

## ENCOURAGEMENT AND PUNISHMENT AND ITS EDUCATIVE POSITION IN NAHJUL BALAGHA

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### ABSTRACT

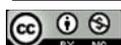
One of the important issues in the field of human education is the method of punishment and encouragement. According to self-love and the innate need, human like to get attention, respect and encouraged. Method of encouragement and punishment has also been used in Imam Ali educational work. He as a perfect instructor of God in education has been considered all of its conditions and practices and has used this method through educational work in various areas of personal, social, political, economic, religious and... Nahjul Balagha is one of the most important resources that are available in this area and Imam Ali educational practices can be studied as a perfect model. Some features of this method in Nahjul Balagha are: Consistency of encouragement and punishment with the characteristics of the people, Moderation, Lack of personal grudge, convincing the individual soul...

This article in terms of goal is Practical and in terms of data collection, is a desk study (Documentary).

**Key words:** method, education, encouragement, punishment, Nahjul Balagha

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## INTRODUCTION

Educational methods presented in Nahjul Balagha is based on the monotheistic world, like the Qur'an, in education of righteous believers, takes the full attention on both his spirit and body spiritual and worldly and since everything in this book is the religion of Allah. And who is better than Allah in [ordaining] religion? (Al-Baqarah, verse 138) and has the glory and majesty of God. Naturally, all the tools and goals of Educations are justified for God's sake in order for human to evolve and cleanse and purify the soul and be conscience. Human Freedom from the worship, other than Allah and fight with sensuality is the main goal and the ultimate cause of it.

One of the differences between humans and other creatures are the talents which bring him to perfection through training; so the correct way of human education should be recognized So that people cloud prevent from deviations and actually reach human perfection.

One of the important methods in training is of encouragement and punishment method. All of us are familiar with the term of encouragement and punishment and almost everyone in day imposes some sort of direct or indirect encouragement or punishment, voluntarily or involuntarily on others or vice versa. Encouragement is a rewarding process that excites person and brings enthusiasm and motivation for him to do the same behavior. In return the punishment is a deterrent factor to prevent bad things. In punishment mechanism the idea is that because people naturally turn away from harmful and unpleasant things to his ego, therefore, therefore, the incentive to fend off the Losses of punishment at the time prevents him to commit some of the behaviors.

Encouragement and punishment method in Islamic management has been adapted from the prophets and divine elections. They were preaching and intimidating as well. Encouragement and punishment have educational aspects in Islam. This method also makes people not to be indifferent to the lack of justice in society and the difference between a servant and a traitor to be clear so that they do not enjoy equal rights and privileges and other facilities. The servant is encouraged with spiritual and material encouragement s and the offender refrain from repeating the action. It brings motivation and confidence to the leader of society or the family. And it facilitates the way to reform of the individual and society.

### Conceptualization

Method: literally means rule, law, way, technique, manner, style and practice. (Dehkhoda, 1385). And in term means any appropriate to achieve the goal. The method may refer to a set of ways in

which humans will lead to the discovery of unknowns, a set of rules that are applied when reviewing and studying and a set of tools and techniques that leads one of the unknowns to information. (Sarookhani, 1375)

In another definition reads:

The method is the way and the manner between the principle and the purpose and it regulates Educational action and fulfills its goal. Educational methods are practices and behaviors that Trainer applies to fulfill educational goals. In fact, educational methods are obvious manifestation of education work and much of the success of the trainer and an educational system depends on the ways in which he determines to get training that its appropriate use and application is effective in identifying educational method. That Trainer is able to correctly identify educational practices, and is aware of general and specific features of trainers and objectives and principles that should be observed. (Ahmad, 1364)

Education: from the root "Rabbo" means Extra and excess and growth and rising (Ibn Zakaria, 1420) (Zobidi, 1373), and also means nurturing and developing (Dehkhoda, 1385) intellectual and moral education (Alosi, 1415 AH), and various applications of this root all contain the same meaning. Although "riba" means to grow and enlarge but in the term of Sharia means increasing the capital which are not accepted under Islamic law. "Yarby" is tax increases that is against usury and is blessed (Ragheb, 1412 AH), "Rboh" means elevated land, and "Rabbo" Is deep and long breath that makes the chest rise, And "Arabitan" are two parts of hip meat in groin part that comes up and have a bulge (Ibn Zakaria, 1362).

These come in the words of Imam Ali in Nahjul Balagha:

‘Servants looking dazed at God, and return their verbal language, approaching the hill.’ (Dashti, 1386)

In terms of human education, Concept of education refers to the cultivating human talent, this means providing human talent growth. Raghieb Isfahani in this regard writes:

I trained child and he grew. It was said, originally it was doubled, means ‘rabb’ (rab) which a letter of that has been discounted in word such as ‘taznt’ that has become ‘taznit’. muradat rab meant to be Malik, creator, owner, administrator and beneficent, and the modifier of anything is called rab<sup>1</sup>. So rab is meant to be the owner and resourceful and training.

