THE SOCIAL EDUCATION FROM THE PERSPECTIVE OF IMAM ALI'S (AS) SERMONS AND DECREES IN NAHJ AL-BALAGHEH

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ABSTRACT

Since the training is considered as a comprehensive process, by the process considering all aspects of human beings and all their talents, theorists of education with a comprehensive look at the education, have categorized this based on dimensions are varied and multiple. Including moral education, spiritual education, social education etc. the purpose of this study is to investigate and religious leaders' views in the field of social education, as scholars who theorized, according to the school of inmate "PBUH" in the field of ethics and education. This research method is a descriptive-analytical study of the historical type and data collection by the library. The methodology has been that researcher gathers and takes notes of the relevant information and then analyzes the content. The results show that the elders are looking into the category of social education in five aspects. First, examining the role of cooperatives, it is a component of social education and being expressed by the Nahjo Al-balaghe. The second, examining the role of sacrifice, it is a component of social education and being expressed by the Nahjo Al-balaghe. The third, examining the role of social justice education, it is a component of the social education and being expressed by the Nahjo Al-balaghe. The fourth, examining the role of social fairness, it is a component of a component of the social education and being expressed by the Nahjo Al-balaghe. The fifth, examining the legitimacy, it is a component of social education and being expressed by the Nahjo Al-balaghe; and thus supplying community's needs and guiding and training the people will not be possible without the law and enforcement apparatus. The Nahjo Al-balaghe takes the most important goals of social education into consideration of partnership and cooperation, justice exercise, fairness respect, the self-devotion and the sacrifice, and the implementation of laws and recommends several ways to achieve these goals to will illustrate all, by documenting all authentic hadith narrations and interpretation of Nahjo Al-balaghe.

Keywords: Nahjo Al-balaghe, Social Education, Cooperation, Sacrifice, Justice, Fairness, Lawful

INTRODUCTION

The human is a creature that grows when interacting with society and social relations and communications; and these works and existence properties, by formation of an independent identity, create a social entity appropriately affect the community in terms of their own original works by which the person gets affected and put under their education, appropriately. Regarding, Imam Ali (as) says: now living in large cities, because of the Muslims' community center; and avoiding from where the people fail to remember God and tyrannize one another, and they do not help each other to obey God (Nahjo Al-balaghe, 69 a). In a healthy social life, individuals would respect the rules, limits and each other's rights, consider the justice to be as something holy, like each other, trust each other, each person gets her/his own responsible for the community, under most secret closet the same virtue and chastity would be carried out by them that in public without any greediness they make beneficence together, rise up against tyranny and do not allow oppressive and unjust doing corruption, respect moral values, and are unanimous and united with each other as members of one body (Motahari, 2000). Since the Islamic as a religion of conduct and awareness and over all its own ways the prevention is preceded rather than treatment, it regards control and prevention methods, especially in education aspect, to be very important from childhood within family and the human society, emphasizes on (Soltani, 2008). The community education as one of the factors that has a significant impact on other aspects, it needs the environment to realize (Majlesi, 2008). The man is a social being and the for well-being and peaceful coexistence, will

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have to cooperate with others, participate in various social areas, make responsibility for and contribute to the reconstruction of themselves society, as various needs and demands impel them to deal with obstacles and problems with assistance and support of others existing front of, keep their calmness and confidence, and move towards perfection (Abedini, 2004). Educating people is not possible unless the community education and training of social change for educational purposes correctly. At all times, it presents and talks, guidance, advices and warnings (Ghaemi, 2001).

