

MORAL OPENNESS FROM THE PERSPECTIVE OF ISLAMIC EDUCATION

Mohammad Reza Sharafi

Department of Philosophy of Education, Tehran University, Iran

ABSTRACT: *One of the major characteristics of success in education is to have moral openness; in other words, to have open-mindedness and high tolerance capacity on the part of the teacher. The current study seeks to study the oral concept of moral openness and explain its status in the field of Islamic education. Accordingly, in addition to address positive and negative tolerance, it investigates the historical background from the perspective of Western scholars, specifically William Hare. It also points to the Quranic and psychological evidences of the issue. This study provides rationale for anthropological and sociological foundations of open-mindedness and addresses several arguments historically and finally concludes, discusses and presents the results in four distinct axes.*

Key words: Moral Openness; Open-mindedness; Tolerance; Islamic Education.

INTRODUCTION

In the realm of education, the application of practices based on strong foundations is considered as a factor for success in such areas. One of the relatively challenging methods in education is the method of applying moral openness; in other words, open-mindedness that is sometimes referred to as "tolerance". This method relies on the principle of priority of "mercy on judgment"¹.

It implies that as the first teacher of human², God's mercy is prior to his judgment.

With regard to an attempt to use maximum talents of the learner to achieve the possible change, Islamic education relies on such a method. Given that methods are derived from insights, Islam has first tried to provide optimal insight in its learners and then intended to change their behavior.

The main objective of the present study is to provide an appropriate ground for teachers to deepen and develop optimum transformations in learners using the above-mentioned method through an explanation of Qur'anic implications, narratives and Al-sīra al-Nabawiyya (The Life of the Prophet).

The Concept of Moral Openness

Moral openness is a word for having intellectual and emotional capacity and power in face with adverse and inadvertent problems and situations. It is worth noting that in some cultures, moral openness is interpreted as moral recklessness; however, in the current study, we mean its positive aspect i.e. moral fortitude (Wikipedia, 2006).

The word has a very close relationship with the concept of open-mindedness in one respect. We interpret open-mindedness as a desire to examine or get modern ideas and thoughts. It seems that with a little carelessness, "tolerance" is an acceptable equivalence for moral openness and open-mindedness.

Tolerance is another term which is close to moral openness in some ways because one of its meaning is "an individual or collective approach or performance which allows people to be different from the individual or group perspective or to act differently; however, the term is often used in religious terminology (ibid).

Tolerance means to get on with each other, permissiveness and tenderly behave with others; also forbearance means to get on with each other, tolerance, shortening and negligence [1]; therefore they can often be used interchangeably with moral openness.

Positive versus Negative Tolerance

In the realm of contemporary political philosophy, negative tolerance means not to intervene in the affairs of people and to abandon them to themselves. Based on this theory formulated by John Locke in 1688 AD, one is completely free with regard to various life matters, choices, and decision-makings and that no one has right to interfere with other's freedom. Positive tolerance supports the rights and freedoms of people in order for them to achieve objectives of life and enjoy equal opportunities (especially the minorities) in the community. Through applying positive tolerance, people will be able to benefit from facilities with the help of social and economic services offered by the government in the community [2].

The Historical Background of Western Scholars

In western culture, people like John Milton and John Locke are mixed with tolerance. As a celebrated poet and thinker, John Milton (1608-1674) spoke of freedom as Areopagitica in the Parliament of England. English philosopher, John Locke (1622-1704) wrote a letter entitled "A Letter Concerning Tolerance" and then, pointed to the legislative amendments involving ten amendments initially proposed in 1689 in the UK and then in 1791 in America The study concerning Tolerance by Voltaire in the 18th century and the essay written on freedom by John Stuart Mill (1806-1873) are other ways of considering tolerance.

Among other Western scholars who investigated tolerance in a meticulous way is William Hare. He has proposed the following principles for open-mindedness [3].

