Analysis of the educational implications of positive thinking in Nahj al-Balaghah with emphasis on theology and its validity

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Abstract

Introduction: Throughout Nahj al-Balaghah and other teachings of Imam Ali (AS), the positive and constructive dimensions of behaviors, traits of individuals, and constructive and positive thoughts have been considered. Imam Ali (AS) not only paid attention to these issues, but also guided others to pay attention to these dimensions voluntarily and consciously. Objective: The purpose of this study is to investigate the educational implications of positive thinking in Nahj al-Balaghah with emphasis on theism and its validation. Methods: The research method of content analysis was based on deductive categorization system. The field of research included all texts related to Nahj al-Bagheh using a purposeful approach. Data collection tools included receipts, databases, available library and electronic resources related to Nahj al-Bagheh. To assess the content validity, the CVR coefficient (CVR) was used and the questionnaire was provided to eleven professors and university experts by purposeful sampling and was approved at the level of 59%. Findings: educational meanings in 179 code concepts were combined with selective coding method in the axis of theism, the most prominent of which are: intellect in creation, power of God, wisdom of God, God's patience, divine justice, necessity of theology, greatness of God, divine mercy, benevolence and thinking. In the future conclusion: The results showed that one of the positive feedbacks is to have a healthy mind, therefore in the teachings of Imam Ali (AS) much attention has been paid to the positive and constructive dimensions of behaviors, personality traits and constructive thoughts.

Introduction

In the lexical and conceptual context of positive thinking, it should be stated that positive thinking literally means "positivity", "optimism", "positive thinking" and "always hoping to find a solution". On the other hand, according to the definition of positivist psychology, positive thinking is a type of attitude and daily thinking habits of people on their lives. Studies show that positive thinking will lead to life

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expectancy and change of circumstances in a positive direction (Seligman, 2014, p. 63). In the sense of signification, it means something in such a way that the knowledge of its existence causes the transfer of the mind to something else or something leads our mind to something else. The transfer of the mind from one thing to another, or in other words, the implication of one object on another, is not without reason. The reason for this transfer is in fact the same firm and stable connection that is established between two objects in the mind, and this mental connection also has a reason, which is the knowledge of the connection between two objects and their companionship outside the mind, and because this connection and accompaniment of two things is sometimes inherent in it and sometimes it is natural and sometimes it originates from the contract and situation (Keshavarz, 1398: 77). On the other hand, positive thinking has a special and valuable place in the teachings of Imam Ali (as) and is close to words such as "good suspicion", "benevolent thinking" and "benevolence" and can be analyzed in their direction. In a hadith, he said: "The good is the suspicion of the best of punishments and the best of gifts; Good suspicion is one of the best human attributes and the most fruitful divine gifts. In another hadith, we read from the same great Imam: "The goodness of suspicion is better than the goodness of the shadow and the betterness of the part; Good suspicion is one of the best temperaments and the highest benefits" (Amadi, 1394: 45). They also say: "Do not think badly of a word that comes out of (someone's) mouth and you find a possibility of goodness for it". On the other hand, Imam Ali (AS) says: "Happiness brings openness of mind". Elsewhere, they say: "Happy times are spoiled" (Amadi, 1394: 60). They also say: "Whoever has little happiness, his comfort will be in death". Positive thinking is a mental endeavor to answer the mental questions that require tools such as logic, reasoning, knowledge, experience and understanding the subject. Each of the positive thinking methods can be considered as methods by which a part of the problem solving process is successfully completed (Poursardar, 2013: 36). Also, positive thinking is a way of thinking that enables a person to have a proper perception and attitude towards behaviors, attitudes, feelings, interests and talents of himself and others and to make the best and wisest decision while maintaining calm and composure (Mohagheghian, 2014: 98). Man's way of thinking and attitude towards life has a great impact on his quality of life. Positive thinking and optimism about life is one of the most important factors in human growth and development (Tal, 2020: 9). People's attitudes toward life and everyday events are not the same; some people look at life and its events with a positive view and some people do not; but in any case, a person's attitude towards life has

