

A Screening of Objectives, Principles and Methods of Upbringing in Nahjolbalagheh and Proffering of Scientific Guidelines to Enhance the Tutelage System

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Received: November 26 2013

Accepted: December 28 2013

ABSTRACT

Paying a slight attention to the nationwide educational system output which is made up of graduates of disparate tuitions grades, it is revealed that the educational system is not as efficient and qualified as it should be nowadays and it demands an all-inclusive social amendment in the field of objectives, tenets and methodologies. Screening of these aspects from the view of the innocents including his holiness Ali in a set in which each one of them was regarded as a great upbringing mentor and their upbringing opinions and which was linked to God's quintessence makes one enlightened and it can be way-paver for the educational system. This study aims to examine purposes, dictums and ways of rearing / tending in Nahjolbalagheh. It makes endeavors to proffer a paragon to improve the tutelage system using them in dimensions of a student, a teacher, educational content, tuitions methodology, evaluation, homework, encouragement and punishment.

KEYWORDS: Nahjolbalagheh, Rearing / Tending System, Objectives, Principles, Methodologies.

1. INTRODUCTION

Rearing and raising have a contribution in society's fate and all of its headway and development. Rearing carries the most honest human ideologies and it has had an incessant link with greatest triumphs of men and colossal societies of the human history [1].

Islam has been sure of humans' capabilities to reach pinnacle of perfection through rearing and tendering. Thus it has recommended the nonstop tutelage hypothecation for the first time in the world. Islamic has invited Moslems / Muslims to seek knowledge from cradle to grave. Islamic has ordered men, women and children to learn so that they can shoulder the raising and rearing of others in their due turn [1].

Lack of a proper rearing / tendering has always been a calamity for humans. The first and second world wars demonstrated how humans outfought each other and shed each other's blood sans observing the mutual rights and this fact stemmed from their wrong raising / upbringing [2]. Thus, after the Second World War termination in 1972 rearing and tendering was regarded as the most enormously global activity in a manner that education and upbringing budget was ranked as the second global outlay after military budget.

Considering the profuse significance of rearing and tendering, Islamic rearing / raising is unhesitatingly one of the most essential parts of Islamic epistemology, however, no tenet-based researches and compilation has been effectuated on it. Although some of the apposite works in this sphere are more or less strong and have paved some ways, Islamic rearing / tendering have not been a serious ponderable discourse. It demands scholars to conduct due tasks and proffer the Islamic rearing system in a well-ordered manner [3].

Islamic culture which has a background more than 1400 years has paid a special attention to the quandary of tuition and rearing. It believes that the salvation / blessedness way for humans passes through their raising and upbringing. Islam has numerous useful laws, codes and regulations for this purpose, that some of them have been mentioned in Nahjolbalagheh. Considering the fact that leaders of the nation's Islamic government admit the fact that His holiness Ali's words / speech can be a way-paver and practical paragon in each field, it is merited that His holiness rearing and tendering opinions and views be carefully and adequately heeded or adhered to in all the social ranks / statuses especially in the task of rearing or raising the progenies of this homeland / native country.

One of the features of Nahjolbalagheh is the fact that it does not become démodé, corroded and abolished after elapse of time; it grows younger, fresher, more illustrative and more powerful than ever. Its words and literature is devised in a manner that the further humans make progress in diverse literature and sciences, fresher uses will be made of it. There are mysteries in its disparate sciences that humans in each epoch / era become gradually aware of them commensurate with the scientific and cultural growth they have made.

Gholipoor, Gilani [4] Nahjolbalagheh is a vast turbulent sea of knowledge and science and humans' lives has content in most cases. Subjects which have been propounded in a generic nomenclature of speeches, letters and providences, have 1500 titles and are available in 74 connoisseur fields [5].

Amiralmo'menin paid special attention to the rearing and tendering task. He has dealt with this crucial and perilous matter in many parts of his high-ranking book. Regarding the significance of raising and uplifting

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and His holiness Ali's profuse emphasis upon that it becomes double important to use Nahjolbalaghe's teaching points in the upbringing task and applying His holiness Ali's guidelines in the department of education. Raising and uplifting are so critical in his holiness Ali's views (the emir of the believers) that he has cited it as hell's fire shield [6].

Thus matching aims, reviews, principles and methodologies of the tuition system with views and opinions of this magnanimous entity can be a succor in amelioration of the nationwide educational system. Hence, the research chief quandary comprises perusal and categorization of targets, principles and rearing methods of his holiness Ali in Nahjolbalagheh about one's descendants / scions upbringing and presentation of some proposals to improve nationwide tutelage system after finding out the link among these elements

2. MATERIALS AND METHODS

The rearing / tendering system characteristics in Nahjolbalagheh

The most pivotal features of the rearing / uplifting system are as follows from Nahjolbalagheh vista:

1. The guiding aspect: The most significant aspect of the rearing system in Nahjolbalagheh is human guidance in movements towards God during humans' life in this world. Any deviation to right or left is perdition and depravity / misguidance. The middle straight way is God's vast route. This route has been recommended in Koran and works of prophetism / prophethood and prophet's tradition and this route is eventually a scale to gauge everyone's deeds. Everyone's itinerary should wind up in it (homily / oration 16)

I swear to my own life that we won't neglect or temporize even for a jiffy in the battle against God's opponents and those who are engulfed in perdition and depravity (sermon 24).

