

**Educative Teachings internal  
inclinations, Islamic jurisprudence and  
its strategic role on the international  
communities**

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**التعاليم التربوية للأفكار الفقهية، الإسلامية و الدور  
الإستراتيجي لها في المجمع الدولية**

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**Abstract:**

Education based on Islamic nature is one of the different types of education, especially for children. In fact, this type of education may be more stable and more effective than other kinds of itself and caused little attention to its analysis. Nature that is the same homology of God inclinations of individuals is as an initial program to launch their behavior in interaction with others. It has been entrusted in same form the God for all the people. Modern schools and ideologies that have arisen due to the needs and reactions of political, social view, cause to appear a collision and opposition with this divine principle. Moral pluralism and Moral relativism both considered as one of the challengeable matters. In this paper, the intended theory (Title of paper), reveals another value and importance of this tendency of education for us. We have pointed to samples and examples of this type of education to be presented a picture of the practical form of it before entering the design the theory. Then mentioned challenge raised that is the same ethical pluralism and moral relativism papillae thoughts and we have adopted two theories of the martyr Motahhari and universal statement about ethics for its solution. So that mentioned challenges are not only overcome with these two theories but also this kind of education will cause a unifying the global ethics procedure and In fact, a strategic version is for all international gatherings and conventions.

**Key word :** Islamic indigenous education , moral pluralism , global ethics ,

**Concept ology**

**المخلص:**

تعد التربية على أساس الفطرة الإسلامية واحدا من أنواع التعاليم المختلفة للأطفال خاصة. وفي الواقع ، ومن المرجح أن يكون هذا النوع من التربية أقوم وأكثر فعالية قياسا مع الأنواع الأخرى لها ، إذ أن الفطرة هي نفس المشاعر الإلهية للأفراد ، وتشبه البرنامج الأولي لبدء سلوكهم مع الآخرين والتي أودعها الله سبحانه وتعالى للناس جميعا علي شكل واحد .

لكننا نشاهد اليوم خلافا واسعا بين مبادئ المدارس والأيدولوجيات الحديثة ، التي أنشأتها احتياجات وردود الفعل السياسية والاجتماعية ، مع هذا المبدأ الإلهي .

إن هذا البحث يسعى لإلقاء الضوء علي عدد من مصاديق هذا النوع من التربية ، و يتطرق إلي نظريات الشهيد مطهري محاولا إقتراح حلول للتعددية الأخلاقية والنسبية الأخلاقية اللتان تعدان إحدى التحديات المعاصرة و ربما يكون هذا الأسلوب التربوي نسخة استراتيجية تناسب جميع المجتمعات والاتفاقيات الدولية .

**الكلمات المفتاحية :** الفطرة الإسلامية - التعددية الاخلاقية - الأخلاق العالمية .

**Education in terms of the word**, the word education is the infinitive of Tafil that due to being incomplete its etymology, infinitive of it, has come as "purification" on the weight of "Tafaloeh". رَبِّي يَرْبِي تَرْبِيَةً like «زَكِي يَزْكِي تَزْكِيَةٌ»

Although many books on education when discussing the root of the word "education" mention it from the "Rabu", But the Arabic-language writer of book of Alnezam Altarboy Fi Al Islam has declared by citing some authoritative lexical books, :

«التربية في اللغة مأخوذة من ربّ ولده و "Rabb" Education in word, is from الصبي يربّه»

Baqer Sharif Qureshi, (Alnezam Altarboy fi al-Islam, p. 41) with a brief visit to the literal words is clear that the word "education" has two roots of the word "Rabu" and "Rabb".

Education in terms, in education definition, it is necessary to be done the classification and it is that in the definition of education, we should distinguish between view of Muslim and non-Muslim scholars.

This is because that religious perspective to the education has been caused that education's principles, methods, objectives, and goals of education among the believers in religion create considerable differences with other groups that may go unnoticed at first glance, but this difference is so dramatic and considerable when it is viewed with greater precision and attention.

One of the most notable differences in this case is that the educational methods in secularists often use external methods. The purpose of external methods is methods that affect the training person from outside and In the meantime, does not pay attention the nature that is the deposit In the midst of human and it is considered by this research. For example, Bandura believes that learning is based on the physiological effects and experience and does not accept the role of natural factor in education. (Learning theories, writings of Albert Bandura , translated by Farhad Maher, Tehran, publication of Rahgosha, p. 12.)

