Iranian journal of educational Sociology

(Interdisciplinary Journal of Education)
Available online at: http://www.iase-idje.ir/
Volume 1, Number 6, September 2017

The role of government in promoting philosophical thinking from Imam Ali point of view

Hajar Mohammadian[1], Najmeh vakili[2*], Ali ghaemi Amiri[3]

1. PhD student in philosophy of education, Islamic Azad university, science and research branch of Tehran, Tehran. Iran,
2. Assistant professor of Islamic Azad university, Tehran center, Tehran. Iran,
3. Assistant professor of Islamic Azad university, Tehran center, Tehran. Iran,

Article history:

Received date: 12 June 2017
Review date: 22 July 2017
Accepted date:18 August 2017

Keywords:
government, philosophical thinking, Imam Ali point of view

Abstract

Philosophical thinking is a holistic and unified approach seeking to find and satures the true answer to ontological sense (communion with God, self, with the universe and with their fellow human). By paying attention to The exact terms of the two rights (benevolence and education) that is taken from the Sermon 34 of Nahj al. The Islamic government in addition to the security and welfare of the public is responsible for regulating social relations and also bears heavy duty. For guiding society towards perfection and religious education. Tie together economic justice and the responsibility of individuals to organize family and avoid improper the correct explanation of religious belief and the right tools and punishment and encourage ways to fit and proper. If people move in the right direction and full cooperation of the government and people together in promoting religious purposes. In this regard an ideal society can be expected to be happy in this world and the Hereafter. This article referring to library resources and was written from an analytical - deductive point of view and seeks to answer the question: " what is the role of government in education philosophy based on the sayings of Imam Ali?.

Please cite this article as: Mohammadian H, vakili N, ghaemi Amiri A. (2017). The role of government in promoting philosophical thinking from Imam Ali point of view, **Iranian journal of educational Sociology, 1(6),** 181-186.

*Corresponding author email: najmeh_vakili@yahoo.com

[Downloaded from iase-idje.ir on 2024-03-29]

[DOR: 20.1001.1.26453460.2017.1.6.18.4]

1. Introduction

Philosophy is a way of thinking about the world, the universe, and society (Lipman, ,2003). It works by asking very basic questions about the nature of human thought, the nature of the universe, and the connections between them (Eezazi, Alishiri Talaghani, ,2015). According to many researchers

(Kennedy, 2011; Dougherty Stahl, 2004; Movahedian, 2010; Pilgeren, A. (2013) The ideas in philosophy are often general and abstract. But this does not mean that philosophy is not about the real world. Ethics, sometimes people talk about how they have a "personal philosophy", which means the way a person thinks about the world. Philosophy can be divided into different groups, based on the types of questions that it asks. Below is a list of questions split into groups. One possible list of answers to these questions can be called a 'philosophy'. But some other researcher (Rosnani Hashmi ,2007; Rosnani, 2006; Bleazy, 2007) from an opposite point of view believes that There are many different 'philosophies', because all of these questions have many different answers according to different people.

Bleary (2007) believes that philosophers use logic to solve problems and answer questions. Philosophers who disagree with a theory will often try to find a logical contradiction in a theory. If they find a contradiction, this gives them a reason to reject that theory. If they do not find an inconsistency, the philosopher might show that the theory leads to a conclusion which is either unacceptable or ridiculous. This second approach is usually called reduction ad absurdum.

2. literature Review

There is different philosophy of thinking. So according to Pilgeren (2013) Western philosophy is the school of thinking of Western civilization. Generally, it is seen to start with the philosophy of Ancient Greece. I addition Dougherty Stahl, 2004) asserts that Philosophy of mind is thinking about how the mind works and goes about in a relationship with everything else in the world. It also concerns consciousness. Furthermore, Eezazi, M., Alighieri Talaghani, B. (2015) shows that Philosophical thinking, holistic and unified approach seeking to find the true answer to ontological sense (communion with God, with the universe and with their fellow human) saturates the exact terms of the two rights (benevolence, education) that is taken from the Sermon 34 of Nahjolbalaghe. In this regard also (Hirumi, Atsusi, 2002) believes that The role of a religious state in addition to the security and welfare of the public and is responsible for regulating social relations. In guiding society towards perfection and religious education also bears heavy duty.

Concerning theocracy in Emam Alis view it has to be mentioned that by studying the fundamental sources of Islam, the Qur'an and hadith reveals that the theocracy in addition to the security and welfare of the public and is responsible for regulating social relations. Then review the evidence and various other reasons, it can undoubtedly claim that government of the people involved in social education Kennedy, 2011).

