

Educational Approach to “Enjoining Good and Forbidding Wrong” in Light of Quranic Verses and Prophetic Traditions

Alireza Farhadian^{1*}, Abbas Ali Rostami Nasab², Masoud Akhlaghy³

Abstract--- Basically the preservation of religion as the ideological substracutre of the society and continuation of the religious culture requires paying attention to the quality of education; because real and comprehensive education of man is achieved when he behaves in his life based on the religious injunctions. The mission of the prophets, revelation of the divine books and the codification of religious canons and obligations, are all in line with the education of manking and his guidance towards the direct path of servitude and acquisition of the noble purpose of creation, i.e. knowledge of divine Lord, sympathy with human virtues and keeping oneself away from the vices and animal mood. The present essay intends to study, recognize and infer the educational foundations, goals and methods of “the enjoining good and forbidding wrong” based on Quranic verses and prophetic traditions. The method used in this study is analytic and inferential. Thus, after the collection of required data as regards the goals of research, we have proceeded to identify and analyze the educational foundations, goals and methods of the enjoining good and forbidding wrong. The results show that the best area for full realization of the enjoining good and forbidding wrong is the domain of education. For in this domain, compulsion and force do not have any place and the best measure for action is the choice of the individual himself. Moreover, education is the domain of stable learning and if the enjoining good and forbidding wrong take place in this area, it will become internalized.

Keywords--- Education, Enjoining Good, Forbidding Wrong, Quranic Verses, Prophetic Traditions.

I. INTRODUCTION

Education is one of the most important and fundamental aspect of the determination of the quality of human life in general and a mode of personal and social life, in particular; insofar as every kind of distortion and mistake in it leads to the deviation in all affairs of the individual and social life. God created man so that he reaches the perfection through correct education. The arrival of prophets, revelation of divine books and codification of divine canons and obligations are all for education of man and his guidance towards the Right Path of servitude and the ultimate goal of creation, i.e. knowledge of divine God and equipping oneself with human virtues and keeping oneself away from the vices and animal mood; insofar as various Quranic verses and prophetic traditions insist that religion plays a significant role in control of social behaviors through strengthening important values and norms and considering humans to be responsible in their common destiny (Cosser, 2001: 200).

Enjoining good and forbidding wrong as two principles of reformism and continuous battle against corruption is the basic educational foundation of Islam which makes the individual committed to healthy social participation, supervision and control. Citizens of a society participate in the construction of a healthy social life and public supervision (enjoining good

¹ PhD. Student in Philosophy of Education, Bahonar University of Kerman, farhadian.47@gmail.com

² PhD., Professor of Department of Philosophy of Education, Bahonar University of Kerman, rostaminasab@uk.ac.ir

³ PhD., Associate Professor of Department of Philosophy of Education, Bahonar University of Kerman, masoud.akhlaghy@gmail.com

and forbidding wrong) is necessary for prevention from the corruption and leading the society towards reform. There are thousand types of known and unknown corruption, backwardness and evils have emerged in Islamic societies and other nations due to the negligence of this doctrine. If its divine aspects are observed, it can continuously keep Muslims in intellectual and educational revolution and transformation, evolution and harmony (Taleqani, 1983: 284). Given numerous Quranic verses in which the enjoining good and forbidding wrong are highlighted, we need to pay careful attention to this significant educational category in view of the vital mission of education as a whole. The present study struggles to infer the foundations of the enjoining good and forbidding wrong relying on the Quranic verses in order to answer the question: what are the educational goals and methods of enjoining good and forbidding wrong? Accordingly, we need to refer to the notion of enjoining good and forbidding wrong as well as its educational implication.

Definition Of Education:

Education is a process through which an individual heeds good and its manifestations in individual and social domains. In this way, individual man learns the negative manifestations and the evil forces and follows the values in individual domain. In social domain, he learns to respect the laws in society and follow them (Khalili and Baqeri Noparast, 2016: 20).

Concept of “Enjoining Good and Forbidding Wrong”:

The notion of “enjoining” in jurisprudence in relation to the public obligation of “enjoining good and forbidding wrong” is not something beyond its lexical sense. As to the enjoining good and forbidding wrong, the jurists state that in “enjoining lies the notion of “transcendence” and the “one who enjoins” should be nobler than the “one who is enjoined” or put himself in such a place. Therefore, the request of the “enjoin-er” from the “enjoin-ed” is not an “enjoinment” and cannot be regarded as so (Yazdi, 2013: 13).