2. The intellectual aspect: another aspect of the rearing / uplifting system from Nahjolbalagheh view is relying upon wisdom and using a sagacious method in dealing with matters. For instance, his holiness Ali states / points out in oration / harangue 198

His holiness Ali states in explanation of verse 6 of sura sanction "bring up yourselves, your offspring and scions in a beneficial manner and rear them pleasantly so that you will be preserved from hell's fire (Almizan, comment, volume 19, page 689)

"Koran is a reason for a person who founds his statements upon his arguments. It is a proof for a person who talks about it and it is a victory and conquering for those who found their arguments / vindication upon it. He states in providence 39 "It is not proper for a sagacious person to make movements in one of the three directions: to amend one's life affairs in eternity or non-haram acts

3. The spiritual aspect: This aspect of the rearing / tendering system is apparent in upbringing of a pious devoted person with a firm conviction in God's unity and its absolute ability in mastering creatures' life and penchant towards nature with a God-fearing belief and following God's precepts.

Praising is specifically for the lord from whom I demand assistance, the succor of someone who has hope in God's virtue. Wishful for its profit, sure of its benefit, confessing God's might, and firmly believing God's speech and deeds (oration, 182)

4. The social aspect: both individual and social dimension of humans have been accentuated upon in Islamic rearing system because Islam believes that reared individuals found the bases of a healthy Muslim society and a society relying upon Islamic social fair relations can pave the way for situations each of them can have a deserving effect in positive formation of spiritual and social personality.

"Oh, folks! To whatsoever degree a person is wealthy, he or she can't be needless of his or her relatives and kinships to make them defend him or her with language and hand. Relatives are the hugest group that support humans and remove his or her dispersion and distress and at the moment when an accident occurs, they are the kindest ones to him or her" (oration, 23).

3. RESULTS

Rearing and upbringing objectives in Nahjolbalagheh

The essential tendering purpose of Islamic school is God's worship. A person who adores God and steps forward in the direction of monotheism / Unitarianism, partakes in a course whose pillars are pinnacle-seeking, purification, sapience tuition, wisdom-loving, justice-seeking, altruism and unselfishness [7]. Thus, the department of education objective is defined as follows: formation of a society in accordance with theology / theosophical system, a belief in monotheism, and a tendency to a life mode which intermingles world love with piety, abstemiousness self-discipline, asceticism / austerity and transcends spiritual amend moral virtues [1]. On the other hand, general aim of upbringing and tendering in Islam is nurturing forces and talents that God the almighty has entrusted in their soul for their happiness and completion.

Upbringing signifies the instigation of an alteration in humans to enable them to operate their real flair and aptitudes in the way of actual completion and prosperity. To discern life's original targets and the manner of accomplishing them and to become capable of realizing such ideals [8].

Explicit expression of department of education objectives are seen in plenty of places in Nahjolbalagheh in a way that His holiness Ali regards offspring / progenies rearing and tendering more important and valuable

than supplying their physical needs. The most crucial objectives of tuition and uplifting found in Nahjolbalagheh and their profusion have been mentioned in table 1 which will be succinctly screened afterwards.

Table 1. The upbringing purposes and their plentitude percentage in Nahjolbalagheh

Row	Target title	Plentitude percentage in orations	Plentitude percentage in letters	Plentitude percentage in sapience
1	God recognition	18 – 67	8 – 86	3 – 95
2	Piety and devoutness	16 – 18	13 – 92	5 – 62
3	Teaching science and sapience	14 – 52	10 – 12	6 – 04
4	Humans' completion	6 – 63	3 – 79	2 – 504 – 16
5	Thought power nurturing	9 – 95	6 – 32	3 – 52
6	Morale creation	17 – 42	8 – 86	5 – 20
7	Soul-nurturing	14 – 93	22 – 78	5 – 20

God's recognition and God worshipping

This rearing aim can be among the most pivotal ones in Nahjolbalagheh on account of the fact that His holiness Ali has cited it in most of his orations, letters and providences and he has described God recognition ways because His holiness Ali believes that human is a theosophistic celestial creature whose existence is bound with absolute reality and humans have come to the earth to become substitutes of the absolute reality namely matchless transcendent God.

God who is aware of clandestine mysteries deserves to be praised. Apparent indicators / marks all over the universe are proofs of God's existence. God never becomes manifested in front of viewers' eyes. Those whose eyes hasn't seen God, can't deny it and a heart that recognizes God can't behold it. High rank / status can't make God aloof from its phenomenon and its approach with phenomena does not make God equal to anything. God has not made wisdoms aware of its ingrained quintessence but it has not deterred them to recognize God's epistemology (oration, 49)

Piety and devoutness

Piety is one of the most essential upbringing objectives. Piety signifies one's self-preservation, self-control, self-mastery, self-running, placing one's actions and comportments in a logical itinerary, not because of fearing law or others but to be rational and reasonable. The tuition and rearing intrinsic purpose is to raise a person in a manner that he or she can run himself or herself and control one's preferences or carnal soul to keep oneself away from what is illogical or unintellectual to carry out what deserves one's human nature.