Because the interests of the public and advance toward specific goals; But in the realm of individual training, which involved only in cases where the right to privacy with the rights of others, modest and religious law in the public interest and not interfere. Theocracy through various strategies can play an important role in religious education) Lipmann, 2008. (

In relation to following notes Lipman, M., (2003) display that as far as history shows, in all human societies form of government existed: tribal, kingdom of the type that in today's world there, and this means that human beings at any stage of knowledge and culture, understands the necessity of government, and knows the social life without order and the rule of law would not be possible even for a single day. No sane man can doubt the need for the state to communities. Verses specified and made numerous references to the meaning that is mentioned briefly: struggle with foreign enemies to achieve "freedom" and "social peace" (Surah al-Baqarah, verse 246).

[Downloaded from iase-idje.ir on 2024-03-29]

[DOR: 20.1001.1.26453460.2017.1.6.18.4]

good governance as one of the gifts of God who takes up the religious and social corruptions. (Surah Al-Baqarah, verse 251). The role of government and reforming the practice of God (verse 41 of hajj) director of government management of human societies in times of crisis (Surah Yusuf verse 43 to 56). The government plays an important role in human social order. and to prevent injustice and oppression and to create the conditions for development of people. (verse 20 of Surah Al): need to ruling whether righteous or wicked (Nahj al-Balagha, sermon 40): prefer unjust rule over chaos and the government (Ghrralhkm c. 2, p. 874) hadith Bob.

3. Methodology

On the part of purpose, the current research was among fundamental research as it tries to fulfill researcher's curiosity and aimed to find the answer for fundamental questions without considering the Appling it for a considerable institute. Also it is among descriptive - correlational studies which is done with quantitative method. The population and sample of this study is described within a research environment which is called Nahjolbalaghe religious book.

4. Findings

Because of these violations are taken through the front of a lot of people are familiar personal and social tasks. And in this way it is possible to lay the organized community. Islam in government and politics is not government policy and means to devise a system of society as the fabric of Islamic teachings penetrated that if two of the Jdaknym, Islam inaudible will be those who try the two apart in fact, you will separate the "separate Islam from Islam" and Muslims without Islam contradiction is obvious. (Palmer,1988).

Each state has three pillars need to be able to survive without it is not element of the legislative (lawmaking), executive branch and the judicial branch. The other sectors in the society, there are sometimes thought to be the pillars of independent form, and it may be that the fourth and fifth and the like to be remembered, such as information and intelligence, as well as education, education, media and regulatory forces. (Palmer message c 10, p. 85-86)

The main thing that nations and governments and populations of separating the culture of their dominant because no government or institutions and government bodies only as the object and spirit of the culture that ruled the Islamic government does not correspond to any of the existing forms of government. For example, it is not a tyranny, where the head of state can deal arbitrarily with the property and lives of the people, making use of them as he wills, putting to death anyone he wishes, and enriching anyone he wishes by granting landed estates and distributing the property and holdings of the people.

The Most Noble Messenger (s), the Commander of the Faithful ('a), and the other caliphs did not have such powers. Islamic government is neither tyrannical nor absolute, but constitutional. It is not constitutional in the current sense of the word, i.e., based on the approval of laws in accordance with the opinion of the majority. It is constitutional in the sense that the rulers are subject to a certain set of conditions in governing and administering the country, conditions that are set forth in the Noble Qur'an and the Sunnah of the Most Noble Messenger (s). It is the laws and ordinances of Islam comprising this set of conditions that must be observed and practiced. Islamic government may therefore be defined as the rule of divine law over men.

The fundamental difference between Islamic government from Imam Alis point of view, is whereas the representatives of the people or the monarch in such regimes engage in legislation, in Islam the legislative power and competence to establish laws belongs exclusively to God Almighty (Rosnani Hashmi,2007). In addition, Rosnani, ,2006) also belived that The Sacred Legislator of Islam from Imam Alis point of view is the sole legislative power. No one has the right to legislate and no law may be executed except the law of the Divine Legislator. It is for this reason that in an Islamic government, a simple planning body takes the place

[Downloaded from iase-idje.ir on 2024-03-29]

[DOR: 20.1001.1.26453460.2017.1.6.18.4]

of the legislative assembly that is one of the three branches of government. This body draws up programs for the different ministries in the light of the ordinances of Islam and thereby determines how public services are to be provided across the country.

