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INVESTIGATING THE POSITION OF SOCIAL EDUCATION OF CHILDREN IN MODERN ISLAMIC CIVILIZATION OF HOLY PROPHET'S VIEW

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ABSTRACT

Comprehensive progress for modern Islamic civilization implies our progress in both software and hardware sections, because deficiency in each of these sections causes mustiness of definite goals of Islamic civilization. The hardware section is the progress of today world. Such as: science, invention, economy, politics, international reputation, etc. The second section is software and actual Islamic civilization which is the lifestyle. In fact, lifestyle refers to all issues which construct human life context, such as marriage style, children upbringing, clothes, food, housing, recreation and amusement, business, social and individual behavior, etc. Thanks to God, we had salient progressions in hardware part, but we have not progressed in software part and we should try to improve this part to the level of hardware section and even to higher level than that. So the purpose of this survey is to investigate the position of children's social upbringing in modern Islamic civilization which is one of the software factors of lifestyle. This study has been done by study library and taking notes. Data analysis was done by using content analysis method. Finally, the results showed that Iran is the most civilized country generally, and it is the most developed country in software section, specifically. This is because of social culture and social education programs before and after Islam and considering the details of social education programs. Iran possesses Islamic unique schools, and also it has rich historical background.

Keywords: *Modern Islamic Civilization, Islamic Lifestyle, Social Education*

INTRODUCTION

Human is created as a social being, so inevitably he should learn his community social relations. Any society plans its life program based on philosophical foundation, which controls the society, and also initiates the children's social education based on its school lessons to have individuals in the line with the common social world. Many schools in the world determined educational foundations, principles and methods for themselves and attempt to reach these principles. They tried to update these statements by evolution of human intellect and respond to their society requirements, but these academics could not respond to complex nature of human because they are one-dimensional. The only art of these schools was progressing hardware dimension. Modernity tended to hardware intentions instead of creating soft program of children education. This one-dimensional view causes a big challenge for them, but Iran was developed in both material and spiritual aspects and by coming Islam, these two aspects were fully completed. But during the history and because of different reasons, it was stagnated, and the material aspect and even the spiritual one have been lost. Since the infrastructures of attacking countries for progression of spiritual dimension of Islamic civilization were not prepared, this aspect was forgotten and the material dimension was progressing every day and created the modern one-dimensional civilization. Since this dimension has outer appearance, catches the Islamic countries attention and these countries tried to continue the hardware dimension to reach the developed countries. These Islamic countries neglected the software dimension. Because of excessive speed of progression of western countries in this dimension, the Islamic countries neither reach the hardware progression nor could develop the software dimension, so they became backward and third world countries. But by Islamic revolution in Iran and

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excellent leadership of Imam Khomeini (merci of God to him) and his competent deputy Ayatollah Khameneii, Islamic Iran could maintain Islamic civilization pattern and export it to the world.

Statement of the problem

Despite this fact that Iran possessed a rich cultural and scientific background and both hardware and software dimensions, because of different reasons, it could not find its real position. According to the remarks of supreme leader, we have progressed more in hardware part of civilization, but in software section which is the Islamic lifestyle, we tend to soulless modern life. It seems that we are going to be involved in the trap the west was involved.

This research aimed to investigate the position of social education of children in Islamic civilization and answer to the following questions:

1. What is the meaning of Islamic civilization?
2. What is the meaning of education and upbringing?
3. What is the meaning of social education in social science and Islam?
4. What are the bases of social education in Islam?
5. What are the principles of social education in Islam?
6. What are the methods of social education in Islam?

Investigating the concepts:

1. The concept of civilization

Ibn Khaldoun (1366.p.57) believes that human society is a concept which we should call it civilization, so civilization refers to social state of human.

Will Durant (1331), the author of "the story of civilization" says: "civilization is a social discipline which causes cultural activities.

In other words, we can define civilization as "A set of material and spiritual achievement of human in a zone, country or specific time", or organized and developed states of thought and culture of any society which appears as progression in science, art and social and political organization.

2. The concept of Islamic civilization.

The concept of Islamic civilization means specific conditions of relations among people to each other, and people and nature which connect earthly life to spiritual sky to coordinate the outside of the world with its inside. According to this definition, we can say that Islam by itself is creator of civilization because Islam is a divine truth to connect, earthly life of human to the divine, but this depends on not to neglect the divine soul of Islam.

3. The concept of education and upbringing

The word of «تربیت»(education) derived from these roots (rababa) (رَبَّبَ) and (rabava) (رَبَّوْا). For each root, there are specific meanings. Raqeb Esfahani in his book "Almofradat" writes about "Raba" ربا – Yarbu يربوا. Rabaan رباة, that Rabayto رَبَّيْتُ (I educated) derived from (Rabava) رَبَّوْا and he said its origin is derived from "rabba" رَبَّ (رب), which one letter was converted to "ى" because of abbreviation in word. The word "rab" (رب) means owner, creator, skilful, leader, beneficent, coach. So "rab" means owner and educator. "rab" originally means training and education and also it means developing a state after another state in something to achieve its final and full and complete level, (Alraqeb Alesfahani, 1995). The authors of the book "The opinion of Muslim scholars" writes the word "education" (تربيت) is derived from "raba- " Yarbu" – "rabi", Yarbi or rab Yaraba.

