



## Patterns and Strategies of Islamic Innate-Jurisprudential Education Confronting the Challenge of Ethics Relativism

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<http://dx.doi.org/10.18415/ijmmu.v7i1.1293>

### **Abstract**

Based on Islamic nature, education is the Quranic righteous path that inspires the way of good and evil in human. And in fact, this type of education crystallizes a more sustained and effective path of guidance, growth and perfection. The divine nature, which is the wise tendency of individuals, for the moderate orientation of the way of life in interaction with the inside and outside of oneself, has been given by God in a uniform way for all human beings. Modern schools and ideologies, which have been emerged through socio-political needs and responses, causing a conflict with this divine principle. Ethical pluralism as well as ethical relativism are one of these challenging issues. In this article, before going into considering the mentioned challenge, first, examples and instances of nature-based education are presented to provide a picture of its practical form. Then we present this challenge (moral plurality and moral relativity), which is actually a product of instinctism in the field of the materialist schools of liberalism, and we use Shahid Motahhari's opinions and also the universal statement on ethics. And then continue with the negation, criticism and rejection of this challenge, and it becomes clear that the education inspired by innate nature can unite the practice of universal ethics and, in fact, it becomes a strategic version for true explanation and common perception of education in international scientific and ethical assemblies.

**Keywords:** *Education; Islamic Nature; Ethical Pluralism; World Ethics*

## Introduction

Human nature is a gift from God in order to evolve and determine the right path for him<sup>1</sup> and this is not an acquired divine power and the external levers have nothing to do with it.

«لا تبدل لخلق الله»، (روم/30)

“No change (there is) in the work (wrought) by Allah.”

But they can only play a role on its speed and stagnation or its proper deviation and direction. And with this argument, we, in this article, believe that we can nurture this interest in the human and direct him in the main and desired path of Islam and the Qur'an. And, moreover, the inclusiveness of this intrinsic tendency and interest is one of the qualities that makes it worthwhile to pay attention to. And we can present the educational version of Islam as a map of morality to all members of society, whether Muslim or non-Muslim. International thinkers may have paid particular attention to this issue in the ethical enactments and decisions of their works either consciously or unconsciously. Some attributes have been granted by God Almighty in the soul of man that distinguish him from other beings; rationality, truth-seeking, aestheticism, justice-seeking, godliness, and other inherent attributes are some of these innate talents. The whole state of human life must be organized in such a way that these traits, which are as the seeds that exist in the land of human creation, grow. Education is one of the most important and influential factors among the set of things that shape a person's life and must be in harmony with the innate talents. The necessity of this harmony is fully endorsed by reason. Intellectually, if the situation governing the nature is not in harmony with nature, human talents will not grow. The irrational environment cannot develop reason, and the irrational environment cannot nurture spirituality in man. "If a person has a set of natures, then surely education must be performed by considering the same natures. Because education means growing and nurturing and this is based on accepting a set of talents and in today's terms it is a series of human characteristics. Man can be made in two ways: one is to make, as they make things, that is, the maker only regards his purpose and brings the person in a shape to meet that purpose, either by defecting or completing it. Another, education is to cultivate real talents of human. If man has the intellectual and rational talent, and if he asks about different issues, he should cultivate this, not kill them. (Motahhari, 1374: 8)

The most important and effective institution that can initiate and direct these divine aspirations is the family. The Almighty God says in the Holy Qur'an: "O you who believe! Protect yourself and your family from the fire, whose firewood is the people and stones, guarded by harsh angels, who do not disobey what God has commanded them and do what they are commanded to do. (Tahrīm/6)

In this holy verse, the first guardian of education in society is the person himself and then the head of the family over its members. Therefore, education affairs are the most important and sensitive issues, whose pioneers at the beginning of the path, are the individual and the family's caretakers.