Explaining the Problem

Based on the content of the honorable book "Nahjo Al-balaghe", the social education is examined more closely. Given the importance of the study, this is about to examine the underlying purpose entitled the study of social education, in the view of Imam Ali (AS), by sermons and letters and decrees expressed by Nahjo Al-balaghe. In this study, the parameters are discussed are cooperation, sacrifice, self-devotion, justice, fairness and legitimacy from of the perspective of the Nahjo Al-balaghe, and the purpose of this study was to clarify the position where the conception stands on with regard to the theistic attitudes of Imam Ali (AS), undoubtedly, social healthy relationships and moderated and emotional relations based on human dignity in conjunction with the justice and fairness have an impact on the education of the people; and social unhealthy relationships and inordinate communications arising from excess and negligence based on the requirements of human humiliation associated with oppression and discrimination have devastating impact on people's education (Delshad, 2000). Fundaments and principles and methods in every field of science (theoretical and practical) is of particular importance, because the context of the issues are identified and the written and spoken are waned, educating the foundations of, it is a recognized collection legitimated in the theoretical sciences such as psychology and sociology, and education depends on. The social education to exist is put based on the various views including, oneself, others and the relationship that considering each perspective, some aspects would be trivialized. The existence of each view, with respect to one of the three (oneself, communication and others), and without considering the other aspects, is missing of the actual value (Najmeh, 2002).

Assessing pedagogical methods is important, of Islamic perspective. One of the methods, modeling on the human's innate need and replication and configurability, from the childhood, but whatever model pyramid is better and more perfect, it helps more human achieves desirable perfection. In Imam Ali's (AS) opinion, following the well-conditioned epitomes play an important role in the growth and development of humans (Soltani, 2008). All human and divine schools have accepted the principle that providing that the community is gave the order and stability the rights and obligations are well put into practice that are intended for people; this which is important will be achieved in light of the proper education. Properly educated in each community it trains people, who are not selfish, but think for the noble ideals to have a free and independent society and a government to be fair. The education, in a general sense, includes various aspects of physical, psychological, emotional, intellectual, social, moral and religious and each of these aspects is important throughout the human life psychologically and training (Shariatmadari, 1995). The educational experts agree and are unanimous on social education as one of the core functions of education. The task of social education in communities, in ancient simple and elementary ones, is mostly put on the family, and gradually to more complex and broader communities, this has been become an educational institutions' main tasks (Alagheband, 1989). To provide a model of excellence in the training discussion, in accordance with the teachings of the holy Koran and the holy relatives of the Prophet, with consideration, divine dignity and majesty and all-round personality of Ali Imam Ali (AS), after the Prophet Mohammad (PBUH), would be the highest authority and the character over the land and time, in every aspect.

How Necessary and Important to Study

The indicators' concepts proposed by the Nahjo Al-balaghe represent each human's participation in wisdom and experience of another one else to receive to the growth. According to internal guidelines originality, the intellects and treasures of external guides serve to stimulate the humans' inner guidance. It is laid to assess the training methods based on Nahjo Al-balaghe and expressed that the education is a basic human's needs. It can bring man to perfection and purpose of creation when is in harmony with the

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religious teachings. In between, the Imams (AS) play a vital role as the greatest divine education teachers, and finally the chapter is ended by the Imam Ali's (as) talks in Nahjo Al-balaghe about the social factors affecting the formation of character. Under the comments on how to form the constructive factors of personality of Imam Ali (AS), it was first studied the primary education of Imam Ali (AS) and then talked about his superior character and finally, looked at those who educated by Imam Ali (AS) in three separate chapter; and finally, the last section that includes the Imam Ali's (as) talks in Nahjo Al-balaghe about the social effects affecting how forming character, and a researcher speaks of, specifically, in relation to justice, fairness, legitimacy, cooperation and sacrifice and self-devotion from Nahjo Al-balaghe. This important iissue got much more attention by the Islam and it is determined the rules for human development. Obviously, a school which possesses the clear goals and comprehensive regulations and so-called, the legal, economic and political system, cannot has a specific education system (Motahari, 1995). Also according to the ideas of the superior philosopher and physician Ibn Sina, the nature of education includes: planning and activities of the community and individual in relation to the family health, child development and social affairs contrivance to achieve the people to the felicity in this world and the hereafter. Similarly, with regard to the influence of friend and companion especially which play important role in the training, the role and position of the school for social education become clear so that it can be considered as one of the tasks of school; as Ibn Sina knew socialization of the child from the benefits of group training (Arafi, 2007).