The meaning of education derived from "raba", "Yarbu" means adding, nurturing, and meet, grow and feed children. The meaning of education derived from "

4. The concept of Islamic education

Islamic education means efflorescence of good-given talents in all people to develop moderation in life and to achieve God's favorite Goals and perfection. At the professor Motahari viewpoint "education means training and operating the talents, and developing coordination among the talents to help trainee to

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achieve the excellent level of perfection". All definitions of Islamic scholars are around this definition and emphasized achievement of closeness to God.(the same, p.96)

Education means leadership and controlling the progression and perfection process of human in order to direct him to Allah.

Education is revival of divine nature of human, and also it means training his innate dimensions to direct to eternity. (Qaemi, 1999)

Based on the opinion of Islamic scholars, it is obvious that Islamic education aims to discover all positive human talents to meet evolution and moderate promotion of worldly life and the hereafter of human, and to help human to close to God and benefit from divine satisfaction.

5. The concept of social education from sociology viewpoint

Before discussing the concept of social education, it is necessary to remind that there are three viewpoints about importance and priority of individual or society, (individualism, socialism, and Islamic viewpoint) which play an important role in social education and its definition. Socialist believes that socialization means coordination with the values and norms of the society, so identity of individuals are constructed, and based of these facts, social education means to get along with society norms in order to participate in society activities.

Sociability means compatibility and coordination of individual with the values, norms and attitudes of groups and society.(Alaqehband, 2003). Individualism believes that human socialization is an incidental and secondary issue on human, and human meets his requirement in the context of society, but which is prior is individual, so social education means to prepare society individuals in order to control others effectively and tactfully. From the individualism viewpoint, socialization is a process in which individual obtains identity, and by accepting the values, norms, and goals and life styles. He is able to realize his potential talents (the same). By concluding the definitions of sociologists about social education, we can say that social education is a process in which the educational system in society constructs norms, skills, patterns, motivations, behaviors, and required rules and individuals relations in order to make individuals play their roles based on their knowledge.

Socialization is a process in which norms, skills, motivations and individuals behavior and attitudes are constructed in order to make individual's roles in present and future favorable. (J. Kar telj. J. F. Milbern, 1990).

" Social education is familiarity with different concept of group life, benefits and limitations of social life, recognition of social groups (family and Islamic nation and society), values, criterions and rules (Shokuhi, 1989).

6. Discussing the concept of social education in Islam

Since discussing the concept of social education depends on a clear image of the concept of being social or being natural or non- indigenous of human society, we remind that most of the Islamic scholars know human as a social being naturally, and they don't think that being sociable is the result of social forces or calculating or agreement, etc.

Islamic scholars believes that human inherently tend to live in society "every human is socialized naturally and this social feature will be completed to the excellent level gradually and by the power of science and will.

(Tabatabaai , 1981), considering the above statements and investigations in Nahjolbalaqeh, it is clear that Islamic Ali view point about social education is a God- centered view. He believes in a social education which improves human relationship with God and others. He says "the man who improves his relationship with God, God will improve the individual's relationship with people, and the man who modifies his hereafter, God will modify his world issues" (Nahjolbalaqeh, advice 89).

So in social education which is desirable to Emma Ali, we are not looking for just worldly criterions which are confirmed to the society or governors, but the criterion confirming the values in social education is RIGHT value. In fact, which is important in education are the values which confirm the relational laws, and other values. (Qaemi, 1999)

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Based on the above statements, it is clear that social education desired to Nahjolbalaghe, is whole of religious and divine lessons which causes improvement of human relationship with others and finally help people to achieve the ultimate goal namely closeness to God.

It should be noted that the Islam view is not similar to individualization and pluralism, but Islam believes that both human and his social life are important. For example, among Islamic scholars, professor Motahari pointed out the third opinion about individual's origins and society, Islam considers both individual and society as an original fact, because it doesn't consider individual being as a resolved issue in society, origin is individual. On the other hand, it considers individual's combination a chemical one spiritually, intellectually and emotionally. (Motahari, 1990)

Islam believes that social soul controls the society and believes that this social soul, determines the destiny of that society. Imam Ali (peace be upon him) states: people's pleasure and anger are those which collect everybody in it and unify and give them the common destiny. (Dashti, 2003)

This means that satisfaction and dissatisfaction of people on something, make the destiny of that individual or society, and also it shows that both individual and society are important and affect each other, and this idea is completely different from two other views of individualism and socialism. Based on this, Islamic social education has basic and serious differences from philosophical and sociological schools. In other words, Islamic social education emphasizes both individual's destiny, education and future and also education and future of society.