In regard to the rule of Islamic government in imam Allis notes in Nahjobalaghe according to Stumm, Hell, Chamorro-Premuzic & Tomas (2011) is that The body of Islamic laws in Islamic governments that exist in the Qur'an and Sunnah has been accepted by the Muslims and recognized by them as worthy of obedience. This consent and acceptance facilitates the task of government and makes it truly belong to the people. In contrast, in a republic or a constitutional monarchy, most of those claiming to be representatives of the majority of people approve anything they wish as law and then impose it on the entire population.

The Imām ('a) could have said at this point: "What is my right has been taken away from me, but you have not come to my aid," or, "The rights of Imāms have been taken away, but you have kept silent." Instead, he spoke of those "knowledgeable concerning God" (al- 'ulamā bi-'llāh), meaning the religious scholars (rabbāniyūn) or leaders. Here he is not referring to the philosophers or mystics, for the person knowledgeable concerning God is the one who is learned in God's ordinances. It is such a person who is designated as a religious scholar (rūhāni or rabbāni), naturally on condition that spirituality (rūhāniyyat) and orientation to God Almighty be fully apparent in him.

The Imām went on: "But your position has been usurped from you, for no other reason but that you have abandoned the pivot of truth and have disagreed about the nature of the Sunnah, despite the existence of clear proofs. But if you were to show strength in the face of hardship and suffering for God's sake, then the conduct of affairs, as willed by God, would be restored to you; command and authority would be yours."

The entire address from beginning to end is addressed to the 'ulamā. There is no indication that the person intended by the expression "those knowledgeable about God" are the Imāms ('a). They are the scholars of Islam, the rabbāniyyūn. The designation rabbāni refers to one who believes in God, fulfills God's ordinances, and is knowledgeable concerning those ordinances, as a trustee of God's decrees concerning what is permitted and what is forbidden. When the Imām ('a) said that the conduct of affairs belongs to the 'ulamā,he did not mean to restrict this function to a period of ten or twenty years, or simply to the city and people of Medina. It is apparent from the whole speech that his meaning was more universal, that he had in mind a vast community that would undertake the establishment of justice.

5. Discussion

Based on studies in the fundamental sources of Islam (Quran Hadith) with the theme "the role of government in educating people" and according to the principles of the philosophy of Islamic education it is concluded First, there is the rule of the needs of the community and the government guarantees the full and comprehensive plan for progress and excellence in all aspects of people's spiritual and material Secondly, the fight against economic corruption go to the restoration of social justice, thirdly, in education and training in the development and refinement of moral ethics and anti-corruption adultery.

According to the results and discussions which occurred as a result of the current study the following recommendations are presented. 1-Improving factors effects education (institutions, politics, religion, culture, media, family, community and civic, economic, etc.), with the cooperation and constructive interaction and the direction of the educational arrangements resulting in pure life 2-development textbooks to act as educational materials by educational Planners for better teaching and learning that improve four important questions of epistemology (how come, to come, for what and where it goes) to achieve projects that will be developed by policy makers to be associated with cultural attachments.

3-Improving the role of mass media like radio, television, newspaper, film as an effective tool in educating the younger generation in particular and makes them familiar with holy references to follow Islamic rule in

[Downloaded from iase-idje.ir on 2024-03-29]

[DOR: 20.1001.1.26453460.2017.1.6.18.4]

all stages of the society like architecture, culture, social communications plan so that foster the judiciary in the society.4-Enhancing educational institutes like universities and teacher training centers with Islamic and national programs in the interests of the country's education and edification and education of children and youth. 5-Strengthen the need for training to all teachers and professors designing “Development of Philosophical Thought" in education curriculum of university and school courses.

[Downloaded from iase-idje.ir on 2024-03-29]

[DOR: 20.1001.1.26453460.2017.1.6.18.4]

References

Bleazy, J. (2007). Reconstructing Gender in the Philosophy for Children Program, Paper Presented at the Australian Association of Research in Education Conference. University of Notre Dame: Western Australia.

Bleazy, J. (2007). Reconstructing Gender in the Philosophy for Children Program, Paper Presented at the Australian Association of Research in Education Conference. University of Notre Dame: Western Australia.

Bossaert, G; S. Doumen; E. Buyse; K. Verschueren (2011). "Predicting Students' Academic Achievement after the Transition to First Grade: A Two-Year Longitudinal Study". Journal of Applied Developmental Psychology. 32: 47–57.

Dougherty Stahl, K. A. (2004). Proof, Practice, and Promise: Comprehension Strategy Instruction in the Primary Grades. The Reading Teacher 57 (7), 598–609.

Dougherty Stahl, K. A. (2004). Proof, Practice, and Promise: Comprehension Strategy Instruction in the Primary Grades. The Reading Teacher 57 (7), 598–609.