an important effect on his spirit and psyche; So that positive thinking can lead to success and prosperity in human life. For this reason, psychologists and therapists always advise people to let go of negative and pessimistic thoughts and look with hope at themselves and those around them and the world of creation and its events (Juanovich, 2020: 98). On the other hand, the heavenly religions, which aim at human development and the fertilization of great human talents, have paid full attention to the psychological and psychological issues of human beings. One of the things that play a role in human mental health and the divine religions have paid attention to it, is a positive attitude towards God and the universe and its events. These cases have been expressed many times in precious Islamic texts of the Qur'an and hadiths (Heshmati, 2016: 88). On the other hand, one of the things that confuses the mind and creates a negative feeling is the movement of human beings against their needs and priorities; In other words, whenever a person, instead of focusing on the more important matters, uses his time and energy in less important matters and stays away from his main affairs, he becomes disturbed and anxious from within, and the result is confusion, worry, and feeling. The problem is internal (Ray, 2019: 70). Attention to the importance and priority of individual social life issues should be considered. The truth is that human beings, consciously or unconsciously, choose goals for their lives that

move in the direction of achieving those goals, and in addition to the general goals, they design a series of smaller goals and arrange them in the "most important" system. This arrangement of goals is sometimes conscious and sometimes unconscious (Gross, 2018: 45). Failure to observe the system of valuation and prioritization, although an incorrect and unconscious system, causes people to be confused in life and feel deficient. Consider a person who is both interested in earning money and studying, and in his valuation system, for whatever reason, prioritizes earning money (Al-Haddad, 2014: 28). If he has good working conditions, but he studies and loses the financial benefits of the job, he will be confused and in internal conflict, and sometimes he does not understand the reason for this discomfort and needs to think and search. Therefore, what can help to get rid of these negative thoughts in the individual is the conscious design of the valuation system or the identification of the unconscious valuation system in himself and he must take care that the priorities and urgencies are observed. In this case, he will not suffer from anxiety and will experience a calm and carefree mind that will create a good platform for positive thinking in him (Abdollahi Abed, 1393: 12).

In the discussion of theism and its components, it should be stated that Imam Ali (AS) says in sermon 49 of Nahj al-Balaghah: "Praise be to God who is aware of the secrets of the hidden and clear signs indicate

his existence. It is never revealed to the eyes of the beholders, but neither the eyes of one who has not seen him can deny it, nor the heart of one who does not know him can see it. He is above all in rank, so nothing can be superior to him, and he is so close that nothing is closer than him. His high rank has not removed him from his creatures and his closeness to creation has not made him equal to them. He has not made the intellects aware of his attributes, but he has not prevented them from knowing and recognizing him to compare or deny it"(Nahj al-Balaghah, Sermon 9). In Nahj al-Balaghah, the description of God is mentioned a lot. Somewhere he asks the Prophet: "Do you see your Lord?" And the Imam says: "Do I worship what I do not see?" And there are tens and hundreds of sermons, letters and short speeches from them that have taught us the best ways of theology. Amir al-mu'minin Ali (AS) says in this regard; "Knowing the pure God is the highest knowledge." In another interpretation, he says: Theology is the most virtuous science. One of the ways to know the existence of God is the rationality of believing in God. Imam Ali (AS) has mentioned this way in his speeches. This argument is summarized as follows: Believing in God and His supplies is more reasonable than not believing in God and its supplies. To explain this argument, it is necessary to recall a few introductions: In general, human Believe ins and worldviews are divided into two categories based on their acceptance and denial of the supernatural: 1. Divine worldview; 2. Material worldview. In the material worldview, there are different sects and tendencies, but all of them have in common the denial of the existence of God and, consequently, the denial of the Hereafter. There are also different tendencies and branches in the divine worldview, all of which are common in the Believe in in the existence of God. Monotheistic (heavenly) religions are the clearest manifestations of the divine worldview, all of which share three general principles. 1. Believe in in the One God 2. Believe in in eternal life for human beings in the Hereafter and receiving the reward and punishment for the deeds they perform in this world. God rules over the creatures with greatness and power, and with knowledge and awareness of their inner selves, and with His glory and honor, He is above all, nothing disobeys his command, and nothing disobeys his power. He does not have to overcome him, and no one can run away from him in a hurry to overtake him, and he does not need capitalism to provide him. All are humble before him and humiliated before his greatness. There is no escape from his power and rule to another side that is safe from his gains and losses. He has no equal to equal him, and he is not like him. He is the destroyer of phenomena after creation, which seems to be non-existent (Mohagheghian, 1394: 85).