1. **The principle of freedom:** relying on such principle, ideas and knowledge are free from opinions of others.
2. **The Principle of rationality based on documents:** the argument based on reason and evidence causes to identify the best and most accurate results.
3. **The Principle of neutrality:** observing neutrality in regard to others' opinions, avoiding propaganda and indoctrinating his comments to others is constituted as the basis of such principle.
4. **The Principle of hesitation:** having knowledge of a particular approach does not cause to be considered as a complete and perfect idea but is a ground for a more extensive review on that knowledge.

¹ Ghafir/ 3

² And He taught Adam the names - all of them. (Al-Bqara/31), Ar-Rahman/ 2, Al-Alaq/4 and 5 and Al-Bqara/ 282

5. The Principle of tenacity: comments have durability and strength to the extent that newer ideas are discovered based on rationality and evidences.

6. The Principle of acceptance: its concept is that one should have tendency to modify his ideas in terms of observing and understanding the documented and stronger reasons and change them.

It seems that these principles are acceptable relying on rationality and evidence; therefore, determining the boundary of difference and distinguish propaganda and indoctrination of opinion with understanding it is more difficult. However, along with the presentation of a study entitled "Four Anxieties about Open-Mindedness (1982)", some critics such as Peter Gardner criticized some thoughts of William Hare that is beyond the scope of this study.

Today, many authors of works related to tolerance work in Association for Ethic Studies on tolerance in the Department of Politics at the University Of York, UK.

Open-Mindedness from the Perspective of Islam

Implications of open-mindedness in Islam can be investigated in three parts:

A) Qur'anic Implications

Explicit and implicit implications are noted from the perspective of the Holy Quran, in this context. In some verses, open-mindedness has first been referred to as a virtue: [Moses] said, "My Lord, expand for me my breast [with assurance]"³

Did we not expand for you, [O Muhammad], your breast?⁴

So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]?⁵

So whoever Allah wants to guide - He expands his breast to [contain] Islam;⁶

In the above-mentioned verses, open-mindedness has been considered as a divine blessing so that to succeed in prophecy, Moses (AS) asked it as a help from God and also it has been addressed as the great grace of God to the Prophet of Islam. In other cases, open-mindedness has been mentioned as a light from God and a criterion for the acceptance of guidance.

In addition to the direct hints of Quran to open-mindedness, it has implicitly been mentioned in cases, for example, when Moses and his brother, Aaron went in the court of Pharaoh. It was addressed such that:

"And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."⁷

And the holy verse:

Take what is given freely, enjoin what is good, and turn away from the ignorant.⁸ Obviously, forgiveness on the part of the Prophet is one of the highest levels of open-mindedness and is tolerant with those who were once in the frontier of the enemies of Islam.

³ Ta-Ha/25

⁴ Ash-Sharh/ 1

⁵ Az-Zumar/ 22

⁶ Al-ANam/ 125

⁷ Ta-Ha/ 44

⁸ Al-Araf/ 199

In this part, we investigate the narrative documents of open-mindedness:

B) Narrative Documents

In this regard, one of the clearest documents is the word of the Prophet Muhammad, who said: I was sent with an easy religion [4]. In another narrative, it has been quoted that he said: God has not sent me into isolation but into direct, easy ritual and with forgiveness. We confine to quote two narratives of Imam Ali:

The first narrative: Tolerance and endurance of hardship is the tool for chairmanship [5]. The second narrative: The happiness of the believer is hidden in his face and his sadness in his heart and his breast is wider than anything.

The evaluation of the above-mentioned narrative indicates that the origin of Islam is based on tolerance and that open-mindedness is the sign of true believers.

C) Implications of Sīrat Rasūl Allāh (Life of the Messenger of God) and Imam Ali (AS)

Among from the collection of life of religious leaders, only two samples are expressed and then, concluded from:

The first case: Morteza Motahhari writes: Prophet Muhammad (PBUH) was soft-spoken and gracious on personal matters as well as about what was concerned to him. His great historical forgiveness was one of the causes of his progress; however, he showed hardness and strength on principles and public issues which were the red-line of the law and did not consider any forgiveness. After the conquest of Mecca and the victory over the Quraish, he ignored all their bad actions towards him within the past twenty years. At the time of the conquest of Mecca, a woman of the tribe of Bani Makhzum committed a robbery and her guilty was confirmed. Her family belonged to the nobles of Quraysh and considered the enforcement of theft punishment as an affront, so they asked the Prophet to disregard the implementation of punishment. But the Prophet said: "Can God's law be closed for individuals? Former tribes and nations collapsed due to discrimination in the enforcement of the Divine law. Whenever one of the grandees committed an offense, he was exempted from the punishment and if a weak and inferior person committed an offense, he got punished [6].