His Holiness Ali state about the piety and self-making "Oh, God's servants, be aware that piety is a fortified invincible bastion / citadel but debauchery and sin is known as a collapsing and humiliating house that can't defend its inhabitants / residents and the one who takes shelter in it is not protected. Be aware that one can sever sins roots with piety and one can access the most superior spiritual status with certainty (oration 157). He has proffered devoutness / piety paragons in sapience number 210 "fear God like a righteous human who has rolled up its sleeves ready to take advantage of opportunities making efforts in God obedience in a horrified manner and has mulled over the fleeting world and the tasks eventuality.

The teaching of science and sapience

Numerous Koranic verses have accentuated upon purification and sapience / providence tuition as a rearing / tendering aim. Islam has considered science and sapience / providence as pivotal and construes prophets' calling / vocation as sapience edification and the duty of individuals as acquiring science and knowledge. His holiness Imam Ali states in sapience 79 n providence value "learn sapience wherever it is. Sometimes, sapience is in dissenters' / infighters/ chest and it impatiently waits to get out and to become composed in the believers' chest together with other entities of the same nature. He states in sapience 80 "providence is the lost entity of a believer; learn sapience even if from dissenters/ infighters / double-crossers. He states about sagacity in sapience 81 "The value of everyone is up to his or her sagacity and mastermind-ness/"

Humans' evolution

Humans have diverse aspects from Islamic point of view. On one hand humans go through growth stages like other living creatures, on the other hand, pensive and spiritual aspects distinguish a human from other animals. Humans' nature is ready and prone to acquire virtues and knavery / roguery. Islam regards humans' behavior alterable and believes in its amendment. Although humans are affected by geographic, ecologic and social factors, they govern their own destiny / fate.

They can change their deportment and withstand the factors impacting comportment. Islam regards individuals and groups accountable for their deeds and considers social changes as individuals' alteration based on this tenet.

Imam Ali relies on self-making, evolution and figure-taking in this universe as a natural original law. He believes self-making, evolution and figure-taking is a sacred ideal for survival of the preferred one among vocations and nations. Thus a calling or vocation which moves ahead abreast with the era soul and falling in step with time caravan has power to safeguard its own realm and existence [8]. His Holiness state in letter 152 on self-making and humans' evolution "it is true that carnal soul constantly foments one to evil deeds except when God shows its mercy. Thus, the best entity you in store should be a righteous act. Take control of your carnal soul and

refrain from what is not halal because envying one's soul means keeping a fair treatment in it likes or is unpleasant for it.

Nurturing intellect and ratiocination power

Cogitation and rationalization is one of the upbringing indispensable entities of emir of believers in Nahjolbalagheh in a way that his Holiness founds science with all its high-ranking status on thought. His holiness Ali regards cogitation method as beholding, collection of materials, conclusion-drawing, taking lessons from upshots of research and screening, summarization and heeding deeds and Godly creatures. He asks for the prevalence of this method among people so that cruelty and ignorance veils are eliminated and insight and perception are fixated in an Islamic society.

Imam Ali invites people to cogitate in oration 185 by illustrating tangible examples and observing the life at that era. He says "if people pondered over God's grandeur / magnificence and enormity of his blessings, divine bounty, they would return to the straight righteous way and they would fear the blazing fire. But hearts are sick and eyes are defected. Don't they look at God's tiny creatures and how creation strengthened them? Creation arranged their organ's order and created ears and eyes for them and procreated proportionate bones and skins. Look at an ant and its tiny organs and the manner human brains fail to discern the subtleness of an ant's creation with eyes and thought. It has been cited in sapience 365 "thought is a transparent mirror and a lesson taught from accidents and it is a well-wishing / benevolent dreader. If you intend to punish your carnal soul, it suffices you to eschew / shun what you don't approve of its effectuation for others.

The establishment of a cooperative and social morale

Islam pays too much attention to cooperation and collaboration matter and it has been cited in Koran that humans should succor each other in benevolent tasks because Islam cogitates that social relations based upon accustomization, fondness, affection, attachment, unification, friendship, good deeds and kindness fosters the growth of humans' personality diverse dimensions in a society and brings about its growth and proliferation. Unification and cooperation have high values in Imam Ali's opinion. His holiness believes that Moslems should get united with each other and they should forgo / forswear disunion / schism and dispersion so that they will be capable of fulfilling rights at any time or situation and incur / bring God's favor upon themselves.

Imam Ali states in oration 192 of Nahjolbalagheh "God has cast a favor to this nation / followers and has instigated unification and intimacy / fondness among them to abide under its shadow and enjoy being shielded below its supportive rays. This is a blessing / divine bounty that no one can determine a price for it because it is dearer than any charges and more valuable than any precious entity (oration / homily 192). He states in sapience 173 "That one who welcomes disparate views and ideas, can discern correct and faulty entities very well".

