



Research Article

Social Education Methods in Religious Societies on Tabaatabaie's Views

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Abstract

The aim of this study was the study of the social education methods in a religious society on Tabaatabaie's views. For this purpose, his educational implications in the realm of methods were inferred from his social perspectives. This is a qualitative study and was formed using a documental-analytical method. The results showed that social education can be well achieved using two levels of personal and social methods. In the area of personal methods, we reviewed methods such as: enrichment of insight and knowledge, a call for taking action, moral educating, encouragement and punishment, purification of the soul, and etc. Among the social methods, we reviewed the methods such as: respect for the parents, charity, friendship, preparation, summons to do good deeds and recommend abstaining from bad deeds.

Keywords: Tabaatabaie, religious society, social education methods

INTRODUCTION

Mankind, as a subject for education, has various aspects and a proper education must pay attention to the growth, and modifying all these aspects. One of these aspects is the social aspect which guarantees a bilateral tie between the individual and his or her society. It means, beside some very strong and numerous personal tendencies that he has with respect to others and the society as a whole, humans have rights and duties that being bound to them necessitates for them to have a prosperous living. As a result, reaching a balance between personal and social desires is essential. This balance must be in such way that each of the above aspects, without creating any inconveniences for other aspects, reach their final growth and development and even go beyond it and help each other in growing and developing. This will be achieved through an all round and realistic social education. However, there are several theories in this area which reject either the personal or the social aspect of education and provide a single-sided and unrealistic education.

The quality of social education in each society depends on the social philosophy of that society. In this sense, every society picks some goals based on its social philosophy and engages an educational program under its shadow. Nowadays, many of the societies consider the main purpose of society as taking advantage of these material blessings in a communal way. Therefore, the social procedures and laws are formed around the materialistic aspect of humans and with the goal of preventing from disagreements in exploiting these social resources. In these societies, ratifying and enforcing the laws are based on reaching a quorum by the society; whether this decision is in the right direction or not (Tabaatabaie, 2008: 70 – 75). On the other hand, these laws are in contradiction with humans' innate characteristics and feelings and focus on controlling the outward behavior of the individuals (Tabaatabaie, 2006: 96). As a result, wherever there is no outside control, people will not avoid any action in order to achieve their goals.

In Tabaatabaie's social philosophy, the life after death has value and monotheistic knowledge must be our only acquisition from this material world (Tabaatabaie, 2008: 85). A belief in God, as a goal, (there is a God in any human

observer and He will reward and punish) the person's inner pledge to be good and avoid evil in all cases (Tabaatabaie, 2007, Vol. 4: 177). The Islamic society, men in power never challenge or be faced with secrecy.

On the other hand, in his view, the social status of a person is expressed in a distinct way. According to his belief, humans, despite their number and variety, they are the same in character; that is, they are all humans (Tabaatabaie, 2007, Vol. 4: 151) and they do not have any differences in their humanistic needs. Therefore, if they are gathered together, they will have more power. As a result, society is very important; however, by this we mean a society which is made of its every single member and without them will be meaningless.

Having such a perspective, on the one hand makes the individual not to see any antagonism between his or her personal interests and those of others so that to be forced to pledge into a social contract because he views his belongings as others' belongings. Consequently, they enthusiastically communicate and cooperate with others to alleviate their needs and never in hiding betray them. On the other hand, mankind, independent of its society has an identity which prevents him from being reactive to its society and allows him to maintain its individuality; in such way, that can even affect the conditions of its society or preserve itself from the corruptive influences of the society. Therefore, on Tabaatabaie's view, an individual has both a personal and social identity and neither is sacrificed for the other.

As it was said, in each society, the social and moral education is based on its prevailing social perspective. Therefore, the advantages and disadvantages of each perspective will reflect in the society's moral education. This fact calls for the advent of a comprehensive perspective in implementing various social educations.

Considering this and the importance of the methods used in achieving moral education, the perspectives by Tabaatabaie was found to be the most comprehensive (compared with other perspectives) in order to compile a moral education plan.

