



ISSN: 0976-3031

Available Online at <http://www.recentscientific.com>

CODEN: IJRSFP (USA)

International Journal of Recent Scientific Research
Vol. 9, Issue, 6(C), pp. 27408-27414, June, 2018

**International Journal of
Recent Scientific
Research**

DOI: 10.24327/IJRSR

Research Article

THE METHODS FOR RENOVATING THE PEERS ENVIRONMENT AND THE LIKE FROM THE VIEWPOINT OF QURAN AND THE HADITHS

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DOI: <http://dx.doi.org/10.24327/ijrsr.2018.0906.2252>

ARTICLE INFO

Article History:

Received 9th March, 2018

Received in revised form 16th
April, 2018

Accepted 26th May, 2018

Published online 28th June, 2018

Key Words:

Moral education, peers, friend, the Quran, interpretation.

ABSTRACT

Among the various methods of moral education, the encouragement method is of a great importance. It has a significant role in the process of education, and manages and guides the educational activities. In this regard, the author of the current study has aimed at studying the educational methods with a new approach and method, based on the Holy Quran and teachings of Imam Reza (PBUH).

The moral education plays a very important role in healthiness of human's soul, and prosperity of the individuals and the society. Among the discussions of moral education, the education methods are the most important one, and the educator's success depends on the methods he use for educating the learner (the trainee). Therefore, the riskiest and most complicated phase in moral education process is determination and identification of the method, and correctly and effectively using it.

Human is a social entity, and friendship and communication are among important parts of his life. He, through friendship, learns the communication method, and friends are highly influential on him, particularly the teenage and youth friendships that make up the personality of the person. The youth and adolescence friendships, due the experiences they make, play a very important role in development of the personality. Also, these friendships are producers (creators) of wiser friendships in adolescence and growth time, which rely on attachment and trust and a remembrance of a bright and vibrant youth.

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INTRODUCTION

Statement of Problem

Friendship is of a great importance in people's life. According to a psychologist, a friend to a teenage, is like a group in other groups and a safe island, producing more self-esteem. Due to this reason, help your children find good friends, accepting them the way they are.

Human must be very careful in choosing friends, because he will become like them. The peers' environment highly affects the external and inner states of people. Thus, choosing a decent and competent friend would highly affect the education of moral values of the individual, and the suitable and pleasant behavior due to companionship, affects the learner and after a short while, he will become similar to his friend. On the other hand, companionship with unsuitable and deviant people will have inauspicious consequences.

Imam Sadiq (PBUH) describes the attributes of a true friend who leads the learner to the creation and nurturing of moral values, as follows:

A good friend, the most important factor in successfulness of the methods for renovating the peers' environment (study of the Hadiths):

Imam Sadiq, in his teachings addressing his child, denouncing the friendship and companionship with the unsuitable and deviant friends, asserts that: "My son, the one who keeps company with the unsuitable friend, will not remain intact. The one who does not bind his tongue (and speak freely), will regret it. Anyone who goes to a notorious place, will be accused. I asked: Son of Prophet's Daughter, what were the three things banned by him? He answered: he forbade my companionship with those who envy me, or blame me in my misery, or malign".

Explanation of the Supreme Leader

The unsuitable and deviant friend, at all stages of life such as adolescence, youth, etc., can mislead man and lead him to moral vices. The learner should not keep the company with the envious, telltale, and the one who blames people in their misery. These instructions are the same things called in Holy Quran the 'Hikmah' which may apparently seem ordinary, but

actually they are the bases of a wise life. And, if these educations are perceived from the depth of one's heart, and they are followed, he would have never suffered a loss in his life.

Analysis and Evaluation

The peers' environment has a great effect on the individual's education and ethics, so choosing the friend is the most important factor in educational successfulness of the learner.

Ayatollah Khamenei, elaborating the hadith, has noted the importance of renovation of the peer's environment, and has dealt with its exploration and social pathology. The peers' environment plays an important role in individuals' education methods, and affects their education and ethics in all stages of their lives.

He, explaining the hadiths, mentions several educational points. He believes that an unsuitable friend has a destructing role in all stages of human life, and leads him to the moral vices, and perhaps, it can be said that choosing a friend is the most important principle in education principles of Islam in the domain of individual and social ethics.