“Good” simultaneously refers to existence, forgiving, righteousness, fairness and following the household and people. The other meaning of “good” in this context is “nice cent”, because human souls in this way are soothed (Saheb Ibn Abbad, 1993; Ibn Fares, 1983: 281). In other place, it has been used in the sense of custom and what is moral good (Langeroodi, 2007: 3435). The wrong is of the root “forbidden” and represents the antonym of the good. Whatever is denied by Sharia is wrong (Tarihi, 1996: 502).

As it has been offered in the definition of the education, goods should be taught to the people and given the fact that man has the capability of education, God is required to have outlined the best ways for human education. One of these ways in “enjoining good and forbidding wrong” which has numerous uses in the individual and social education. As previously mentioned, the “enjoining good and forbidding wrong” can be understood as the recommendation of a Muslim to others of avoiding what is considered to incorrect from the perspective reason or Islamic Sharia. To put it otherwise, one can regard “the enjoining good and forbidding wrong” as identical with the education in general sense and these two in many goals and principles follow one of these two courses and if practical and administrative methods of the enjoining good and forbidding wrong are in line with the educational methods, they would become more effective.

Studying the researches conducted on the “enjoining good and forbidding wrong”, we notice that the researchers in the domain of religious education, have less examined the educational approach of the “enjoining good and forbidding wrong” from the perspective of Quranic verses and prophetic tradition. Then, the present study aims at the identification and inference of the educational foundations, goals and methods of the “enjoining good and forbidding wrong” from the

perspective of Quranic verses and prophetic traditions. Moreover, this study is supposed to make the “enjoining good and forbidding wrong” more applied in Islamic education.

II. RESEARCH METHOD:

The method of present study is analytic and inferential. In other words, after the collection of the required data in the Quranic verses and prophetic traditions, we have analyzed them. By analysis, we intend the examination of the relationship between different notions and identification of the conceptual relations and networks (Baqeri and Tavasoli, 2010; Sharifzadeh et al, 2015). Then, by inference (finding logical conclusions through the acquired analyses) and explanation of the educational philosophy for the “enjoining good and forbidding wrong”, foundations, principles and methods of the “enjoining good and forbidding wrong” are presented. To put it in a nutshell, the stages of the present study is as follows: 1- data collection; the enjoining good and forbidding wrong is of such a place in the Islamic religion that almost in 30 verses of Holy Quran, it is mentioned in different words and phrases. Furthermore, numerous points have been mentioned in prophetic traditions which are recorded in authentic resources and texts. In the present study, after the examination of all Quranic verses and prophetic traditions, some of them are articulated. 2- analysis and inference: in this stage, by analysis and inference of Quranic verses and prophetic traditions, the foundations, principles and methods of the “enjoining of good and forbidding wrong” are dealt with and in each case the relevant educational objectives are studied. 3- conclusion: in this stage, the final conclusion of the present study is presented in view of the examination of the proposed foundations and heeding the logical relations between the ideas.

Enjoining Good and Forbidding Wrong in Holy Quran:

“Enjoining good and forbidding wrong” is indicated in numerous Quranic verses and prophetic traditions. More than seventy verses in Quran directly or indirectly address the necessity of the “enjoining good and forbidding wrong” in Islamic society and system and has considered it to be among indices and requirements of faith. Within this framework, a number of Quranic verses and prophetic traditions have discussed this issue.

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise” (Tawbah, 71). Different ideas and interpretations have been offered as regards this Quranic verse the majority of which refer to the necessity of “Enjoining Good and Forbidding Wrong” (Tusi, Ibn Shahr Ashub, 1949: 187). This verse seemingly addresses all Muslims. To put it otherwise, as all Muslims are required to “fast” in Ramadhan (Baqarah, 183), by the same token, they are required to enjoin good and forbid the wrong (Majlesi, 1983: 204). They all are required to make sincere efforts towards the realization of ideals. Only in this way, the Islamic society and its transcendent goals will be secured.

“They believe in Allah and the Last Day and enjoin good and forbid the wrong and compete in promotion of good and they are from the righteous” (Ale Emran, 114). *“And let there be arising from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong and those will be the successful”* (Ale Emran, 104). According to scholars, the preposition “from” in this verse is for “discrimination” (Mahalli and Syuti, 1995: 66). Imam Sadeq states that “this action is possible for the nation who follow God” (Arusi Al Hawizi, 1994: 380). Some other exegetes and scholars believe that this “from” is supposed to be understood as “expressive” and it is wrong to understand it in the sense of “some”. In this state, enjoining good and forbidding wrong is necessary for everyone who has the required knowledge (Ravandi, 1984: 385).