The second case, Ibn-i Ab-il-'Awja' was sitting with his companions in the Prophet's Mosque (Al-Masjid al-Nabawi) and when they had a discussion; they gave a statement about the rejection of theism. Mufazzal who was sitting nearby heard the statement and protested sharply. Ibn-i Ab-il-'Awja' said: "If you are a theologian, come to talk about theological foundations with each other. If you have really strong reasons, we accept you; otherwise, we would not talk with you". Also, if you are one of Jafar ibn Muhammad (A)'s companions, he does not speak with us in this way, but he listens to our words completely so that we may vent out what is in our hearts and does not speak a single word. He is so quiet and listens carefully that we suspect that there is no problem in our words but when he replies back, he kindly replies and closes the way of our speaking by short and pithy sentences so that we cannot answer back him. If you are one of his companions, therefore, talk like him".

Ibn-i Ab-il-'Awja' went to Imam Sadiq (AS) and narrated the event and this issue provided a ground for Mufazzal to be

taught lessons about monotheism that now, it is accessible for all people as a book called "Tauheed-E-Mufazzal" [7].

Theoretical Foundations of Moral Openness

The mainstay documented for the use of moral openness includes sociological and anthropological foundations as follows:

Anthropological Foundations of Moral Openness

In this section, those implications which pertain to anthropological components from the perspective of Islam are presented and by relying on those implications, the necessity for applying moral openness can be explained. The most important implications include:

1. Inherent Human Dignity: from the perspective of Islam, dignity is attributed to God (An-Naml/ 40), the Holy Quran (Al-Waqia/ 77), the Holy Prophet (PBUH) (AL-Haqqa/ 40) and Gabriel (AS) (At-Takwir/ 19), while it is not just limited to them and surrounds the human existence.

"And we have certainly honored the children of Adam"⁹

By accepting human dignity, another fact i.e. observing moral openness in dealing with human beings should be accepted because narrow-minded and rejecting behavior is incompatible with the status of dignified human.

2. The Fallibility of Human: The combination of human nature of wisdom (Israel/ 36)¹⁰ and lust (Al-Imran/ 14)¹¹ causes that for humans, the occurrence of fault is not only permitted but also considered conceivable since the permanent conflict between wisdom and lust often causes to move the balance in favor of lust and falling wisdom (mizan al-hikma 405/ 6). In this case, by assuming the fault for human, we should find a way so that returning the sinning person from the faulty way leads him to the development easier than continuity to it¹².

3. Diversity in Human Behaviors: logical exposure to diverse behaviors of human requires a variety of reaction by others, especially by the teacher and the more the learner behavior has variety, the more the teacher reactions should have flexibility so that s/he will have an ability to meet the needs of learners. From the perspective of Quran, humans have been created different (Nuh/ 14)¹³ and accordingly, in different occasions, the way Prophets have relationship with their communities is adjusted proportional to their circumstances, particularly in terms of verbal communication, a type of proportion is observed between prolocutor and audience. Prophet Muhammad (PBUH) said:

⁹ Al-Isra/ 70

¹⁰ "Indeed, the hearing, the sight and the heart - about all those [one] will be questioned". (Abdollah Javadi-Amoli, 1995, *Thematic interpretation of the Quran, Vol. 9, P.201*)

¹¹ Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

¹² And I will give them time. Indeed, my plan is firm (Al-Araf/ 183) and (Al-Qalam/ 45)

¹³ While He has created you in stages? (Nuh/14)

"We, prophets, are agent to talk with people according to the level of their understanding" .

