

Study of the principles and methods of political education of Imam Ali (PBUH) and their impact on the society's managers

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ABSTRACT

Political education along with the increasing awareness and need of the accounted organizing of the countries remind us the important point that we must more try to educate managers correctly; and also we must be receptive for its various aspects in order to have a ruled justice-based society as it is obvious in the words of Imam Ali (PBUH). From the perspective of Imam Ali (PBUH), education means passing from the current situation to the desired situation; and because the government is the only tool for implementing the divine orders and realizing the social justice, the political education which is making people especially the managers aware of this subject must be justice-based and also it must direct towards God. The result of Alavi (related to Imam Ali (PBUH)) education in the political field is the ruler who is the wisest person in the people about the divine teachings and gives Koran the control of his authority and action. In words of Imam Ali (PBUH), honesty is from the most important principles of the political education, and the hidden supervision and caring of the behavior of the managers are from the most important methods of the political education which is accomplished using the honest and loyal people in order to encourage them to have trusteeship and good behavior. The descriptive-analytical method used in this research.

KEY WORDS: Education, political education, method of Imam Ali (PBUH), government, managers.

1. INTRODUCTION

In fact, Nahjul Balagha is a precious collection of the words of Lord of the pious, Imam Ali (PBUH). It has valuable points including sermons, letters and aphorisms which have been collected by Seyed Razi. Half of the letters quoted from Imam Ali (PBUH) in Nahjul Balagha have been dedicated to the discussions of government and management. Nowadays, the statesmen of many Islamic and non-Islamic countries are implicated by various party, racial, lingual and religious despotism and tyranny which have caused many political and social disorders. According to the governmental orders of Imam Ali (PBUH), one of the criteria of selection of the statesmen is the justice seeking. In the current era, one of the points which have deceived Islamic countries and their statesmen is peacefulness. Right now, showing peace is one of the most important concerns of the Islamic rulers against the so-called Western intellectuals which are loaded on the Islamic system by their interventions from the global system under the humanitarian title.

2. METHODOLOGY

The used method in this study is action research and the gathered information was evaluated in descriptive-analytical way.

Research Content

3. Political Education

It means making the person aware of policy and its critical role in the world and his own country in the way that he tries to pay attention to it and by achieving sagacity tries to select the appropriate political method in order to elevate political knowledge; he should also in his political actions behave in the way that gains the most benefit for himself and the people of his own country, and being cautioner, he must be able to criticize the wrong political thoughts and actions in order for his country and honor to be politically protected from the hurts of malevolent and malicious persons. In the path of achieving real prosperity, three elements of knowledge of prosperity (cognitive aspect) are considered as tendency, determination (emotional aspect) and action (behavioral aspect), and if each of them is neglected, the prosperity will not be achieved; in other words, gaining prosperity is possible under the

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shadow of growing and directing the cognitive, emotional and practical abilities of the human and this is the general concept of the education (Imani, Soroush, 2009).

3.1. The purpose of the political education

Islam pays attention to the education of the aware and competent and responsible citizens in the way that they do not neglect the political and social issues and also they must feel responsible about them, then it care about the education of the statesmen in tow dimensions of science and practice. It is the most important kind of education which plays a basic role in achieving the material and spiritual goals of the society. The political education for the young and the teenager has a special significance, because they are the future's politicians and statesmen (Ehsani, 2000).

3.2. Principles of political education

3.2.1. Honesty principle: it is the most fundamental principle of management policies of Imam Ali (PBUH). If honesty is eliminated from the set of actions and encounters of the politicians with the people, justice, legality, human rights, social justice etc. will be meaningless (Mohammadi Rey Shahri, 2000). 3.2.2. The principle of political responsibility: it is the responsibility of a fake infinitive of the question meaning to ask. The responsible is the person who must do something and he will be asked in the case of violation in doing it (Ahmadi, 2001). Imam Ali (PBUH) in his letter number 31 to Imam Hassan (PBUH), advises him four significant values which in fact are also considered as the social responsibilities: a) to promote virtue and prevent vice, b) to tolerate difficulties and problems in the path reaching God and also jihad in the path of God, c) helping the poor, d) loaning to help the needy. 3.2.3. Principle of meritocracy: In traditional Arab culture, merits did not have any place in the appointments and dismissals, but the race, blood and also assignment of the tribe had the most interference in the social and political positions (Mandegar, 2000). In an order, Imam Ali (PBUH) says to Malek Ashtar that: "in order for commanding the army, select the person who has more benevolence for God, the Prophet PBUH and your leader (Imam), and he is more continent and stainless and has more patience. 3.2.4. Justice principle: recognizing the mutual rights, paying attention to it and considering justice in the relationships is the base of morality. Imam Ali (PBUH) says that: "the most paramount people to God, is the one who like the justice-based behavior more than wrong, even if he create difficulty for himself and also even if the wrong will be beneficial for him (Dashti, 2000). 3.2.5. Adequateness to the promise principle: one of the most important relationships created between several humans is the treaty relationship; the reason creating these relationships is the various needs necessitate humans to make these promises (contracts, commitments, treaties) (Lankarani, 2000). 3.2.6. Amenity principle: the mean of amenity is the kindness and benignity along with forgiveness and absolution against the people which is necessary in the behaviors and human relations of the Muslims with each other and also with the other people and in the governmental behavior (Hasani, 2000). Imam Ali (PBUH) says that: "where amenity is better, then tolerate, and when the work is not accomplished except by snapping, then snap". 3.2.7. Anti-oppression principle: Imam Ali (PBUH) says that: "Hey Malek, no factor will transform the grace of God and make his torment close as strong as the cruelty, because God is hearer of the moans and howls of the oppressed and also is in ambush for the oppressor. 3.2.8. Unity principle: one of the mysteries of continuity of the life of Islamic society is posing the religion and keeping that unity as Imam Ali (PBUH) says that: "then, be aware that in Islam's nation no one is more sympathizer to the unity of the nation of Muhammad PBUH and closing them to each other than me; and in this affair, I ask the good reward and deserved finality from God (Dashti, 2000, quoting from Beheshti, Masoudian, 2012).