He states in oration 23 concerning this subject "Oh, folks, to whatsoever degree a person is wealthy / rich, he or she can never be needless of the relatives that defend him or her with hand and language. A person's relatives are the biggest group that support him or her and obliterate his or her anxiety and distress. They are the most affectionate ones when calamities take place.

Nurturing of a justice-seeking soul

Islam construes the basis of prophets' mission / calling / vocation as justice setup and Koran has addressed believers to guard justice. Justice is one of the quintuple principles of doubtless / true Islam and in Nahjolbalagheh it means anti-cruelty and fiendishness and a way-paver of God's servants' guidance route to dwell in this world and to gain a lofty / sky-high status in the afterlife / eternity. Justice is among God's special features. As his holiness state in oration 185 "God is truthful and superior in his promises beyond inflicting any cruelty upon his servants / creatures. God behaved fairly among its servants and commanded above-board and even-handedly in implementation of decrees. Humans who are God's locum tenens / stopgaps on the earth must empower this characteristic in themselves consequently. Considering the fact that this theme is the foundation of social life, humans must observe it in all life statures / standings. Therefore, his holiness Ali states to Ziyadebne Abih n sapience 476 "deploy justice and eschew / steer clear of cruelty because viciousness makes people vagabond. And injustice ends up in battle and wording.

Upbringing and tuition tenets in Nahjolbalagheh

A principle in applied sciences is expressed as a proposition which embodies a must. Thus, when we talk about uplifting / rearing tenets / doctrines we must confine ourselves to voice rules that guide us as deed leaders, training and educational strategies [9]. Doctrine in this research signifies quite generic rules and general hypothecations Shari'atmadari [7] which have been extracted from bases available in Nahjolbalagheh. These decrees must be a guide for coaches, mentors, directors, cultural authorities and students parents in all the rearing / tendering activities [7]. The most pivotal decrees and doctrines found in Nahjolbalagheh on tutelage and upbringing and their plentitude in orations, letters and sapience / providences have been cited in table 2 which we will glance succinctly.

Table 2. The tuition and upbringing doctrines in Nahjolbalagheh and their plentitude percentages

Row	Doctrine title	Plentitude percentage in orations	Plentitude percentage in letters	Plentitude percentage in providences
1	Possessing a divine purpose	17 – 42	7 – 59	3 – 75
2	Thought and intellection	9 – 12	8 – 86	4 – 16
3	Purification decree	15 – 76	17 – 72	5 – 41
4	Freedom tenet	4 – 14	5 – 06	2 – 29
5	Background amendments principle	16 – 59	26 – 58	5
6	Utilization decree	9 – 12	11 – 39	3 – 33
7	Facility doctrine	2 – 48	5 – 06	1 – 66
8	Observance doctrine	4 – 56	8 – 86	2 – 50
9	Gradual tenet	5 – 80	7 – 59	2 – 08

Having a divine purpose in upbringing

This doctrine expresses that humans must have a divine objective in life and they should believe that they can't do any tasks sans God's opinion because God is a tenet and humans are subordinates. The chief aim in rearing and tendering must be divine in pedagogy and upbringing and it should have divine / seraphic tint and smell. It is indispensable that trainers believe this doctrine and they should convey / shift this decree to students too.

His holiness Ali state on this quandary "Oh, God! You know that our battle and strife was not for the sake of obtaining mundane power and government and wealth. But rather we intended to restore the signs and marks of your religion to their original status so that your forgotten rules, codes and regulations will be enacted once more (oration / homily 131)

Intellection and cogitation are the recognition ways

One of the doctrines that Imam Ali has underlined / underscored in Nahjolbalagheh constantly is humans' utilization of intellection in all life stages and voicing of materials through firmly established reasoning and arguments. Cogitation does not resemble viewing because our eyes sometimes mislead us but he or she who seeks intellectual advice, won't be betrayed (providence 281) hence, Imam believes that superior intellect from quintuple senses can be humans' guide.

He states in another homily / oration "numbered 186 "God was manifested by creation of phenomena in front of intellect" Ebnemeitham says about this oration / homily "These phenomena made God's existence manifested to intellects on account of the fact that existence of such phenomena necessitate creator's existence as obligated by wisdom and their apposite governing rules which indicates God's science and sapience [10].

Thus, this point should be heeded to in pedagogic and uplifting programs so that they can manage to impel or urge students towards intellect and cogitation in a way that they will be guided to the righteous way by means of this seraphic power which is called intrinsic reason / proof.

The purification doctrine

Intellect acts as a judge who may become neutralized due to the external or internal factors overwhelming effect or it may be misled notwithstanding its activities and be subject to errors [10]. Sentiments, emotions, excitements, ethnic and cultural biases and other wander impedes humans from accurate utilization of their intellect or even as the intellect commands for the enforcement of a righteous act, but other factors intensity is overwhelming and hinders humans from correct benefiting of one's intellect / wisdom. Thus it is indispensable for a trainer in addition to nurturing other instructors to use their intellect, to act in a manner that they can't send away factors and reasons that cause intellect deterioration.

Imam Ali states in this respect "We seek God's succor in intellect deactivation and heinousness of slips and we ask for God's aid.