7. The concept of basics of social education.

Foundations of education and upbringing show human's situations and facilities so by bases of social education; we mean all human abilities which direct him toward a goal. Basics in education discuss human situation, available facilitates, limitation and requirements of human life. (Shokuhi, 2001)

We should note that the desired basics in this study are only religious foundations not philosophical or scientific principles. Religious bases is derived from the Holy Quran and Prophet lifestyle (peace be upon him) and Imams custom (peace be upon them), and the most clear feature of Islamic religious is compatibility with human nature. The rules which are based on human nature are not incompatible with religious bases, and basically traditions and principles which control the world are not incompatible with religious principles. (Science co operation office, 1998)

The basics of social education mean a set of descriptive and declarative statements which controls human's abilities and talents in order to discover and organize those abilities to get social education. In the present study, the Holy Prophet's (PBH) words are the source of these statements.

8. The concept of principles of social education.

The fact is that everything is done based on the essential and basic rules and theories. It is essential to note that basic and operational principles have different definitions. Principles in basic meaning are theories which are extracted from human life.

Principles means theoretical supports which have been extracted from factors existent in life, and we should consider it as operation criterion. (Hooshyar, 1952)

The principles of educations are as a tool for trainers to make decision accurately and with clairvoyance, and do their educational duties in a satisfactory manner. (Shokuhi, 1988)

The principles of social education discussed in prophet words derived from inspiration, and is not made by human mind and human rules, so the principles of social education intended in this study are general, basic and perspective statements of holy prophet (peace be upon him) which are director and organizer of schemes, methods and intended acts in social education arena.

9. The concept of method.

In education, method refers to the small instructions which express the way of intended purpose. (Baqeri, 2006)

Based on this, in this study we intend those instructions which the Holy Prophet (peace be upon him) mentioned them.

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FINDINGS

Expression of the basics, principles and social education methods

1. The first base

In Islamic anthropology, " nature: refers to the characteristics of human, and these feature are background to his moral and religious trends. Quran verses pointed out human`s natural trends to God`s orthodox religion.

«فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ» (room, 30) Imam Baqer (peace be upon him) stated that the Holy Prophet(PBH) considers every birth based on nature, and the goodness of that is to know that God is his creator. (Koleini, 12)

1.1 Principle 1. (of the first base) (reminding)

The importance of this principle is to the extent that in the Holy Quran, sometimes, remaindering was introduced as the only duty of the Holy Prophet. «فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ» (Qashie, 21)

Reminding or notification namely remembrance, represent this fact that we should remind human, when he has forgotten something. Doctor Baqeri (1995) believes that reminding has two kinds; the first one reminds the forgotten science and the other one, raises the science which is not forgotten. The holy prophet (peace be upon him) advised to his senders to other cities to remind people the judgment day and death. For example, he advised Mazebne Jabal, when sent him to Yeman "remind God and the judgment day to people" (Majlesi, 1983)

Educational method

The inferred method in this principle is:

1.1.1. Sermon

Sermon or advice is one the methods to invite people to God which is advised to Holy Prophet (PBH) in Holy Quran. «أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ...» (Nahl, 125)

Davoodi, 2004, expressed the idiomatic meaning of sermon in this way:

Literally meaning (1) : prevention and deterrence through warning.

Idiomatic meaning (2): Guidance to obey God and to stay away from sin.

This method will have the most benefits if the advisor obeys his advice, and express the advice kindly and in private.

Prophet) that, when we advise people, because of intensity of impression, his shoulders were shaking. (Majlesi, 1983)

1.1.2. Story telling

All of trainers and audiences are not the same; we can train and educate some people by telling interesting and instructive stories about tribes and nations. The major part of Quran is like this and its purpose is to think and take lessons.

« لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ » (يوسف, 111)

This method is very interesting, especially for common people, children and youth. Most of the time, the Holy Prophet (PBH) was using this educational method effectively. For example, he has been quoted that " At the day of judgment, when an individual is taken to the hell, so, he is pulled toward it, but some believers who knew him in the world, asked God to forgive him, they say: This servant invited us to you God, please forgive him and accept our intercession about him and God forgives him and save him from torture. (Alsaffar, 2004, quoted by Rozatolvaezin)

1.1.3. To remind blessings and gifts

Recalling blessings and gifts plays an important role (individually or socially). The best example for this method is dialogue between God and the Holy Prophet (peace be upon him) and recalling gifts and blessings which God donated to the Holy Prophet (PBH) in difficulties. These facts are in Zoha chapter of Holy Quran.

«أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى وَوَجَدَكَ ضَالًّا فَهَدَى» . (Zoha 6-7)

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1.2. Principle 2 (of the first base). Slavery to God

Deism is basically an innate characteristic of humans, and trainers should pay attention to this issue, and obey God all the time. The Holy Prophet (PBH) considers his slavery and thralldoms as his distinctive feature, which Muslims testify it several times. The Holy Prophet (PBH) said:

«إن الله يحب الشاب الذي يفني شبابه في طاعه الله» (Al Motaqi, 1988)

This means that God love the one who spend his youth in obedience to God. In the Holy Prophet (PBH) life, divine education means: Teaching Quran, teaching religious rules, teaching prayers. (Davoodi, 2004)

Education method

The inferred method in this principle is:

1.2.1. Emphasizing players

Prayer was the shine of Holy Prophet eyes, and he emphasized it very much. It is quoted that there was an Ansar young man who was praying behind the Holy Prophet (PBH) and also he was doing indecent acts. People spoke about him to the Holy Prophet (PBH). The Prophet (PBH) said" Finally, the prayer will prohibit him" (Majlesi, 1983)

About the importance of this issue, the Holy Prophet (PBH) states«احب الاعمال الي الله الصلاه لوقتها»: (Karami Freidooni, 2005). This means that the most popular things before God are saying prayers on time.

1.2.2. To be satisfied with the judgment and decree of God.

The Holy Prophet (PBH) stated "if somebody is not satisfied with the judgment of God, and he does not believe him in measurement and discipline, he should look for another God instead of the One God. (The same, 524)

Table 1: Educational basics of nature, and its principles and methods of Holy Prophet view.

Base	Principle	Method
Nature	Reminding	Advice
		Story telling
		Reminding blessings and gifts
	Slavery to god	Emphasizing the prayers
		To be satisfied with judgment and decree of god

2. The second base: Rationality

Rationality is one of the human feature which distinct him from other creatures. The humanity of human is appeared by this feature. We can say that all other abilities of human are affected by rationality. The Holy Prophet (PBH) introduces wisdom as human guide in his life. He considers wisdom as a condition for religiosity, «إنما يدرك الخير كله بالعقل و لا دين لمن لا عقل له» (Ibn Shobeh Harani, 1990) means that the good thing is received by wisdom and if somebody has not wisdom, he has not religion, too.

2.1. Principle 1 (of the second base) Intellection and reasoning

Since rationality is one of the unique characteristics of human, applying wisdom power as an educational principle, is inferable. There are many sayings about rationality. "Whenever, thinking and reasoning are applied as synonyms, the intention is reasoning which is guided. So, we can say that every thought is reasoning, but every intellection is not thinking, so the principle of reasoning shows that we should direct continuous mobility of thought and idea. (Baqeri, 1995)

Doctor Shariatmadari (1994) considers the following steps for intellectual activity. 1. Situation recognition 2. Determining the problem topic 3. Collecting data 4. Providing solutions 5.Selecting the best solution.

The Holy Prophet (PBH) stated many things about this topic. For example

«اول ما خلق الله العقل» (Majlesi, 1982) means that the first thing which God created was wisdom, or اصل «الانسان لبه و عقله» (the same) this means that the origin of human is his brain and wisdom. The Holy Prophet (PBH) mentioned ten adorable characteristics for wise people " patience, forgiveness, humility,

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haste in good deed, good words based on reflection and silence against evil, to trust in God in disasters, controlling hand and tongue, getting virtues, modesty, avoiding the greed (Ibn Shobeh Harrani, 1990)

Educational methods

The inferred methods in this principle are:

1. Question and answer

There are many narratives about this issue which the Holy Prophet (PBH) was training his followers by using these methods. For example, it is quoted that someday, the Holy Prophet (PBH) addressed his followers and stated "Do you know who is poor?". The followers stated "In our idea the one who has not money or commodity, is poor". The Holy Prophet (PBH) stated "poor is a person who is present at judgment day and his action letter is full of prayers and fasts and charity, but he insulted to some people or accused someone or stole someone's property or killed or beat someone and because of these he would inevitably donate his rewards of worship to those whom he bothered them (Majlesi, 1983)

2.1.2) Speaking

Speaking is always the best method for exchanging thoughts among wise people. The Holy Prophet (PBH) also used this method peacefully to train others or to make them think. He never refused to speak with unbelievers or pagans. These are many examples which show the Holy Prophet (PHD) and Imams (PBH) applied this method differently. They were always ready for this issue. There are many examples in the book of "Dialogue among civilization in Quran and Hadith" (Mohammadi Rey Shahri, 2000), but we do not mention them because of brevity.

2.1.3) to mention examples

This method can attract audiences because it has interesting feature, simple expression, and it is familiar to audience. The Holy Quran used many examples to express its contents, but it just addresses wise people and scholars for this issue. «و تَلَكُ الْأَمْثَالُ نَصْرُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ» (عنكوت، 43).