Islamic scholars consider the principle of task and also wisdom and will of human suggests that the human can be trained (Ali Shariatmadari, Islamic education, Tehran, Amir Kabir, 1994, ninth, p. 9.) and the force of history and society cannot destroy his /her educable principle.

The purpose of education is at look of religion: Natural inclinations that give rise to [divine], purity, pure life, worship, piety, closeness,

pleasure, cultivation and purification, (Khosrow Bagheri, look again into Islamic Education, Tehran, school, 2006, thirteenth, p. 53) Reform of the relationship of human with himself, nature, society, and history and so on. (Mustafa Delshad Tehrani, Investigation on Islamic Education, Tehran, Publication and Research of Zakar, 2001, fourth, p. 77.). The same content can be seen in thought of Muslim scholars or believed in the divine religions.

The concept of nature in terms of the literal and term; the word "Fitr" literally means Split (Ibn Manzur 1414 vol. 5: 55) and Split is a thing of the length (Ragheb Isfahani 1425 Vol. 1: 55). In the next usage, has been used in meaning of creation.

As in this promise of God «فَاطِرَ السَّمَوَاتِ» (Anam: 14) Fater word has been used in the sense of creator (Tarihi 1996 Vol. 3: 483; Farahidi 1410 vol. 7: 418). Some dictionaries have also mentioned for this word the concept of innovation, invention and innovative creation (Shartony 1992 Vol. 1: 932)

Why the word "nature" has been used in mean of creation, is also not clear, may be the purpose had been this that for example, the necessity for the creation is split screens of not being. (Makarem Shirazi 2008 C 16: 442; ghorashi 2008 (c) 5: 193). The deceased Imam also states about the meaning of this word:

People of the word and the interpretation say that "nature" means "creation". In Saheh is: «الفطرة، بالكسر، الخلقة»

He also points in express ion the affinity of meaning of Fitr "splitting" with creation:

This "nature" is derived from "Fitr" means stiff, because "creation", as if tearing the curtain of and the veil of the Unseen. And it also means "Iftar" of Saem (Imam Khomeini, 2004: 179"

It must be said in the idiomatic meanings: Purpose of nature of God is to create that God has focused in existence of people of tend to recognize God and it is the power and potential that has been founded in humans to know God which has been mentioned in some verses to it: ﴿وَلَكِنْ سَأَلْتَهُمْ مَنْ

خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾ (زخرف: ٨٧)، ﴿قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ﴾

(انبیاء: ٥٦)

**Raise the issue**

Nature and human nature has been placed as a deposit of God in order to bring evolution and determine the correct path in him <sup>1</sup>and this divine force cannot be acquired and the outer levers have no involvement in it.

﴿لَا يَبْدِيلُ لِحَلْقِ اللَّهِ﴾ (روم/٣٠)

Only can have effective role on the speed and slowdown or diversion and correct guidance of it. And we believe with this argument of this paper which can foster this tension in the human body and guide it to the main road and desirable for Islam and the Quran. In addition, inclusiveness of this natural inclinations and tension is of features that worth paying attention to it as double. And can be claimed that educational version in terms of Islam as a map is presented to all people of society, whether Muslim or otherwise by ethics.

May be thinkers of international arena as well as in their works knowingly or unknowingly, have had special attention in their resolutions and decisions in the field of ethics to this issue.(-----) has been placed in human by God's attributes that distinguishes him from other creatures, wisdom, truth-seeking, beautiful oriented, justice, Deism and other inherent characteristics consist these innate talents

Collection of human life conditions must be organized in such a way that these features, that they are as seeds that there are on earth of human beings creationas grow. Educationamong set of things that forms human life, is the most influential and important factor and should be matched with excellent innate talents. The need for this coordination is to fully verify by wisdom. Logically, if the situation prevailing in nature is not consistent with nature, excellent human talents do not grow. Irrational environment cannot grow wisdom and nonspiritual environmentcannot nurture spirituality in humans. "If a person has an innate hierarchy surely education should be done by considering the same natures. Because education means to foster and growth and this is based on the acceptance a range of human talents to interpret today's people a series of human features. Human can be mad in two ways: One build, as objects are made; means the manufacturer only considers his/her purpose and forms an individual to form that provides that purpose of it, with complete it or incomplete it.