(Oration 224) they regard the ensuing cases as intellect deactivators:

A) Passions and carnal souls: Imam Ai believes that intellect reaches a correct conclusion when it is applied in a clean and salubrious atmospheres as a seed underground becomes ready to grow into a verdant / luxuriant plant and it won't bear any fruits if it is planted in a barren piece of land. Whenever intellect / wisdom is affected by carnal soul and desires, it will be deviated. Passions deactivate humans' intellect (oration 209). Intellect testifies these realities whenever it is liberated from carnal soul captivity and it passes safely away from mundane worship (letter 3). "You should know that carnal expectations foments intellect to stay ignorant and cause God's reminiscence to be vanished. Thus regard carnal expectations as lies because such aspirations are deceptive and their owner is a deceived person (oration 86).

B) Self-approval and arrogance: Imam Ali believes that self-approval and selfishness blind a reality-seeking eye and selfishness devastates humans in a way that they regard solely their own acts as righteous. This arrogance hinders them from grasping the reality and modify them. "A human's self-conceit, egotism, self-admiration is one of the jealous entities of human intellect that defiles wisdom (sapience 212) "Be aware that self-conceit and egotism is anti-correct cogitation and a pest for wisdom (letter 31)

The liberation and freedom doctrine

If we look at humans' life history, we notice that this decree has always been consecrated and it has been cited as one of the most significant human rights. Considering the fact that God has created humans as free will-bearing entities, this literature must be pointed up in upbringing and pedagogy too because individuals can't be reared or raised obligatorily. But empathy must be fomented in students to make them aligned with tendering / rearing itinerary. As God stated in Baghareh Sura "There is no insistence upon believing in a religion". Hence, there should be no threat, menace, obligation or reluctance in upbringing and pedagogy owing to the fact that if someone doesn't have internal willingness and enthusiasm, he / she won't get any corollaries notwithstanding partaking in tuition and pedagogy and rearing objectives won't materialize.

Imam Ali paid special attention to this matter during his governance "I should not incite you to do what you don't like" (oration 208) He stated in a letter to one of his province governors "I don't hold value for fomenting someone to do what he / she dislikes" [10]. According to this doctrine one should say that humans' rearing itinerary pass through themselves.

It is not feasible to guide someone towards completion by obligations and unwillingness. There is no determinism in Islam logic to resort to any obligations in upbringing.

Background amendment principle

The obstacles hindering rearing and pedagogy must be exterminated and set aside according to this tenet so that an instructor can traverse transcendence itinerary pleasantly and swiftly and make headway optimally. Imam has propounded the ensuing action plans to achieve this subject:

A) Extermination of misleading reasons and doubts and misgiving: something a trainer hesitates during rearing and pedagogy and it is necessary for instructor to resolve those misgivings and react accurately. Imam Ali states in his will /testament to Imam Hasan "make endeavors to render your requests based on comprehension and awareness not to tend to misgivings and seek aid from our enmity" (letter 31)

B) Eschewing keeping deceived entities' company: relation with others is one of the necessities of humans' lives and it is more crucial in the extant era which is the communication epoch. The know-how of this relationship is what should be taken into account in the extant era. Imam believes that a terrible companion leaves a horrible effect in humans. It is indispensable for humans to keep themselves away from such relations. "Keep yourself away from consorting with immoral entities so that you get detached from them and not regarded as them" (letter 31)

C) The belief stability and trainer's personality: A trainer, who shoulders to be in charge of rearing and tendering a group of adolescents and youngsters, should have achieved reality per se and he / she should have belief stability and personality. He should not be hesitating in his / her will and opinions. "Every pioneer must be truthful to his / her followers. He / she should put his / her dispersion together and should muster his / her intellect power" (oration 108)

A doctrine to use instructor's emotions

According to this decree one should exploit from an affection-based power during rearing and tendering. Imam Ali states in this respect "The most opulent servant in God's presence is the one who follow one's prophet and track his trails (oration 160)

The facilitation and dereliction tenet

What should be expressed about this decree totally concerns humans' weakness because according to Koranic text, humans are subtle feeble entities and sometimes they collapse when they shoulder duties. This feature impedes humans to have power beyond their stamina. Thus permissiveness must be heeded to as a general rule during upbringing and rearing.

"God remained silent about some matter but not because of forgetfulness. Thus don't bother yourself to undergo them (sapience 105). Imam Ali states in this providence that God has not intended to be fastidious with regard to humans and this will of God is not due to the forgetfulness because he himself created humans and is aware of their feebleness and limitations and beyond that, God has never wished to torment or torture its servants / creatures.

A principle to observe individualistic variations

If we mull over humans' creation, we notice that none of them resemble each other. Such variations are behold able and perceptive in disparate physical, mental and deportment aspects. Thus a specific sapience and philosophy should underscore such differentiations" [11].

Noting individualistic variations and aptitude variances and humans' miscellanies is among essential quandaries in rearing and tendering and correct tenet-based upbringing does not happen without it. It is indispensable in rearing and tendering tasks that each upbringing movement is effectuated aligned with and with regard to aptitudes and needs variations to reach the optimum result.