## Conceptology

### Education

**Education in the word:** The word "education" is the infinitive form of "tafīl", which, because of its literal and incomplete lexical roots, has come to be weighted as "tazkīyah" as "taf'alah." "Rabbī Yurabbī Tarbīyah" such as "Zakī Yuzakkī Tazkīyah"

<sup>1</sup> The Quran states that God has given him guidance in the time of creation and in the world of Zarr as he said: "Am I not your Lord? they said: yes" (Baqarah: 27)

**Education in the term:** In the definition of education, it is necessary to make a distinction, that is, in the definition of education, we must distinguish between the views of Muslim and non-Muslim thinkers. This is because the religious view to education has led to significant differences among those who believe in religion and other groups regarding the basics, methods, ends, and goals of the education that may not be noticed at first glance, but when viewed more closely, this difference is striking. One of the most notable differences in this regard is that in educational methods in non-religious thought, external methods are often used. External methods are methods that affect the trainee outwardly, but do not pay attention to the mere fact that the nature is a gift in the human being and the purpose of this study.

Bandura, for example, believes that learning is based on physiological influences and experience and does not accept the role of the innate factor in education (Learning Theories, written by Albert Bandura, translated by Farhad Maher, Tehran, Rahgoshha Publication, p. 12).

Islamic scholars believe that the principle of duty as well as one's intellect and will, indicates that man is educable (Ali Shariatmadari, Islamic Education, Tehran, Amir Kabir, 1373, 9th, p. 9) and that history and society force cannot destroy the principle of his upbringing.

**Therefore, education in the eyes of religion is:** the flourishing of innate tendencies that lead to the full development of human beings, especially purification, worship, piety, divine satisfaction, cultivation and purification, and ultimately the life of the purified life (Khusru Bagheri, a further look at Islamic Education, Tehran, School, 1385, 13th, p. 530) This righteous growth and evolution will reform the human relation with himself, nature, society, history and so on. (Mostafa Delshad Tehrani, A Survey on Islamic Education, Tehran, Zikr Publishing and Research, 1380, Fourth, p. 77)

## Fitra

The word Fitra 'Fitr' in the word means splitting (Ibn Manẓūr 1414 v. 5:55) and splitting something of length (Rāghib Isfahani 1425 J 1:55). In later usage, it is used to mean creation. As the almighty God has used in the sense of the Creator "the Creator of skies" (An'ām: 14) (Tureyhī 1375 v. 3: 483; Farāhīdī 1410 v. 7: 418). Some of the dictionaries for this word have also referred to the concept of invention, innovation and creativity (Shartooni 1992: v. 1: 932). Why they also used the word "Fitra" in the sense of creation; perhaps it was meant, for example, for creation it is necessary to split the curtain of absence. (Makarem Shirazi 1387: v. 16: 442; Qarashī 1387: v. 5: 193). Imam Khomeini also says about the meaning of this word: The scholars and interpreters say "Fitra" means "creation". It is mentioned in the Sihah: "Al-Fitrah, with e sound, Al-Khilqah" they point out in expressing the affinity of the meaning of "Fitra" with creation: This "Fitra" implies "Fitr" in the sense of splitting and tearing, because "creation" seems to tearing the absence curtain and veil. And so it is in the word "Iftar" (Imam Khomeini 1383: 179). Although many education books mention the word "education" when discussing the origins of the word "Ra Ba Wa<sup>2</sup>", the Arab writer of the book "the educational system in Islam", citing some valid lexical books, has stated: Education in the word is derived from "Ra Ba Ba<sup>3</sup>" ("Education, in the word, is taken from nurturing the child" Bāqir Sharif Qureyshi, the educational system in Islam. P. 41.) The conclusion is that by looking briefly at the words of the lexicons it is clear that the word "Tarbiyah" has two lexical roots "Ra Ba Wa" and "Ra Ba Ba".