The social education compiled on this basis has two significant features. First, it pays equal attention to both individual and social characteristics and aims for salvation of both. Second, it is focusing on internalizing the personal and social responsibilities in which the person has a controlling force that prevents him from wrong doings. As a result, the social education plans are designed based on these two principles by this research study.

Social Education Definition

Before turning to the social education methods proposed by Tabaatabaie, we must look at his definition for this type of education. With this regard, we must say that Tabaatabaie has always had an eye on social education. Despite this, with a few exceptions, he never refers to this subject directly or offers any definition for it. However, we can arrive at a definition by looking at his ideas.

According to these ideas, social education, on Tabaatabaie's view, is about a gradual preparation of all the society's members for a life based on friendship and cooperation to alleviate material needs and reach a spiritual salvation in a world full of peace and justice, by having a realistic and comprehensive view of the mankind's characteristics, moderation, correcting and directing of the internal instincts and entrusting the actions and behaviors to the internal monitors (This definition is based on the perspective by Mr. Tabaatabaie about the position of man in his society and the need for cooperation for alleviating the needs and the instinctive perfectionism and salvation of human, the future of the human society in inclined toward intelligence and realism, the existence of common human nature and instincts in all humans and the importance of setting the laws based on them and the need for an internal monitoring system for both the individuals and the society).

There are some important points that need to be pointed out. First, social education in his view is a gradual process that happens in parallel with the increase in age. An individual has many desires and he is unquestionably after achieving them. But by the increase in age, and after the process of socialization and more familiarity with its conditions, gradually ignore those desires and the socialization process completes and the person stops his idle talks (Tabaatabaie, 2006: 89). The social education (at least apparently) is fulfilled.

We should also notice that a superficial fulfillment of social education, on Tabaatabaie's view, is complete rejected. In his view, a real social education happens when it is done through some internal controls (by the individual himself). This is a significant point on Tabaatabaie's view that has remained hidden from other Islamic scholars and scientists or has not properly emphasized.

Another distinction by this definition is its universal and public aspects of the social education. By studying the existing definitions of social education, we can see that almost none has focused on both the universal and natural aspects of it. Of course, the increasing focus on education universal citizens is an undeniable phenomenon. However, we must point out that this kind of social education, only because of the increase in dependence among the people around the world (due to economical, political, technological and ecological reasons) is considered (Ghaedi, 2006: 200) and does not focus on the common inborn and spiritual qualities of mankind. This is despite Tabaatabaie's focus on universal citizen education based on human's nature and his belief on oneness of mankind and empowering him to relate to others which

in turn requires all the people of the world to get together in establishing a universal society in order to reach a more pious society (Tabaatabaie, 2007, Vol. 4:197). As it is felt from this statement, Tabaatabaie has a deep view of the oneness of mankind, and not just an attempt to resolve the differences among them.

And finally, the social education in his view lays equal emphasis on both the individual and its society. That is, despite the opinion of many people, he does not focus on the social aspect alone. On the opposite, he also emphasizes on his individuality and believes in a concurrent attention to the social aspect of individual and the transcendence of the society.

Following this clarification of the meaning of social education by Tabaatabaie, we can now turn to studying the different methods for education under his focus.

Social Education Methods in Religious Societies

Social education based on Tabaatabaie's perspective can be achieved by using some personal and social methods. In his social thoughts, individual is of utmost importance and the society's correction depends on individual's correction (Tabaatabaie, 2007, Vol. 9:527). Based on his view, social education methods are as listed below:

Personal Methods

Enrichment of knowledge

Providing some correct knowledge to the learners and scholars is an effective way to transform the character and prevent them from social deviations. This is the first step in having a right action, belief and knowledge. Of course, we should notice that even knowledgeable people make mistakes; therefore, the method of "enrichment of knowledge" is necessary.