The miscellanies of people's nature is the reason for their varieties because humans were primarily a combination of sweet, sour, hard and soft soil. Thus they approach each other based on edaphologic features and

gets away from each other based upon their pedologic characteristics. one of them is pulchritudinous and moron and the other one is tall with slight enterprise, one is an ugly-faced well-wisher and the other stubby and resourceful, one is clean-natured and bad-tempered and the other is kind-hearted and turbulent and another one is a heart-aware speaker" (oration 234)

The graduality doctrine

A human's upbringing is effectuated in stages like his / her growth because it should be done based upon the individualistic powers, for instance it is not suitable to teach writing to infants less than 4 years old because they don't have pen-holding capability. According to this decree, one should note that specific materials and concepts be proffered to students in each growth stage

Which is commensurate with features of that particular growth stage matching their capabilities and aptitudes? This fact causes rearing and tendering trend to reach destinations gradually and does not render students repugnant.

Imam Ali states on this tenet "A fruit which is picked up unripely looks as one which has been planted in a ground different from the original one (oration 5). He states in Malek Ashtar Treaty "Don't be hasty in effectuation of tasks whose implementation time has not reached yet and eschew negligence in tasks which are due to be conducted and in obstinacy in an unknown matter and sluggish acting when action plan is clear. Then do any work at its punctual time (letter 53).

Rearing and tendering methodologies in Nahjolbalagheh

Upbringing methods are instructions that tell us what to do to accomplish the target in question, in other words, they are pragmatic methods, ways and strategies used in rearing and tendering process so that trainer reaches the ultimate goal. Thus the main portion of instructor's success and educational system depends upon methods adopted by a trainer to fulfill upbringing objectives. That is why, the most perilous and difficult stage in tuition process is pinpointing and discerning rearing methodologies and their correct and efficient application. Tutelage and rearing methodologies from his holiness Ali's vista are screened and proffered in this section with regard to objectives and decrees which were mentioned. Acquaintance with methodologies and their application causes upbringing purposes to get fulfilled with more ease and in a shorter time.

Table 3. The rearing and tendering methodologies and their plentitude percentages in Nahjolbalagheh

Row	Method title	Plentitude percentage in orations	Plentitude percentage in letters	Plentitude percentage in providences
1	Intellectual reasoning method	8 – 29	12 – 65	3 – 54
2	Pinpointed expression of concepts	15 – 76	3 – 79	4 – 58
3	Question-replying method	6 – 63	7 – 59	1 – 45
4	Taking advantage of diverse senses	7- 88	6 – 32	2 – 08
5	Using others' experiences	11 – 61	13 – 99	4 – 16
6	Using parents' influence	4 – 97	15 – 18	2 – 91
7	Model-making methodology	6 – 22	10 – 12	1 – 25
8	Encouragement and punishment methodology	5 - 80	11 - 39	1 - 45
9	Illustration and allegory / simile methodology	17 – 42	5 – 06	3 – 33
10	Epistolizing methodology	12 - 44	100	3 - 95

The intellect-based methodology

Intellect utilization is one of the crucial methods in rearing and tendering because as it was cited before, wisdom and intellect are one of the upbringing tenets from Imam Ali's vista and Imam Ali regarded cogitation and reasoning as a recognition way. Imam Ali states in this respect "God sent his holiness Mohammad with a manifesting religion to obliterate doubts and misgivings and makes reasoning with enlightened proofs (oration 2). He states in oration 91 "God sent Adam to the earth to proffer proofs for people. God did not deprive people of an entity which accentuates its divinity and makes a recognition-based link between God and its servants after Adam's demise, but rather obtained treaties from humans by sending proofs and reasons through prophets.

A trainer should note Imam Ali's statements to use intellect-based reasoning to proffer tenets and concepts to nurture students' wisdom and cogitation power and to make their learning stable and perpetual because when learning is aligned with wisdom, it will become stable.

Expression of concepts in an accurate and pinpointed manner

A trainer must eschew / shun generalities and conceptual ambiguities. He / she should voice quandaries in an exact and thorough way so that they totally grasp the materials and there remain no unclear points. His holiness Ali state in this respect "Your leader split realities for you like splintering subtle beads and extracted actuality from vanity like a tree sap which leaves its bark (oration 108)

Question-replying methodology

It was cited the cogitation and intellection are among the most crucial doctrines of rearing and pedagogy. Thus, question-raising and doubts formation are among effects of cogitation and intellection which are formulated in students' minds.

His holiness Ali state about this methodology in Nahjolbalagheh "Ask me whatever you want from me before the time comes when you can't find me or before the time when seditions move like an ownerless camel and tread upon their bridle and persecute intellects and cause roaming in minds" (oration 189)

This statement of his holiness Ali voices that a pedagogue must allot a portion of the tuitions time to replying students' questions and holding discussions with them to foment their cogitation and intellection power and to guide them in the itinerary to find reality and facts.