In the Holy Prophet Sire (life), we can mention "mesale Gonahan", (example of sins), someday the Holy Prophet (PBH) and his followers were travelling, when they got to a barren place, he asked his followers to bring some fire wood. Firstly, the followers thought that they can not collect much firewood, but they could. The Holy Prophet (PBH) said them that your small sins will be collected like this firewood. (Koleini, 1988)

2.1.4) fighting with superstitions

Islam rejected superstitions by emphasizing wisdom and thinking, and it also prohibited superficiality by inviting to moderation. For example we can mention the time when the Holy Prophet (PBH) turned against the superstitions about the death of his son Ibrahim.

2.1.5) Value to science and knowledge

As we know the Holy Prophet (PBH) considered knowledge as an obligatory issue for all Muslims. «طلب العلم فريضة على كل مسلم» (Kelini, 1988)

He considers knowledge more important than martyrs' blood, and he also confirmed learning knowledge from unbelievers. There is a famous narrative related to this case. "The Holy Prophet (PBH) entered to Medina mosque and saw two groups. One group was worshiping God and the other was teaching and learning. The Holy Prophet (PBH) praised both groups and stated: "but I was sent for teaching and learning", and he went toward the group who was teaching and learning." (Shahid Sani, 1980).

2.2) principle 2 (of the second base): Discipline

According to Delshad Tehrani (1993) opinion "discipline is due to coordination of inner forces of human, and if inner forces of human are not coordinated, he will not be regular." Wisdom, power, lust power, anger power and act power should be in the same line in order to help human to regularize. If these powers homogenize with wisdom, it will be divine discipline, and if they homogenize with self, it will be worldly discipline. The Holy Prophet (PBH) life was based on setting tasks and his human life. Obeying the Holy Quran orders regulate individual and society. Personal and social discipline of the Holy Prophet (PBH) shows the importance of this issue in his life. The Holy Prophet (PBH) selected a name for every personal item, and he also emphasized congregation prayers.

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«يا ايها الناس اقيموا صفوفكم، و حانوا بين مناكبكم لئلا يكون بينكم خلل و لا تخالفوا فيخالف الله بين قلوبكم، الا واني اراكم من خلفي» (Horre Alameli, 1988). This means that “people! Regulate your lines and stay head to head not to be distant and separate from each other, and do not be irregular, otherwise God would distance among your hearts, and I see you from behind.

Educational methods

The inferred methods in this principle are:

2.2.1) caring prayer procession

This issue seems unimportant, but if we look at military parade of any country which has an important role in showing the military power of that country, we can consider prayer procession as a symbol for unity and solidarity of Muslim population. So emphasis on prayer procession by the Holy Prophet (PBH) shows the effectiveness of this method on social education.

“Regulate your lines and do not be irregular because your hearts would be far apart”. (Almotaqi, 1998) also he stated “fill among the lines and stay head to head not to let Satan to dominate you”. (Horre Alameli, 1988)

2.2.2) Division and programming the day hours

The Holy Prophet (PBH) was a sample for discipline. He had a regular program for all day. “And when the Holy Prophet (PBH) went home, he divided his time into three parts, one part to worship God, the second part for his family and the third part for himself. Then he devoted his part (which he assigned for himself) to people and himself, and he accepts everybody, and he does not skimp for them. (Ibn Shobe Harrani, 1990)

Abuzar said that the Holy Prophet (PBH) stated: “It is necessary for wise people to have specific time for themselves, some hours to worship God, some hours to review his behavior and actions, some hours for thinking about what God did about him, some hours for his privacy and to benefit from Halal (lawful). (Majlesi, 1982)

Table2. The base of education of rationality and its principles and educational methods from the Holy Prophet (PBH) view

Base	Principle	Method
Rationality	Reminding	Question and answer
		Speaking
		To mention example
		Fighting against superstitions
		Value to science and knowledge
	discipline	Caring prayer procession
		Programming the day

3. The third base: munificence

One of the most important educational basics in Islam is human munificence: “munificence is magnanimity, and magnanimity is the result of determined efficiency of a creature, without comparing to others, and when this happens, it is called virtue not munificence.” (Baqeri, 1995)

Munificence has two phases, innate and acquisitive. Human is better than other creatures because of innate munificence. The second type is acquired through piety, education and endeavor. (The leader, 2001), However the most pious human to God is who have more piety than others.

«إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاهُمْ» (Hojorat, 13)

3.1) principle 1(of base 1) honor

Considering the innate munificence of human, we should always respect human. We should not impair his self-esteem, and we should know that the worldly appearance of people (like the color of skin, face, social level or job, etc.) does not indicate their munificence. We should not impair others’ self-esteem by showing off our worldly appearance. Related to this issue, the Holy Prophet (PBH) stated:

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«اطلبوا الحوائج بعزِّ الأنفس» (Kerfreidny, 2005). This means that “ask your demands with self-esteem”
An honorable human is hard, strong, firm, consistent and unbeatable. The whole honor is firstly for God and his messenger and then for believers.

« وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ » (Monafequn, 8)

The most important method for reinforcement and maintenance of honor is to obey God and the Holy Prophet (PBH) stated: “Everyday, God says I am your God, everyone who wants honor of two worlds should obey his dear God.” (Almotaqi, 1988)

Educational methods

The inferred methods in this principle are:

3.1.1) condonation

Considering the principle of honor, sometimes it is necessary for trainers to condone the faults of trainee and maintain his self-esteem. Condonation, also shows magnanimity and humility of trainer and causes his generosity. The Holy Prophet (PBH) always accepted hypocrite excuses as much as they called him receptive ear (naive). This means that he accepted every excuse, but God stated:

« قُلْ أَذُنٌ خَيْرٌ لَّكُمْ » (Toubé, 61)

3.1.2) Forgiveness with power

The most important behavior of the Holy Prophet (PBH) related to this issue, was after Mecca victory, when he got power after victory, he could revenge unbelievers, but he forgave them peacefully to educate them, and he told them that today, there is not any criticism to you, go, all of you are free. (Asaffar, 2004)

3.1.3) Value to work and worker

Work is the essence of man, and workers are the main part of society, so value to these two issues affect on raising human self-esteem. The Holy Prophet (PBH) was doing all his personal tasks lonely and he didn't let anyone to do his tasks. The Holy Prophet (PBH) also stated: «الكاذب علي عيله كالمجاهد في سبيل الله» (Koleini, 88)

This means that the man who works and tries for his family is like a warrior for God.

3.2) principle 2 (of the third base): independence

Independence means to trust in God and disconnect others, and to hope to the friend (God). The Holy Prophet (PBH) was independent in thought and act and he invited people to this issue by his words and behavior. He did his personal tasks himself and he didn't let anyone to get into trouble.

He stated: «كلوا من كد ايديكم» (Majlesi, 1983, 314). This means that, “eat from what you work for.” The thing which shows lack of independence and it is highly criticized is to be dependent on others. Imam Sadeq quoted that the Holy Prophet (PBH) «ملعون من القي كله علي الناس» (Ibn Shobe Harrani, 1990). This means that God damn the one who is dependent on others.

Educational methods

The inferred methods in this principle are:

3.2.1) work and effort

The Holy Prophet (PBH) and Imams emphasized work and endeavor to educate people, and they themselves spent part of their lives to earn Halal (lawful) income. Related to this issue, the Holy Prophet (PBH) stated: “if somebody uses his income not others”, he would be with prophets on judgment day and he would receive reward like reward of prophets.

3.2.2) contentment

The Holy Prophet (PBH) considers contentment as an endless property, and he invites his followers to contentment.

«عليكم بالقناعة، فإنَّ القناعة مال لا ينفد» (Karami Fereiduni, 2005, 378)

He also considers the most satisfied people as the best believers.

«خيار المؤمنين القانع» (the same, 283)

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Table3. Educational base of munificence and its principles and educational methods from the Holy Prophet view.

Base	Principle	Method
Munificence	Honor	Condonation
		Forgiveness with power
		Value to work and workers
	Independence	Work and efforts
		Contentment

4. The forth base: kindness and beneficence

The Holy Prophet (PBH) emphasized beauties, goodness and good behavior shows unity of goodness and human soul. "Wellness is sometimes received through sense, and sometimes, it is received through non-sense, so the first one means beauty and the second one means goodness. (Baqeri,1995). The Holy Prophet (PBH) also introduces completion of good ethics as the purpose of his prophecy.

4.1) Principle 1 (of the forth base): beauty and adornment

Principle of adornment indicates that "in education process, we should decorate the appearance of what we present to motivate people" (The same, 122). Related to this issue, the Holy Prophet (PBH) stated that «ان الله تعالى جميل و يحب الجمال، سخي يحب السخاء، نظيف يحب النظافة» (Karami Freidooni, 2005). This means that God is beautiful and he loves beauty, he is generous and he loves generosity, he is neat and he loves cleanliness. We also know that the Holy Prophet (PBH) always paid attention to his appearance by combing and using perfume and looking at water to tidy his face.

Educational methods

The inferred methods of this principle are:

4.1.1) Adornment of appearance

The Holy Prophet (PBH) paid attention to this issue seriously and stated: "Wash your clothes and cut your hair, brush your teeth and live hygienically". (Karami Freidooni, 2005)

4.1.2) Eloquence

Human language indicates his demands and thoughts. The Holy Prophet (PBH) stated «جمال المرء فصاحه» (Horr, Alamel, 1988). This means that the beauty of man is due to his eloquence. He also stated: «ان من اجمل الجمال الشعر الحسن و نغمه الصوت الحسن» (كليني، 615)؛

This means that the most beautiful thing in beauties is beautiful poetry and song.