On Tabaatabaie's view, the kind of knowledge can transform the character that can help the person to understand the reality of human nature, its origin and its destination. This way, it can help the person to choose the right approach in going through his or her life. Such knowledge can help correct the person's beliefs, moral and behavior (Tabaatabaie, 2007, Vol. 2: 179-180), and to eradicate all the rascality in his or her character. As a result, in social education, it has a preventive role (Tabaatabaie, 2007, Vol. 1:539). In continuation, we will discuss the effect of each of these knowledge types on correction of self, as follows:

Knowledge of the Origin (Monotheism)

Monotheism means worshiping the one single God and the belief that he is watching over all our internal and external thoughts and behaviors. This belief can affect all human behaviors and causes for any commitment or abandonment of actions by the individual to be for the sake of God and surrendering to His will. Rewards and compensations will be all asked from Him. In this way, monotheism, as an internal force to do good deeds, will demonstrate itself as an external phenomenon (Tabaatabaie, 2008: 97; and Tabaatabaie, 2007, Vol. 6: 372). In addition, members of a society who have been raised with the monotheistic view, since they see God as a person watching over their actions, will not commit any actions against other members of the society (Tabaatabaie, 1991: 17). In this way, by having a belief in monotheism, there will be no room for animosity, anti-social behaviors and law breaking actions. Therefore, it can be said that this type of knowledge has some preventive application.

Knowledge of the Destination (the Resurrection Day)

Attaining the knowledge in regard to the resurrection day; it means to understand the mortality of human and retribution of his actions in another eternal world. This belief can affect people in two different levels: In the first level, acting according to religious laws is done for being rewarded; that is, the individual voluntarily ignores a part of his personal freedom in order to be rewarded more in return. This is in fact a kind of trade. But in the second level, the person trades for reasons beyond this; he believes that religious laws are set by the all knowing and almighty God who is aware of all the visible and invisible thoughts of his servants. Therefore, the only way to reach perpetual salvation, obedience to him is for realizing the God's satisfaction (Tabaatabaie, 1991: 17). As a result, the level of influence by learning about the resurrection day depends on the characteristics of the learners.

The Method of Calling for Action

In the method of enrichment of knowledge, it was shown that by providing some rich fundamental knowledge, we can commit ourselves to some social education. However, using this method, without some contriving for action according to this knowledge will be futile. Subsequently, applying this method of calling for action along with acting according to what you preach can be more effective. On Tabaatabaie's view, there is a necessity for coordinating between the knowledge and action; since they have some interactive effect on each other. On the one hand, when a person does not pay attention to his knowledge by continuous practical exercising, gradually his knowledge will be forgotten. But when he acted according to his knowledge and saw its results, he will relearn that knowledge the best, by acting upon it. On the other hand, knowledge is the basis for action. Therefore, a strong and sound knowledge will result in a strong and sound action; and a weak and impious knowledge will result in a weak and impious action (Tabaatabaie, 2007, Vol. 3: 577). Thus, calling for action will result in growth of knowledge and good actions, and this will in turn help correct the self. With regard to executive method of this approach we must add that following a growth and enrichment of knowledge surrounding the belief in the origin and the destination of mankind which in turn lead in a higher knowledge of the self and the world, some rules and duties are imposed on the individual so that his self will remain focused on the origin and the destination (the resurrection day) by repetition and constant care for the matter (Tabaatabaie, 2007; Vol. 3: 90) and by studying the effects of these beliefs on life, the person is evolves from inside and becomes further committed to them. However, in applying this method, there is a very important point to notice; that is, knowledge and the action accordingly must be gradual (Tabaatabaie, 2007, Vol. 15: 291). Therefore, people can obtain some basic knowledge to the level they can and act accordingly. Otherwise, a sudden and comprehensive presentation and implementation of knowledge may cause the person a feeling of resentment and disappointment and make him resistant and pessimist to social education.