**In its idiomatic sense, it should be said:** Fitrat Allah is the invention and creation that the Exalted God has concentrated the people's tendency to know the God, and that is the same power and ability that has been put into man to know God, which has been mentioned in some verses:

﴿وَأَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾ (زخرف: 87):

"If thou ask them, who created them, they will certainly say, Allah. How then are they deluded away (from the Truth)?" (Zukhruf: 87)

<sup>2</sup> ربو  
<sup>3</sup> ريب

«رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ» (انبياء: 56):

“your Lord is the Lord of the heavens and the earth, He Who created them (from nothing)”. (Anbiya': 56)

## 1-Referring to some of the innate-educational teachings of Islam

The most important and most available time to begin the scientific and practical guidance and development of these innate tendencies is in childhood and adolescence. Because at this time, Fitra defines its orientation and begins to evolve, grow and complete. And if these tendencies be ignored, they may go wrong and lose their function and application. Imam Ali (AS) says: "What a person learns in childhood is like a carving on a rock" (Bihar al-Anwar, vol. 1, p. 224) or he says: "The child's heart is like an empty earth that holds every seed and will grow with it" (Tuhaf al-Uqūl, p. 67) So here we examine some of the educational principles that belong to this time period in Islamic teachings.

### 1-1. Nurturing the intellectual and ideological tendencies of children and adolescents

Thinking and considering the verses and hadiths of the Infallible Imams (AS) lead us to a value-based, modern and up-to-date approach to the personality education and intellectual aspirations of children. This is readily available in many verses; however, Surah Luqmān is an example of important points that actually includes a variety of behavioral areas, including physical, intellectual, social, and ethical. So, despite numerous Islamic sources, such as referring to the narratives of the infallible Imams and using their commandments, we first refer to verses from the same surah.

Behold, Luqman said to his son admonishing him: “O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing.”

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَ لِرِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14)

And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (15)

“But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me: in the end the return of you all is to Me, and I will tell you all that ye did.”

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (16)

“O my son!” said Luqman, “If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah is Subtle and Aware.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَآمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17)

“O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs”.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18)

“And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.”

وَ أَقْبِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19)

“And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass.”

These holy verses refer to educational teachings and innate tendencies that can provide a strategic model for training the innate tendencies of children and adolescents.

(A) Ideological training prohibits children and adolescents from idolatry and regards it as a great injustice to them.

B) To cultivate a sense of gratitude for blessings and obedience to divine orders and to abandon the prohibited things and the belief of children and adolescents, etc. constant presence and awareness of God on the behaviors and practices of people and the patience and tolerance against difficulties, these are the hints.

C) Gratitude and thanks to the efforts of parents are another inspiration for education that can bring about many positive and negative effects by integrating the family institution.

D) Lack of cooperation with one another over arrogance and self-esteem and respect for behavioral moderation when dealing with, for example, lowering one's voice.

E) Encouraging the pursuit of perfection path and discontinuity toward God on the basis of religion and association with congregations based on faithful practices.

f) Ordering to try observing the moderation in behavioral and thinking method, such as walking.

And other things about gratitude toward the good things that come to him from others. And in fact, this (gratitude) has to be institutionalized in him and transformed into a behavioral model. For one who is not thankful to others cannot be thankful to God Almighty in an institutionalized way.

## 1-2. Patterns of Ethical Behavior of Children and Adolescents in Interaction with Parents and Teachers

One of the things that has been emphasized in the tradition and behavior of the Prophet (PBUH) is the attention of children and adolescents to the type and manner of interaction with their elders. It is narrated from Abu Harirah that the Prophet (PBUH) saw a man with a teenager and asked the teenager who this person is. He said: this person is my father. So he said to him: Remember that you do not step ahead of him and do not sit on the ground before him and do not call him by name (al-Heythami, 1412 AH p. 255)

Allameh Tabataba'i, in Tafsir al-Mizan, under the verse: «وَقُلْ لَهُمَا قَوْلًا كَرِيمًا»: “And say to them with softness and generosity”, states that the reason the Holy Qur'an has considered this issue is the importance of the family relationship and the relationship between parents and children on which the human society is based. That is, if this relationship is disrupted, human emotion is lost and the society foundation is broken, so the Islamic method is always about maintaining and strengthening this relationship, because the family is the formation core of a righteous community that can form a united community.