“You are the best nation produced as an example for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the people of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are definitely disobedient” (Ale Emran, 110). This verse refers to the accomplishment of “enjoining good and forbidding wrong” by those who believe in God. Although all people are addressed in this verse, not everyone is required to handle it and these features can only be found in the “immaculate one” (Hosseini Astarabadi, 1988: 126).

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded” (Nahl, 90). In this verse, God has introduced “enjoining good and forbidding wrong” as one of his own features. Moreover, in the verse, *“O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, all that is of the matters requiring determination”* (Luqman, 17). The association of “enjoining good and forbidding wrong” with establishing prayer is an indication of its necessity (Mofid, 1992: 8080).

Enjoining Good and Forbidding Wrong based on Prophetic Traditions:

“All good works and Jihad in the path of Allah are just like a droplet as compared to the deep sea of “enjoining good and forbidding wrong” (Nahjulbalaghah, 1994: 542).

“Enjoining good and forbidding wrong neither near any destiny nor reduce any livelihood, rather they double the good deed and increase the reward and nobler than enjoining good and forbidding wrong is a just word by an oppressive ruler” (Tasnif Ghurar Al Hikam va Durar Al Kalem, 1987: 332).

Imam Baqer states: “Enjoining good and forbidding wrong are two divine mandatory injunctions upon which all other divine injunctions are established and through these two secure paths, people’s business turns lawful. With these two, the oppressed is protected and the land is constructed” (Wasael Al Shia, 1992: 119). He recommends people to consider the wrong, to be ugly in their hearts and express it with their language. They should fear of no objection by anyone” (Koleini, 1986: 180).

Imam Ali states: “All good deeds and even Jihad in the path of God are nothing but a droplet as compared to the deep sea of the enjoining good and forbidding wrong!” How could a Muslim be indifferent towards the affairs of his relatives and people around him? Accordingly, enjoining good and forbidding wrong is a significant task of every Muslim and is mandatory. In this verse, Imam Ali refers to the role of the enjoining good and forbidding wrong in providing the happiness in the society.

By reviewing the Quranic verses and prophetic traditions regarding enjoining good and forbidding wrong, one can summarize its philosophy and functions as follows: uprooting oppression, construction of lands, acquisition of good otherworld, strengthening the belief in God and righteous deeds, the nobility of the enjoining good and forbidding wrong in the prosperity of human as compared to other actions. Given the aforementioned cases, in the present research, the educational foundations of the enjoining good and forbidding wrong are as follows: 1- man by his nature is inclined towards the good, and avoids evil; 2- man is a social creature; 3- man has the force of will and volition; 4- purposefulness of the world of existence and human life. These issues will be discussed in full details:

First Foundation: Man by His Nature Is Inclined towards Good and Avoids Evil;

One of human features that provide the ground for the realization of the enjoining good and forbidding wrong is “human primordial nature”. “Primordial nature” in this context refers to invention and creation. “Primordial nature” means

human special nature and creation (Javadi Amoli, 2005: 24). This issue in Islamic anthropology represents an opposing perspective as compared to the approach adopted by some western philosophers who deny the existence of the “primordial nature” and all types of the sense of primordality in human creation. For example, Locke the British empiricist philosopher suggests that human mind at the inception of its birth is like a white slate which has no special tendency in it and only after its birth and through the external sense can have certain perceptions as regards its surroundings (Coplestone, 2005). But contrary to this perspective, and according to the doctrines of Islamic religion, in every human being there is a primordial tendency towards the good and sense of beauty, friendship and worshipping. In some Quranic verses, God has alluded to the existence of such a sense and offered good tidings of such an internal force that pushes man towards the good deeds. In (Shams, 8), God has alluded to the inspiration of good and bad in human primordial nature. The spirit of righteousness and its manifestation in human behaviors as well as human thoughts concerning God and universe can become the source of happiness and prosperity or human ignorance. This is why intellectual health of man particularly in lower ages when his main character takes form is among the most important issues that should be taken into account in schools. In Islamic texts and Holy Quran, the significance of thinking and its necessity for mankind are discussed and here we refer to some of them. In the verse 44 of Surah Al Nahl, it is stated: “*Ask them of the evidence and past revealed books that descended onto the prophets, and we revealed Quran to you in order to explain what we had previously revealed to people so that they may think*”.