Also, by examining research inside and outside the country, it

was found that inside the country, research has not directly analyzed the educational implications of positive thinking in the teachings of Imam Ali (AS) with emphasis on its individual and social importance. Research has been implicitly mentioned in the introduction, including: A review of the concept of positive thinking is the title of a research conducted by Sadat Zare (2017). The results of the study showed that positive thinking tends to adopt the most hopeful perspective and an emotional and cognitive preparation in the individual to evaluate and predict life events. For the past fifty years, most clinical psychologists have focused on treating deficiencies and disabilities, and this traditional focus on psychology and disease has diminished with changes in psychology in recent years, and a new approach in the last decade called positive psychology Psychologists were placed. Comparison of positive thinking Strategies in Islam and psychology was conducted by Sadat Yadalehpour (2017). The results showed that positive thinking means thinking well of others and being kind to them and treating others positively, and positivism means having optimistic attitudes, thoughts, behaviors, and actions in life, in a positive way. Thinking is the same as optimism and good fortune telling about God and the world and other human beings. Nowadays, psychologists consider the importance of paying attention to religious and spiritual interests, both in their work in general and in

psychotherapy environments in particular. Therefore, a careful study of the concept of positive thinking in Islam and psychology is necessary. The present study is based on authoritative Islamic sources such as the Qur'an and authentic books of narration as well as the views of psychologists. Islam and the science of psychology in providing solutions to cultivate positive thinking in some cases have similarity and in some cases do not have the same perspective. Undoubtedly, there are common and similar components in the strategies of cultivating positive thinking from the perspective of Islam and psychology, and in some fields, different strategies are observed in the growth and development of positive thinking and achieved more stability in this area. Positive thinking helps to calm the heart, overcome anxiety, cure mental illness and depression, and instills hope in the human heart and puts a very bright future ahead of it. Rezazadeh Blouri et al. (2016) In a research on the effective components in positive thinking based on the story of Prophet Yusuf (AS). The results of the study showed that the type of human attitude to the phenomena and events around him is different; some people have a good suspicion and a positive outlook, and some have a negative outlook and are suspicious of everything. For this reason, each person, depending on their personality traits, intensifies or weakens one of these two approaches. Findings show that faith, self-control and benevolence

