



**Charity, Tenderness-Based  
Moral Education and  
Cultural Security**

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## Abstract

Explosion-like access of information, communications, and social media have brought about instant cultural exchanges. In itself of a tool-like nature, it can potentially be in the service of the good or evil. Availability of harmful data, represented by tempting appearance that instigate people to follow carnal desires, and sharpen and kindle more sagacious people's desires, it urges people, and especially the religious people, to find cures for this unfavorable mass phenomenon.

Hence, the question: What is the easiest and most accessible way for prevention, cure, and providing cultural security for the human and spiritual resources and capitals? The present paper focuses on the notion of moral education based on tenderness and charity as the fastest and firmest ways for achieving cultural security, particularly based on the Quranic and Ahl al-Bayt legacies. This method never contradicts the minimal legal and state-based requirements; however, these requirements should be designed and practiced according to charity/ tenderness-based moral education strategies.

**Keywords:** *Moral education, Cultural security, Tenderness, Charity, The Ahl al-Bayt moral conduct.*



## 1. Introduction

Explosion-like access of information, communications, and social media have brought about instant cultural exchanges. In itself of a tool-like nature, it can potentially be in the service of the good or evil.

Availability of harmful data, represented by tempting appearance that instigate people to follow carnal desires, and sharpen and kindle more sagacious people's desires, it urges people, and especially the religious people, to find cures for this unfavorable mass phenomenon. Hence, the question: What is the easiest and most accessible way for prevention, cure, and providing cultural security for the human and spiritual resources and capitals? This is a two-fold question, with one part related to culture and the other one related to security.

To answer this question, it is necessary to first identify the literature on culture and security as necessary. And then the common ways of creating security and methods of cultural and moral education are briefly identified. After that, the method of Charity/ Tenderness-Based moral education is explained and its effects on cultural security are surveyed.

The present paper focuses on the notion of moral education based on tenderness and charity as the fastest and firmest ways for achieving cultural security, particularly based on the Quranic and Ahl al-Bayt legacies. This method never contradicts the minimal legal and state-based requirements; however, these requirements should be designed and practiced according to charity/ tenderness-based moral education strategies.



## 2. Literature review

### 2.1. Moral education

Based on an approach that considers the domain of ethics as both of virtue and deed, science, ethics identifies good and evil psychotic qualities and deed and behaviors appropriate to them; and show way of obtaining good and evil qualities and good deeds, and avoiding bad qualities and unpleasant deeds, and explains their conceptual and concessive foundations. Hence, Moral education includes both general and specialized education, the manner of moralization, and spiritual conduct. Moral education can be regarded as the last phase of great System of Ethics.

This part of the moral knowledge collection of Muslims has an acceptable development. Researches that are labeled as "practical ethics", versus theoretical ethics, mainly include discussions of this kind. The writings of the spiritual scholars, called the gnostic ethics, based on the teachings of the revelation and observing became morality and spirituality of mankind, are secondary sources of educational ethics in Islam. (Bahari Hamedani, 1982; ṬabaṬabaī, 1986; Hoseini Ṭehrani, 1989; MosṬafavi, 1988) Even researches that have been documented in recent years as educational psychology from the perspective of Islam, are also part of the sources of Islamic moral education. (Ahmadi, 1990; Bagheri, 1990 & 1999)

### 2.2. A Moralist Perspective of Culture

The second constituent is culture. Culture is a construct that includes beliefs, moral values, and their manifestations in manner. Also, it refers to rituals and customs, and/or the teachings whose consideration gives meaning and orientation to man's life.

This is a distinction that divides man from animal. Of course, speaking of the nature and meaning of life has, especially in recent decades has been extensive discussion. But this is a brief statement here. In the Islamic tradition, the meaning of life can be considered in the divine unity of God and kindness servitude of God.

### 2.3. Security

The third point concerns security. It makes reference to not being in the danger zone and being protected against threats, relief from being concerned, and having confidence, justified and well-documented. Cultural security means being immune from the dangers that threaten the cultural, and more importantly moral and religious values of a community.

### 2.4. Benevolence

It is a good deed that is based on grace and love. Compared with justice, benevolence is very much based on kindness and forgiveness.