That is why non-Muslims are trying to destroy this relationship and the family's foundations in the community so that people are divided and dispersed rather than being united and gathered on a basic principle, and the unity between them is not achieved, because the unity of Muslims damages them. And that it expresses a special commandment about parenthood and old age because parents are in the most difficult situation and most in need of their child's help, and this verse is a reminder to the offspring to pay attention to their parents, knowing that today they are at the height of their physical and mental abilities, the time will come when they will be weak and old and they will reach the period when human beings will come back to their creation so they must instill their parents and be kind to them, and do not say the least word to indicate disgust (such as *ugh*) and they should not speak to them loudly and rudely, but respect and honor them in dialogue and association (Sayyid Mohammad Hossein Tabataba'i, page: 284)

Islamic education scholars have obtained many rules of innate education of children and adolescents interacting with parents and teachers by deducing the Qur'an and Sunnah, which is listed below.

- A) Obedience to the parents in whatever they command except in sinful affairs (Ankabūt/8)
- B) Be polite and kind in talking to them (Education Hadith by the Fourteen Innocents – v. 3-page 11-Parental Rights Section)
- C) Getting up at their arrival (al-Kafi, vol. 2, p. 659).
- D) Kissing their Hands (Bihar al-Anwar, Vol. 76, p. 40)
- E) Applying their advice and striving to protect their property and interests (Jawahir al-Kalamat, p. 127).
- F) Consult with them on all matters
- G) Praying for them continually (Safinah al-Bihar 2/686)
- H) Doing things that make them happy. (Al- Aḥqāf / 15)
- I) speaking quietly in their presence (Usul Kafi, vol. 3, p. 230)
- J) Lack of expression that interrupts their speech.
- K) Begin to eat on the table after they have begun (Grand Sins, Martyr Dastgheib. Vol. 148)
- L) Praying for parents and teachers forgiveness after their death. As Allah Almighty says in the holy Quran:

رب ارحمهما كما ربياني صغيرا (الاسراء/24)

“My Lord! bestow on them Thy Mercy even as they cherished me in childhood.”

### 1-3. Names and personality development in children

Naming the people makes them different from others. And this distinction, which is one of his innate tendencies, sometimes leads to misunderstandings and causes him to deviate and change his behavior. And when the person is addressed by his own name, he or she adapts himself to the meaning of the name and even considers his or her personality to be the true example of it. The issue of naming children is so important that the Prophet (PBUH) does not consider the good name solely for this world. Rather, he says: Give good names to your children, in addition to being addressed in this world, they

would be addressed with this name in the hereafter as well (Mizan al-Hikmah, Hadith 2586 written by Rayshahri) and in this regard it also requires naming for the aborted child. (Khusru, Moses, Contemplation, vol. 2, p: 108, Islamiyah) The name for the child is the first impetus for shaping his personality and the Prophet highly opposed to obscene naming and advised the people to change such names. (Wasā'il al-Shi'a, v. 15, page 124) Ibn 'Umar says:

"Kathīr ibn Samit was called "Qalīl" and the Prophet (PBUH) changed his name to "Kathīr". Also the name of Mutia ibn al-Aswad was "As" and the Prophet called him "Mutia" and the mother of Asim ibn Umar was named "Asiyah", whom the Prophet called "Sahlah" and the Prophet (PBUH) considered the names of the people as a good omen<sup>4</sup>." (Kanz al-Ummal-v. 16)

And elsewhere Hussein ibn Alwān quotes Imam Sadiq (as):

The Prophet of Islam changed the ugly names of the men or the cities<sup>5</sup> (Wasā'il al-Shia'a - Volume 15)

Therefore, because the name of the child is related to their personality, it makes them feel great and dignified by choosing the names of the characters and the elders, and this impulse appears more bold and influential in the path of a person's evolution than ever before. And the issue of naming is a natural elementary education levers for children and adolescents.

#### 1-4 Self-restraint training for children

The Prophet (PBUH) practiced self-restraint with his two grandsons, Imam Hassan (AS) and Imam Hussein (AS), from infancy and adolescence and treated them with this tendency to induce tenderness in their existence. Until this valuable personality-based behavior continues in its evolutionary form, institutionally and principally.