1-3- Prohibition of the Trust and Friendship with the Disbelievers and its Impact on Renovation of the Society Environment (Evaluation of the Verse):

“O you who believe! Do not take My enemies and your enemies for supporters, offering them affection, when they have disbelieved in what has come to you of the Truth. They have expelled the Messenger, and you, because you believed in God, your Lord. If you have mobilized to strive for My cause, seeking My approval, how can you secretly love them? I know what you conceal and what you reveal. Whoever among you does that has strayed from the right way”.

The Interpreters' Point of View

The Almighty God has addressed the believers and prohibited friendship with the disbelievers and seeking help from them. In other words, he has prohibited making friends with them, advising them, and being benevolent towards them, since if they do this, they could have borne political, military, ethical, ad ... damage.

Some say that by these enemies, the Mecca disbelievers are meant, and their animosity with God is due to their lack of faith in God, because they believed there are other gods, and they did not worship the true God, and did not accept his invitations, and denied his messenger. And they were the enemy of the believers because the believers had faith in God, and sacrificed their souls and property for him, and obviously, those who have animosity with God, are also enemies of the believers.

The Interpretational Deduction of the Ayatollah Khamenei

In Quranic terms, welayat (authority or control) means the consistency, being in the same front, and a string connection between a group of people who have a shared thought and seek a common goal. They walk in the same way and move towards the same objective. This front should more connect its members, since otherwise, they will be lost and digested.

The main meaning of Welayat is closeness of two things to each other. When two ropes are tightly twined, it will not be

easy to separate them from each other. This is the real meaning of Welayat. Welayat is firm and tangent connection, relation, and proximity of two things. Among all meanings provided for the term 'Welayat', the proximity and closeness between two things exist. For example, Welayat means affection, since the lover and the beloved have a spiritual connection and tie with each other, and it is not possible to separate them. The Holy Quran seeks a friendship among the believers which is accompanied with proximity and closeness of the two sides. And it demands the believers to be like a twined rope that cannot be separated, against the disbelievers.

With this explanation, it was revealed that the subject of the verse is not merely the affection and friendship, but it goes beyond such matters. This verse reminds the believers not to choose the disbelievers as their friends, i.e., do not consider you and them in one front, and on the contrary, consider them as your opposition and enemy. In this verse, the Holy Quran has beware the believers of the danger of disbelievers and those who are enemy of God and the believers, since they not only do they not lead the believers to the moral values, but also lead them to loss and deviation.

Analysis and Evaluation

One of the educational points of the perception from this verse is avoidance of friendship and not standing in the same front with the disbelievers, and in other words, not taking them as friend. There are numerous reasons for this matter, however, Ayatollah Khamenei has more considered the educational perspectives, mentioning the reason behind not making friends with them to be loss and deviations between the believers. It is indicative of the importance of this educational method for renovation of the Muslims society environment. This environment would be intact and peaceful as long as the disbelievers are not trusted and chosen as friends.

Now, some of the educational features and points of this verse will be evaluated and analyzed.

Close Investigation of the Verse's Words and Discovering their Educational Points:

One of the most important characteristics of Ayatollah Khamenei is paying attention and consideration of the keywords of the verse and exploiting their educational and ethical points. And this subtlety and scrutiny of the words, provides the audience with new openings and points.

He, in explaining the word "Owlia" (plural of Wali, meaning the custodian), after mentioning its various dimensions, consider one of the reasons behind non-compliance with the disbelievers and not choosing them as friends, to be the educational perspective, i.e., the education is prior to politics, economy, and other subjects.

Generalization to educational Concepts of Holy Quran

He generalizes some of the words which apparently have a specific concept. In this holy verse, as was mentioned in the last section, he has interpreted the word "Owlia", that is considered by most interpreters to mean 'a friend', as the consistency, staying in the same front, and strong connections between a group of people that have a common thought and goal, in the general sense.

The Use of Exemplification in Explanation of the Verse

He, for better explanation of the verse, and institutionalizing the concepts in the minds of the audience, has used exemplification.