Obviously, according to the Quran that introduces the Prophet Muhammad (PBUH)¹⁴, Ibrahim¹⁵ and his Ummah (nation)¹⁶ as a model, the educational authorities should follow them and in addition to accepting differences and diversities, they should benefit from practices based on appropriate tolerance and compatibility.

4. Evolution in Human: one of the anthropological foundations and principles for the application of moral openness is the possibility of human evolution. From the perspective of Islam, there is no restriction to create profound changes in human. None of the age, race and belief boundaries are considered as a barrier to evaluation. In this context, we cite the following verse:

They said, "Indeed, to our Lord we will return. (Al-Araf/ 125) In this verse, Monghalebun means the (internal) revolution derived from Ghalb that is returning back the human from his approach (Qāmūs-i Qurʾān, Qurashī). Given that for years, sorcerers of Pharaoh's court served him and his belief, they were influenced by the status of pharaoh, by observing divine revelations, a spiritual revolution was created in them and they evolved.

For the evolution of the human, another evidence is the objective for which God's messengers and ambassadors were sent i.e. transferring people from darkness (disbelief, hypocrisy and polytheism) to light (guidance) (Al-Bqara/ 257) and considering penitence and returning to God (Al-Maida/ 39) and as a result, returning human to God (ibid) given that the penitence has no boundaries of age, gender, race and class and includes all to evolve.

Based on the belief to evolution in human, it is required that teachers have capacities such as open-mindedness (Ta-Ha/ 25).

Sociological Foundations of Moral Openness

In addition to anthropological foundations, the phenomenon of moral openness has sociological foundations too. Among from the most important sociological foundations of moral openness, social responsibility can be mentioned. It should be noted that one has a precise and specific responsibility against the society¹⁷. These responsibilities are defined at the interface between indifference and negligence to community events on one hand and the application of the domination of individual's will and that of the society on the other hand (Al-Ghashiya/ 22)¹⁸. The capacity for self-control, patience and tolerance, in other words, moral openness is required to fulfill the above-mentioned responsibilities (Al-Ahqaf/ 35)¹⁹.

¹⁴ Al-Ahzab/ 21

¹⁵ Al-Mumtahina/ 4

¹⁶ Al-Mumtahina/ 6

¹⁷ Be warned, all of you are guardians and responsible for your Guarding followers (Allama Majlisi, Bihār al-Anwā, vol.75, P.38)

¹⁸ You are not over them a controller (Al-Ghashiya/ 22)

¹⁹ 12. So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. (Al-Ahqaf/35)

With respect to Islam, any indifference and ignorance to the fate of people and society has been negated. Among from the faith appliances, it is accentuated that the believer suffers and bothers so that other people may be comfortable and convenient [8]. In addition, general responsibility of human for society and various social groups is emphasized [9]. The range of social responsibility of a person in Islam is to the extent that the guidance of a person has been considered akin to the guidance of a community and his aberration similar to the aberration of the community (Al- Maida/ 32).

With regard to such an approach, the sense of responsibility for people requires features such as the ability to meet diverse needs, moods and requirements of the community and open-mindedness and tolerance; for example, social morality of the Prophet Muhammad (PBUH) can be cited to. The way the Prophet encountered the historical event of the conquest of Mecca after 13 years of enduring pain and torture by the people which was accompanied with public forgiveness indicates his high open-mindedness.²⁰

In so doing, the Holy Quran considers open-mindedness as a divine virtue and blessing for some great prophets (Ash-Sharh/ 1 and Ta-Ha/25).

Implications of Open-Mindedness in the History of Islamic Thought

In terms of Islamic education, some evidence on open-mindedness is stated as following:

1. The Range of the sources of Knowledge

Through the authentication of knowledge (Al-Mujadila/ 11)²¹, Islamic teachings have drawn borders of obtaining it beyond the religious and geographical areas and made Muslims eager to learn it (Az-zumar/ 2)²²; though it is done at the cost of their blood and sinking in deep seas (Manit Al-Morid, Zayn al-Din al-Juba'i al'Amili [10]. Encouragement for seeking wisdom even from hypocrite ([7] or anywhere there is wisdom (ibid H. 56) are examples of open-mindedness in such a perspective.