Another education means; foster real human talents. If he/she has intellectual and incontestable talent and she/he has why and because in issues, this should be fostered rather than kill them. (Motahari, 1995: 8)

The most important and most effective institution that can initiate and direct these divine inclinations is family. Allah Almighty says in the Holy Quran: "O you who believe! Maintain himself and family from a fire whose fuel is people and stones that the angels, severe are its guards and do not disobey what God commanded them and Therefore, what they have in mission they do it. (Tahrim /6) Therefore, educational affairs are of the critical and sensible issues that at the beginning of the route, individual and family caregivers are the vanguard.

### 1. Selection of indigenous children's education teachings in terms of Islam

The most important and prepared time of the start of breeding and scientific and practical guidance of these inclinations is childhood and adolescence. Because in this time, the nature is clear its direction and it reaches to development and if these tend to be left. It may bemoan to the wrong and to lose their duty and function.

Imam Ali (AS) said: "What one learns in childhood, is such as the role that is carved on the stone." (Bihar al-Anwar, vol. 1, p. 224), or that states: "the baby's heart is like a vacant land that any seed is shed on it, will grow" (Tahtol Oghol, 67) Therefore, in this article, we explore cases that are awarded to this period of life, in Islamic teachings.

#### 1.1 growing thought and religious tendencies of Kids and adolescents

In addition to thinking in the Qur'anic verses and sayings of the infallible Imams (as) they lead us to a valuable, rooted and innovative educational approach, of personality education and children's intellectual inclinations. Which is available in many verses but Surah Luqman is the pillar and foundation of this issue. That in fact it includes different areas of children's behavior Including the areas of reasoning, physical, social and ethics. And in other place of sources of Islamic law by referring to the sayings of the infallible Imams about this kind of education and using their commands can have a lot of interest.

﴿وَلِذَٰلِكَ لَقَمْنُ لِّأَبْنَيْهِ هُوَ يُعْطِيهِ يَبْنِي لَأَتَشْرِكَ بِٱللَّهِ إِنْ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝١٣﴾ وَوَصَّيْنَا  
ٱلْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ وَهُمَا عَلَىٰ وَهْنٍ ۖ وَفَصَّلْهُ ۖ فِي عَمَرَيْنِ ۖ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ ٱلْمَصِيرِ ۝١٤  
وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي ٱلدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ  
مَسِيلَ مَنْ أَنَابَ إِلَىٰ ٱلَّهِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ۝١٥﴾ يَبْنِي إِنَّهَا إِنْ تَكُ وَثِقَالٌ حَبْرٌ

مَنْ خَرَدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَنَاتِ أَوْ فِي الْأَرْضِ يَأْتِيهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ ﴿١٦﴾ يَبْقَى أَقِيمِ  
 الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَغِرْ  
 خَذَلِكِ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ  
 صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾ لقمان: ١٣ - ١٩

These verses refer to the teachings of the upbringing and personality commands and natural inclinations. That would be a perfect model for upbringing children and adolescents inclinations.

- A) Ideological education that order children and adolescent to stay away from polytheism and know it great oppression on them.
- B) Fostering a sense of gratitude on the blessings and follow the directions and avoid taboos and prohibitions and believing Kids and adolescents on constant presence and awarness of God on their behaviors and their actions and patience on the hardships of this is mentioned.
- C) Gratitude and thanks to the parents like efforts of education that had been considered by these verses.
- D) Lack of interaction with fellows of the arrogance and superiority and moderation of conduct when dealing with lowering his/her voice.
- E) Encourage to follow the path of perfection and separation to God, religion and association with the communities that are based on Muslims procedures.
- F) Order greedily to effort to observe moderation in the way of walking.

And other cases that are related to gratitude than goodness that come on behalf of strangers. In fact, this (gratitude) should be institutionalized in him and to become behavioral model because a person who can not be grateful to any other can not be grateful to God Almighty as institutionalized matter.

1. 2 Ethical behavior patterns of kids and adolescents in interaction with parents and teachers is one of the things that Pyanbr Akram (P) has insisted on it and treid it is pay attention of kids and adolescent to the type and the way of interaction with their elders.