Taking advantage of diverse senses

His holiness Ali states "Beware! The most sightful eyes are those that gaze at good deeds and charity namely they seek slightly scenes which offer ideal profits and then conducts them. the most heedful ears is the one that keeps advice, mulls over it, then accepts it and fulfills it (oration 105)

Therefore, people have been invited to ideal watching, listening and cogitation in Nahjolbalagheh; that is to say, such contraptions ought to be used in an ideal manner to access objectives. A teacher must teach his / her students how to access one's senses. He / she should be cognizant that ideal beholding and listening can guide students in rearing and upbringing goals.

Utilizing others' experiences

One of the intellect functions is to use others' experiences namely the time and outlays others render to experience a matter, cause advice-taking and lessons for others. Since most of the quandaries can't be experienced or oodles of monetary and spiritual allowances must be disbursed to experience them, it is necessary for humans to use others' experiences and take lessons from them. A mentor must encourage his / her learners to take advantage and advice from others' experiences.

Imam Ali states in his will / testament to Imam Hasan Mojtaba about experience "Intellect is experiences maintenance and the best experience is the one that teaches you a piece of advice" (letter 31)

Using one's parents and comrades' influence

Parents influence and effects during the first tuition years and that of peers in the subsequent years is an obvious matter for all. A teacher must use such an influence and take utmost advantage of the effect that such persons can have upon learning.

Imam Ali believes that an offspring is the result of parents' life and part of their existence. His / her happiness or misery is very critical for parents.

Thus parents make endeavors for their progeny's joys and supply his / her correct upbringing. "I saw you as an entity comprising my whole body and soul in a manner that any harms made to you are rendered to me. Hence, I regarded your task as that of mine and wrote a letter to guide you in life hardships whether I am alive or not" (letter 31)

The model-taking methodology

Paragon-taking methodology is one of the rearing approaches in Nahjolbalagheh. The emir of believers state about it "It suffices you to render prophet's customs a paragon in your life. Then follow your clean immaculate prophet because his rituals is a paragon for seekers (oration 160)

Considering the fact that humans get impacted by beholding deeds faster than speeches, a human's action indicates its intrinsic status more than his / her words. Thus a trainer must be an appropriate paragon or if he / she doesn't have suitable conditions, he / she can introduce individuals who are learners' paragons so that students can tread on their heels by beholding their deeds and comportments and become like them. Of course, it is necessary to introduce some individuals as paradigms that act upon their science and are not sheer talkers but their movements and deportment should manifest such feelings. "The most worthless knowledge is the one on the tip of tongues and the most superior science is the one that is apparent in limbs and members" (sapience 92)

The encouragement and puissant methodology

"The glorious God has determined a reward for its obedience and a punishment for committing sins to impede its servants from torture and to guide them towards heaven" (sapience 368)

Encouragement is a factor in tuition and upbringing to foment instructors towards pedagogic objectives and it purveys the necessary joy for trainers to pursue their itinerary. "Always praise them and enumerate their crucial tasks because reminding their valuable tasks incites the brave and cause the cowards to make efforts if God wishes" (letter 53)

The allegory and comparison methodology

Imam has used some examples and similes all over the Nahjolbalagheh and all of them to find out the quintessence of a matter, for instance he states in letter 68 "Haram world is like a snake which has a soft skin and a deathly venom, Then keep yourself away from its deceptive attractions because you will remain in it for a short time". Of course, what should be mentioned is that a mentor should use tangible and observable specimens and examples in voicing allegories. Examples that are well-defined for learners and they can behold and grasp them with their eyes. "The display method is based upon observation and beholding. A teacher can use this methodology to proffer a skill to a great number of students in a short time. The most crucial advantage of this method is the application of real and actual objects in tuition" [12].

Well-defined samples have been used in Nahjolbalagheh too. "Oh folks in Iraq, you look like a parturient woman who aborts her embryo during the last gravid days, a woman who loses her superintendent and remains husbandless for a long time and her inheritance is pillaged by her relatives (oration 71)

The epistolizing methodology

Written compilation of thoughts is a very critical and valuable task because if thoughts remain in oral form, they may vanish during time elapsing or they may become altered or distorted / misinterpreted. His holiness Ali has 79 letters in Nahjolbalagheh which he had written diverse positions and circumstances to disparate persons in addition to orations, homilies, providences, poems and aphorisms. His 31st letter embodying wills / testaments and recommendations addressed to Imam Hasan has a special significance in rearing and tendering out of the total number of aforementioned letters. Imam Ali has talked about subjects as the ensuing ones in these letters: humans and life accidents, self-making stages, social morals, haste in offspring / progeny upbringing, spawn / scion rearing methodology, social relationships criteria, the necessity to observe comrades' rights, the necessity to heed moral values, woman status, and so on and so forth.

A mentor must offer his / her tendering ideas and points by means of this methodology in a written form with epistolizing entirely to students. Of course, an instructor is free to put the letter at all the learners' disposal or the teacher can write a letter for each one of the learners befitting their status. It goes without saying that the second method is much more fruitful than the first one and it can become a way opener in a person's tutelage and upbringing.

The pedagogic system proposed paragon

Humans are seraphic / divine creatures linked to God's eternal quintessence. The humans' crucial power is their intellect and cogitation which enables them to discern the correct way and traverse it.