The believers must be like a twined rope, and there should not be any separation and partition among them, and they should be partners and companions in all stages. This exemplification leads the audience to the depth of concept of Welayat.

In the Islamic teachings, besides the mentioned features and attributes, there are also several other cases, however, we would suffice what was mentioned.

The Method for Institutionalizing the Culture of Purification

The main objective of the Prophet and the Imams in guiding, promotional, and educational tasks, is that the humans uphold and complement the morals and manners of Allah, and make the society a bed for promotion of the ethics and creation of the moral values.

The Islamic government and the Prophets ruling were also destined to create and nourish the ethical values. It should be noted that ethical growth of the society depends on 'purification'. Purification is of a great importance in making the grounds for creation and promotion of the ethical values.

Purification, the Most Important Factor in Spiritual Renovation of the Society (Evaluation of the Verse)

"It is He who sent among the unlettered a messenger from themselves; reciting His revelations to them, and purifying them, and teaching them the Scripture and wisdom; although they were in obvious error before that".

The Interpreters' Point of View

The word "purification", from the infinitive "to purify", is derived from the 'Zakat' (that which purifies), meaning an evolvment that is accompanied by welfare and blessing. Therefore, purification in this verse means that it guides the people to a righteous evolvment, and accustom them to suitable ethics and good practices, so they can reach the perfection in their humanity, and their state in the worldly life and the hereafter becomes firm, and can live a prosperous life, and die a prosperous death. Therefore, purification, means eliminating any kinds of polytheism [1], ignorance [2], blasphemy, sins in beliefs and practice [3], and inviting people to something through which, they become pure and ingenious [4]. In other words, purification includes purifying the conscience and sense, practice and wisdom, family life, social life, and moving from polytheistic beliefs to the monotheistic beliefs [5].

In this holy verse, the 'purification' has been mentioned prior to 'teaching' of the book and 'Hikmah' (wisdom), and in the prayers of Ibrahim (PBUH) [6], the teaching of the book and Hikmah is mentioned prior to purification, since in the discussed verse, describing the teaching of the believers by the Holy Prophet (PBUH) and regarding the education, the purification has been mentioned prior to teaching of rightful sciences and reality knowledge. However, in Ibrahim (PBUH) prayers, the situation was not that of education, and it was only a prayer and request, asking God to grant this purification and knowledge of the book and wisdom to his children, and it is

obvious that in realization and the outside world, the knowledge emerges first. Since the purification is realized by practice and ethics, firstly, the righteous deeds and suitable manners should be adapted, and then, one should practice them to gradually reach the purification (purification of the soul) [7]. However, for achieving the Islamic education, the purification and teaching must be exploited, and none of them can lead the man to prosperity, solely [8].

The Interpretational and Thematic Deduction of Ayatollah Khamenei

By the word 'purification' in this verse and similar verses, cleaning, purifying, and refining the people off the moral vices and leading them to moral values, is meant.

The Almighty God, expresses the domain of the divine invitation and generalizes it to all times and places, i.e., he has not commissioned the Holy Prophet and the Quran for just a little group, rather he has sent them for those joining it in the near and far future. In other words, the commission of the Holy Prophet and the Quran is not dependent on a specific time or era, and it can be generalized to all people and future times, and all human beings would benefit from the teachings of Quran and its commands and prohibitions [9].

However, the last phrase of the verse indicates that regarding the fact that despite the existence of several obstacles on the divine invitations' way, and the fear of non-compliance of people at the later times, the attraction of this invitation and mission, would last for ages. Today, after so many years, it is seen that this promise of God is realized and in fact, the content of the holy verse "we have given you Kowthar (plenty)" [10] is the very increasing realm of the Muslims in all ages.

Another point that can be perceived from the above verse is that purifying the people and refining them off from the moral vices, and inviting them to the moral values, demands a spirit of enjoining good and forbidding wrong in all the members of the society, and in the age of Prophet Mohammad (PBUH), all people adopted his teachings and educational orders. The Holy Prophet (PBUH), inspired the knowledge and science to every last of the minds and wisdoms [11]. He, as the first enjoiner and forbiddier, paved the way for guidance, and creation and nurturing of the moral values [12]. However, the most important act of enjoining to good, is inviting to education and encouraging the knowledge and science. Also, the most important act of forbidding from wrong, is fighting the illiteracy and indolence [13].