The Method for Purification and Purging of the Soul

One of the most important tools used by the people is rationalization. The real salvation is a result of good thinking. For this reason, intellectualism is one of the important bases for Tabaatabaie's social education campaign. In his view, intellectualism grows out of abstaining from all the behaviors and actions that block the control of the intellects (Tabaatabaie, 2007, Vol. 2: 282). So, they will rationalize the ideas of monotheism, prophetic mission, and the resurrection day in order to navigate their lives, away from any superstition and selfishness, obey from this truth; even if it is against his or her desire (Tabaatabaie, 1992; Vol. 1: 89 – 140). As a result, the social education methods which remove any obstacles from intellectualism and help the dehiscence of the intellects are of outmost importance. Purification of the soul is one of these methods. Purification and purge may refer to a single concept, but they are essentially different. Purification means the abolition of all sins to prepare something for growth and exaltation; and purge is growing it into blessings and charities (Tabaatabaie, 2007; Vol. 9: 512). Therefore, purification is the beginning of purging and latter cannot begin before the first is completed. That is, as long as something is contaminated, it cannot reach a kind of growth with positive and blissful results. This is also true about human's mind. As long as mind is not cleared from emotions and feelings, it is not possible to expand it so that it reveals good and blessing. So, in parallel with purification and purge of the soul, we can also dedicate ourselves into mental education. Another considerable point is that one can achieve a spiritual status similar to angles (celestial beings), this is a kind of evolution into a higher perfection (Tabaatabaie, 2007, Vol. 18: 176) which is achieved by piety and purification that leads into the person's salvation (Tabaatabaie, 2007; Vol. 20: 496).

In this way, one can purify his soul and increase his intellectual powers to help him distinguish the good from the bad and choose the right behavior to elevate him and his society. Thus, it is an effective way to train the society. Another point is that, although in the realm of moral disciplining, purification is more important than learning the sciences, in other societies, purification is impossible as long as learning has not happened. Therefore, purification happens through action and morality. As a result, the learner must have the knowledge of good deeds and morals before starting the purification and purging process and commit himself in practicing to them to gradually obtain a pure soul (Tabaatabaie, 2007; Vol. 19: 477). That is, in terms of semantics, acquiring knowledge is prior to purification.

The Method of Trusting in God

Searching for prosperity is one of the bases of social disciplining which is achieved by a balanced life. Therefore, the advent of some methods in social education in order to achieve the principle of balance in life is essential.

In further explaining this phenomenon, we must say that mankind has some innate instincts that subconsciously will cause the divulgence of some particular behaviors from him (Tabaatabaie, 2006; Vol. 5: 68). Thus, in social education we must commit ourselves to correct and modify these instincts in such way that neither to overindulge in applying any

nor to destroy any (Tabaatabaie, 2009; 88). Among some humanistic aspects in which moderation is a must, are the material and spiritual aspects. For this purpose, each of the physical and spiritual needs must be moderately provided for; so much so that it does not prevent the person from knowing God and even be a step towards that (Tabaatabaie, 2007; Vol. 4: 159). One of the methods that can help achieve this goal is the method of trusting in God. In this method, people will concentrate on both material and spiritual worlds to some reasonable amount (neither less, nor more). This will prevent them from neglecting the material needs while having a complete trust in God (Tabaatabaie, 2007; Vol. 4: 182) and this is what Tabaatabaie calls “trust in God”.

In his view, trust in God¹ means that while the person obeys from the religious principles; he also acts upon the current material world’s routines. However, he should not rely on them and think of them as independent entities but only be satisfied with God’s approval (Tabaatabaie, 2007; Vol. 5: 389). In this way, the disciplining of the trusting people will lead into moderation.

The Method of Moderation in Using Human faculties

The method of more trust in God will lead into more moderation in spiritual and material aspects. However, this moderating method will help balance all human faculties.

That is, the three forces of lust, wrath, and articulation are the source of all human actions. Each one of these forces has some boundaries that violating them can prevent us from salvation. Therefore, one must not allow any of them to get out of control and balance. This is how a person arrives at moderation (Tabaatabaie, 2007; Vol. 1: 559). These three powers constitute the basis for all human activities and character. Thus, moderation in these three will result in moderation in internal instincts.

Now we will turn our focus on what it means to have moderation in these three forces. In his view, moderation in lust power is to use it in the right place and observe some quantitative and qualitative limits. This will lead to the person’s chastity. Excessiveness in this area will lead into some kind of wickedness and abstaining from them will cause languidness. Moderation in wrath power is to use it in the right place and at the right time. This will help develop bravery in the person. Extremism and complete abstaining will lead in some wickedness and cowardice. Finally, moderation in using the mental powers means not to overuse it or leave it as idle. This will help reach wisdom and prevents a person from excessiveness and total abstaining. Applying this method in life will also help achieve another virtue, and that is justice that has two sides: oppressor and the oppressed (Tabaatabaie, 2007; Vol. 1: 558-560). In the whole, we can achieve moderation by observing a balance in these three forces.