Raghieb Isfahani has a proper sense about this and says:

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Originally rab means education and means creating one state after the other in something until it reaches its ultimate limit and total perfection. Ibn al-Athir says:

Al-rab called the language on owner and master and efficient and educator and supplier ... And in the narration of Imam Ali (people three divine scientists) rabbani (divine) is related to Al-rab (lord) alef ( ) and noon ( ) added to rabbani for hyperbole and as the al-rab said: means is training students teach basic knowledge before top science.

According to two recent definitions of education, it can be said that education is something innate and progressive (Z. hadt, 1390). What happens in education, is providing necessary fields until gradually the human talents flourish and actualize and move toward its ultimate limit perfection. So education can be defined like this: Education is removing barriers and creating requirements for the flourishing of human potential to achieve absolute perfection. (Dilshad, 1385)

**Encouragement (tashvigh):** comes from the material El-Shauq and means pulling the human soul toward something. Al-mnyr Misbah about the article ( ) says: That is willing and eager of the human soul toward it; So tashvigh is the verbal noun of tafil and literally means: Infuse, Bringing joy (Dehkhoda, 1337) in *lesan ol arab* it means : That is willing and eager of the human soul toward something. (Ibn Manzur, 1414)

And in term refers to "providing a pleased stimulus following a desired behavior to reinforce that behavior" (Saif, 1383)

**Punishment (tanbih):** it comes from al-Nabhan that is the verbal noun of tafil and means waking up. *Lesan ol arab* say: al- Nabhan: waking up from sleep. (Ibn Manzur, 1414). So punishment literally means: Notifying someone of something, waking up, making conscious, making aware of something, punishing (Dehkhoda, 1385)

In term "tanbih" means "providing a stimulus for an undesirable behavior to reduce that annoying behavior" (Saif, 1383)

**Methods of encouragement and punishment:** Imam Ali (PBUH) who had grown up in revelation school, and nurtured in the lap of loving Prophet and taken the advantage of divine knowledge, is The very embodiment of the Qur'an and is Quran e nategh . Infallibles (PBUH), in turn, had paid close attention to the issue of education and it was their concern. Imam Sajjad (PBUH) says: (Lord) helped me to educate them. (Ayati, 1375)

Encouraging is a factor in motivating people toward educational goals, and also a means to strengthen people to do good works and to encourage more effort and to provide the necessary vitality in education.

Imam Ali (PBUH) in this regard said to Malek Ashtar:

"And always praise them (soldiers), and appreciates the important work they have done, Because reminding their valuable works, and makes cowards to effort, God willing. "(Dashti, 1386)

Education is based on encouragement, because human by nature loves absolute perfection and the disgusts at defects, he is willing to perfection, goodness and loves encouragement and gratitude, and accordingly the best way to motivate people towards perfection and turn them away from defect is encouragement and appreciation, not punishment; And punishment can only be applied when the other methods do not work and there is no choice but it for Awakening and consciousness of human, There is no treatment and rehabilitation for him.

Given that education should be based on encouragement and appreciation, Imam Ali (peace be upon him) said:

Fight evil by goodness. (Khansar, 1373)

Fight with the obduracy through mildness and tolerance.(Khansar, 1373)

Fight badness through rightfulness(.Khansar, 1373)

The positive educational role of encouragement and appreciation is not just for righteous, but if apply encouragement and appreciation and create an atmosphere of mercy and love, you can turn wicked people towards righteousness and goodness due to their nature. In the words of Imam Ali (PBUH):

Everyone who has Enthusiasm sets off early at night. (Khansari, 1373)

encouragement method is a way to create Enthusiasm, as long as the Enthusiasm is not satisfied human does not give up what makes him away from true education and turn toward perfect destination of his own will. and he also said:

"Everyone is eager to go to Paradise, overcomes his lusts." (Khansar, 1373)

So the role of encouragement is not only appreciating, but also plays an important role in motivating more power towards the desired direction and human development using the power resulted from this motivation. Thus, in the words of Imam Ali (PBUH):

Eager your soul towards paradise. (Khansari, 1373)

Divine trainers more than anything reformed people through creating enthusiasm and turn them away from evil by proper warning.

Imam Ali (PBUH) in describing the educational movement of the Prophet has said:

"Tried To promote rules that not leave room for excuses, And advised the Muslim Ummah with the necessary warnings, And called them to Heaven with the good news, and warned them of hell fire." (Dashti, 1386)"

The role of encouragement and punishment is a key role in providing the field of growth and excellence

and turning the people away from collapse and ruin. Monotheist's leader, Imam Ali (PBUH) about this role, says:

human can be fortunate if has fear of retribution and secures himself and has hope to reward and does good works and is eager to heaven and sets off early at. " (Khansar, 1373)

punishment plays an important role in providing fear of evil, and it is a kind of immunization, But is not meant to destroy the trainee and violate the intrinsic safety, This means that punishment actually use for awakening and educating until the person achieves to secure the privacy of his existence as a result of his vigilance and abstains from all appearance of evil. Because human is constantly exposed to mistakes and errors, perversion and sin and evil and corruption and as long as the man himself doesn't control his rebellious soul, it leads him to sin and disobedience.