The Research Hypotheses
- The main hypothesis:
Examining social education from the perspective of Imam Ali (as) in sermons, letters and decrees from Nahjo Al-balaghe
- sub hypotheses:
1. Evaluation of the cooperation role which is one of the components of social education in Nahjo Al-balaghe
2. Evaluation of role of the sacrifice and self-devotion which is one of the components of social education in Nahjo Al-balaghe
3. Evaluation of role of the justice which is one of components of social education in Nahjo Al-balaghe
4. Evaluation of role of the justice which is one of the components of social education in Nahjo Al-balaghe
5. Evaluation of role of the legitimacy which is one of components of social education in Nahjo Al-balaghe

Research Background
- Z. Shahbazi (2009) studied entitled "The principles and methods of social education in Islam, from perspective of the Quran and Nahjo Al-balaghe". It should be noted that each school and thought hold certain views and present the foundations, principles and different methods to social education, hence, considering the fact that our society is a Muslim society, this research aims to investigate and explain the foundations, principles and methods of social education in accordance with Islamic criteria from perspective of Quran and Nahjo Al-balaghe. It was descriptive research method and the method of data collection was in the library.
- Mazbouhi *et al.,* (2011) took some steps toward optimal model design, based on the Qur'an and the traditions, of social education curriculum in primary schools, the overall objective is to design an optimal model to the social education curriculum based on the Qur'an and cabbalas in primary school education The study is of practical in terms of objective, because it is applied to meet human's needs, to improve, optimize and enhance human life, and a descriptive, in terms of technique, because it is looking at how the issue appears and wants to know how intended phenomenon, variable, object and article are and to review the current and desired situation. A part of this thesis is as follows: God introduces the humans are inherently social in the Holy Qur'an: "the people, I, the God, created them of female and male as a nation and tribes identified, indeed everybody who is virtuous is of respectful to the God." Although humans are social creatures but a ground of family, groups and community will flourish their abilities and this process

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needs to nurture until the talents get flourished. Therefore the human being social is accompanied with social education and combined with spiritual and beliefs teachings. The social education as a realm of the education has received a serious attention from training and social scientists, nowadays due to identity, social crises and lack of attention to spirituality, the society is facing fundamental challenges and the challenges are obvious in interpersonal, emotional and communication relationships.

- Hosseini (1990), the origin and providence are become that emphasize at the initial verses on two basic elements: education, namely, on the one hand, the acquisition of knowledge and science and on the other hand, the spirit of excellence and perfection of man. Briefly, the education of talents include: education and bringing up the talent the creator of the world, for felicity and perfection to the man, has deposited in. About the importance and value of education, it is sufficient that the Quran puts the Prophets' invitation pivot generally, except the Prophet Muhammad (PBUH) especially, to educate and perfect moral virtues. What gives man superior value and excellent purposes and makes her/him a human with actual meaning would be moral and faith education, not science and life tool. Heavy and holy duty is never ever put on the science and education as a responsibility. The education means in Islam School that the education is deliberate, not inadvertent and it aims at the education of people to get reached a perfection whose talents could that the human, who is perfect and happy, is a rights-seeker and justice-loving and relying on the own creator and shortly the idealism and with just personality, faithful and virtuous as they really are worthy of reverence for God's and anthropocentric so that it is stated in verse 70 of Surah Israa: actually we granted the progeny of Adam dignity and honor and made them powerful on land and sea, and made them imparted blessings are clean; and gave them superiority than many of those who are created: excellence and great virtue and merit (Adib, 1983). Thus, by the Islamic educational system the individual is asked to employ to a certain extent with an approach of the foppery of change in oneself, and in this way, both the intellectually and the practically and morally, make efforts the changes in their environment and shaping it according to their own wishes. Therefore, the man is asked to change a fatuous nature as a principle and factor which helps them in the affairs of the life and facilitates the world problems.