4.2) Principle 2 (of the forth base) love and affection

One of the most essential needs of human after biological needs is love and affection. The Holy Prophet (PBH) life shows this fact. His kind behavior with his children and other children and people indicates the importance of this issue. (Hosseinzade, 2003). The Holy Prophet (PBH) said to one of the leaders of Jahelliya who was proud of this fact that he had never kissed his children

«من لا يُرحم، لا يرحم» (Majlesi, 1982)

This means that if someone is not merciful to others, God will not be merciful to him.

Educational methods

The inferred methods of this principle are:

4.2.1) helping to all people

The Holy Prophet (PBH) stated: "help the people who are competent and who do not deserve because if competent one receive your beneficence, he deserves, and if the worthless one receives your goodness, "You" deserve to do best, and you do not lose any things. (Karami Freidooni 2005)

4.2.2) Fondling children

The Holy Prophet (PBH) stated: «اذا صبح مسح علي رؤوس ولده و ولد ولده» (Majlesi, 1983)

"This means that he was fondling his children every morning"

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4.3) Principles 3 (of forth base) Avoiding anger

The Holy Prophet (PBH) had never become angry except against God enemies. He advised to avoid anger all the time «اجتنب الغضب»(Karami Freidooni, 2005)

Educational methods

The inferred method of this principle is:

4.3.1) Avoiding violent behavior to children

The Holy Prophet (PBH) always prohibited violent behavior to children even about the unimportant issues, sometimes a child urinated on the clothes of the Holy Prophet (PBH), and others made angry at the child, but the Holy Prophet (PBH) prohibited them and stated: "Do not behave the child angrily" (the same, no.6)

Table4. Educational base of goodness and virtue, and its principles and educational methods from the Holy Prophet view

Base	Principle	Method
kindness and beneficence	Beauty and adornment	Adornment of appearance
		Eloquence
	Love and affection	Helping all people
		Fondling children
Avoiding anger	Avoiding violent behavior to children	

5. The fifth base: inherent defects of human.

All humans have some defects inherently which the Holy Quran pointed out them such as عجولاً، جهولاً، ...ضعيفاً، منوعاً، هلوعاً، جزوعاً و... We should learn how to meet these inherent defects in a suitable way and apply them for growth and perfection. The narrative of the Holy Prophet (PBH) shows that he tried to cover and tolerate the defects and tried to decrease them. But showing the defects is devil feature and the trainer should stay away from them.

5.1) Principle 1 (of the fifth base) toleration

Toleration means mildness and amenity to others. God in Holy Quran considers the Holy Prophet (PBH) tolerance due to his mercy at him and this causes that people like the Prophet «فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَ لَوْ كُنْتَ ظَالِمًا لِّلنَّاسِ لَكُنْتَ عَلَيْهِمُ لَاحِقًا» (Ale Emran, 159)

The Holy Prophet (PBH) stated «امر ربي بمداراه الناس، كما امرني باداء الفرائض» (Majlesi, 1983). This means that my God ordered me to tolerate people as he ordered me to do obligatory acts. He also stated "لا يكون" (Mohammadi rey Shahri, 1983). This means that toleration is not located on something unless it decorates that.

Educational methods

The inferred methods of this principle are:

5.1.1) Correcting the trainer's mistake without saying his name.

Ayesh said: " someday the Holy Prophet (PBH) did an act and allowed the Muslim to do that act, but some of them believed that the act was not correct, so they avoided doing that act, when the Holy Prophet was informed about this, he collected the Muslims and after saying sermon, and worshiping God, he addressed the Muslims and said: why some of you avoid doing the act I have done? I swear to God that I know better than them about the God's religion, and I'm afraid more than them about God's punishment (Alsaffar, 2004, quoted from Sahihe Bokhari)

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5.1.2) To divide duties in stages

Considering the inherent defects of human, it is better to advise them the duties from difficult to easy and in stages.

This is a method which God and his messenger applied in sending the divine verses to new Muslims. The examples of this method are prohibiting wine in some stages, and the levels of piety.

5.1.3) Patience against opponents

There are few schools and trainings like Islam which speak to opponents patiently and peacefully, and invite them in expressing their argument «قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ» (Baqareh, 111)

The Holy Prophet (PBH) said about the believers adjectives: «اوسع الناس صدرا» (Majlesi, 1982).

This means that he is the most patient of all people.

5.2) Principle 2 (of the fifth base): simplicity

Related to this issue, "the life of the Holy Prophet (PBH) was based on simplicity and he was proud of it". Proud of not to get himself into trouble, and avoiding decoration (Delshad Tehrani, 1993). He stated «أني أحب المتكفين» (Almotaqi, 1989).

I don't like ornate people.