In the words of Imam Ali (PBUH): "Surely the soul commands to evil and sin, Therefore whoever give it up, his soul Leads him towards sins." (Khansari, 1373)

That is why the punishment is used as a natural manner and not original, where there is no other way to wake up and treatment. in the words of Imam Ali (PBUH):

"He who is not reformed by good conduct, will reform by good punishment." (Tamimi amadi, 1373)

Of course, encouragement and punishment are useful and effective when they are based on correct practices, otherwise not only will not work, but also will lead to contrary results and Personality, psychological and social irreparable damages. (Dilshad, 1387)

### **Characteristics of encouragement or punishment from the perspective of Nahjul Balagha**

Every important thing to be useful should be subject to the principles and conditions of implementation. Imam Ali's training method contains principles and underlying conditions, including:

#### **1. Compliance with moderation**

Compliance with moderation in encouragement and punishment -like any other work- is a necessary. If there is no moderation in encouragement and punishment and Encourager and punisher person because of the outpouring in his emotions goes beyond its proper limits, causes harm, destruction and corruption.

As is expressed, Indulge in blaming which is one form of punishment -Not only will not prevent the trainee from his evil practice, but also will have negative and unpleasant consequences. So that the Imam (PBUH) has considered this issue:

More praise than it deserves, Is a form of flattery and less than it, frustration or jealousy. " (Dashti, 1386)

Praising someone more than hi deserves, is a form of flattery and less than it, is frustration or jealousy." (Dashti, 1386)

He also emphasized on this point in his orders to Malek Ashtar, and said about punish speculators:

punish the person who is hoarding after you prohibit to be a lesson to others, but do not indulge in his punishment. " (Dashti, 1386)

#### **2. adherence of the trainer to the subject of encouragement and punishment**

A trainer or preacher should be committed to something that is rewarding and punishing to, and before the trainee and more than him, he should try to do good deeds and leave bad deeds. Because inertia in this cases the encouragement or punishment which he applies has no effect and perhaps makes the trainee uninterested and rebellious.

Therefore, Imam Ali (PBUH) as a model and trainer, expresses his adherence to what he is inviting people to, And addressed the people saying:

"O people!

I swear to God, I'm not forcing you to be obedient anything , unless before that, I have fulfilled them myself and I don't forbid you from any sin, unless before that I have avoided them. " (Dashti, 1386) He said elsewhere:

"How blames the others for a sin he has committed the same it!" (Dashti, 1386)

### **3. Considering strengths along with weaknesses**

Punishment involves harsh and unpleasant behavior. However, his positive points should be reminded alongside his weaknesses. as the Life of Imam Ali (PBUH) is evidence of the truth of this feature. And he took it into consideration when punished to observe justice and fairness.

For example, when one of the relatives of Imam (PBUH) asked an improper question, He reproached him and expressed his and sadness sarcastically, yet respected his right and did not refuse to answer the question. Bani-Asadi brother! You're distressed and troubled man and ask improper question, but you are my relative, and has the right to ask, and Surely you want to know. So know, that oppression and dictatorship which was imposed on us over the caliphate, while our parentage and relative links with the Prophet (PBUH & HP) was steadier, was nothing but selfishness and monopolism which caused a group to stick to the seat of the caliphate scantily. God is the judge, and all of us will return to the Day of Judgment." (Dashti, 1386)

### **4. consistency of Encouragement or punishment with the characteristics of the people**

One of the customs which works more about punishment is compliance consistency of punishment by the criminal act. It means that intensity, extent and manner of intended punishment, must be different to different people. This means that the given punishment for the wise and educated people, should be ironic and indirect and for the ignorant people should be clear and direct.

Imam Ali (PBUH) said:

Blaming and condemning a wise and intelligent person is ironically." (Khansar, 1373)

"blame your brother with doing favor to him, and answer his evil work with forgiveness." (Dashti, 1386)

### **5. associating Encouragement and punishment to the action rather agent**

Another customs which is important in Encouragement and punishment, is the connection of encouragement and punishment to one's own good and evil work, Not his personality; This means that if someone committed misconduct, just his improper practice is liable to punishment, not his personality! Therefore his personality should not be destroyed and punishing him is Just for the act that he has committed. As at the battle of Siffin, when Imam Ali (PBUH) heard that a group of his companions abuse sham people, warned them of this behavior and said:

I do not want you to insult, but if you described their actions and recounted their status it was more honest, and more forgivable. "(Dashti, 1386)

#### **6. To Satisfy the individual soul**

Encouragement and punishment must be such that satisfy individual soul so that he accepts that Encouragement and punishment. To play a constructive role and is progressive. To play a constructive role and is progressive. And what he experiences should be explained to him so that to be able to play a constructive and progressive role. Imam Ali (PBUH) in addition condolences to Ash'ath bin Qais has pointed to educational issues such as this:

"Ash'ath! If you are sad for your son, it is appropriated because of your kinship ties, but if you are patient, God will reward any disaster. O Ash'ath! If you are patient, divine destiny happens to you, and you will be rewarded, and if you are impatient, divine destiny happens to you, and you will be guilty. O Ash'ath, Your son made you happy, he was a test for you, and his death saddened you, while there are rewards and mercy for you. "(Dashti, 1386)