- Shariatmadari (1979) stated that the Islamic intellectual system is of pedagogical aspects generally and in this, body is neither regarded individually and nor collectively. The individual would be free but it means to be in harmony with human dignity. While individual would be free, shall be liable and responsible, in addition to the freedom and authority, s/he is responsible for the mass. In the Islamic tradition, individual life is not separated the collective life, individual rights and freedoms is spliced with the collective welfare, yet in monotheism system, the mass and individual would be gotten in path of evolution. Over the Islamic educational system, the mass are determined some duties and obligations. The community does not leave a person supervisor, but it is committed to provide the necessities of life for the people, as the task of the community. The society should provide for the welfare of the people, until this way, prepare grounds for their progress. In Islamic education, it is discussed both science and thought, a word comes from both the intellectual power, growing the social aspects of human personality, the emphasis on both the physical aspects of life and spiritual life, and both the devotion and justice are discussed. In this system, a measure of human superiority is regarded as a virtue and pietism, and the task of education is the direct responsibility of teachers and parents and all are mentor together by recommending to good, and enjoining not.

- Cooperation Office of Science and University (1998) in a paper under "Educational role of moderation in the Quran and Nahjo Al-balaghe, as an overview on the most important educational issues in Islam, that is, "moderation" tried to be in accordance with the teachings of the Quran and Nahjo Al-balaghe and from school teaching of the Prophet Mohammad (pbuh) and his wills. This paper is organized in a multi-part having issues are interconnected and orientated alike. In the primary part, first the concept of moderation was expressed in Akhvan Al-Safa and Jahez's views, two Muslim scholars, and then the educational moderation role in is expressed the Quran and Nahjo Al-balaghe and verses related to the moderation is presented in all things including eating and drinking, worship, friendship and enmity, social relationships, fears and hopes, passions, and the consequences of non-compliance in moderation. And, in the end, as result of moderation compliance in the community and that if the moderation is observed, it

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not only creates equal opportunities for all but also eliminates any kind of discrimination and the idea of classification and establishes a society to be devout and pious, knowledgeable and diligent.

- Beheshti and Afkhami (2007) in a study entitled "Social principles and foundations explanation in Nahjo Al-balaghe" stated that whatever better developing the societal proper relationships between the individuals, it is depends on the development and provision of social education based on the culture, beliefs, goals and policies of educational to the community. Since the Islamic culture is our society's culture, the followers of this school, especially the education authorities at the community, is required as the first step to explain and describe the existing rules of proper social education and in accordance with Islamic principles. This paper is first to reach this goal to provide a definition of social education based on the words of Imam Ali (as) what addressed, and then will explain and extract the principles and foundations of the social education based on Nahjo Al-balaghe. The study is of practical type. In order to analyze the information, in this study, the content was analyzed. This approach seeks to highlight aspects of a topic or a text with aim at analysis, description and delivery of the opportunities.

MATERIALS AND METHODS
Research Methodology
Since this study is a historical analytical descriptive, the data and information through studying and reading materials printed were collected such as books, documents, witnesses and articles from the library and the Internet. On the other hand, as the analysis of the data was done various forms of non-quantitative or quantitative, control intervention would not imposed by the researcher. The research strategy is of historical description. Provided that the historical descriptive method was used in the research analytical survey, because, on one hand, it is following the description and understanding of the current situation (description) and on the other hand the researcher seeks to analyze and explore the principle elements and concepts of the sentences in Nahjo Al-balaghe about the social education (analysis).

The Research Statistical Population
The statistical population is some books existing in libraries and research centers and theses, articles and the relevant publications to the topic of the social education and opinions of the Nahjo Al-balaghe in this field as well as the websites.

The Statistical Sample
Given the aims the works related to the topic was studied. Theses, articles and publications related to the topic of the social education and opinions of Nahjo Al-balaghe in this area.

Methods and Tools for Collecting Data
Works and writings by Fase, Shariatmadari, Adib, verses of the Qur'an, Muhammad Dashti were identified and examined, in each of which the content of the social education and related issues was found, for deeper studies, it was used.