Duffy, T.M & Jonassen, D, H. (2013). Constructivism: New implications for technology? Educational Technology, 31(5), 7-12.

Eccles, J. S., & Templeton J. (2002). Extracurricular and other after-school activities for youth. Review of Research in Education, 26, 113-180.

Eezazi, M., Alighieri Talaghani, B. (2015). Investigating the Challenges of Program p4c (Philosophy for Children) In Teaching Science in Iran. Journal UMP Social Sciences and Technology Management. 3. 3.

Eezazi, M., Alishiri Talaghani, B. (2015). Investigating the Challenges of Program p4c (Philosophy for Children) In Teaching Science in Iran. Journal UMP Social Sciences and Technology Management. 3. 3.

Fam, J. Y.; Yaacob, S. N. (2016). The mediating role of academic self-efficacy in the relation between parent-adolescent relationship and academic performance. Malaysia: Perpustakaan Sultan Abdul Samad, Universiti Putra Malaysia. pp. 51–63.

Hirumi, Atsusi. (2002). Student-centered, technology-rich learning environments (ScenTRLE): operationalizing constructivist approaches to teaching and learning. Jounral of Technology and Teacher Education, winter 2002. V10i4p497 (41).

Kennedy, D. (2011). From Outer Space and Across the Street: Matthew Lipman's Double Vision. Childhood & philosophy, Rio de Janeiro, v.7, n. 13.

Kennedy, D. (2011). From Outer Space and Across the Street: Matthew Lipmann's Double Vision. Childhood & philosophy, Rio de Janeiro, v.7, n. 13.

Lassiter, Kerry (July 1995). "The Relationship between Young Children's Academic Achievement and Measures of Inte

Lipman, M. (2008). A life Teaching Thinking, Montclair State University press.

Lipman, M. (2008). A life Teaching Thinking, Montclair State University press.

Lipman, M., (2003). Thinking in Education (2nd Ed.). New York: Cambridge University Press.

Lipman, M., (2003). Thinking in Education (2nd Ed.). New York: Cambridge University Press.

Lunenburg, F.C. (2011). Curriculum models for preschool education: Theories and approaches to learning in the early years. Schooling, 2(1).

Magnuson, Katherine (November 2007). "Maternal Education and Children's Academic Achievement During Mid

Merisuo-Storm, T. (2006). Girls and Boys Like to Read and Write Different Texts. Scandinavian Journal of Educational Research 50 (2), 111–125.

Perkins, D. N. (2004). Teaching for understanding. Merican educator, fall 28-35.

Pilgeren, A. (2013). Socrates in the classroom, Rational & Effect of philosophizing with children. Diss. Stockholm University.

Pilgeren, A. (2013). Socrates in the classroom, Rational & Effect of philosophizing with children. Diss. Stockholm University.

Rosnani Hashmi (2007) Intellectualism in higher Islamic Traditional studies; Implication for the curriculum, American journal of Islamic sciences, 92-110.

Rosnani Hashmi (2007) Intellectualism in higher Islamic Traditional studies; Implication for the curriculum, American journal of Islamic sciences, 92-110.

Rosnani, H. (2006). Critical Thinking & Reading Skills, Thinking: journal of p4c, 2006, 18(2), 26-37.

Rosnani, H. (2006). Critical Thinking & Reading Skills, Thinking: journal of p4c, 2006, 18(2), 26-37.

Seadatee shamir, A., siavoshi, Z. (2014) Reading Performance and Academic Achievement in Early Childhood Bilingual and Monolinguals. Open Journal of Applied Science (OJAppS). 4 (6).

Seadatee shamir, A., siavoshi, Z. (2014) Reading Performance and Academic Achievement in Early Childhood Bilingual and Monolinguals. Open Journal of Applied Science (OJAppS). 4 (6).

Serkan, N. (2011). Is constructivist learning environment really effective on learning and long – term knowledge rtention in mathematics? Example of the infinity concept educational research and reviews, 6(1), 36-49.

Stumm, Sophie; Hell, Benedikt; Chamorro-Premuzic, Tomas (2011). "The Hungry Mind: Intellectual Curiosity Is the Third Pillar of Academic Performance". Retrieved February 11, 2012.

Tomporowski, Phillip; Catherin Davis; Patricia Miller; Jack Naglieri (2008). "Exercise and Children's nce, Cognition and Academic Achievement". Educational Psychology. 20 (2): 111–131.

[Downloaded from iase-idje.ir on 2024-03-29]

[DOR: 20.1001.1.26453460.2017.1.6.18.4]