#### **7. Encouragement and punishment as a tool**

It should also be noted that Encouragement is a tool to motivate and persuade and not an end in itself. Hence Encouragement should not be treated as a goal since in this case it loses its role in education. Access to authorities and Universal levels,

We should not forget the destination of Education and Hereafter and it should not become an end in itself. It has been narrated that Imam (peace be upon him) less sat on the pulpit, before the sermon not to say:

"O people! Have fear of God, No one has been created in vain to play to play, And he had not left alone entertain yourself with worthless things. And the world that looks beautiful, Should not be replaced otherworldly that looks ugly, a ND proud that has reached the highest position in the world, because there is no one in the Hereafter who has reached the lowest portion. "(Dashti, 1386)

#### **8. timely Encouragement and punishment**

Encouragement and punishment must be carried out immediately after work and be timely; to have clear, efficient and positive impact, because the gap between desired behavior and reward, reduces its effectiveness. also, if there is a distance between the punishment and violation time

the reason of punishment Will be forgotten.If creating fear is not timely, does not have the desired effect.(Isahaghi, 1381), as Imam says to Malek Ashtar:

(If one of them betrayed and you heard such a report jointly from your undercover agents, accept this evidence, catch and punish him under the whip! and punish him consistent with the treachery done! then he humiliate and disgrace him! and put the stigma of betrayal on him! and put a necklace of shame and accusation around her neck! (And introduce him to the community so that is a warning to others. (Dashti, 1386)

### **9. Encouragement and punishment just for the right not for personal purpose:**

Personal purposes of the trainer should not be involved in encouraging or punishing. People should be rewarded or punished according to the law and not according to the interests and personal tastes. Because it is away from moderation and is exceeding the limits, and its harmful effects outweigh its benefits, and this is in fact a kind of nepotism. His did not have neglect the rights of the nation, not whereit was about his own rights But where it was about interests of the nation, didn't ignore the right. he says:

"I swear on my life, In the fight against the right opponents and those who are drowned in ignorance, I will never tolerate and compromise. "(Dashti,1386)

### **Encouraging practices**

So that Encouragement to play its educational role, it is necessary to be applied based on some practices, for example, Encouragement should be impose to good action, feature, and characteristic of the person to be stimulating and reinforcing, and does not lead to arrogance and Lack of moderation, but rather encourages the person to travel to the higher homes and conditions. Imam Ali (peace be upon him) said:

"Surely God rewards obedience, and punishes disobedience to save people from torment, and lead them into paradise."(Dashti, 1386).

Rewards should be given to the person act so that provoke him to obey, and not to make him arrogant.(Dilshad, 1387). There are some conditions to encourage, including: recognition and discovery of person talent, recognizing the value of good work and good character, encouragement should not be considered as bribery and ransoms, it Should be appropriate and conventional.it should be Simultaneously and without spaces with a good deed, Be accompanied by appropriate action and in accordance with good practice. (Mohadesi, 1385)

### **Punishment practices**

Given that the punishment is natural and transverse issue, it should not be used in education, and it is necessary to be avoided as much as possible, and some measures should be considered to reduce the areas of crime and violation rather than by fueling error and crime areas expand the field of punishment. Imam Ali (a) in Malek Ashtar Treaty noticed this educational issue commanded him to handle financial status of employees to reduce the areas of crime and violation. And only punish if has no choice but it, and when the sinners and wrongdoer is betrayed despite the good financial situation. Faithful Imam (PBUH) says to Malik Attar:

"... Then pay them a lot salary now, since if they get sufficient salaries attempt more on self-improvement, and their needless prevents them from encroaching on public funds, and it is an ultimatum, and if they rejected your command or betrayed your trust, then, check the behavior of agents, and appoint truthful and faithful spies to them that your under cover care and control of their work, makes them honest and kind dealing with vassals. And tightly control your close associates, if one of them betrayed and you heard such a report jointly from your undercover agents, accept this evidence, catch and punish him under the whip! and punish him consistent with the treachery done! then he humiliate and disgrace him! and put the stigma of betrayal on him! And put a necklace of shame and accusation around her neck!

The punishment should be imposed on crime and should be a mean to turn the person away from mistakes and sins, and to avoid this. Punishment should be imposing to bad action, feature, and characteristic of the person not to the human personality and the truth of his existence. (Dilshad, 1387)

Imam Ali (peace be upon him) said: "Verily, Allah imposes punishment on your sins to prevent his servants from the punishment." (Khansari, 1373)

### **Precision and elegance in punishment**

Education should have such educational delicacy which could operate as an awakening and restraining factor. Punishment should be absolutely accurate, measured and calculated, and by no means should exceed the limit. Because it's a treatment operations and any inaccuracy in it will have negative and disastrous effects. Even Imam Ali (PBUH) has noted that if someone regrets, you should not remind his sin and make him to repeat an apology again.

The Imam (peace be upon him) said: "repeating the apology reminds the sin." (Khansari, 1373)

As noted, Imam warned:

"Indulge in blame increases the amount of stubbornness." (Khansari, 1373)

In punishment must be taken in to consideration that if the punishment concluded with soft measures, in no way should the measures be severe.