Educational Goal: Strengthening the Spirit of Righteousness (Generosity) focusing on Preservation of Freedom;

Enjoining good and forbidding wrong if want to be effective should be away from the compulsion and force. As God has stated: “*He said, O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?*” This verse shows that “force” does not have any place in the acceptance of any belief and what matters is the choice based on explanation. Then enjoining good and forbidding the wrong become realized among the youth and the juvenile in a practical form when those who are in charge of the education provide the prerequisites of the implementation of this divine maxim based on the good intention. One of the issues with which the enjoining good and forbidding the wrong can encounter is the cultural and ideological attack that is undertaken by the development of information and communication technologies and the expansion of the virtual networks among the youth. This issue is always challenging for those societies in which religion constitutes part of their identity and nature as one aspect of the life. For religious and value issues are beyond the computer categorizations and stand in opposition to what is considered to be the features of religious identity based on consciousness and freedom of the individual choice. Enjoining good and forbidding wrong can have a double sided presence in these conditions. On the one hand, by strengthening and encouragement of the students to take advantage of the existing possibilities and technologies for the achievement of educational goals and on the other hand, by denial of deviations and abnormalities that come to existence by these technologies, this divine principle of “enjoining good and forbidding wrong” can impede the intellectual decay of human primordial nature. According to this goal, there is a divine tendency for accomplishment of good affairs in human existence which sometime is blurred by the dust of negligence and the objective of the enjoining good and forbidding wrong is awakening this divine tendency.

Educational Method: Practice of “Enjoining Good and Forbidding Wrong” is one of the ways of awakening this divine tendency in man for reminding the divine bounties conferred upon mankind. To this end, one can ask the students to strengthen the sense of God-seeking in them by mentioning the divine bounties and the function of each one of them. This would also contribute to further knowledge of the effects of the divine creation.

Second Foundation: Social Nature of Man;

Given the fact that man is a social creature, he needs others for providing his own peace and security and these needs encourage, persuade and sometimes force them to collaborate with others. Basically, as humans and human societies become further developed and evolved, the collaboration and participation of humans should grow. In Islamic religion, participation and cooperation are one of the major doctrines. Thus, in verse 2 of Surah Al Maedah, God states: “And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty”. Although in Islam, not all types of cooperation are endorsed and only the cooperation in good works is enjoined, cooperation in good affairs includes such things as promotion of justice, equality, peace, security and development towards human growth and promotion. If this is institutionalized, and people cooperate and collaborate with each other in constructive and positive affairs, without paying attention to personal, racial and relative relations, many social problems would be solved and the society would be full of cooperation. In opposition to the radical individualism in modern societies, Islamic religion can play a significant role in creation of the spirit of altruism and in this way, health, security and prosperity would be brought about in the society. Providing advice for and cooperating with others in collective decisions as regards vital political, economic, cultural and social affairs and in short, what has something to do with the destiny of the society, are among the most important issues that have been raised by Islam with specific precision and significance and in Quranic verses, prophetic traditions, and history of great Islamic leaders, it has a special place. In verse 159 of Surah Ale Emran, God orders the Prophet to consult with the Muslims on social affairs. In the verse 38 of Surah Al Shura, consult with others is considered to be one of the significant features of the believers along with the faith in God and establishing prayer.

Second Goal: strengthening the social spirit for solving the social problems of human societies requires collective effort for development of other goals. The strengthening of the sense of responsibility and undertaking the social roles are among the citizenship tasks of every man. If each human individual neglects his own social tasks, the society would gradually collapse. The most important context for creation of the sense of social collaboration is the domain of education. The enjoining good and forbidding wrong are among the most important means for fulfilment of this goal. Enjoining good can have a greater share in development of society and prevention from oppression and corruption by realization of this capability as one of its goals for leading mankind towards the true prosperity. At the end of the discussion of the goals of the enjoining good and forbidding wrong, one needs to note that what was mentioned above includes those cases that reaching them seems to be necessary for the realization of human prosperity in all of his existential spheres. It is needless to say that the number of these goals and foundations cannot be restricted to these limited cases rather the present study struggles to pave the path for other future researches by expression of the measure of reaching them.