2. The Best Argument

One of the meanings of argument is to deal with an enemy in order to dissuade him from his opinion and the primary purpose of argument is to change the opinion of the opponent [11]. It implies that non-Muslims including unbelievers, polytheists and the followers of other religions are divided into two categories:

The first category: those who live in Islamic state or outside and do not demand it. The Holy Quran orders us to be righteous and act justly toward them (Al-Mumtahina/ 8)

The second category: those who conspire against Islam state and Muslims. Allah the Almighty has commanded us to talk to them "And do not argue with the People of the Scripture except in a way that is best" (AL-Ankabut/ 46).

"And argue with them in a way that is best" (An-Nahl/ 125) has been interpreted in a way that the best argument means there must be no insult and false stimulation of feelings [12] and it implies that you should treat with opponents logically.

If no result is achieved via the best argument as an opportunity to guide them and they are going to do depravity and intrigue, you should treat with them arrogantly and from the perspective of Allama Mehdi Naraghi, we should be treated with them from the authority position [2].

3. Cultural Diversity

According to some experts, the ancient cultures and knowledge were attracted by the Islamic culture. Then, the culture reached to Europe, enriched its schools and provided devices for its rehabilitation and development [13]. For this purpose, they add: "In the 15th century, the Islamic culture became the unique culture created by combining the elements of completely advanced civilizations which had submitted to Islam. Even, elements from Persian, Hindi, Turkish and Chinese sources can also be seen in the composition of the Islamic culture (ibid).

In fact, we should seek for the main factor that provides a suitable context for such cultural diversity. However, the answer is obvious. It is the open mindedness and generous spirit of Islamic teachings that is capable of coping with foreign cultural elements.

In a more detailed analysis of the issue, M. Nokhostin writes: "Muslims absorbed and modified the selected parts of the ancient cultures by their educational system. Philosophy, medical sciences, Hellenic mathematics and industrial sciences, mathematics, medicine and literature of India and other religions, Persian literature and sciences and Syriac commentary on Hellenistic science and philosophy are such areas that Muslims integrated in their culture.

4. Scientific Journeys and Migrations

The Holy Quran says:

"For there should separate from every division of them a group [remaining] to obtain understanding in the religion" (At- Tawba/ 122)

This verse implies the migration from their country to another country for obtaining knowledge. According to some scholars, the feeling of cosmopolitanism is an important factor to promote science in the world of Muslims that is when Muslim scholars did not consider staying in their countries as desirable or they wanted to have a special school or teacher, they went to another country and considered serving at any part of the world as service to Islam. It is for the same insight that Muslims endured the affliction of emigration from their country to achieve knowledge [14].

Indeed, it should be noted that the only factor stimulating Muslims for travelling beyond their own territory to anywhere to acquire knowledge and to complete their knowledge is nothing except for open-mindedness and having an open and wide horizon of thinking.

²⁰ A radius of Neir (PBUH), F. 2006, researched and formulated by Fakhro al-aiime Cultural Office and excerpts from the history of Prophet Muhammad (PBUH), Jafar Sobhani P. 435

²¹ Allah will raise those who have believed among you and those who were given knowledge, by degrees

²² "Are those who know equal to those who do not know?"

5. Translation Movement

In the field of open-mindedness in Islam, one of the clearest evidences is the translation movement (in the first half of the first century AD, the translation of Greek and Syriac books written on medical and pharmaceutical issues into Arabic language was initiated) [15] the movement peaked in the Abbasid era. In terms of the encouragement of free discussion with the followers of other religions (Al-Anbiya/ 24)²³ and with the thoughts and beliefs of other opponents, Islamic teachings indicate the spirit of tolerance which causes different groups live in safety in Muslims' territory. Georgie Zidane says:

"One of the factors influencing the progression of civilization, sciences and literatures during the Abbasid period was that Muslims did not hesitate in the generosity of any expensive and important thing in the field of translation and transportation of science and respected scientists and translators regardless of their nationality, religion and race and assisted them in any way [16].