Corporal punishment is sometimes associated with unrecoverable losses, including:

1. Person habits to give up in facing to force and accept the logic that oppressive and bully wins, every time you get angry beat and do not be afraid
2. Person takes a Pessimistic outlook toward punisher and is motivated to disobedient.
3. Person becomes timid and his personality breaks and his mental balance disturbs.
4. Imam of Kindness (PBUH) says: don't blame so much, because it can lead to malice and enmity. (Ray City, 1377)

Islam considers the Kindness and leniency and gentleness more useful over the other methods in training. However, in some cases, it's necessary to show an appropriate reaction against the individual v because if the evil is not responded appropriate, wickedness of his evil work reduces in his mind and perhaps he gets used to it. (Isaac, 1381)

### **Punishment, causes awareness**

Imam Ali (PBUH) says

"Perhaps, with the confession of a sin there will be no need for apologize. (Khansar, 1373)

Sometimes the mere remorse and confession of ignorance and guilt is considered as a punishment and should not take another step to punish that person. This gentleness in the punishment is based on the philosophy of punishment and if punishment is regarded as something other than this becomes contrary to its philosophy, because its purpose is awakening and awareness and deterrence. If the person is regretted it is as if he has not committed any sin, and there is no need to take any preventive measures but rather should be seen as follow:

"He who apologizes is as if he has not committed to sin." (Khansari, 1373)

So the philosophy of punishment should always be considered and it cannot be ignored, and in no way should Punishment be carried out with the aim of self-appeasing, self- satisfaction or desire for revenge, because the Punishment is consistent with its philosophy when comes from the love and compassion, not the cruelty and violence. (Dilshad, 1387)

### **Imam Practice in Encouragement and punishment**

In narrative source there many educational methods of Encouragement and punishment in the holy prophet (peace be upon him and his progeny) and Imam Ali Sira (PBUH).

Imam Ali (PBUH) says: «Punish wrongdoer with rewarding beneficent» (Dashti, 1386)

Imam in this wise speech stated that one of the effective ways in preventing from evil matters and Punishment of wicked people is rewarding to the righteous people. Surely there are various ways to prevent wicked people from doing evil each of which will be useful for one group:

First: the punishment of wicked people. Holy Quran has clear references on qisas and punishing the thief.

Second: doing good for wicked people to prevent them from evil

God says In the Holy Qur'an:

"Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend. (Fussilat, verse 34)

In this way one can make a group of wicked people feel ashamed of their work.

The third way: this is encouragement of righteous people. When wicked people see the, a group of them stop doing bad deeds in the hope that the reward of the righteous people be awarded to them. (Makarem Shirazi, 1390)

There is an extraordinary sensitivity in using encouragement and punishment. Because the psychological and emotional structure of human is so that if he is rewarded for an activity, that sort of activity becomes his favorite, and if after doing something he is punished he hates it. And repeating it becomes an annoying memory. So these two factors that are reward and punishment include rules and conditions are areas to reform and change human behavior for the flourishing of human potential towards perfection.

Practices are fresh ornaments. (Dashti, 1386).

### **1. Ensuring the fault**

Imam Ali (PBUH) never took action to punish anyone without definite evidence of the crime, and did not reprimand anyone if he was not sure about committing the crime. When the Imam (as) became aware of the lavish uses of public funds by Msqhalat ibn Hobayreh Sheibani, the governor of "Ardeshir Horreh" a city in Iran, he addressed him and said:

"I heard a report from you that if you've done so, you have angered God, and have disobeyed your Imam. It Was reported that you have gathered Muslims Booties including their spears and horses which are obtained by the shedding of their blood and give them to srabs who are your relatives, and have chosen you, swear to God who splited seeds, and created things, if the report is true you have disgraced yourself in front of me, and your dignity has been reduced! Do not

ignore your Lord right and do not build your world with the destruction of religion, that you will be a loser. be aware! The right of Muslims who are with me or with you is equal in the division of public funds; everyone should come to me and take his own share. If the report is true, then you will be worthless in my opinion. (Dashti, 1386)

This notion that is expressed vaguely indicates that Imam did not acknowledge that the report was absolutely true, and takes the precaution. Here Imam does not threaten him to a harsh punishment but to an spiritual punishment which is more painful than apparent violence punishment. (Makarem Shirazi, 1390)

## **2. Explaining the crime and fault to offender**

One of the most worthy ways in which Imam (PBUH) was bound to do prior to Punishment or even encouraged is explaining malpractice and mistake to the person. In several of his letters to some offender Governors this is quite evident. Imam (PBUH) in a letter to one of his governors wrote: (Makarem Shirazi, 1390)

"I heard a report from you that if you've done so, you have angered God, and have disobeyed your Imam and betrayed your trust. I hear that you took crops of their land and whatever you could, and betray what you have betrayed whatever you had. So send me your property account as soon as possible and be sure that God audit, is harder than people audit." (Dashti, 1386)

## **3. Appointing undercover agents on brokers**

Imam (PBUH) to have a precise knowledge of the governors and their agents used undercover officers reports. And in letter 53 says to MalekAshtar:

"Then, control the behavior of agents, and appoint honest and loyal spies on them, because your covert care and inspection on their work, leads them to the integrity and compassion to subordinates." (Dashti, 1386). " (Dashti, 1386)

Imam Ali (PBUH) emphasized that you must choose your secret agent among truthful, honest and loyal people, so brokers feel that secret agents report their actions to the ruler correctly. On the one hand they are encouraged to do good deeds and on the other hand this necessarily prevents them from betraying and abusing people.