Bukhari quotes Abu Harīrah as saying: One day Imam Hassan (AS) took a date, which was for alms, and put it in his blessed mouth. Suddenly the Prophet (PBUH) noticed and ordered him to throw the date immediately out of his mouth and said: "Don't you know that we, Ahl al-Bayt, do not eat of the charity?" (Mustadrak al-Wasā'il wa Mustanbat al-Masā'il, vol. 6, p. 118, Sahīh al-Bukharī, Fazl al-Jihad wa al-Sayr, vol. 4, p. 90, wa Rawat Muslim fī Sahih Kitāb al-Zakāt, vol. 2, p. 751.)

The word«كخ كخ», which has come in this narrative, is often used to describe the severity of a bad eating in the mouth. In fact, Prophet (PBUH) teaches the sensitivity and importance of self-restraint to Imam Hassan (AS).

#### 1-5- Children's Behavioral Simulation from their Parents and Teachers

Another innate tendency is the interest of humans to imitate and model upon their loved ones. And the result of this tendency is to imitate the pattern. And imitation is one of the strong instincts rooted in human beings through which the child learns many of the customs of life, the etiquette, etc., and then passes through the imitation to the pattern. The eye is the gate of the human mind, and children are educated through the eyes rather than the ears. That is, they believe what they see, they believe and imitate what they see not what they hear. The effect of imitation in education is far more than admonition because it is spontaneous and does not need to be reminded. Modeling is an innate thing that is rooted in

<sup>4</sup> إِنَّ كَثِيرِينَ الصَّامِتِ كَانَ إِسْمُهُ قَلِيلًا، فَسَمَاهُ النَّبِيُّ كَثِيرًا، وَ أَنَّ مَطِيْعَ بْنَ الْأَسْوَدِ كَانَ إِسْمُهُ الْعَاصِ، فَسَمَاهُ النَّبِيُّ مُطِيْعًا، وَ أَنَّ أُمَّ عَاصِمِ بْنِ عُمَرَ كَانَ اسْمُهَا عَاصِيَةً فَسَمَاهَا رَسُولُ اللَّهِ سَهْلَةً وَ كَانَ يُتَّقَى بِالْأَسْمِ.

<sup>5</sup> إِنَّ رَسُولَ اللَّهِ كَانَ يُغَيِّرُ الْأَسْمَاءَ الْقَبِيْحَةَ فِي الرِّجَالِ وَ النِّبْدَانِ

human desire for perfectionism. Islam, too, has not overlooked this very effective leverage and has provided useful guidance in this regard.

Abdullah ibn Amir narrates that: "One day the Messenger of God (PBUH) was sitting in our house. My mother called me and said, "Let's give you something." The Messenger of Allah (PBUH) said to him: "What do you want to give him?" My mother said: "I want to give him a date." The Prophet of Allah (PBUH) said to my mother: "If you do not give him anything, a lie will be written to you" (Abu Dawood, Sunnah of Abi Dawood, p. 5) In this story, Prophet (PBUH) introduces the honesty of parents as a very useful model in simulating the children and urges parents, and teachers to do the right thing for the upbringing of children and adolescents, expressing the sensitivity of the issue without customary tolerance.

### **1-6- Tendency to communicate and optimize it**

In Islamic doctrines, there are two general principles: respect for the elderly and affection for children in order to communicate and interact with individuals in society. The kindness to children and adolescents is seen as an opportunity and a kind of freedom that causes his growth and development. Expressing oneself to others can reveal one's behavioral deficiencies, and the child may come out of his cocoon. And after understanding the outer reality, he becomes aware of the power of adults to solve his problems. And as time progresses, he becomes aware of their rights and seeks to respect them. And this is only possible by optimizing the "desire to interact with others".

The Prophet (PBUH) said that paying attention to children and adolescents is necessary to cultivate respect for adults. Soheil ibn Sa'ad quoted from the Prophet as saying that one day the Prophet (PBUH) came with a blue container while there was a child on his right hand, and there was a few elderly people on his left; he said to the child: "Will you allow me to give this water to these elders?" he said, "I do not prevent your favor from others." So he gave the water just to him (al-Bukhari, 1987, p. 424).