6. Commitment to Follow Argument

Islam has, on one hand, denied any compliance with unwarranted prejudices and blind imitation (Al-Maida/ 104)²⁴ and on the other hand, has frequently invited people to argument (Al-Baqara/ 111)²⁵ (Golshani 109). Now, some complications are mentioned: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [ones] will be questioned" (Al-Isra/ 36)

"And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?" (Al-Baqara/ 170) "Is there a deity with Allah? Say, "Produce your proof, if you should be truthful" (An-Naml/ 64)

Obviously, denying blind imitation and emphasizing alleging reason has clearly implied and implies the presence of the approach combined with open mindedness in Islam and this is considered as a factor of flourishing Islamic civilization.

CONCLUSION

Given the above-mentioned discussions, the following conclusions are drawn:

- 1- With respect to theoretical foundations, there are strong and sustainable Qur'anic and valid implications in Islam for open mindedness some of which were mentioned.
- 2- In the school of Islam, in terms of practical field, like theoretical field, there has been a kind of commitment to open mindedness for other religions and intellectual and religious opponents. Part of these commitments and evidences can be noted in the Life of the Prophet (PBUH) and Imam Ali (AS).
- 3- Some historians postulate that part of rapid advancement of Islamic thought in Islamic Golden Age is due to the obligation to open-mindedness and its consequences.

²³ Have they chosen other gods besides God?

²⁴ "Sufficient for us is that upon which we found our fathers

²⁵ Say, "Produce your proof, if you should be truthful.

4- In the current era, to realize the ultimate goal of education that is to create favorable developments in Learner, open mindedness should be applied more than before because Islam is unwantedly and innocently still the target of its enemies and is accused narrow-minded and dogmatism by them. Transparency of brilliant Islamic history and civilization is able to neutralize these accuses.

5- Educating the way of tolerance against dissents and providing the ground for enlightenment are among of the duties and activities of extracurricular in schools. By these practices and procedures, we may see future generations with high capacity in open-mindedness

6- In the context of such education, it is necessary to distinguish between positive and negative tolerance and explain their cases and examples.

The Quranic Teachings Referring to Open-Mindedness

Some verses which imply open-mindedness are discussed in several axes as following:

The First Axis: The Relationship between God and Human:

in this axis, the following five ones should be noted:

- 1) In some verses, God has been considered as the human science: "He taught Adam the names - all of them" (Al-Baqara/ 31), "And fear Allah. And Allah teaches you" (Al-Baqara/ 282) and "Who taught by the pen" (Al-Alaq/ 4). Accordingly, from one perspective, the relationship between God and human make sense in education.
- 2) By studying a number of verses, it can be concluded that God treats with human based on the priority of blessing over punishment: "The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance" (Ghafir/ 3).
- 3) In some cases, he talks about "sentence reduction" and says "Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness" (Al-Anfal/66) and in another place, he says: "This is an alleviation from your Lord and a mercy" (Al-Baqara/ 178).
- 4) Somewhere else, he speaks about the ease and convenience which God is considered: "Allah intends for you ease and does not intend for you hardship" (Al-Baqara/ 185) and "Allah will bring about, after hardship, ease" (At-Talaq/ 7).
- 5) Finally, when he speaks about human's duty, he states human's duty as proportional to his ability: " Allah does not charge a soul except [with that within] its capacity" (Al-Baqara/ 233 and 185).

The Second Axis: The Relationship between Prophets and People:

- in these verses:
- 1) First, Quran names Prophet Muhammad (PBUH) as the character whose main mission is to educate people: "Reciting to them His verses and purifying them and teaching them the Book and wisdom" (Al- i-Imran/164)
 - 2) and massive people: "And indeed, you are of a great moral character" (Al- Qalam/4)
 - 3) Among from his characteristics, the behavior with gentleness to people can be mentioned: "So by mercy from Allah, [O Muhammad], you were lenient with them" (Al-i-Imran/ 159)
 - 4) Quran considers all prophets with a manifest proof in calling people to Allah:

“And our messengers had certainly come to them with clear proofs” (Al- Maida/ 32).