## **4. Pray**

One of the most important tools that affects the audience and led them toward the goodness, in the other words, has a positive energy, is Blessing to others that is exciting. Imam ali (PBUH) on the eve of the Battle of Siffin with Qastyn has a very meaningful pray before the Lord. So that he and

his companions to be prepared to fight against enemies. Since when someone is praying often praises God with attributes that make heart more prepared, he continues:

"If you lead us to the victory over the enemy, prevent us from aggression, and firm us on the right way, and if they prevailed over us, Martyr us, and keep us from the Shrek and corruption and intrigue... Know that disgrace and shame is behind you, and Paradise is in front of you". (Dashti, 1386)

It implies that if you retreat and escape, you will leave yourself in disgrace, and if you fight you will be rewarded with eternal Paradise.

Because Islam permits fighting to put out the fire of sedition:fight them on until there is no more Tumult or oppression(Al-Baqarah, verse 193 ) and also to defend against invaders:if they fight you, slay them(Al-Baqarah, verse 191) (Makarem Shirazi, 1390)

#### **5. Practical Encouragement and punishment**

In his letter to Malek Ashtar, following encouraging and good tidings orders, warns that:

If one of that agents betrayed and you heard such a report from your spies, accept this evidence, catch and punish him under the whip! and punish him consistent with the treachery done! then he humiliate and disgrace him! and put the stigma of betrayal on him! And put a necklace of shame and accusation around her neck!

#### **6. obviously or in secret**

Where the punishment is necessary, it is better to be in hiding, except in special cases and in compliance with comprehensive considerations of punishment practices. Punishment in the presence of others is beneficial and causes general deterrent, as Imam Ali (PBUH) had noted:

Wise are those who take advice from observing others.(Khansari, 1373)

This set of punishment rules will be properly used when guilty person deserves punishment and that external warning is accompanied by awakening. In matters that have social educational aspects, AND aim Imam Alis (PBUH) aim was to aware and advice public and take examples of Muslim community, his Encouragement or punishment were Publicly.

And when the group was deserved to be encouraged or punished, imam(PBUH) addressed them amongst peaple:

On some days of the Battle of Siffin, when Maimana (right side) from the Iraqi army retreated, then in a counterattack returned to his place and joined Malek and Malek together with them raided the ranks of sham army and scattered them; when Imam (peace be upon him) observed the

scene, addressed them in a short sermon but with eloquent phrases to encourage this group of his companions initially mentions their disadvantage, then reminds them to compensate for their weakness, and blends his speech with a variety of pretty metaphors and deep and meaningful allusions, so to have the deepest influence on their soul, and make them show fortitude and endurance against enemy attacks.

"I saw you run away from the front; anonymous subhuman and sham bedouin pushed you away while you are of elders and prominent leaders of Arab, and you have a great elegance and proud. Finally, my deep discomfort relieved with your resistance and heroic attacks. I saw you defeated sham army and broke their lines, pushed them away from the camps, as they had pushed you. I saw you targeted them with spears and arrows, so their fugitives and killed came together, and were riding on the shoulders of each other like thirsty camels that are pushed away from their drinking place and be elusive in every direction." (Dashti, 1386)

#### **7. Appreciation and reprimand against the practice**

As mentioned in previous discussions, one of the conditions of punishment and encouragement or is that it should be applied on individual act. Encouraging competent and hardworking people always has been and is effective for social progress and is also very important in today's world. The effect of a timely Encouragement is doubled in people; On the one hand compels competent people to work and the weak and leads lazy people who are debased to think of redirecting their way.

Imam (PBUH) in his letter to Malek Ashtar says:

"In a careful evaluation, identify efforts of any of them, and never attributed one efforts to another, do not ignore the value of his service and do not let the great honor of someone cause you consider his little work huge, or an anonymousness of someone cause his great work seems unimportant." (Dashti, 1386)

#### **8. pardon and forgiveness**

It's narrated from Imam Ali (peace be upon him):

"If your servants disobeyed God punish him, but if he disobeyed you forgive him." (Khansari, 1373)

Ibn Shahr ashoub has narrated that one day Imam Ali (peace be upon him) called his servant several times but he did not respond him, the Imam went after him and found him in front of the house, asked him:

Why did not you answer me

I was unwilling to work feel safe about its consequences.

So the imam said: "Thank God for that put me among them who people feel safe from him." (House, 1382)

### **9. The lack of attention to the positions and relationships, when implementing punishment**

When Imam (PBUH) was informed of the fault of his cousin who was one of his governors, in a letter

he pointed the kindness which he had done to him and reminded him of his services to him to be ashamed of the errors that committed. Imam (PBUH) at the beginning of the letter points out three issues:

1. He has partnered him in the community leadership, and have left him one of the most important positions in his possession.
2. He has shared his secrets with, that is a sign of ultimate trust and optimism.
3. Among all of his family and relatives he has identified him safer for cooperation in important Islamic state, thus, his fault was against all that affection and trust.