RESULTS AND DISCUSSION
Research Findings
Thus, these results can be found that the role of cooperation as one component of the social education was examined in Nahjo Al-balaghe. The method was arisen from the human's impact on the conditions and the principle of responsibility. Based on the human's impact on the conditions, while the human is affected by the social and environmental conditions, it is possible that s/he resists in the face of pressure, and influences beyond on the social conditions, hence it stimulates the human's responsibility sense, rather than following external pressure; s/he was followed by inner conclusions. To reach this goal, we use the methods to facing to the results of the action and exposure and in terms of legitimacy it can be concluded and the human is as a creature that will choose on the knowledge and freely the path of living, make decision on each aspect of life affairs and social laws and regulations and personal and social duties, as well as their rights and others', and because her/his actions will be based on science and willing , is responsible for the laws and regulations and must be accountable, (Beheshti, 2008); and the place of sacrifice, its concept and antitypes in Qur'an and the word of infallibles (PBUH), sacrifice in the life of

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the Prophet Mohammad (PBUH) and imams (AS) and valuable Muslim women have been investigated and explored. In its following, it is discussed the sacrifice over the Islamic Revolution, veterans' characteristics, accessories and barriers of the sacrifice and methods of making the sacrifice in society. Given the importance of sacrifice and self-devotion in the society and with regard to the God stated in the Holy Quran in various verses clearly its importance that it can be achieved the results, when examining the social justice role as one component of the social education and expressed in Nahjo Al-balaghe. On the principles of justice from perspective of Islam, the justice is important within Islam system to some extent there is no rule in Islam, unless it is derived from the justice. Therefore, the principle of justice in Islam is not an allocated principle He recommends the best way in attracting and retaining the preservation of public confidence to apply the justice, from Imam Ali's (AS) perspective, the beauty and dignity of the rulers and sustainability of the community is to apply the justice, in the sense that the justice is meant to the great Imam who wrote to one of his rulers: exert the justice and avoid injustice and oppression that they make the people vagrant and bring the sword into force. (Shahidi, 1925) and or, in a letter to Abdullah ibn Ziyad ibn Abi Sufyan appointed instead of Abdullah Ibn Abbas as a ruler of Fars and surrounding towns, said: make spread of justice and avoid injustice and oppression, because they make the people vagrant and bring the sword into force. Where Imam Ali believed that indeed the best insight and visual brightness, to the rulers, is to sustain the justice over the lands and incidence love and fascination of the people and this love doesn't appear unless their inner composure. On his majesty, in a word very expressive, it seems the only way to achieve the development to adopt the justice and he ensures somebody who, for development, violates the justice and finds it through the oppression finding its development, the result is not anticipated except bottlenecks and deadlock (Shahidi, 1925). Imam believes in the justice determinedly.

Checking the legitimacy is one of the social education components and expressed in Nahjo Al-balaghe, it is achieved the result that the achievement of educational goals and objectives would be a main concern in each educational system. To the education system of the Islamic Republic of Iran because of its characteristics of Islam, it is especially significant to achieve the religious education goals. In this part, it is used types of the evaluation and educational indicators to determine the achievement of educational goals; as a result, the quality of training gets improved more than the education; this is because particular type of evaluation have not been used in educational activities and the evaluation of these activities are nominal and based on the expectations of the parents, or the judgment of the administrators and educational teachers and observers.

This causes damages and shortcomings of the system governing on education, including: the focus too much on appearances and ignoring the facts, superficiality in the methods and strategies to modify and improve the level of religious education and awaiting for quick and instantaneous results from the educational efforts and actions, dealing with in educational settings organizationally and issuing the same and circulars, etc. (Zoelem, 2001). Comparison between social studies the content and the text shows that in every text, it is allocated most of the frequency the indicator of knowledge of the world and its evolutions, advising by the experience and attention to the past works. An important point should be noted is that knowledge of the world and its evolutions, advising by the experience and attention to the past works would be considered very significant and it should be paid attention; but whether other indicators of the social education must be trained, such as: the justice, fairness, cooperation, sacrifice, self-devotion, legitimacy, making friendship, selecting an spouse, by recommending to good, and enjoining not, avoidance of being fitful, secularity, greedy and relying on their dreams, working with the purity and obtaining lawful incomes which are of very important and valuable concepts.