### 2.5. Kindness

Some Muslim thinkers view kindness from four perspectives. They are as follows:

2.5.1. Kindness is formed in a short time-span and dissolves pretty soon. This is a pleasure-based kindness, such as the transitory sense of kindness;

2.5.2. The second one is formed late and lasts long. This is based on benevolence, usually well-wishers are so.

2.5.3. The third one is formed late, but dissolves pretty soon. This is based on interest, especially characteristic of old merchants.

2.5.4. The last one is formed pretty soon and lasts long. This type of kindness is based on pleasure, interest, and benevolence.

The love between a father and his children, between a teacher and his/her student, and between a state and the public must be based on well-wishingness. (Al-ṬŪSĪ [1389], p. 266; Shahrzuri [1383 SH, vol. 3, p. 515)

### 3. Ways of attaining security

In traditional thought, security is often defined in the realm of military invasion into another country's assets and heritage. With the development of the dimensions of the lives of nations, and in particular the development and domination of the immaterial and spiritual capital of human beings, new forms of invasion and threat were created, and new aspects of security such as cultural and moral security were raised.

Resorting to harsh military power has been the oldest way of opposing security threats. With the advent of civility and police state that regarded its mission maintaining peace and order, for centuries maintaining security was indebted to arms-based terror balance.

With the advent of a social contract, and democracy and the civil community, the emerging approach was based on public pleasure and participation of the public. The more advanced manifestation of this state was based on legal and legitimate authority. However, as forms of animosity and invasions have changed, intellectual element of power emerged more and more, such that the present-day, knowledge-based power is its more dominant aspect.

But according to the definition of the concept of culture, requirements that can maintain the cultural health of a nation, are in various type themselves. And each of them have its function. And enjoyed from various value.

#### 4. Ways of Moral and cultural education

There are three main approaches in general education and particularly in cultural education and more particularly in moral education:

- Cognizance-based approach,
  - Emotion-based approach, and
  - Deed-based approach
- The cognizance-based approach holds that cardinal desires are rooted in man's cognizance, hence, the deed comes next.

The most important criticism of this approach is that they establish a logical and philosophical connection between good and bad cognition and practical loyalty to them.

- The emotion-based approach holds that cognizance comes from the psychological state of the person. Educational programs are effective when they come from inward hate and loves, because they form wills and shape the conduct.

The best evidence of this claim is that there are so many people who know good and bad; and they speak beautifully about it, but they are not really loyal to it and act differently.

Hence, the establishment of moral education on the sole recognition is a failed attempt for cultural and moral reform.

- The last approach is conduct-based that holds that the best way of education is through repetition of the deed so that it would turn into an established habit. Accordingly, followers of this approach consider ethics as a technic for making habit.

Perhaps the most important challenge to this approach is its difficulty. This approach requires a kind of prior devotedness and deontologism that may not be available to many of people at the beginning of the spiritual and cultural movement.

## 5. Kindness-based Moral education

It is a type of emotion-based education. In it, the origin of education is kindness and benevolence with the audience. In the light of emotion-based interaction and generous attitude toward the audience, he receives a feeling of friendship, and he will simply accept the educational standards of the teachers.

The disciple will avert from committing many unfavorable deeds simply out of respect for his teacher. In kindness-based education, moral teachings are given indirect influence and, on the other hand, practical role-making recommendation takes the place of oral admonition. As it is indicated in the words of the sixth Infallible Imam

:(al-Sadeq (PBUH

كُونُوا دُعَاةً لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ؛ لِيَرَوْا مِنْكُمْ الْوَرَعَ وَ الْإِجْتِهَادَ وَ الصَّلَاةَ وَ الْحَيْرَةَ؛ فَإِنَّ ذَلِكَ دَاعِيَةٌ؛

(كليني، ٩١٤٢ق، ج ٣، ص ٢٠٢)

“Recommend people to be good, by not using your language. So that they will see your guards against evil, seriousness, prayer and good; in fact, this method is recommending.” (Al-Kulaynī, 1429, vol. 3, p. 202)

The Holy Quran about effect of inner attributes on external deeds indicate that:

ذَلِكَ وَ مَنْ يُعْظَمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ؛ (سوره حج، آیه ٣٢)