But what should be considered is that in this verse, the people are invited to purification, refining, and education of the soul. Education is different from purification. Although the education, if conducted properly, includes purification, the purification is an independent process [14]. Purification is prior to education, so it is the first prerequisite. Without purification, science will be a means of corruption, degeneration, misleading and falling of humanity, as it is a means of falling of humanity today, and it is used for chaining the nations and distorting the truths, and hunger the humans. There are a lot of people all over the world, who are deprived of their own vital resources and live in poverty and misery, due to dominance of the colonizers over them and dominating them by the means of

science. Therefore, purification and enjoining it, has a great effect in moral education of humans.

The last point deducted from this verse is that the purification, which is partially realized in the shadow of enjoining to good and forbidding from the evil, is a public task. The Holy Prophet (PBUH), who was among the people and he was one of them, was responsible for the Welayat and governance, and in the position of leadership of the government, still borne the duty of purification. Thus, the base of the work in the government is upon purification, and one of the ways for realization of the purification in the society is enjoining to good and forbidding from wrong among people, be they the leader and ruler, or in another position.

Analysis and Evaluation

The discussion is about description of believer's education by the Holy Prophet, and in this regard, the purification is prior to teaching of rightful sciences and reality knowledge. Ayatollah Khamenei, by expressing this method, reminds that the main objective of the prophets was purification and education, i.e., a society is intact and dynamic in which purification and education is flowing. Therefore, the most important method that the prophets has paid attention to, in their promotions, was that of institutionalizing the culture of purification in the society.

It should be noted that regarding the fact that the educator should be equipped with moral values, the prophets, and especially Prophet Mohammad (PBUH), before inviting people to purification and education, were themselves among the pioneers of purification, and it is implied by the verse that those who invite others to purification, in the form of enjoining to good, should themselves be a forerunner in this regard. The three attributes highlighted in such verses, are knowledge, wisdom, and moral refinement, which were all among the attributes of the prophets, and they invited the people to these values.

Ayatollah Khamenei, explaining and interpreting this verse, besides what was mentioned, has expressed several educational and social points, less construed in other interpretations. The author has provided some of the privileges and positive features of this interpretation, as follows:

Analysis of the Moral and Educational Illnesses and their Quranic Remedy

One of the most important principles and rules of educational, moral, and social interpretations, is dealing with the issue of educational and moral disorders and illnesses, whose solution and remedy should be sought by the interpreter, through the divine teachings.

Ayatollah Khamenei, in every single part of his interpretation of the verse, has paid attention to this issue and expressed the illnesses such as different types of moral and educational corruptions, oppression, injustice, and ..., and considers the solution and remedy of such illnesses to be purification, refinement, and education of the soul.

The Administrative Explanation of Quran in Educational and Social Discussions

The administrative approach of divine teachings requires the establishment of justice, salvation of the oppressed, breaking of the living and inanimate idols, and enjoining to good and forbidding from the wrong, and in other words, the end and ultimate goal of prophecy mission is salvation of human.

He believes that the most important cause of human and society misery is lack of individual and public purification, one of propositions of which, is enjoining to good and forbidding from wrong.

Firm Faith in God's Promises

God's promises are true and definitive [15]. There should be a strong belief in God's promises, since the Almighty God does not breach his promise to reward the pious ones [16]. However, it is true as long as the people keep their faith firmly, and are patient and stable in this path [17], since patience and endurance are a condition for the fulfillment of divine promises [18].

In several occasions, it is implied from the expressions of Ayatollah Khamenei that he has a firm faith in divine promises and believe that God's promises are imminent.

Generalization to Educational Concepts of Quran

Ayatollah Khamenei generalizes some of the words that apparently have a specific concept, and in this way, proves the scope of Quranic teachings. For example, most interpreters consider the term "purification" to mean an individual spiritual refinement, however, Ayatollah Khamenei has an interpretational deduction from purification that, besides being proportionate to the apparent meaning of the word, provides the audience with a more public meaning.