Educational methods

The inferred methods of this principle are:

5.2.1) to be easygoing

The Holy Prophet stated: Taking easy causes benefits and making troubles causes misery (Karami Freidooni 2005)

5.3) Principle 3 (of the fifth base), stability

Patience, stability and perseverance were the reasons of polishing the soul of prophets. God advised his Holy Prophet to be patient «فَأصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ» (Ahghaf, 35), This means that you should be patient like other prophets. In the Holy Quran God stated (شوري، 15) «فَأَسْتَقِمْ كَمَا أَمَرْتُ»

This means that you should preserve as you are ordered. The Holy Prophet stated: «إنَّ عَظِيمَ الْبَلَاءِ يَكْفَأُ بِهِ» (kolieni, Bitan, no.3,352). Big disaster has a big reward, and whereas God loves his servant, involves him in a big disaster, so if someone is satisfied, God will satisfy him and if somebody is not satisfied God will not satisfy him.

Educational methods

The inferred methods in this principle are:

5.3.1) Patience in disaster

By looking at the Holy Prophet (PBH) life, we see that all of his life is full of disasters and different problems, and this shows his patience and stability. The Holy Prophet (PBH) stated: "Nobody was gotten into trouble as much as I was" (Almotaqi, 1989)

5.3.2. Patience in obedience

The Holy Prophet (PBH) stated: «الصبر ثلاثة: صبر علي المصيبة و صبر علي الطاعة و صبر عن المصيبة» (Koleini, 91)

Patience has three kinds, patience in disaster, patience in obedience and patience against sin. When the Holy Prophet (PBH) was chosen for prophecy, he was consistent in obeying God till the end of his life, he was ordered to be stable.

5.3.3. Patience against sin

As we mention according to the Holy Prophet quotation the third kind of patience is patience against sin .The human should be stable against his passion and Satanic conspiracies, and he should be careful not to do bad.

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Table 5. Educational base of inherent defects of human and its principles and educational methods from the Holy Prophet view

Base	Principle	Method
Inherent defects of human	Toleration	To correct the trainer’s mistake without mentioning his name
		Dividing duties into stages
		Patience toward opponents
	Simplicity	To be easygoing
	Stability	Patience in disaster
		Patience in obedience
		Patience against sin

CONCLUSION

1. According to the Holy Prophet (PBH) attitudes toward educational basics of nature, principle of mentioning consists of these educational methods, advice, storytelling, reminding blessings, and God’s slavery consists of the following educational methods: emphasizing prayers, to be satisfied with judgment and decree of God.
2. According to the Holy Prophet (PBH) attitudes toward educational basics of rationality, thinking principle consists of these educational methods: question and answer, speaking, to mention examples, fighting against superstitions, and value to science and knowledge. The principle of discipline consists of these educational methods: caring prayer procession, and programming the day hours.
3. According to the Holy Prophet (PBH) attitudes toward educational base of munificence, the honor principle consists of these educational methods: condonation, forgiveness with power, and value to work and worker. Independence base consists of the following educational methods: work and attempt, contentment.
4. According to the Holy Prophet (PBH) attitudes toward educational base of goodness and beneficence, the principle of the adornment and beauty has these educational methods: adornment of appearance and eloquence. The love and affection principle consists of the following educational methods: to help to all people, caressing the children. Avoiding principle has the following educational methods: avoiding violent behavior to children.
5. According to the Holy Prophet (PBH) attitudes toward educational base of inherent defects of human, toleration principle has the following educational methods: correcting the mistake of trainer without mentioning his name, dividing the assignments and duties into stages, patience against opponents. The simplicity principle, the educational method is: to be easy going. The stability principle, the educational methods are patience to disaster, patience in obedience, patience against sin.

Totally, we can say that educational basics, principles and methods inferred from the Holy Prophet (PBH) life (Sire) can develop a systematic and strong construction for education of our Islamic country and this is due to the fact that the Holy Prophet operation is universal, and his life is related to revelation, and also he is a sample for all Muslims.

The rich culture of Iran and the richer school of Islam develop a civilization which attracts friends and enemies attention. Any country tried to benefit Islam, so each one tried somehow to get this civilization, the friend's countries through safe, bilateral and peaceful relationship and enemy countries through war. These wars which impose uncivilized countries on Iran destroyed Iran's properties.

Iran was going to be under the effects of these dangers, but it was saved by the leadership of Imam Khomeini, and Iran is still proceed to its high purpose, so to achieve the highest level of civilization, we should prepare software and hardware foundations, again, and we should find our real position. This issue

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is resolved by guidance of the supreme leader after the war as much as he shows his satisfaction of progression in hardware section. He is worry about software dimension along with hardware dimension. So, social education of children is one of the lifestyle and software factors which we should pay attention to it. By considering the Islamic sources and valuable words the Holy Prophet (PBH), it is clear that he did his best about this issue like other lifestyle dimension, and he expressed the children social education issues completely. So comparing Islam's school and other one-dimensional schools, it is clear that no school except Islam in the world could have practiced and up- dated solutions for social education and other lifestyle factors. So we resulted that the only civilization which we can called civilized, is Islam civilization. Since the holy prophet words are perfect and inferred from revelation, the syllabus developers should apply these methods for explanation of educational bases, principles and methods, generally and social education specifically. They should not obey western cultures blindly to have developed and civilized country.

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