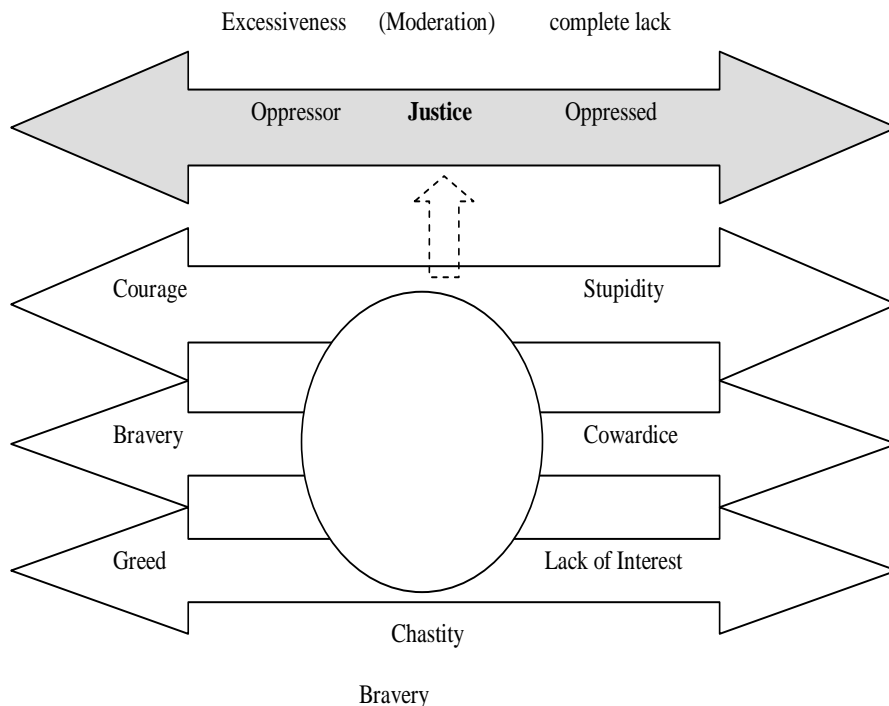


Figure 1. Method of Moderation in Using Human Faculties

The Method of Self-Control and Self-correction

One of the most effective methods that lead to transformation and change is the method of self-control and self-correction. Although, this method is mostly personal, it can help achieve great social results. Here we concentrate on this method.

Self-control is watching over the movements and pauses of the person in order to correct the cases of corruption. That is, self-control not only does protect something, but also suggests a scientific and intuitive understanding of it (Tabaatabaie, 2007; Vol. 4: 220). So the best person who can watch over and prevent the self from corruption is actually the person him or herself. This is because nobody can have a better control and intuition over the person but him or herself. As a result, self-control must be along self-correction. Since the goal and destiny for such control and correction is to arrive at God's meeting, it is necessary that the person always keep God in his remembrance, because forgetting the goal will lead to losing the way. Therefore, forgetting God (monotheism) means neglecting of the self and deviating from the straight (righteous) path. So a person who is always careful about his or her actions will never lose the righteous path. So to reach the goal, one must always pay attention not to lose the way (Tabaatabaie, 2007; Vol. 6: 239-244). To this end, the person must always remember God and control his actions of being righteous or unrighteous and constantly do nothing but good deeds. He should constantly assess his self and along with thanking God for his good deeds, and rebuke his bad deeds and ask for forgiveness (Tabaatabaie, 2007; Vol. 19: 373-374). This monitoring of behavior and assessing of the self can function as an internal control and lead to a deep internal transformation. Consequently, self-control and self-correction method in social education means that a substantial amount of the work is laid in the hand of the learners and practitioners. By this he puts as much effort as he can in achieving his moral goals and constantly thrives for higher standards. Of course, it is important to mention that this method requires the person to have achieved some level of growth to be able to control his self. Along with an increase in internal control, application of this method will also increase.

The Method of Moral education

Moral education is another method for triggering an internal transformation and may be the most important one.