Reminding the Directionality and Education in Quran

He does not consider the divine guidance to be confined to a specific time, rather he believes that it is usable for all people in future times and places, and all humans will benefit from the Quranic teachings, and its commands and prohibitions.

He believes that cleaning, purifying, and refining people off the moral vices, and guiding them towards the moral values, is the most important directional and educational message of Quran, and he invites all to this educational method for having an intact society.

Institutionalizing the Culture of "Enjoining to Good and Forbidding from Wrong"

Another method for education and development of human is "enjoining to good and forbidding from wrong". This method is also accompanied by a kind of external requirement or prohibition, so it is of a great importance and is especially sensitive.

In the Holy Quran, this subject and its various dimensions have been emphasized in several verses.

Enjoining to good and forbidding from wrong, besides being a duty and a religious obligation, is considered as a public educational method, both in family and the society, and it can

be said that its obligation in Islam is only due to realization of educational objectives of religion, i.e., being guided and moving in the path of the prophets and the saints, and adopting the divine ethics, because according to the religious texts, the prosperity and welfare, or misery and adversity of the individuals and the societies depends on fulfilling or failure in fulfilling this duty [19].

Expression of the heartily consent and hatred, statement and speech, and finally, taking the action, are among the stages of enjoining to good and forbidding from wrong, that can be implemented in the form of informing and elimination of neglect, reminding others' ominous destiny, allegory and exemplification, use of art, trepidation, and finally, the use of force. It should be noted that like other methods, the implementation of this method also requires conditions that if not followed, its effectiveness would be reduced and rather, it may have negative effects.

The society in the framework of the living environment, school, mass media, workplace, and ... can greatly affect the human spirit and manners. The requisite of the change in the society is the ethics and moral education [20]. If the people of the society are changed, the world will change. If the people undergo a deep change, this process will last forever. If the people ethics become Islamic and Quranic, all the promises of Quran will be realized. Therefore, ethics and the moral education for creating and nurturing the moral values, play an important role in the society [21].

It should be noted that in this section, we are not merely seeking to express the bases and the principles governing them, the stages, methods, features, the methodological rules, and pathology of enjoining to good and forbidding from wrong. Rather, we want to express the importance of institutionalizing this culture in the family and society, as a provoking educational method.

For renovation of the society environment and institutionalizing the ethics, as well as creating and nurturing the moral values, several strategies have been proposed, among which, two of them will be briefly elaborated as follows:

The most important method for optimizing and renovating the society is institutionalizing of the culture of enjoining to good and forbidding from wrong. Any acts that lead to growth and development of moral values, and create and nurture them, being considered as values by the wisdom and religion, is 'the good', and any acts that lead to deviation and moral vices, and the wisdom and religion consider it as anti-value, is 'the wrong' [22]. Among the most important calamities that unsettles the creedal peacefulness of the society is the enjoining to wrong and forbidding from good, an illness stemmed from the internal factors of the soul, among most important roots of it, the compliance with the desires of the soul, mistake in detection, pertinacity, expectation and peering into the corrupted oppressors, can be named [23].

In the verses and narrations, enjoining to good and forbidding from wrong, has been introduced as the best method for renovation of the society. In the Holy Quran, in the Surah al-Tawbah in terms of social behavior of the believers for creating and nurturing of moral values, and renovation of moral vices,

invites all people to enjoining to good and forbidding from wrong:

Inviting People to Enjoin to Good and Forbid from Wrong, a Method for Renovation of the Society (Evaluation of the First Verse)

"The believing men and believing women are friends of one another. They advocate virtue, forbid evil, perform the prayers, practice charity, and obey God and His Messenger. These—God will have mercy on them. God is Noble and Wise" [24].

The Interpreters' Point of View

In this holy verse, by 'virtue', the tasks made obligatory by Almighty God, or the wisdom and religion, are meant, and by 'evil', the acts forbidden by Almighty God, or the wisdom or religion, are meant [25].