On the other hand, the respect and praise of the elders are also appreciated. And he expresses another principle that optimizes the desire to interact with others. An old man entered the Prophet (PBUH), those who sat in his presence did not respect him, and slowed down to give him somewhere to sit. The Prophet (PBUH) was displeased with this kind of impolite behavior, saying to them: Whoever does not compassion and pity our children and does not honor and respect our elders does not belong to us and has no connection with us. (Varam Collection, Volume 1, p. 34)

### **1-7. Aesthetics and caring its negative impact**

The Qur'an has mentioned the principle of beauty and the necessity to consider it in several verses. This is an evidence of the importance of the effect of this tendency on the personality of individuals. Some of these examples are expressed implicitly.

- A) "...and has given you shape- and made your shapes beautiful..." (Ghafir: 64)
- B) "We have indeed created man in the best of moulds." (Tin: 4)
- C) "O Children of Adam! wear your beautiful apparel at every time and place of prayer"('A'raf: 31)
- D) "...Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants....?"('A'raf: 32)
- E) "O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you." ('A'raf: 26)



Aesthetic and the tendency to it is one of the intrinsic attractions of human beings, which is intensified in childhood and adolescence. This tendency is a divine grace that makes one avoid evil and sin. But deviance and excessive attention to this desire may damage the personality of its owner. Islam outlines some strategies for identifying the driving directions for the evolution of this innate interest. We have cited two narratives concerning the shaving or not shaving of the head, which are quoted below: Nisā'i and Abu Dawood have narrated from Abdullah ibn Umar that:

“The Messenger of God (PBUH) saw a boy, whose part of head was shaved and the other part was unshaved, so he forbid him and said: Shave all his head or don't shave it at all” (Al-Nawawi, Yaḥyā ibn Sharaf al-Din (1404))<sup>6</sup>

In addition to being a means of camouflage and protecting the body, clothing also has a personality role and function. And this causes the inherent desire of people for diversity and inclination towards it, and any moment it may turn into problems of society. Determining the correct and steady path to guide this tendency leads to evolution.

"Simple Clothing" is one of the manifestations of simple life and the liberation of material belonging. The Prophet (PBUH) looked at life and the world in this way and lived simple and never saw the value in clothing. The Prophet (PBUH) never had any trouble with sleeping place. If the bed was spread out, he would sleep on it, and if the bed was not spread, he would sleep on the floor.<sup>7</sup>

At the same time, he commanded beauty and special clothing to be worn. His beautiful clothing at the mosque and for sermons and prayers reveals another aspect of his life. His Friday prayer clothing was special.<sup>8</sup>

In some narratives it is stated that besides the garment that was worn on non-Friday days, there were two special garments for Friday. (Ibid., P. 251) and (Sunan al-Nabī, p. 121)

## 2. The challenge of the phenomenon of globalization and the doctrine of natural education, Islamic jurisprudence as a strategy and strategy of global education

One of the evolutions of the contemporary era that has had and still has tremendous effects on the economic, social and cultural spheres is the problem of globalization. Globalization with its dimensions (social, cultural and economic) has many effects (positive and negative effects) on all spheres including education. Today, one of the symbols of the impact of the phenomenon of globalization on education is global learning and changing the paradigm of education. In other words, the impact of globalization on the educational system means a change in the paradigm of learning and education. Here we recognize the opportunities that cause we can announce the teachings of Islamic natural education as a universal educational strategy. And before proving this theory, we must address and respond to the challenges that arise from this era and its developments.

### 2-1. Ethical pluralism - a challenge for the innate education

In the field of ethics, there have been various views expressed in the modern age and considered the different demands and ideologies of the present, a kind of plurality of ethics has been presented to the modern world. Ayatollah Mesbah Yazdi, one of scholars on Islamic philosophy, offers about sixteen

<sup>6</sup>. «أن النبي صلى الله عليه وسلم رأى صبياً قد حلق بعض رأسه وترك بعضه فنهاهم عن ذلك فقال احلقوه أو اتركوه كله».  
<sup>7</sup>. «ان فرشوا له اضطجع وان لم يفرشوا له اضطجع على الارض» (Mahajjat al-Bayda', vol. 4: p. 130).  
<sup>8</sup>. «كان له ثوب للجمعة خاصة» (Bihar, vol 16: p. 227).

cases of moral pluralism (Mesbah Yazdi, Mohammad Taqi, Critique and Review of Ethical Schools/ Research and Writing: Ahmad Hossein Sharifi Qom: Research Institute Publications of Imam Khomeini (1384)) and this phenomenon (plurality), due to the similarity of human nature, makes the role of innate education be less important and challenge it.