In a hadith of Abu Hryreh has come that the Prophet (PBUH) saw a man with adolescent and asked teen who is this guy? Said: This man is my father. Then he said: Remember that might not walk ahead him on the

ground and sit before him on the ground and do not call him by name.  
(Al-Haythami, 1412 E Page 255)

The deceased Tabatabai in Al-Mizan in verse of "وَقُلْ لَهُمَا قَوْلًا كَرِيمًا"

#### ﴿ Surah of Alasrar

States that the reason of attempt of Quran to this matter is family relationship and communication between parents and children that basis of human society is on it. If this relationship is disturbed human emotion is wasted and the pillars of society have been destroyed, so method of Islam always is current to preserve and strengthen this relationship. Because the core of family is forming a righteous society that can give up a single nation, because of it non-Muslims seek to destroy this relationship and destroy the basis of family in communities until people instead of having and the community on the same principle, scattered and do not realize unity among them, because the unity of Muslims is against them.

And that specific sentence about aging and aging parents has stated is due to this parents at that time that have the most difficult situations and need more to help their children then and this verse is a reminder to children that pay attention to their parents and Know that today are at the peak of physical and mental ability, soon the time will come when they are in old weakness situation and periods which human will be returned to Qahqra' in his/her creation and should make their parents must as their eyes and be merciful and gracious to them and do not at all express the least word that signifies aversion and hate (like oh or of) to them and never speak with short or long term sound and screaming with them but in conversation and socializing with them should observe respect and honor them. (Seyed Mohammad Hossein Tabatabai, page 284)

Therefore speeches that in some that in national media in the form of series and movies that sound with name their parents, is against what human nature is and has corruption and it is abnormal induce in society that is based on the teachings of Islam. Islamic education science has achieved numerous rules of natural education of kids in interact with parents and teachers with the understanding of the Qur'an, the tradition and principles of ijtihaad.

- A) Obey the parents in all things that they order except for sin. (Spider / 8)
- B) In conversation with them with courtesy and kindness (Hadith training -from words of fourteen Imams-third volume-page 11-section laws of parents)



- C) Rising up when they arrive (al-Kafi, vol. 2, p. 659)
- D) Kiss their hands at every occasion (Bihar al-Anwar, Vol. 76, page 40)
- E) Use of their advices and effort to protect their properties and interests (Javaheralkalimat Page 127)
- F) Consult on all matters with them
- G) Praying and asking forgiveness for them continuously (Safinatol Bahar 2/686)
- H) Do things pleasing them. (Alahqaf / 15)
- I) speaking softly in their presence (Usul al-Kafi Vol 3, p 230)
- J) Lack of expression that causes interruption them.
- K) Begin to eat on the table after starting them (major sins, martyr Dastgheyb, vol. 1, p. 148)
- L) Pray and ask forgiveness for parents and teachers after their death. As Allah says in the Holy Quran:

﴿ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴾ (Asrar) ٢٤

### **1.3 Names and character development in kids**

Name the people leads to differentiation and recognition him/her from others.

And when the person is called with her/ his name he/she matches his/her self with the concept of this name and even his /her character is considered to be the actual case. And this distinction of being that is among his/her innate tendencies causes that sometimes leads to false and the deviation and behavior change of him/her.

As far as, the issue of naming children is important that the Prophet (pbuh) does not know the good name unique to this world. But also a name good name on your kids says that in addition to this world in other world also will be addressed with this. (The Mizan Alhakameh Hadith 2586 author M.reyshahri) and in this regard, naming for aborted children also knows essential. (Khosravi, Moses, Ehtiyajat, vol. 2, p. 108, Islamia)

The name is the first impetus for the formation of his/her personality for kid and Prophet treated seriously about bad names and they were advised to change them by him. (Vasayelo Shitte Volume 15, page 124) Ibn Umar sai:

And the Prophet (pbuh) changed his name and named "Kasir". Also Moti bin al-Aswad "Aas" and the Prophet (pbuh) named him "Moti" and mother of Asim bin Omar was "Asyeh" that Prophet named her "Sohleh," and Prophet took the names of people as a good omen. (Kenz Alamal- page 16)

And elsewhere Hussein Bin Alwan narrates from Imam Sadiq (as):

ان رَسُولَ اللَّهِ كَانَ يَغَيِّرُ الْأَسْمَاءَ الْقَبِيحَةَ فِي الرِّجَالِ وَالْبُلْدَانِ

The Prophet of Islam changed ugliness names that were on the people or the city. (Vasayel Alshitte- page 15)

So because the name for kids is in connection with their character so by selecting the name of characters and big men causes has great sense of dignity and The motivation emerges in the evolution of a person in stronger and more effective than before and the matter of name is one of the primary educational nature levers of Kids and adolescents.