The Research Recommendations
In this study, the indicators: cooperation, sacrifice, self-devotion, justice, fairness and legitimacy were applied discussed from perspective of the Nahjo Al-balaghe. It will be well identified one of the features of the Nahjo Al-balaghe regarding to sermons, letters and perspectives in an overall overview; and the main pivots of the issues of the Nahjo Al-balaghe and it helps the users in selecting the issues of the Nahjo Al-balaghe.

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1. The first hypothesis under study, it is cooperation, which means "helping each other" and helping some other. According to Islamic teachings, any failure in dealing with the affairs of them means to violate their own certain rights and contrary to the justice, how to consider those lost the best breadwinners supplying their life needs or they got maimed wounded or lost the own best years in prison of the enemy or in front of the deploy and them and their family have engaged in economic and education backwardness equal to the people have had comfortable and continued to live behind the deploy thanks to security and peace obtained by those dears' sacrifice and enjoyed all the benefits of an Islamic state. Therefore, it is recommended that by planning and supporting directly the great scholars' books, religious movies and going to places of religious, it can be influenced by the social behaviors and culture behaviors including cooperation on individuals' behavior.

 - The second hypothesis under study, it is sacrifice and self-devotion, it was recognized, on the biography of Imam Ali (AS) in granting the share of public funds to the devotees, everything said. Because in this case as well as the materials quoted by Imam Ali (AS), another legend about the need for more attention to the families of martyrs is quoted by Imam Ali (AS), if so, we should accept conflict of two biography or search on the certain reason of the first, if a certain reason obtained for the first, absolutely certain the two versions will be collected together; and that is related to a special time or condition and the second is treated as a general rule. Accordingly, by study of Islamic history, we find that at the time, Imam Ali (AS) stated some cases in granting a share and remuneration to the devotees, the special conditions had emerged in Islamic community that had caused Imam Ali (AS) was made sensitive on this issue and addressed such things. Therefore, it is recommended that the parents are influenced in the family by different features and appropriateness of religious values and thus putting into the practice of religious norms, it is resulted in self-devotion and sacrifice.

3- The third hypothesis under study, it is about the justice, in Imam Ali's (AS) opinion, one of the meanings of the justice would be everybody is entitled legitimately by the right who has. Commitment to the social behaviors is influenced by practice into normal religious. It is suggested that teachers of the school and parents in the family paid more attention to social functions like relationships with peers, impact of the family, school and community factors enhancing their relationships with parents together and to the children and with extrinsic rewards, including both material and spiritual, among the people.

4- the fourth hypothesis under study, it is fairness, it means the balance and equality gate in word, and in the social sense, if any entitled gets reached to the right, it is said the fairness to be observed, and the individuals' adherence to culture behaviors will be influenced by putting into practice the religious norm and it is recommended the teachers of the school, the parents in family and members of the religious places like mosques should pay more attention to it and culture values by training films and offering appropriate books.

5. The fifth hypothesis under study, it is legitimacy; one way to establish lawful community is the leaders and authorities to legalism. Their legitimism plays a central role in the people's tendency to the law. Imam Ali (AS) said: (people are as a mirror reflecting their parents' features) the religious community is led by the religious leaders. People recognize the paradigms of them, so their legitimism is of particular importance. The Imams (PBUH) to call people to be lawful, they themselves are of the most humble people against the law of God. Educational methods "preparation," "repositioning", "providing model", "prevention" and "recommending to good, and enjoining not," and in order to stabilize religion and being a communities lawful, it will be recommended to the families that they employ religious teachings in the process of educating their children in various aspects (religious rites and practice into religious and ethical and religious and legal tasks and the greatest religious sages and imams) as a tool.

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