Humans have will power, freedom and decision-making potentialities in addition to cogitation leverage too. Humans' life story does not end with decease but they are timeless and humans will be dispatched to eternity together with all of their deeds. Therefore, upbringing stream in this proposed system is methods which renders humans closer to God's quintessence and make them acquainted with universe quandaries.

Considering the fact that teaching and rearing must receive their positive and negative feedbacks to make self-amendments, evaluation is also very critical. His holiness Ali state about experiment and test philosophy "After mentioning God's name and hailing him, it is true that glorious God has set the mundane world as a basis for the afterlife and tested people in the world to reveal which was is more righteous. We were born to be tested in it" (letter 55) he also states "Seraphic succor descends as much as needed (providence 139) considering these words, it is revealed that: 1. Experimenting is not the ultimate goal but it is a go-between purpose to determine humans' situations; and 2. Testing and experiments must be proportionate with individual's ability.

With this introduction and with regard to research findings, pragmatic guidelines to pedagogic system enhancement are proffered in table 4.

Table 4. Proposed paradigm based upon the research findings

The education al system factors	Pragmatic action plans and suggestions
Student	A student must be active. His / her cogitation and intellection power mustbe enhanced so that numerous questions can be proposed for him / her.A mentor must have belief-stability and personality as student's paragon.A teacher must be detached from any cogitation discord / distraction.
Teacher	A pedagogue must be able to explain the literature in a precise manner for students and foments students to rack their brains by proffering concepts and values and by citing tangible identical examples.
The pedagogic content	Educational content must be inspired from students' everyday lives in a way that they can identically feel and behold it.
The methodology	Teaching methodology must be in a way that empowers students' wisdom nurturing in the first stage. Intellectual reasons utilization, citing tangible examples of students' everyday and real life, reminding others' experiences, and epistolizing can be very useful.
Appraisal	Evaluation or exams should be held solely based on students' scientific classifications and it should not be regarded as the final objective. Examination must be effectuated based upon students' capabilities and observing their variations.
Homework	Observing individualistic differentiations in homework proffering is very important which must be noted.
encouragement and punishment	Each person's aptitude and interest must be noted too. Their attachments must be observed. Punishment should not be executed typically.

4. DISCUSSION AND CONCLUSION

Considering the link among principles, basics and objectives, one can grasp that doctrines are relative because o each school of thought and thinker offers specific views on humans and necessities affecting humans' lives. Thus, they present upbringing basics disparate from what others proffer. Thus, considering the fact that tenets are detected by considering basics and purposes, basics and decrees will vary too, for instance John Luck and Russo reach disparate principles due to their dissimilar views on humans' nature. John Luck believes in "trainer's activity tenet" whereas Russo believes in instructor's freedom and supremacy [13]. Nahjolbalagheh Book [5] which embodies his holiness Ali's homilies, orations, sapience, providences and aphorisms has priceless points

on Islamic rearing objectives and basics which can be used to access necessary tendering and raising decrees of an Islamic society so that they can be way openers for pedagogy and uplifting virtuosos, oracles and planners.

The objectives of the department of education were summarized in this book as follows: God recognition and its worship, piety and devoutness, instructing knowledge and providence, humans' evolution, cogitation and intellection power nurturing, establishment of social cooperation and collaboration morale, justice-seeking soul nurturing. Considering the fact that decrees are affected by purposes, the principles received from Nahjolbalagheh [5] can be summarized in the ensuing titles. Having a seraphic goal in rearing, cogitation and intellection are recognition ways, purification doctrine, freedom and liberation decree, backgrounds amendment tenet, a tenet to use trainer's emotions, the negligence and permissiveness tenet, a doctrine to observe individualistic variations, and graduality tenet. The rearing and tendering methodologies which his holiness Ali reminded in Nahjolbalagheh [5] are as follows: intellectual reasoning method, declaring concepts in a detailed manner, question-answering methodology, taking advantage of diverse senses, using others' experiences, utilizing parents' and pals' and chums' influence, paragon-making methodology, encouragement and punishment methodology, comparison and simile / allegory methodology, and epistolizing methodology

The ensuing suggestions to enhance the tutelage system can be presented with regard to these findings:

1. Each course pedagogic content must be drawn up with regard to characteristics and specifications of intellectual, emotional and physical growth of that course. Each lesson must be proffered as pedagogic material in its own time.
2. The quantity of presented materials must match learners' ability and stamina.
3. Adequate attention must be paid to learners' attachment and keenness in material presentation and their organization
4. Content must be proffered in a flexible manner if possible so that a teacher can augment or diminish it with regard to students' individualistic variations
5. The proffered pedagogic content must guide learners towards intellection, cogitation and problem-solving.
6. When organizing content, attention must be paid to its scientific dimensions as well as its oral and emotional dimensions. In a manner that it raises humans in a free, clean moral-cogitating humans.
7. A content must have a profound link and connection with existence primordial commencement and must guide students towards God.
8. Expounding exact and detailed materials and presentation of identical and tangible examples in tutelage content brings about a more profound comprehension in learners.
9. The examination and evaluation system must be devised based upon the learners' abilities and stamina.
10. Heeding the negligence and permissiveness tenet should not be forgotten in all programming stages.

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