#### **4.1 practicing restraint for kids**

Prophet practiced restraint and self-control with Hassan in two his heart's fruits (AS) from childhood and adolescence, and behaved with them on this important matter in spite of their allergies induction. Until this valuable character-based behavior during their evolution continues as the principle and is established in them

Bukhari from Abu Hryr citing such narrates that one day Imam Hassan (AS) on behalf of the charity, picked up a date to put in the blessed mouth. Suddenly the Prophet (PBUH) understood and immediately ordered that Hassan take it out of your mouth immediately and throws it away. Do not you know that we Ahlul Bayt do not eat charity? (Mustadrak Alvasayel and Mostanbat Almasael, vol. 7, p. 118, Sahihol Bukhari, Book of Fazlol Jahadol Seyr vol. 4, p. 90 and Ravho; Moslem Fi Sahiha book Alzakat vol. 2, p. 751.) The term "Koch Koch" is often extremely used for intensity of badness of eaten thing that has been placed in the mouth. In fact Akram Pyamber practice the importance and sensitivity of self refusing to Imam Hasan (as)

#### **5.1 Make similarity the behavior of children from parents and teachers**

Another innate tendencies, is the human tendency to replicate the model of his/her favorite people. And the result of this tendency is to imitate this pattern And imitation of strong and deep-rooted instincts in man through that kid learn etiquette, manners of life and... From others and then passed mimic and reaches the pattern. Eye, is mind valve of human and more children from the "eyes" are trained not from the way of "listen".

This means that they believe and act things they see, , not what they hear. Imitation effect in education is far more than advice because it is done automatically and need no mention. Pattern accepting is natural

matter that is rooted in the desire of mankind to perfection and perfectionism. Islam is not unaware of this very effective lever trained and helpful recipes are provided in this regard by it.

Abdullah bin Amir narrates that one day the Messenger of Allah (peace be upon him) was sitting in our house. My mother called me and said: Come on i want you (thing) to give. The Messenger of Allah (PBUH) said to her: What do you want to give him? I want to give him a date. The Messenger of Allah (PBUH) said to my mother: Know that if you do not give anything to him, it will be written as a lie for you. (Abu Dawud, Sunan Abi Dawud, p. 5) The Prophet (PBUH) in this narrative introduces the model of honesty of parents very useful in the cloning of children and insists parents and teachers to behave correctly to educate children and adolescents and states the sensitivity of the issue without customary tolerance.

### **6.1 Trend of desire to communicate and its optimization**

In Islamic teachings in line with communicating and interacting with people two main aspects; respect for the adults and love the children to be offered to the community. In order kindness to children and adolescents, the opportunity and the freedom of action can be seen that causes growth and development of his/her personality

State you to others can reveal flaws and imperfections of conduct and in term the child comes out of its cocoon. And after understanding the external reality with compulsory adults becomes familiar in the elimination of his/her bugs. And the evolution of time to be aware of their rights and seek to follow observes them. And this is possible only by optimizing 'desire to interact with others"

Prophet Muhammad (pbuh) knows attention to kids and adolecets as a need to aducate their respect for adults. Suhail bin Saad narrates of the Prophet (pbuh) that when the Prophet came with a pan of water while on the right of him was a child and several elderly persons on the left ,then he said the child : Do you get me permission to give this dish water to the elders said, 'I'm not hinder your kindness to others. After thatbgave him water. (Al-Bukhari, 1987, p. 424)

On the other hand, emphasize also respect and celebrate the big men . And other axes that express the cause of optimize in trends to interact with others. Old man came the Prophet (peace be upon him and his progeny) , persons who were sitting in front of him did not observe respect and accommodate him in the slow and tolerance. Prophet Muhammad (peace be upon him and his progeny) was upset by this

behavior, said them, a person who does not do bounty to our kids and does not pity the elderly is not from us and does not depend on us and has no continuity with us. (A collection of Varam, vol. 1, p. 34)

**7.1 Beutey orienting and taking care of its negative impact**

Qur'an about the beauty and the importance of attention to it has been mentioned in several places. This is evidence of the importance of effect of this trend on personalities of people. Some of these samples are implied as follows.