In his view, moral education is the basis in Islamic education. Morality is always with us everywhere and acts like an internal monitoring system (Tabaatabaie, 2007; Vol. 4: 174). Therefore, one of the ways to make internal transformation is to apply some amiable behavior (such as, righteousness, serenity, justice, good temperedness, keeping promises, encouraging good deeds and punishing bad deeds, avoidance from the sinful people, and ...). Also, the belief that no attention to these moral standards, even if it has some profits for them, it will create an unhealthy environment in which all the person's interests will be destroyed and the society will end in decline and deterioration (Tabaatabaie, 2000: 123). So in moral education, belief and action are both considered and we put our efforts in correcting both. Therefore, beside providing the person with some information to act nicely, the learners are put into situations to practice based on their education and get its positive results and this in turn would help him to steadfast more in his beliefs and establish that behavior in his self. By this method, an internal monitoring mechanism is created in the person that will control and lead him.

The Method of Self-Respect

The method of self-respect is a method for inducing a feeling of self-worth in the person, and will create proper self-confidence for participation (instead of escorting).

Escorting a group means that the person acts in a submissive way and his actions are only based on the pressure exerted by the group. In this case, he is like an empty container whose characteristics will be formed by the group he is placed in. Therefore, when he is put in a group which is not acceptable by him, he is forced to comply with them. On the other hand, when the person has self-respect, he acquires a kind of internal identity which allows him to instead of escorting, participate. At this time, the person possesses a unique and distinguished individuality in which the person does not see himself forced to comply with the group (Bagheri, 2000: 407-409). Self-respect can be an effective way to achieve this status. Respecting and honoring means to pay attention and honor a quality in a person that does not exist in others (Tabaatabaie, 2007; Vol. 13: 214) and there is a meaning of respect, personality and greatness hidden in him (Tabaatabaie, 2007; Vol. 11: 167). According to this definition, the application of self-respect is to honor and pay special attention to each person based on his or her unique qualities; in such way that he or she maintains a feeling of esteem and exaltation. This will cause the person to always keep this special quality and never let the group to take it away from him or her.

Such respect can be implemented through various methods. In his view, avoiding any breakage of promise, ignoring errors, and rewarding are among proper and effective ways to actuate the feeling of self-respect in the person

(Tabaatabaie, 2007; Vol. 19: 564).

Social Methods

The Method of Honoring Parents

Since parents are the two important pillars in the formation of family and family is one of the main pillars of the formation of society, then respecting these two elements is an effective way empowering this social institute.

In the view of Mr. Tabaatabaie, nobody in the society deserves more respect than the parents. They are the ones who are the root that a person can rely on and owes his or her existence to them (Tabaatabaie, 2007; Vol. 1: 329). The emotional tie between the parents and children is one of the strongest ties that will help solidarity of the society's foundations. Therefore, children must respect their parents and be nice to them. Otherwise, the emotional ties of the family will be destroyed and the social ties will be deteriorated (Tabaatabaie, 2007; Vol. 13: 109). Hence, correction in society starts from correcting the family and the first step in improving the well-being of the family is to maintain the emotional ties between the parents and the children, best implemented by the respect of the parents by the children.

The Method of Keeping the Bonds of Relationship

Keeping the bonds of relationship is one of the most important methods in social disciplining that increases the love and affection among families and relatives. Here we focus on this method and its importance and effects on the society.

In his view, consanguineous relationship (common blood and cell union) is the natural cause for forming a society. Therefore, in Islam, keeping the bonds of relationship is encouraged among the members of a society (Tabaatabaie, 1991; 157-158). Consanguineous relationship is a relationship formed by a common parent and this is a relationship that a real union exists among its member and keeping the bonds of relationship among these people will have effects on their body and behavior. Therefore, keeping this relationship is one of the strongest factors that will help conciliate and make friendship among the relatives (Tabaatabaie, 2007; Vol. 4: 234). This shows the significance of keeping the bonds of relationship.