That. And whoever venerates the sacraments of Allah indeed that arises from the God wariness of hearts.” (SŪrah. 22: Al-Ḥajj, verse. 32)

And about effect of deed on thought stipulate that:

” وَ اتَّقُوا اللَّهَ وَ يُعَلِّمَكُمُ اللَّهُ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ؛ (سوره بقره، آیه ٢٨٢)

And be careful of [your duty] to Allah, Allah teaches you, and Allah knows all things.” (SŪrah. 2: Al-Baqarah, verse. 282)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا؛ (سوره انفال، آیه ۲۹)

O you who believe! If you are careful of [your duty] to Allah, he will (grant you a distinction.” (SŪrah. 8: Al-Anfāl, verse. 29

People are influenced by the favor they receive. Based on kindness, loves and hatred can be directed to their proper channels, exert influence on beliefs, and direct modes of conduct, make personalities, and influence the future fate of people.

As said: “Watch your thoughts, they become words; watch your words, they become actions; watch your actions, they become habits; watch your habits, they become character; watch your character, for it becomes your destiny.” And based on this sentences said; Plant a thought and reap a word; plant a word and reap an action; plant an action and reap a habit; plant a habit and reap a character; plant a character and reap a destiny. (FRANK OUTLAW, Late President of the BI-LO Stores)

The above points show the significance of practical methods. It happens that a high aim would appear unappealing owing to using an inappropriate method. Conversely, a bad aim may appear appealing due to using an appropriate means. This is phrased in the Holy Quran in:

« ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوَاىَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ [سوره روم، آیه ۱۰]؛

Then the fate of those who committed misdeeds by using an inappropriate and bad method was that they denied the sigs of Allah and they used to deride them.” (SŪrah. 30: Al-RŪm, verse. 10)

« وَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى؛ (سوره النجم، آیه ۳۱)

Allah belongs whatever is in the heavens and whatever is in the

earth, that he may require those who do evil for what they have done and reward those who do good with the best (of reward) and by using an appropriate and good means ." ((SŪrah. 53: Al-Najm, verse. 31)

Hence, some scholars have said that the foundation of monotheistic ethics is based not on the pleasure and the mundanely utility, or even on the otherworldly benefits, but on the benevolence and pure affection for goodness and virtues, and on human dignity and human honor. (ṬabaṬabaī, 1996, Vol. 1, p: 354- 360; 1986, p. 31- 59; Bahari, 1982, p. 110- 117; Hoseini, 1986, p. 31- 49; MosṬafavi, 1988, p. 86- 105)

## 6. The Role of Kindness-based Moral education on Cultural Security

After identifying the security risk and identifying its source and its nature, the most important issue is the detection of the method of prevention or mitigation the risk. This method itself should be proportional to the nature of the capital and value that has been in jeopardy.

When a human being is invaded, the most basic preventive action is to attract support and companionship of the person being subjected to the invasion and the so-called vaccination.

First of all, it depends on that the person who is in danger, believe to the benevolence and friendship of those who seek to help him, and to interpret their actions as kindness to him.

The fulfillment of this condition provides the area for the efficiency of the benevolent actions. If the person who is at risk, does not feel such a feeling, and consider the reformers and the benevolent as his enemies, and consider the enemies as his friend, all the actions of the benevolent will be fruitless.

This law becomes more necessary, where there are dangers and threats with cultural, ethical and religious nature. Because maintaining cultural capitals and developing them in individuals, requires their freedom and voluntary deeds. And such behavior is realized with the knowledge, awareness, ability and will of the subject. Hence, algebraic actions and strict requirements in this area are very inefficient.

## 7. Conclusion

With a view to the nature of moral and cultural values, an approach and mechanism for maintaining them should start from making a kind relation with the audience whom have been threatened, so that a sense of friendship and well-wishingness would be created in them. This is achieved by means of an attitudinal and non-linguistic method. The conduct of the infallibles was based on such a theory. Speech and behavioral methods of Infallible Imams provide clear examples of this strategy to humanity. And it seems that one of the most important reasons for the rapid extension of their school is the use of the same strategy and its appropriate methods. This conduct is a manifestation of the mercy of God whose kindness takes precedence over His wrath.

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