## 2.2 Shahid Motahhari's Theory and Solving the Problem of Ethical Pluralism

Morteza Motahhari, a contemporary Islamist, has put forward a solution to the problem of moral pluralism by expressing his theory, and that takes "من سفلی" of Allameh Tabataba'i a step forward and changes "من" into "من علوی". It analyzes the concept of "من" more deeply and separates «من علوی» and «من سفلی». With this distinction, he accepts both Hume's theory and Allameh's theory and paves the way for the immortality of morality.

While maintaining the foundations of his master's theory (credit), he changes the type of credit and he believes that this credit is not based on «من سفلی» but that the "من" is more stable and universal and that is «من علوی». And this "من" actually causes the immortality of ethics. In a way, it unites the multiplicity of ethics. This «من» is the necessity of nature. Ethical behavior is then interpreted and expressed with the requirements of nature. Motahhari believes that innate desires are present in all human beings, even though some humans did not bring them into action. This divine gift is a collective heritage.

In presenting his theory, he considers «من علوی» to be the same as nature, and believes that this is what drives man from animal life «من سفلی» to evolution and promotion. And this kind of "من" gives the human a rational and intellectual life and is in fact a distinction between him and animals. In his view, it is good and obligatory to act upon it whenever and wherever a judgment corresponds to the «من علوی» and the supreme aspect of the soul. And it is valued so, otherwise it is evil and we are not allowed to do it.

This theory can be regarded as one of the inferential sources of moral law, because whatever the nature «من علوی» requires, the Shari'ah also accepts it and knows it well. And there is, in fact, a balance between them. Witness to this statement is the reason for his disagreement with the well-known promise to divide the Shar'ī law into a usury issue based on the requirements of nature.

In his theory, he believes that the nature is common among all human beings, relying on it, causes humans to be constantly compelled to act in accordance with «من» in all occasions and in all races and languages (Motahhari Morteza, Philosophical Papers, p. 292) And, in fact, while drawing on the sacredness and excellence of ethics, he draws a kind of moral universality.

## 3. Universal Ethics and Islamic Innate Education

Universal ethics is the second solution to this challenge. Thus, in the modern age, confusion among human societies about ethics has led scholars to present a statement of universal ethics. The basis of this statement and agreement is the doctrine of the innate education of Islam, which brings people together in a vast world of multiculturalism, language and religion into a single world based on the natural principles. And it actually destroys geographic, political and cultural boundaries and creates a single origin. In fact, it can be said that the solution is the subject of nature.

Universal ethics is based on minimalist ethics and has binding values, unchanging features, and views based on human justice and dignity. (Faramarz Qaramaleki, Ahad, From Pluralism to the Universality of Knowledge, Articles and Reviews, Faculty of Theology, University of Tehran, 1383, Office 76 (2) pp. 53-67)

This theory (universal ethics) expresses a set of recipes and values that all human beings affirm by virtue of their shared experience (nature). There are numerous examples on this procedure of statement and agreement. Two cases are evaluated in this study.

1. Hans Küng Statement (Reflection on World Ethics with Emphasis on Swedler and Hans Küng Statements, *Research on Philosophy of Religion*, Volume 1, Number 1, Fall and Winter 1382, Page 79-88 (by Ahad Faramarz Qaramaleki)

The Hans Küng Declaration was first published in Tübingen and then declared from the standpoint of the Parliament of the World's Religions, with a preface to Parliament, including the abstract of the Declaration, reminding the dreaded and deceitful face of the present day, which threatens the human civilization, and emphasizes that "The new world order is impossible without world ethics." Then, with a discussion entitled "The basic need: everyone must be treated humanely", a fundamental principle is laid down to provide four immutable guidelines for world ethics:

A. Commitment to a non-violent culture and respect for life

B. Commitment to a culture of integration and a just economic system

C. Commitment to a culture of tolerance and an honest life

D- Commitment to a culture of equal rights and the participation of men and women. The last argument of Hans Kung's statement is the transformation of one's vision and attitude.