With regard to the way we can apply this method, Mr. Tabaatabaie refers to a quote by Imam Ali (Salute upon him) and says: whenever one of you showed a sign of anger towards one of his relatives, he must get close to him. He explains the philosophy behind this quote that when relatives get together, it not only does create kindness but also strengthens the bond between them. This closeness reminds them of their bond and stimulates more kindness among them and will make way for more affection among them (Tabaatabaie, 2007; Vol. 4: 234-235). This friendship among the relatives is the strongest and most stable bond and cannot be destroyed easily (Tabaatabaie, 2007; Vol. 19: 340). Finally, laying more emphasis on this method will help spread affectionate relationships in society.

The Method of Correction of Perception and Action

One of the most important reasons for discrepancies in society is the outward advantages that exist among its members. These differences will create many problems in the society. The method of correction of perception and action can help prevent these problems.

In this method, from one hand, the view of the people is changed about the factors that give privileges to someone. This happens by showing the unimportance of all the advantages due to wealth, power, position and etc. and the fact that nobody can rely on these delusional factors to look for superiority and pride; and expect them to worship them or disobey and negligence from any of their social duties (Tabaatabaie, 2000; 1379). On the other hand, to internalize the above perspective, some limitations are considered for people's actions. Some limitations such as squandering and dissipation (unusual expenses from the perspective of the middle class), using the apparel of fame, using gold and silver kitchenware, luxury and makeup, and etc. to stop any display of false pride. This is both for the benefit of the society as a whole and for the benefit of the rich. This is because their false pride causes the anger and vengeance by the poor (Tabaatabaie, 2000: 115 & Tabaatabaie, 2007, Vol. 2: 587-588). So this method has two similar parts: first, the value of superficial privileges is abolished (correction in perspective). Second, since attention to material wealth may be part of human nature and he cannot resist its attraction, the display of pride and superiority is prohibited (correction in action).

The Method of Giving to Charities

Tabaatabaie (the great scholar) believes that giving to charities is an effective method for disciplining the society in which not only does some social problems are solved, but also some kindness and affection is created.

In his view, the human society is like a single body that its limbs are connected through common goals and intentions. This relation causes to make an ailing limb to affect on other limbs (Tabaatabaie, 2007; Vol. 2: 595). So giving to charity will be inevitable in society. Now we look at how this method is implemented and what its benefits are.

Tabaatabaie refers to charity as a way for helping the poor and reduction of inequality in society, and beside the removal of financial problems, it helps in some other ways like in educating. The removal of these problems and needs from the poor will help some correction in their livelihood and they will have affection, happiness and love in their actions, instead of the meanness caused by their poverty. Considering the bonds between the members of society, reaching these results will be to the benefit of all. But this has a very important condition! Giving to charity must only be done for the satisfaction of God. It will be effective, only with such intention. On the other hand, if giving to charity happens for other motives (like getting rid of the poor, promoting justice, reducing the space between the social classes, etc.) there is a kind of employment or colonization of the poor hidden in it. This is because helping them is by some personal motives and this can leave some negative effects with the poor. However, if nothing but the satisfaction by God is considered, there will be no righteous results (Tabaatabaie, 2007; Vol. 2: 587-596). So the condition for effectiveness of the helping the poor is to have divine intentions.

The Method of Creating Friendship

Creating friendship among the members of the society by bringing the hearts closer to each other is one of the most effective methods for overcoming self-centeredness in society.

Friendship is kindness that is revealed in action (Tabaatabaie, 2007; Vol. 16: 250). This kindness is implemented by encouraging common ideas (Tabaatabaie, 2007; Vol. 19: 399), helping each other in making progress in God's path (Tabaatabaie, 2007; Vol. 18: 181), alleviating each other's needs (Tabaatabaie, 2007; Vol. 2: 583) and etc. It will bring the hearts closer to each other.

The application of the method of creating friendship means to join people together, makes them to unite in their thinking, moral and behaviors; as if they are a single body (Tabaatabaie, 2007; Vol. 5: 608). By forming such union, every person sees his interest in the interest of the group and does not sacrifice the group's interest for the sake of his own. In other words, affection and friendship abolish the person's self-centeredness and selfishness and makes them to focus on people other than themselves.