Educational Method: Mass Participation; Mass participation is a method which is based on two factors of “participative incentive” and “participative task” (Shabani, 2011). Participative incentive refers to the fact that those students who do good deeds or stop to undertake an ugly deed are equally encouraged. Moreover, participative task means that students do a task in a collective fashion. This method can be handled in several ways including the division of students into different groups. For example, one can raise a religious and moral problem and ask the students to handle it in different ways. An example of such programs which have been successfully implemented in the country is that of the program of the police assistant in the schools. First the students in a group form practice and rehearse this issue at schools and finally its positive effect shows itself in the family and following the elders. This method is an incentive that strengthens the individual in accomplishing his task of enjoining good and forbidding wrong. It also strengthens the friendship among the group members and creates the most interaction between the group individuals. Moreover, one can make use of the capability of

the communicational technologies for realization of the public participation (Cathrine, 2004). For example, one can refer to the campaigns that take form in virtual space and for the sake of good goals like contribution to the needy and protection of desirable social current. The use of communicational technologies for public participation is an example.

Third Foundaion: Force of Human Will and Volition;

One of the most important features of human spirit that has caused him to be independent from other creatures and obligated to meet certain divine judgements, is the poswer of will and volition. Enjoining good and forbidding wrong are also a function of this feature. According to Allama Tabatabaei, "Since God has created man among the living beings in a way that from the very inception of his creation to be able to perceive himself and to know his own identity. Then, God has equipped man to the external senses so that by these senses to fell, see, hear, taste, smell and touch the creature around himself. God has also endowed certain internal senses upon man like will, love, anger, hope and fear so that he can perceive the spiritual meanings by them and use these meanings as a vehicle to connect his soul with the creatures in the outside world. After being connected with those creatures, he can manipulate, arrange, allocate and generalize them. Then, he proceeds to deal with, judge and practically handle what is concerned with the theoretical issues as well as what lies outside the stage of practice. He does this according to the pattern provided by his primordial nature and this is the intellect" (Tabatabaei, 1995: 155). One of the other aspects of distinction of man from other creatures is this very element of volition and free will in human existence. Such a feature of human being is noticed in the divine words. God states: "*We have guided him towards the path and he could be thankful or revolt*" (Surah Al Insan, verse 3). In this verse, after highlighting the truth that God has shown every servant the path of his guidance and finally it is up to every individual either to choose the path of prosperity or turn against his Lord.

Third Goal: Strengthening accountability in different areas of life; this goal is derived from human will and volition. In the light of this goal, it should be taught to the students that their responsibilities are assigned to them based on the power of will and volition that has been contrived in their existence. It should be reminded that based on the choices that one makes, he should be accountable. The acceptance of the principle of accountability in the process of the enjoining good and forbidding wrong causes both the person who enjoins good and forbids wrong as well as the one who is enjoined and forbidden to feel responsible and this makes the acceptance f this issue easier. Moreover, divine obligation of enjoining good and forbidding wrong in most cases is a combination of the imposition and force or even short term dictations. Acceptance of the principle of responsibility causes imposition to be eliminated from the process of enjoining good and forbidding wrong.

Educational method of assignment of responsibility can be considered an objective embodiment of the behaviors that are appropriate in enjoining good and forbidding wrong. In this method, by assigning social and individual tasks to the students, they are reminded of their responsibilities before the behaviors that they make. Today, accountability is of a wider scope and given the growth and development of communicational technologies and the challenges that it has created in the domain of religious education including the change of the notion and nature of sciences and the disappearance of the spatial and temporal borders of religious cultures, we must strengthen the feature of accountability in the domain of virtual space so that the students to be immune in relation to this challenging domain (Sajjadi, 2008).

Fourth Foundation: Purposefulness of Universe and Human Life;

The creation of world and man has not been futile rather this creation has had a specific goal. Purposefulness of worldly life causes the oppressors not to think that all of their oppressions will not be answered and they can always triumphantly

continue their oppressions. Holy Quran states: *“And you will surely find them the most greedy of people for life – even more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the coming punishment that he should be granted life. And Allah is seeing of what they do”* (Baqarah, 96). On the other hand, many verses suggest that there is a determinate goal in the universe and likewise, human life is purposeful and wisdom based. Meeting God is the end of the existence. All human efforts in his life should end up in this final and beautiful goal. *“O mankind, indeed you are laboring toward your Lord with great exertion and will meet it”* (Ensheqaq, 6). Reaching this goal is hinged upon the will of man himself. God has decided to let his love and compassion to be with man and this is through the will of man himself; as in Holy Quran it is states: *“And if your lord had willed, He could have made mankind one community; but they will not cease to differ”* (Hud, 23).