- A) ... and you were shaped and created your shapes beautiful..(Ghafir / 64)
- B) We created man in the best form and beautiful countenance (Tien / 4)
- C) The humans! Wear nice clothes in every mosque and houses of worship (al-Araf / 31)
- D) Say Who has forbidden nice costumes that God has created for His servants, ? (Al-Araf 32)
- E) Of humans! Dresses that we have Created for you to cover your shames, as well as provide ornamental and complementary wear for you (Araf / 26)

Beauty friendly and willing to it is of man's natural attractions that sever in childhood and adolescence. This trend is a gift of God that makes the person away from evil, but due deviation and indulged in attention it may be causing damage to its owner's personality. To understand win in advanced orders in regards the evolution of this divine tension, revealed language of Islam expresses some strategies

About shaving the head or leave it, we have cited in two traditions that it is tried to narrate and express them in following:

Abu Dawud and Nesaie narrated by Abdullah ibn Umar (RA) told that”

رأى صبياً قد حلق بعض رأسه وترك بعضه فنهاهم عن ذلك فقال (ﷺ) أن النبي  
احلقوه أو اتركوه كله»

- Messenger of Allah peace be upon him - saw a boy that part of his head is shaved and a part of it is left, so he is forbidden to do it, and said, all her head should be shaved or leave it all. (Alnavvy, Yahya bin Sharaf al-Din (1404))

In addition to that cloth is mean to camouflage the body and protection it, has the role and function of personality as well. This has had

the natural tendency of people to diversity and different orientations than it, and any time may become issues of concern to society. That determine the correct and constant path to guide this trend causes evolution and excellence.

"Simply wearing" is as one of the manifestations of simplicity and freedom from material possessions. Holy Prophet Muhammad (pbuh) looked at the world like this and also lived and never saw value in "clothing". Holy Prophet Muhammad (pbuh) never had denunciation and objector to place to sleep and bed,

If the bed was spread for him, slept on it and if not spread the bed, slept on the ground.

«ان فرشوا له اضطجع وان لم يفرش له اضطجع علي الارض».

(Mahjht al-Bayda, vol. 4, p. 130), yet he ordered to beauty and wear special clothes.

And symmetry of the Prophet, especially when attending a gathering of Muslims in the mosque for prayers and sermon, shows another corner of the manner of him. His clothes for Friday Prayers was special «كان له

ثوب للجمعة خاصة».

(Bihar al-Anwar, vol. 16, p. 227) In some traditions has brought that apart from the clothes that he put on days other than Friday, had two special garments for Friday. (Ibid., P. 251) and (traditions of the Prophet, p. 121)

## **2. The challenge of globalization and the doctrine of innate education, Islamic religious as a strategy and global education strategy**

One of the changes of contemporary periods that had dramatic effects on economic, social and cultural fields and lays is the issue of globalization. Globalization with its dimensions (social, cultural and economic) affects on all areas, including education and training has frequency effects (positive and negative effects). Today, global learning and education paradigm shift is one of symbols of the effects of globalization on education in other words, the impact of globalization on the educational system, which means a change in the paradigm of learning and education. Here we determine the opportunities that cause that we can announce Islamic natural teachings as a universal educational

strategy. And the challenges that are driven of this era and its evolutions should be expressed, and answer them before to prove this theory.

### **۲.۱ Ethical pluralism, challenge for indigenous education**

Different theories have been expressed in terms of ethics that in the new era and according to the different present demands and ideologies, provide a plurality of ethics in the modern world that we reach in explore the great works to Ayatollah Mesbah 's writing. Ayatollah Mesbah in his writing provide about sixteen cases for ethical pluralism (Mesbah Yazdi, Mohammad Taqi, A Critique of moral schools / research and writing: Ahmad Hoseyn Sharifi Qom: Publication of Imam Khomeini Education and Research Institute (Khomeini), 2005 ..) and this phenomenon (plurality) Considering the similarity and alignment human nature, causes that the natural training role be less and challenges it.