- 5) And to complete various periods, he successively sent prophets so that no one stays in ignorance and negligence: “Then We sent Our messengers in succession. Every time there came to a nation its messenger” (Al- Muminun/ 44).
- 6) After sending prophets, he primarily emphasizes on cultural and educational work and then, emphasizes the authority and punishment: “We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice” (Al-Hadid/ 25) [12].
- 7) Quran introduces the Prophet Muhammad (PBUH) as tiding and warner: “We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner” (AL-Isra/ 105) that is the Prophet is not responsible for accepting or rejecting the religion by people and no one has the right to impose his belief on others [12].

The Second Axis: the Relationship between the Prophets and People: in these verses:

1. First, Quran recognizes Prophet Muhammad (pbuh) as the character whose main mission is to educate people: “Reciting to them His verses and purifying them and teaching them the Book and wisdom” (Al- i-Imran/164)
2. and he has a great moral character: “And indeed, you are of a great moral character” (Al- Qalam/4)
3. Among from his characteristics, his lenient behavior with people can be mentioned: “So by mercy from Allah, [O Muhammad], you were lenient with them” (Al-i- Imran/ 159)
4. Quran recognizes all prophets with a clear proof in inviting people to Allah: “And our messengers had certainly come to them with clear proofs” (Al- Maida/ 32).
5. And to complete the various periods, he successively sent prophets so that no one stays in ignorance and negligence: “Then we sent our messengers in succession. Every time there came to a nation its messenger” (Al- Muminun/ 44).
6. After sending prophets, he primarily emphasizes on cultural and educational work and then, putting the authority and punishment: “We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice” (Al-Hadid/ 25) [12].
7. Quran introduces the Prophet Muhammad (PBUH) as tiding and warner: “We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner” (AL-Isra/ 105) that is the Prophet is not responsible for accepting or rejecting a religion by people and no one has the right to impose his belief on others [12].
8. On the quality of the revelation of Quran, God says: “And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And we have sent it down progressively” (AL-Isra/ 106).

The messages of this verse imply that educating and guiding others is gradual and a teacher and intellectual should have a long-term plan to gradually understand the revealed truths

The Third Axis- The Relationship between Prophets and Sinners

Due to the fact that most people resisted and challenged the invitation of the prophets and did not believe them “But, [in fact], most of them do not believe” (Al-Baqara/ 100) and few people were grateful for God’s blessings “And few of My servants are grateful” (Saba/ 13), therefore, the basic question is how prophets treated with opponents and offenders. In this regard, some main points must be considered:

- 1- In dealing with Pharaoh, God commands Moses (as) and his brother, Aaron, to softly speak with him (Pharaoh) (And speak to him with gentle speech (Ta-Ha/44)) and “And say to him, 'would you [be willing to] purify yourself” (An- Naziat/ 18). This is because the audience of two God’s prophets Pharaoh who not only declares to be god, but also considers himself as the most exalted God: “And said, "I am your most exalted lord” (An- Naziat/ 24).
- 2- In some cases, he orders the Prophet Mohammed (PBUH) to prohibit coping with enemies’ harassment and ridicule and to be good tempered and benevolent and invite them to the right “And be patient over what they say and avoid them with gracious avoidance” (Al-Muzzamil/ 10) and (translation of Tafsir al-Mizan, Vol. 39, P. 243) and commands to give them a sight respite “allow them respite a little” (Al-Muzzamil/ 11) that is the same a little time when they live [17].
- 3- When some sinners confessed their guilt “and indeed, we have been sinners” (Yusuf/ 91), by the Holy Prophet (Yusuf (AS)), he said: He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful. (Yusuf/ 92) and in another time when the same sinners requested their father ((Prophet Jacob) to ask forgiveness from Allah due to their sins “ask for us forgiveness of our sins; indeed, we have been sinners” (Yusuf/ 97).
- 4- When the folk of Noah (AS) accused him as a madman (Al-Qamar), liar (Hud/ 27), error (AL- Araf/ 60) and precedence taker (Al- Muminun/ 24) and protested (Hud/ 27 and Ash-shuara/ 116), his response to the accusation that the prophet is a liar and he is like other humans (Hud/ 27) was: "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” (Hud/ 28) and in the rejection of being his followers poor and obscure (Hud/ 27), he said: “O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly” (Hud/ 29) and (Thousand and One Things of the Holy Qur'an, 108-109).