This verse seeks to remind the fact that the hypocrites should consider, opposed to them are the believing men and women who, despite the plurality and dispersion, are the same as a single body, and due to this reason, some of them take the responsibility of others affairs. And that is why each of them enjoins the other to virtue and forbid him from evil. Yes, due to the connection of their affairs, and a connection that is extended to smallest of the members of society, they have the authority to invite each other to the good and forbid each other from the wrong [26].

The attributes mentioned in the holy verse, are prevalent among the believers and the hypocrites' actions are quite opposite, i.e., they enjoin to the wrong and forbid from the good. And it is among the signs of hypocrisy [27].

The Subjective Deduction of Ayatollah Khamenei

The requisite of the true obedience and faith in Almighty God, is the friendship and affection towards other believers, and guiding each other to the good and banning the evils. In fact, the believing men and women participate in maintenance of the social system complex, and enjoining to good and forbidding from wrong, i.e., they all share the same objective of protecting the social system, and enjoining to the good and forbidding from the wrong. It is a duty of all members of the society to administer the Islamic society and improve it, on the shoulders of both men and women. Each should enjoin to the good and forbid from the wrong, based on their ability [28]. From the sum of the verses and narrations on the subject of enjoining to the good and forbidding from the wrong, it can be deducted that Islam seeks to educate all the members of Islamic society in a way that they bear responsibility towards each other and the society become a bed for the growing of the moral values and elimination of the moral vices, since the effects of the renovation and corruption of the members of society are mutual, and their positive and negative results would affect all members [29].

Analysis and Evaluation

This holy verse is a reminder of the believers acts in family and society, since they have a cooperation and coaction spirit towards each other, and are committed, and their slogans and acts are the same. For example, all of them say their prayers, give Zakat (what which purifies; a kind of Islamic tax), enjoin to good and forbid from wrong, and these acts are not only acts

of worship, but also they are educational, social, and political phenomena, gathering all Muslim and uniting them in all perspectives. In other words, each Muslim is committed to fulfilling the friendship and supporting the other Muslim. And their collection is considered to be a force and power against others.

If the believers are committed to these educational and moral values, they will definitely have an intact society. The specific and substantial approach of Ayatollah Khamenei towards especial educational and social subjects, in the interpretation of the verse, is among the features attracting the audience. The author provides some of his positive statements as follows:

Training of the Leaders under the Shadow of Divine Teachings

One of the most important objectives of the Holy Quran is to guide and educate the society, and every member of the society, for achieving this goal, has duties that should not be ignored. Ayatollah Khamenei believes that the teachings of Quran can train the leaders, since these divine teachings not only do fight with the vices, sloth, indolence, and laziness, but also they require the believers to, besides doing the personal and worship tasks, cooperate and help with educational and moral administration and management of the society.

Emphasizing the Educational and Social Discussions of Quran

Ayatollah Khamenei considers the enjoining to good and forbidding from wrong to be one of the most important factors in educational and moral preservation of the system.

Expression of the Divine Traditions

The divine traditions are actually the very fixed rules of the universe in creation and canonization, which are never going to be changed and transformed [30]. Some of these traditions express the unchangeable rules of the universe in terms of the society (especially the family). In case there is awareness of these traditions and they are considered in planning and policy-making, the welfare, prosperity, and development will be achieved.

He, interpreting this holy verse, mentions a tradition of divine traditions, which implies that whenever the believers help each other in the society and cooperate, and guide each other to the good, and forbid each other from the evil, they would enjoy the mercy of God.

The most important interpretation emphasized by Ayatollah Khamenei, which is more manifested than other interpretations, is the educational duties of believers towards each other, such as institutionalizing the religious obligation of enjoining to good and forbidding from wrong, as an educational principle and basis, for having an intact society and environment, free of sins and evil. Thus, he especially emphasizes on this educational method, and considers it to be among the most important methods of renovating the society.

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How to cite this article:

Mostafa Ahmadi Far and Muhammad Sheibani.2018, The Methods for Renovating the Peers Environment and the Like from the Viewpoint of Quran and the Hadiths. *Int J Recent Sci Res.* 9(6), pp. 27408-27414.

DOI: <http://dx.doi.org/10.24327/ijrsr.2018.0906.2252>