Imam Ali speaks of the one who takes refuge in God from the divine test as follows: *“No one of you would say: O God I take refuge in you of the sedition (trial); because there is no one who is not already in a sedition; but the one who wants to take refuge in God, does this from the misleading trials. Verily the Exalted Lord states: “Know that your properties and children are your sedition”. The meaning of this verse is that God tests humans by their properties and children in order to know those who are satisfied by their livelihood and those who are not. Although God is more knowledgeable of them than themselves, the trial is supposed to uncover the actions by which they deserve to be punished or rewarded”* (Nahjulbalaghah, 1994: 397). The realization of this goal requires man to orient his biological tendencies and by restricting them to pave the path of his transcendence. As long as the man does not want, no opening takes place in the path of his transcendence and it is human volitional vision and tendencies that finally leads to human prosperity or even his misery; and God has assigned the selection of this path to the man himself. *“And if we had willed, we could have elevated him thereby, but he adhered instead to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he still pants. That is the example of the people who denied our signs. So relate the stories that perhaps they will give thought”* (Araaf, 176). Having a purpose is one of the other propositions that has been highlighted in relation to man in religious texts and Quran.

Fourth Goal: strengthening the physical and spiritual forces and prevention from its damages; in religious texts, the preservation of physical health and power of man has always been underline, because it is the healthy body that forces man to worship God. Enjoining good and forbidding wrong when enters the domain of education, should create the mentality that at the first place, physical and mental health of the students must be heeded. Physical and mental health provides the ground for understanding the religious and moral visions and this understanding of life causes the purposefulness of life to be heeded. Paying attention to purposefulness of human creation causes the individual man to think of his own body and spirit and attach importance to their health. The Quranic phrase *“then man should take care of his food”* (Abas, 23) reminds the importance of paying attention to body. Although there are various exegetical views of this verse, one of the intended aspects is highlighting the vital importance of the food for human body. Also in the verse 4 of Surah Al Maedah, one reads: *“They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.”* This verse shows the importance of lawful food. In it the goal is providing purity. On the other hand, physical damage in every condition paves the path for further damages even in the domain of soul. With these conditions, it is expected that the entrance of the enjoining good and forbidding wrong into the domain of education to reduce the amount of the physical damages that can be created in this area. For example, one of the damages that in recent years have been expanded and their scope has included even the schools is drug abuse that led to numerous physical and mental damages. For example, the findings of studies conducted at

Kerman province suggest that among 3500 students who have been interviewed in this research 26.5 percent of boys and 11.5 percent of the girls have had the record of at least one time of drug abuse (Zia Al Dini, Zarezadeh and Heshmati, 2006). This scale of drug abuse shows the intensity of vulnerability of the students before this evil phenomenon. The existence of the authority of enjoining good and forbidding wrong with the concern of reducing such damages at schools can pave the ground for the disappearance of this harmful social phenomenon. Thus, one can consider one of the goals of the enjoining good and forbidding wrong in the domain of education to be strengthening the physical and spiritual forces and prevention from its damages.

Eudcational Methods: Orienting the students towards the Meeting of Allah; according to this method, the educator can familiarize the students through different educational content with the end of different affairs particularly with the actions that they themselves take. When someone becomes familiar with the result and end of the affairs and knows the result of every action, he resorts to foresight and futurism in accomplishing his tasks.

III. CONCLUSION:

The present study by presentation of evidence and reasons, suggests that the best domain for full realization of the enjoining good and forbidding the wrong is the domain of education. For in this area, imposition, force and compulsion have no place and the best measure for the person's action is his choice. Intellection and ratiocination is the axis of the educational problems and enjoining good and forbidding wrong are better to be pursued within the framework of intellection. Moreover, education is the domain of stable learning and if enjoining good and forbidding wrong take place in this domain, they are internalized and always reveal themselves in the individual behavior and action. Having said these, we are better to apply the enjoining good and forbidding wrong in the domain of education so that we can prevent from the forgetfulness of this divine obligation and at the same time contribute to the prosperity of the education based on religious doctrines in our country. The present study was an effort for determination of educational foundations, goals and methods of enjoining good and forbidding wrong towards the application of this divine obligation in the domain of education. Given the research findings, it seems that the knowledge of human features is necessary for realization of enjoining good and forbidding wrong. In the present study, knowledge of human characteristics has been provided based on the Quranic verses in the form of foundations. Moreover, educational goals have been inferred using the Quranic verses and prophetic traditions. Finally, based on the educational goals the educational methods of enjoining good and forbidding wrong have been delineated. We can conclude that the best area for realization of the enjoining good and forbidding wrong is the domain of national education.

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