The Fourth Axis- The Relationship between People and Sinner

According to some Qur'anic teachings, believers have been banned to mistreat against disbelievers and polytheists: “o not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge” (Al- Anam/ 108).

In general, it can be said that in dealing with opponents, Qur'an has ten commands to believers including:

1. Wisdom
2. Sermon
3. Debate in a better way
4. Retaliation in the case of inevitability
5. Patience
6. Lack of expectation from people
7. Rejection of grief-orientation
8. Lack of being concerned
9. Certainty to the accompaniment of Allah (God) by virtue
10. Accompaniment of Allah with benefactors (Thousand and One Points from Quran P. 323)

CONCLUSIONS

Based on the above-mentioned contents and Quranic evidence, it can be concluded that:

- 1- Open mindedness means the development of horizon of mind and thought and Great Spirit for accepting the truth and guidance and that the issue requires overcoming the desires and aspirations of heart. One with no open mindedness always remains in his thoughts and will not come out. The result of open mindedness is insight and brightness along with the heart which accepts the right.
- 2- Open mindedness is a divine blessing and accepting the right needs internal capacity [12], so, in addition to asking God to grant us with open mindedness, internal preliminaries and contexts should be prepared too.
- 3- Surrendering and ensuring God and encouraging to God's promises are signs of open mindedness while the sign of weak open mindedness is doubt and anxiety. One of the divine traditions is that sincere acceptance of the right will result in open mindedness (Imam Reza (AS) [12]. So, in education based on open mindedness, there is peaceful reliance on encouragement and confidence to the promises of God.
- 4- One of the outcomes of open mindedness is optimism. So, based on Islamic teachings, optimism has been recommended to believers [18]. It can be concluded that in education based on open mindedness, strengthening and educating optimism or positive wave is a necessity.
- 5- Other signs of open mindedness include separation from world (attachment to the world) and attention to the world home (the other world) "So is one whose breast Allah has expanded to [accept] Islam" (Az- Zumar/ 22) [18,12].
- 6- Based on the word of God, one of the features of invitation by prophets is the priority of tiding and warning. In Qur'an, tiding and warning are stated in four verses in all of which tiding is prior to warning (Saba/ 28, Al-Baqara/ 119, Fatir/ 24 and Fussilat/4) and tidings and warning have concurrently been stated in four verses including (Al- Isra/ 105, Al- Furqan/ 56, Al- Ahzab/ 45 and Al- Fath/ 8), it can be concluded that in education based on open mindedness, there is the priority, ranking and quality of blessing on warning.
- 7- Tiding and warning is the sign of humans' will. In Quran, it has repeatedly been stated that what God is responsible for is to send an infallible logic messenger with tiding and warning. Then people either freely accept or stubbornly grudge the right [12]. It can be concluded that in education based on open mindedness, the correct and solid logic of teacher and student's will are emphasized.

8- In facing with opponents of religion, one of the features of the Prophet Muhammad (pbuh) was the art of good listening so that the Holy Quran introduces him from the perspective of his enemies as "He is an ear" (At- Tawba/ 61). It can be concluded that in education based on open mindedness, teachers tend to hear the opponents' talk more than talking with them and this means to grant an opportunity to the opponents to change their attitude.

9- According to some commentators, the Holy Quran was revealed within twenty-three years so that education, knowledge and action simultaneously would develop [19]. This implies the principle of quantization and it can be concluded that in education based on open mindedness, stages of education are done in terms of appropriateness with the ability of the teacher and gradually and based on appropriateness.

10- By investigating some cases of Quranic verses, it is determined that there is a belief on reforming the sinning student and providing the ground for returning him. Based on these components and implications, it can be concluded that in education based on open mindedness, the path of returning the sinning students is open and despair and hopelessness has no status for them and for the believers.

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