### **2.2 Martyr Motahari's theory and solving the problem of moral pluralism that**

He analyzes the concept of "I" deeper and "upper I" and "lower I" is separated. With this distinction, on the one hand, and He accepts Hume's theory and also Allameh and on the other hands, he pave the way for immortality ethics.

He maintains his master's theory foundations (credit) and also changes the type of credit and believes that this credibility based on the "I" is not low but also "I," it is more sustainable and more universal, and that "I" is Alavi. And this "I" actually causes the ethics immortality. As multiplicity leads ethics to unity. This "I" is the nature of nature. Then Ethical behaviors were interpreted with the demands of nature. Martyr Motahhari believes there are natural tendencies in all human beings although the number of people they did not actualize them. This divine gift is a collective heritage.

Martyr Motahhari in presenting his theory knows 'I' Alavi as nature and believes what leads the man from animal life (I low) to the development and promotion is this "I" Alavi. This type of "I" gives moral and rational life to human beings; in fact, it is distinction between him and the animals. According to him, whenever action or sentence that matched with "I" Alavi and astral aspects of high esteem, it is well and it is obligatory act upon it. And thus it is value otherwise it is ugly action and we should not do it

This theory can be known as a source of precepts because whatever nature (I Alavi) demands, religion also accepts it and knows it goodness.

And In fact, there is a concomitant and match between them. Witness on this speech of their opposition with famous word to the separation between the religious order between harmonious and makil about interest knows references to nature.

He believes in this theory that nature that is common among all human beings, by relying on that causes that all human beings in all times and in different circumstances and in every kind of race and language permanently forced to act accordingly "I". (Morteza Motahhari, philosophical essays p. 292) And in fact, while they consider sacred and excellence of moral, are drawing a moral universal

### **3. Universal ethics and Islamic indigenous education**

The global ethic is the second solution to this challenge. Thus, in modern times because of confusion between human societies in relation to ethics, has led scholars to present a statement of global ethics. The basis of this statement and agreement is Islamic indigenous teachings and this education, spread human beings in the world and with a variety of culture, has gathered language and religion in one unique world based on natural principles. In fact, eliminated geographical, political and cultural boundaries and has changed citizen to the affix note. In fact, it can be said that this solution is the controversial nature. Global ethic has been based on minimal ethical and has values principles binding, immutability feature and views based on justice and human dignity. (F Qramky, A., of pluralism to universality of knowledge, articles and reviews Theological Faculty of Tehran University, 2004, Office 76 (2) S53-67)

This theory (global ethics) is a series of recipes and expresses the values that all people endorse on these values through their common experience (nature). Numerous examples were done on this procedure of statement and agreement. We describe the two cases in this study.

1. Statement by Hans Kung (reflection on global ethics with an emphasis on Swidler statements and Kung Journal of Philosophy of Religion, Volume 1, Number 1, Winter 2003, page 79-88 Ahad Faramarz Gharamaleki)

Statement by Hans Kung was published first in Tübingen and then, with the introduction of the Parliament involving abstract of the declaration was declared of World's Religions Parliament. Statement, by recalling sinister and evil face of the present day, which threatens the human civilization, emphasizes that "The new world system is not possible without a global ethic." Then, with a discussion entitled "The basic need: should be behave as human being by everyone " is arised the

fundamental principle, rather than on the basis of that, four immutable guide to presented for global ethics:

- A - Commitment to nonviolent culture and respect for human life
  - B - Commitment to a culture of integrity and fair economic system
  - C - Commitment to the culture of tolerance and honest living
  - D - Commitment to equal rights culture and participation of women and men. Last discussion Statement by Hans Kung, evolution in human vision and attitude
2. Statement by Swidler (reflection on global ethics with an emphasis on Swidler statements and Hans Kung Journal of Philosophy of Religion, Volume 1, Number 1, Winter 2003, page 79-88 Ahad Faramarz Gharamaleki)

Statement by Swidler, as well as Hans Kung statement is the context of the West and the religious stance, but unlike that have more logical abbreviations and consistency. Introduction to justify rationality, trying to provide global morality based on religious teachings and moral old traditions and five-assumptions, is beginning of the basic rule or golden rule "What is not friendly to yourself, is not also friendly on others" to be presented based on that, basic eight-principles and then middle ten-principles be provided.