Then Imam (PBUH) expressed his governor offenses and describes the state for him. Then he investigates his cousin opposition from several angles to arouse consciences. then puts the purity of his intention of jihad in doubt through some statements. Then imam expresses his doubt that his deeds have an acceptable reason. and compared his act to someone who wants to steal people's rights that God has placed in the treasury with hypocrisy and demagoguery. So the governor might be affected by hearing them, and repents and return property treasury to its place.

Then Imam (PBUH) while severely criticized him, maintained his respect for him by saying this phrase 'your enemy be fatherless'. Following strong protest to him, imam says

"... swear to God! if Hassan and Hussein did so that you did, I blamed them, and didn't forgive them, until retake the right, and destroy the evil that has been created by the oppression." (Dashti, 1386)

Obviously, this never means that it's possible that Imam Hassan and Imam Hussein (PBUH) usurp the property of treasury but it means that no one is immune against the violation of rights and justice.

in his speech Imam (PBUH) made clear that emotional issues can never be over commandments and relations can't overtake rules. (Makarem Shirazi, 1390)

#### **10. Reduction of committing the errors**

they brought several bottle of honey as a treasury to imam and a few days later, when the imam wanted to divide it found that the honey of one of the bottles is less than before, summoned Gambar and categorically asked him: Who picked up the honey bottle? Qanbar said one of your kids. Imam (PBUH) did two important work here that is invaluable in terms of educational psychology:

First, he blamed the child.

Second, he did not suffice only to blame and criticism, but also paid some money to Qanbar and said:

"Go to the market and buy a pound of the best honey and give it to kids to eat, because if kids are full they don't eat the honey of treasury. That is not only reproach and punishment is not enough to deter children and kids but also appropriate fields should be provided to deter them.

When there is honey at home and children eat it, they don't eat the honey of treasury. (Dashti, 1379)

Reward and punishment in various areas the life of Imam (PBUH)

#### **Encouragement and punishment in various areas of the life of Imam (PBUH)**

Imam Ali (PBUH) who was a perfect scholar and a leader of his time grew in revelation and prophecy school and had to master all matters. He was looking for overall goodness of people; therefore he applied educational methods of encouragement and punishment in various areas:

Examples of the Educational methods of encouragement and punishment in various areas:

##### **1. Upbringing a child**

In one of the nights of Eid Imam (PBUH) addressed his son, Imam Mojtaba (peace be upon him) and said: Stand up and lecture to your mother and your brothers and sisters. But Imam Hassan (PBUH) embarrassed in the presence of the Father. Imam Ali (peace be upon him) left the room and stood in front of the front door and were monitoring the child's speech, so that his child to be Comfortable could deliver his lecture. Imam Mojtaba (peace be upon him) stood up and began to praise God and saluted to his grandfather, the Messenger of Allah (peace be upon him and his progeny) and then drew everyone's attention with an interest speech, at the end of his speech,

Imam (peace be upon him) entered the room. Embraced Imam Hassan (PBUH) and thanked him for his beautiful speech.

And Imam (PBUH) taught Oratorical Technique to his children as well. One day he forced Imam Hassan (PBUH) to go to the pulpit and make a speech for people. When Imam Mojtaba (PBUH) delivered the lectures, Imam (peace be upon him) praised him. (Dashti, 1386)

## **2. The liturgical and doctrinal**

Someone in the presence of Imam (PBUH) without due regard said: Astghfrallh! (my God forgive!). He said: "Your mother cry for you. Do you know what the meaning of Astghfrallh is? Astghfrallh is degree of eminent people and has 6 means: First, regret of what happened. Second, making decision for not to return. Third, addressing the rights of people, as you visit God clean, and you're not responsible for something. Fourth, fulfilling all of obligations. Loosing the meat grown from Haram on your body with great sadness, grew fresh meat. Sixth, introducing the pain of obedience, as you did about the sweets of the sin. Then say: Astghfrallh (my God forgive!).

## **3. Ethical**

In the masader Nahjul Balagha al-Baraga book has been narrated that hojr ibn odai and omar ibn hamgh who were of famous companion of Imam (PBUH), insulted sham people during the Safin. Imam (PBUH) called them and prevented them from this work. They said: O Commander of the Faithful! Are we not right? He said: Yes. They said: Are they not wrong? He said: Yes. They said: Then why do you forbid us from insulting them? He said: I don't like your language to be infected to insult. And then delivered this speech, and offered a better way. This statement suggests that the Imam (PBUH) while standing firmly against enemies prevented them from unnecessary violence that is a sign of weakness of character:

"I do not want you to insult, but if you described their actions and recounted their status it was more honest, and more forgivable. It was good instead of insulting them said: O God! And save our and their blood, reform between us and them and prevent them from straying to the right, so that those who are ignorant, know the right, and those who are fighting to the right, regret and return to the right. "(Dashti, 1386)