2. The Swedler Statement (Reflections on World Ethics with Emphasis on the Swedler and Hans Kung Statements, *Journal of the Philosophy of Religion*, Period 1, Number 1, Fall and Winter 1382, pp. 79-88 by Ahad Faramarz Qaramaleki)

Swedler's statement, like that of Hans Kung, is in the West and of religious state, but on the contrary, it is more logical and coherent. An introduction to rationalization, the attempt to present universal ethics based on religious doctrines and ancient ethical traditions and the five presuppositions, is the beginning of the basic rule or the golden rule of "treat everyone in a way you wish to be treated", based on which the eight basic principles and then the middle ten principles are presented. (Excerpt from World Ethics Declaration, Mustafa Malekiyan, Declaration of "Towards a Global Ethics", pdf publisher)

The Universal Declaration of Ethics is the result of a collective consultation of representatives of religions discussed at the 1993 Assembly of the World Religions in Chicago and endorsed by the delegates. This statement can be seen as the first attempt to create a worldwide moral consensus. Some of its propositions are mentioned.

1. We are men and women who have accepted the teachings and practices of the world's religions.

2-. We must try to be kind and generous. We should not only live just for ourselves, but also serve others, and never forget children, the elderly, the poor, the afflicted, the disabled, the refugees, and the lonely.

3. We commit ourselves to raise our awareness, by training our soul, by meditation, by prayer, and by positive thinking.

4. Young people should learn at home and at school that violence cannot be a means of resolving differences with others. This is the only way to create a culture of non-violence.

5. The human being is of immense value and must be protected unconditional.
6. We must cultivate mutual respect in order to achieve a balance of reasonable interests, and don't think just in the infinitive power and inevitable competitive conflict.
7. We should seek the incorruptible truth instead of dispersing ideological or fanatical half-truths.

### **Conclusion**

While examining some of the strategies and patterns of Islam's educational paradigm and referring to the phenomenon of globalization, this article has created some challenges to the Islamic-jurisprudential-innate education strategy that, if not answered, will transform the nature of education and in today's modern society, the prosperity of human being is lost and some corruptions are created for human. For example, in the field of ideology, the subject of globalization poses an important challenge to us, whose result is providing specific ideologies based on the principles of the physical and material demands to human society, whose consequences are relativism in ethics and a multiplicity of behaviors and chaos in educational practices and methods.

So, in response to this problem, we come up with two theories about the good and the evil of actions. Motahhari, by expressing his theory i.e. the innateness of good and evil, not only organized the flaws of Tabatabai's theory, but also paved the way for influencing this issue in the modern world. And the witness for this claim is the universal consensus on comprehensive human ethics in the modern age that all the contents of this statement and the consensus based on human nature are common to all the worlds, and only the common existence of nature is sufficient to persuade and impose these orders. This has led to the emergence of the theory of indigenous, Islamic jurisprudential education as an independent and dynamic method with accepted practices. So that it has the ability to lead the modern world in achieving human excellence. Because the modern world has turned to ethical dispersal and divisive theories in the science of ethical behavior for lack of the correct criterion for explaining the program of human well-being. And it has faced the modern human society with many problems and disasters and it has dissatisfied scholars and thinkers and forced them to turn to the theory of moral unity, and after the formation of the Parliamentary Assembly of Religions, they have sought to develop a statement of universal ethics.

The same experience proves that this method of education, in accordance with its commands, which corresponds to the divine nature of humanity, can provide the happiness of all mankind in every language and nationality. Therefore, it becomes clear that the phenomenon of globalization, but any phenomenon that come up in the future, given the dynamism and power of leadership in indigenous, Islamic jurisprudence training, it can not only be a threat to Islamic society but also a golden opportunity to spread and export an unparalleled and effective program of Islamic religion across world's intellectual borders.

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