3. Selection of global ethics statement (Mostafa Malekian, Declaration "Towards a Global Ethic, publisher of pdf)

Global Ethic Declaration is the result of the collective consultation of representatives of religions. That was discussed in Session of 1993 the Parliament of World's Religions in Chicago and was signed by the representatives present. This statement can be considered as the first attempt to create a moral consensus globally. In this paper we refer to some of which implicitly.

1. We are the women and men who have accepted laws and customs of world religions.
2. We must strive to be kind and generous. We should not live only for ourselves, but to serve others, and never forget children, the elderly, Mstmdan, the sufferers, people with disabilities, refugees, and the lonely persons.
3. We're committed to increase our knowledge by training of our population, with meditation, worship, prayer, and meditation, and positive thinking.
4. Young people must learn at home and in school that violence is not a means of settling disputes with others. Only in this way can create a culture of non-violence.
5. Human person has infinite stature and must remain unconditional.



6. We must be grew mutual respect and regard up to achieve a reasonable balance of interests and do not only think about the unlimited power and unavoidable competitive struggles.
7. We should instead of spreading ideologic or dogmatic half-truths and blindly, constantly in search of the incorruptible honesty and truth.

### **Conclusion**

The phenomenon of globalization has created challenges for natural education strategies, Islamic jurisprudence, In the absence of respond to the challenges it changes the nature of the issue and in Current modern community to be strengthen the issue the expedient or evil induction. In Section of ideology the an important issue the phenomenon of globalization gives us important challenges that , in general the lack of attention and provide solution is questioned this problem that is one of the secrets of Islamic jurisprudence sustainability.

Bounty of the phenomenon of globalization present certain ideologies based on the principles of human material and spiritual demands to human society that consequences of such relativism in ethics and intellectual diversity leads to do not profit of these two reasons Generally (Wise and custom approach ).

Therefore, in response to this challenge we arrived to two opposite views about good and evil actions. In fact, both views were prevented the actualization of two reasons. The martyr Motahhari by expressing his theory of the nature of good and evil not only to organize defect of his teacher's theory but also it opened the way to influence this issue on modern world arena. And witness of this claim of global agreement on universal ethical human in the modern era that all provisions of this declaration and agreed on the basis of human nature is common among the entire world. Co-existence of nature is only sufficient to impose these statements. And this issue has been caused to appear thesis of innate education of Islamic jurisprudence an independent and dynamic method and the correct procedures and adoptable by the legislator so that has ability to conduct and giving direct to modern world to achieve human excellence. Because the modern universe in terms of lack of having correct and complete criteria for determining human well-being program, has turned to moral scattered nihilism and disorganization of theories in science of moral behavior and modern human society to be faced with many problems and disasters and thus the discontent of thinkers and scholars of that of ideas. And force them to turn to moral unity after the formation of the Council for a Parliament of World's Religions pay more attention to developing ethics statement. This principle is the same result for two reasons of wise and tradition approach of Shiite jurisprudence. so this experience proves that this method of training with own orders are consistent with the divine nature of man, can provide the happiness of all

religions, but also all human in any language and nationality and in fact, all international conventions are impressionable of these principles. In this regard, it can refer to convention on the Rights of the Child, adopted in November 1989 and International convention on Civil and Political Rights and the United Nations resolution of December 26, 1966. and finally we believe that not only the phenomenon of globalization, but also any phenomenon that occur in the future era, due to this dynamism and power of leadership that exist in Innate education, Islamic jurisprudence, is not only a threat to the Muslim community but also to be a golden opportunity to develop and issue of unique and efficient application of Islamic religion to all intellectual borders of the world.

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<sup>1</sup>The Qur'an states that God at a time of creation and in the "world Elst" (the world of Zar) this guidance has been given to him as he said: "«الستبر بكم قالوا بلي»" (If I'm not your God, [people] said yes) Quran: Surah Al-Baqarah verse 27