This speech refers to the improper consequences of insulting and vilify the enemy and cursing them, that may make him angry and deepen hatred. Imam (PBUH) in this sermon informs and prevents his companions from this indecent act, although they had the right to address enemies in such a way. But he instead ordered them to critique their characteristics and evil deeds. And

gave them an Ultimatum and don't give the enemy an excuse for retaliation. (Makarem Shirazi, 1390)

#### **4. Economical**

Imam (PBUH) in his letter to Malek Ashtar in describing the Characteristics of businessmen and industrialists order to:

"... Know that among businessmen, there are those who are narrow-minded and miser and hoarder and bad trader, and only think to his advantage bullying, and sell goods at any price they want, that this profiteering and overcharging is harmful to everyone in society, and is a major disadvantage for leader. So prevent hoarding of goods, that the Messenger of Allah (peace be upon him and his progeny) prevented it, in Muslim community, dealing should be done simply and in accordance with the norms of justice and at rates that don't harm the seller and the buyer. A person who is hoarded after that you prohibited it, punish him, to be an example to others, but do not punish excessively. (Dashti, 1386)

#### **5. Social**

Imam Ali (PBUH) in response to some hypocrites that used sensitive positions and sabotaged, punished then in public. For example, when "Ash'ath bin Qais," objected to the Imam (PBUH) while he was in the pulpit, Imam addressed him with harsh tone and said:

Who made you aware that what my benefit or harm is? God damn and insult of insults be upon you,

o arrogant, son of arrogant, Hypocrite, son of infidel! I swear to God! You once at the time of disbelief

and again during the rule of Islam were captured, and your relative and wealth failed to save you both times. The one who gives his relatives to the sword, and brought death and destruction to them deserves the anger of his relatives, and foreigners do not trust him. (Dashti, 1386)

#### **6. Political**

Imam Ali (PBUH) in the political arena that was more focused on interacting with government officials and managers; had accurate and fair evaluation and by identified serving forces and appreciated them. So that when he dismissed Umar ibn Abi Salamah Mkhzoumi a competent agent in Bahrain from his post and appointed "Nu'man ibn Ajalan" in his place, wrote a letter to "Ibn Abi Salamah," and appreciated his past services:

"After the remembrance of Allah and peace; verily I've appointed Nu'man ibn Ajalan zarghi as the governor of Bahrain, although there is no reason to blame and criticize you, removed you from the governing of that country, indeed you were a good governor, and paid the loan. So, move on to us, without being placed under suspicion or blamed or accused or guilty; I decided to move towards the oppressors, I like to be with me in this war, because you're amongst the braves that in battle with the enemy, and establishing the pillar of religion I ask them for help. God willing." (Dashti, 1386)

### **7. Military and Jihad**

When fighting in the battle of Siffin he said to his soldiers:

"Each of you who felt courage and heroism, in battle with the enemy, and his brother was weak and timid; to appreciate this superiority he must defend him, as he defends himself, because if God wills,

He will be brave and courageous like you. Indeed he is following you quickly, those who resist in the battle, and those who flee, none of them could escape from the clutches of death, and surely the most honorable death is killed for the sake of God. I swear to the one, whose life of Abu Talib son is in his hands, dying by thousands of sword blows is easier for me than dying in bed, in opposition to God. As if in some attacks, you are fleeing and crying like a herd of lizards I see you that don't retake any right, and don't prevent any oppression. Now this open way is in front of you, save it for the one who continues to fight, and destruction for the one who is weak and timid." (Dashti, 1386)

### **8. Scientific and Cultural**

In Islam, one of the most virtuous of deeds is gaining knowledge, which is explicitly mentioned in the Holy Quran and also in prophetic Hadiths. Imam Ali (PBUH) calls on this obligation in the following terms to his audience: Imam Ali (PBUH) calls people on this duty with some phrases:

Knowledge, rich heritage and practices are fresh ornaments. (Dashti, 1386)

### **CONCLUSION:**

The role of encouragement and punishment in education is crucial. Encouragement causes excitement and desire, motivation and willingness to perform and stabilize a desired behavior; and punishment, deters and eliminates undesirable behavior in people. This educational method is an important element in Islamic education. It has great effects in the family and social

environment and governing. So that this educational method to be effective, some principles should be observed because of the complexity of the human spirit that some of them are: Having balance, Timely encouragement and punishment, lack of personal intentions, Firmness in punishing, and non-discrimination, fairness and... The remarkable thing is that being obliged to adhere to these practices, principles and related issues have constructive and effective results in human training and help us to achieve the goal of this method that is human education. Otherwise, the consequences of incorrect and misplaced use this method will have harmful results and leads the society and the individual to misdirection.

In practical life of Imam Ali (PBUH) and his sermons and letters, there are some examples. From the above examples it can be concluded that, Imam monitored the performance of its subsidiaries in different ways and with accuracy and sensitivity, and using the principles of encouragement and punishment was trying to guide and reform behavior of his relatives, agents and the public. That considering this would be a suitable model for community managers and trainers and parents to apply this method and be able to achieve success and modification of the individual and society.

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