The Method of summoning to do good deeds and recommending abstaining from bad deeds

This is one of the outward controlling mechanisms in Islam. Tabaatabaie sees this as one of the masterpiece works of Islam which is put to the hands of all Moslems as a religious duty, whether they are rulers or the ruled ones, strong or weak, man or woman, child or adult. The goal of this method is to stop deviation from the laws and maintaining the righteous knowledge and behavior in the society (Tabaatabaie, 2007; Vol. 1: 282 & Tabaatabaie, 2007; Vol. 3: 557). This way, he makes an assumption that the members of the society have reached a level of growth and maturity that can help each other to continue their growth and cooperate with each other.

He points out to the inevitable connection between knowledge and action for the logic behind this method in social disciplining. Not acting according to your knowledge will cause one to forget it. On the other hand, a strong knowledge will help empower the action and an effective action will enrich the knowledge in return.

This mutual interaction, in every society with beneficial knowledge and righteous action, is to protect itself from any deviation and to forbid the deviant person and stop him from diving off the cliff of wrong doings (and summon him to do good deeds) (Tabaatabaie, 2007; Vol. 3: 577). So summoning to do good deeds and recommending abstaining from bad deeds, in every righteous society, is essential and helps the society's health.

CONCLUSION

Social education in the view of Tabaatabaie consists of gradual preparation of all the members of the society for living based on friendship and cooperation and to fulfill the material needs of everyone, in order to reach a spiritual prosperity in a world full of peace and justice. This is done by paying a comprehensive and realistic attention on mankind characteristics, moderation, correction and directing the instinctive needs and leaving the control of his actions and behaviors to his internal observers. Paying attention to gradual, internal, universal, and common nature of social disciplining, and concurrent focus on both the individual and the society are among the advantages of this definition.

Social education based on Tabaatabaie's view is achievable by applying some personal and social methods. The personal methods in social education are:

- **Enrichment of knowledge:** providing the correct knowledge to the learners, regarding the truth of the origin and the destination of human in order to revolutionize the nature and preventing from social deviations.
- **The Method of Calling for Action:** The practical practice for the knowledge acquired by gradual imposing of the proper assignments on the learner.
- **The Method for Purification and Purging of the Soul:** The growth of rationalism in the society's members by purifying his soul in distinguishing the good from the bad and choosing the right behavior that helps him and his society to reach salvation.
- **The Method of Trusting in God:** A balanced focus on material and spiritual matters in order to correct and moderate the human instincts that subconsciously direct man to immoral acts in the society.
- **The Method of Moderation in Using Human faculties:** attaining chastity, bravery, wisdom and justice by moderation in using human faculties.
- **The Method of more Trusting in God:** this method helps create a balance in spiritual and material aspects of life. A moderation method in balancing all the instinctive faculties of lust, anger (wrath) and articulation which are the source of all human activities.
- **The Method of Self-Control and Self-correction:** leaving the responsibility of disciplining for the learner in later stages of discipline so that he can constantly try his best in achieving high moral standards and growth.
- **The Method of Moral Disciplining:** training the learners with an amiable morality and the belief that lack of attention to those standards will lead us into having an unhealthy environment and devious society.
- **The Method of Self-Respect:** honor and attention to personal characteristics of an individual so by remembering that characteristic the person has a feeling of self-esteem and honor and never let the group to take it away from him.

And the social methods are:

- **The Method of Honoring Parents:** The emotional ties between the parents and children can be improved by honoring the parents by the children, as a basis for a strong society.
- **The Method of Keeping the Bonds of Relationship:** Gathering the relatives to remind them of their mutual blood tie among them will cause affection and favor among them.
- **The Method of Correction of Perception and Action:** devaluing the apparent privileges and advantages from wealth, position, etc. and restricting any act of show off and internalizing this view.
- **The Method of Giving to Charities:** helping and looking into the poor people's conditions and reducing the class inequalities by improving the financial need of the people and educating them.
- **The Method of Creating Friendship:** Creating a heart-felt union among the people by doing favors and strengthening common ideas, assisting each other in making progress in God's path, and alleviating each other's needs and etc.
- **The Method of summoning to do good deeds and recommending abstaining from bad deeds:** leaving the responsibility of maintaining the righteous laws and knowledge in the hands of all members of the society by inviting to do good deeds and forbidding from doing bad deeds.

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