions from Imam Ali (PBUH) are given in the following and all of them confirm this claim that in Imam's insight, the piety (Zohd) is deemed as the factor for salvation in this world and Day of Judgment as well as a relief from problems and disasters:

"The comfort and ease are latent in piety."<sup>33</sup> (Tamimi Amadi, H 329)

And also it was narrated from him that:

"One, who takes piety, tolerance of difficulties will be facilitated for him/ her."<sup>34</sup> (Shekholeslami, H 8626, Majlesi, Book of Meraat Al- Ughul Fi Akhbar Al-E- Rasool (PBUH), p 288, Yaghoobi, p 125)

And or:

"There is no rational policy better than piety"<sup>35</sup> (i.e. whoever likes to be kept secured from accidents of this world and unexpected hardships of the resurrection day should escape into piety since s/he will not be damaged because of blessings of piety). (Rashideddin Vatvat, word 27)

And:

"If you seek for eternal life, overlook this mortal world."<sup>36</sup> (Shekholeslami, H 3744)

And:

"The real beliefs are the origin and basis for the piety and salvation is its fruit."<sup>37</sup> (Shekholeslami, H 1099)

And:

"Surely, if you are pious you will be secured from affliction of this world and become prosperous in the world of survival."<sup>38</sup> (Shekholeslami, H 3846) (Khansari, vol. 3, p 67)

Also, the Almighty God expresses in Holy Quran that the source of all problems and calamities of humans and communities is latent in forgetting God and opposition against natural desires in thought and practice and sensual transgression and it states:

"But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they

- اقتنعوا بالقليل من دنياكم لسلامة دينكم، فان المومن ابلغه اليسره من الدنيا تقنعه.<sup>32</sup>

<sup>33</sup> - الراحة في الزهد.

<sup>34</sup> - من زهد بالدنيا استهان بالمصائب.

<sup>35</sup> - لا معقل احسن من الورع.

<sup>36</sup> - ان كنتم في البقاء راغبين، فزهدوا في عالم الفناء.

<sup>37</sup> - اصل الزهد اليقين و ثمرته السعادة.

<sup>38</sup> - انكم ان زهدتم، خلصتم من شقاء الدنيا و فرتم بدار البقاء.

<sup>31</sup> - لو زهدتم في الشهوات، لسلمتم من الآفات.

were given We seized them suddenly; then lo! They were in utter despair.”<sup>39</sup> (Anaam 6:44)

Then God introduces the way of relief from individual, social, political, and economic chastisements and difficulties caused by the sins in returning to human's nature, spiritual freedom, and pure faith to revelation teachings:

“And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned. What! Do the people of the towns then feel secure from Our punishment coming to them by night while they sleep? What! Do the people of the towns feel secure from Our punishment coming to them in the morning while they play? What! Do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.”<sup>40</sup> (Aaraf 7: 96-99)

## CONCLUSION

The reality of piety (Zohd) is in that the human to be pious and requires oneself to conducting good deeds and avoidance from the forbidden actions. The human should be thankful for God and assume anything as bounties from God and use His bounties as God asked him/ her to use. The human should shorten his/ her wishes and be satisfied with them and live at present time. Regarding the reality of piety, Imam Ali expresses I Oration 80 (of Nahjolbalagheh) that:

“O' people! Abstinence is to shorten desires, to thank for bounties and to keep off prohibitions. But, if this [sensual disposition and divine angel] is possible then (at least) the prohibitions should not overpower your patience.

Allah has exhausted the excuse before you through clear, shining arguments and open, bright books.[has not put position of protest for you]”<sup>41</sup> (Jafari, 94)

- فلما نسوا ما ذكروا به فتحنا عليهم ابواب كل شيء حتى اذا فرحوا بما اوتوا اخذناهم بغتة فاذا هم مبسوتون (سورة انعام 6:44)

- و لو ان اهل القرى امنوا واتقوا لفتحنا عليهم بركات من السماء و الارض و لكن كذبوا فاخذناهم بما كانوا يكسبون؛ افامن اهل القرى ان ياتيهم باسنا بيئا و هم نائمون او امن اهل القرى ان ياتيهم باسنا ضحى و هم يلعبون. افامنوا مكر الله فلا يامن مكر الله الا القوم الخاسرون.<sup>40</sup> (سورة اعراف 7: 96-99)

- الزهادة قصر الامل و الشكر عند النعم و التورع عند المحارم فان عذب ذلك عنكم فلا يغلب الحرام صبركم و لا تنسوا عند النعم شكركم فقد اعذر الله اليكم بحجج مسفرة ظاهرة و كتب بارزة العذر الواضحة. (نهج البلاغه: خطبه 80)

The satisfaction with the destiny and lack of grief for losing the bounties and non- exciting for accomplishing some of God's bounties as well as quitting the long wishes empower human spiritually.

The rational and systematic consumption and far from extravagance and wasting, little consuming with high efficiency, maximum use from the minimum facilities, frugality, altruism, diligence and hardworking may economically strengthen the individual and community.

Lack of mammonism, lavish living, and totality-seeking among political and religious official of the society will uproot the unfair and unjust activities and world-seeking process in the community and cause strength and prosperity for Muslim Community.

Thus, that individual and community, who possesses such spirit, will become strong and invulnerable in terms of intellectual, ideological, spiritual, economic, and political aspects. But if they recede from spirit of piety (Zohd), they lose their spiritual, economic, and political balance and they are so-called subjected to the crisis.

Several crises like consumerism crisis, identity crisis, grief and depression crisis, crisis of secularism (religion- phobia), and various social and political plagues and calamities at our age are deemed as the consequences of being far from piety culture.

Imam Ali has talked about consequences of absence of piety culture in his statements by means of orations, preaching, and praying and has expressed the strategy for withdrawal from the crises with training nature and reality of piety (Zohd).

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