3.3. Methods of political education

3.3.1. Pattern method (from the perspective of Imam Ali (PBUH), the best pattern is Muhammad PBUH). 3.3.2. Advice method is from the general methods in the education; Imam Ali (PBUH) says that: "make your heart alive with advice (letter 31) because the advice awakes the benefices of the neglecter and makes him familiar with God. 3.3.3. Method of supervision and care: Imam Ali (PBUH) says to Malek Ashtar: "supervise the works of your statesmen and select loyal and honest people for supervising their behaviors; hidden supervision of their work motivates them to be trustee and debonair with the people (letter 53). 3.3.4. Punishment and encouragement method: in sermon 118, Imam Ali (PBUH) says: "you are the right comrades and faith and religious brothers who are like a shield for the justice in the day of war and difficulty, so, help me with an advice which is far from deceit, trick and doubleness. 3.3.5. Supervision method: since the human has greatness and dignity, he must not be behaved like an animals; that's why he has the right to supervise his own political and social issues (Hasani, 2000). 3.3.6. Trustee method: whatever given the statesmen including position and property is related to the entire nation, and it is custody before them; then, the statesmen must keep the people's custodies well and use them in the direction of their material and spiritual benefits (Beheshti, Masoudian, 2012).

4. Political education of the society in the words of Imam Ali (PBUH)

The society requires policy and government, because the divine laws are implemented through them and the faithful person tries for God in their shadow; and the paths become secure and the right of the weak is retaken from the strong (Nahjul Balagha, sermon 6). Also, Imam Ali (PBUH) imparts the political advices to the statesmen which some samples of them will be mentioned. 4.1. Islamic statesman must seriously avoid of consulting with the cheapie and timid and avaricious people; because avarice and greed and fear comes from suspicion to God. 4.2. The benefactors and evildoers must not be equal before the statesman; because this action causes the benefactor to be reluctant about his good work and the evildoer to be encouraged for his bad work. 4.3. No Islamic statesman can break the logical traditions which cause the people of the society to be coordinated and the qualified scholars of the Islamic society do them, too. Also, the statesman should never establish a tradition which destroys a good tradition of the people. 4.4. The statesman must not consider himself prior to the others in the affairs that all of the people are equal in them. 4.5. The statesman must never show himself ignorant and unconscious in affairs which he is responsible for them and the people observe them. From the viewpoint of Imam Ali (PBUH), the government is only a means in order to apply the divine commandments and realize the social justice in all of its aspects so as to provide the context for growing and the divine maturity of the human and the society (Enayat, 1972).

Conclusion

In the world's history, policy and government have had a deep relationship with bullying, plutocracy and hypocrisy. Major challenges that the countries face are distancing from the religious orders and escaping from them, because if the statesmen of the society be adorned with piety and also participate in agony and sorrow of the people, they will rule their hearts. This is just in the moral realm. In the social realm, the manager must be with the people and among them, and he must not decide for them behind the closed doors; he should try to keep them satisfied and get far from monopolization which is one of the greatest pests of management; these seem to be soluble by observing the equality principle and respecting the other's rights. In addition to publishing the related books in the specialized areas, the best way to protect the government and elevate the political awareness and consciousness in Islamic society is having university courses and creating multi-aspects field researches (political education) by the students and the experts of the profession. Creation of political, social and economic security for the managers until the end of their management cycle must firstly cause using their valuable experiences and secondly it must not cause the financial cottuptness among them, and thirdly their social prestige must be kept; that is to say that they do not face welcoming at the beginning and bad escort at the end.

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