are among the criteria that Prophet Yusuf (AS) by using them correctly was able to achieve the status of interpretation and recitation of symbols and in addition to the growth of spiritual personality, also improve his social status. In discussing the importance and necessity of research in the theoretical field, it should be stated that the truth of the type and quality of human thoughts and ideas is the builder of the type and quality of human life. Positive thoughts add to the richness of life, giving people the opportunity and power to feel more empowered and more confident (Seligman, 2017: 69). Also, positive thinking is not just a motivating issue, but has a constructive and measurable effect on human personality, health, and energy and creativity. The most basic point for finding a way to a better life is the Believe in that it is never too late for human beings to change for the better and for the better, it is important to know that change can be made (Hampton, 2018: 12). Therefore, flexibility is the first condition for change and a sign of a superior mind that the teachings of Imam Ali (as) confirm and emphasize this kind of attitude (Quilliam, 2018: 61). In the field of research and the hidden angles of this research compared to previous researches, it should be stated that the analysis of the concept of positive thinking in the teachings of Imam Ali (as) has extraordinary effects on education; because the principles and methods expressed in this research are taken from the teachings of Imam Ali (AS) that its achievements can be used in educational centers. Also, by examining research inside and outside the field, it was found that so far no comprehensive research has been done on the analysis of the concept of positive thinking in the teachings of Imam Ali (as) in order to provide educational implications and its validation. It is very necessary to analyze the concept of positive thinking in the teachings of Imam Ali (as). In the practical field, it should be said that the results and analysis of the concept of positive thinking in the teachings of Imam Ali (AS) in order to provide educational implications and its validation can help identify the strengths and weaknesses of the field of positive thinking. Also, educational platform in the field of researching the concept of positive thinking in the teachings of Imam Ali (AS) can be provided to the educational centers of the Ministry of Science, Research and Technology, educational centers of the Ministry of Education, universities across the country and other related institutions to solve barriers and problems for positive thinking and create a plan to increase positive thinking skills. Therefore, the researcher seeks to answer the question, what are the analysis of the educational implications of positive thinking in Nahj al-Balaghah with emphasis on theism and validation?
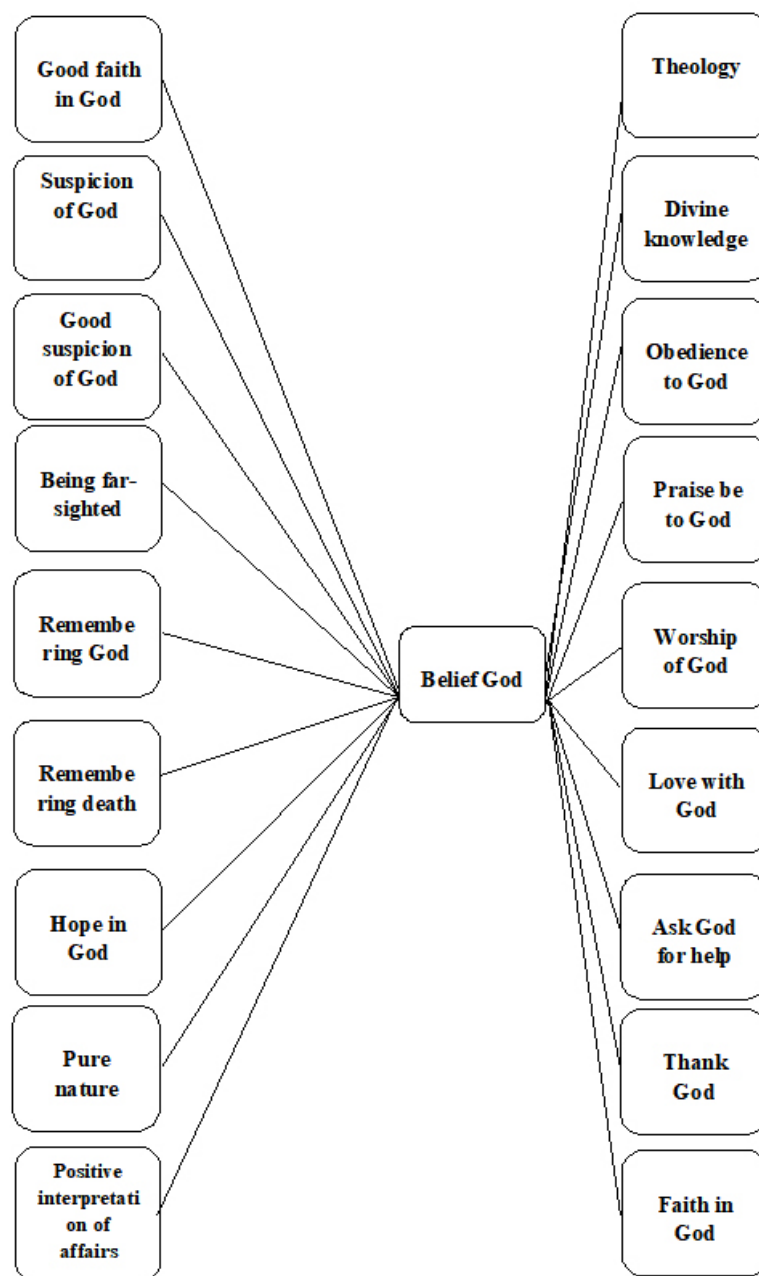
Good faith in God			Theology
Suspicion of God			Divine knowledge
Good suspicion of God			Obedience to God
Being far-sighted			Praise be to God
Remembe ring God	Belief God		Worship of God
Remembe ring death			Love with God
Hope in God			Ask God for help
Pure nature			Thank God
Positive interpretati on of affairs			Faith in God

Fig 1- Theoretical model of research

Research Method

The present study is among the qualitative research that has been done using the method of content analysis with deductive categorization system. The field of research included all written and digital texts and documents related to the teachings of Imam Ali (AS) using a purposeful approach. Data collection tools included receipts, databases, available library and

electronic resources related to the positive educational implications of the teachings of Imam Ali (as). In the first stage, related texts such as Nahj al-Balaghah as well as verses, narrations and sentences related to the main purpose of the research were selected. In the second stage, the texts were studied and paragraphs related to the research questions were selected. In the third stage, the code-related concepts were extracted from each paragraph, and in the fourth stage, the extracted code-concepts were placed in categories with the same concept and in the fifth stage, the appropriate name and title that represent the main category of the research were explained. The coding and paragraph method was used as a unit of analysis to analyze the texts. To assess the content validity, the Lavsh factor (CVR) was used and the questionnaire was provided to eleven professors and university experts by purposive sampling. Content validity ratio or CVR is a method of measuring the validity of a questionnaire. This ratio is designed by Lavoshe, who is in the field of research methods. In order to calculate this ratio, the opinions of experts in the field of test content are used and by explaining the objectives of the test to them and providing them with operational definitions related to the content of the questions, they are asked to answer each of the questions. Based on the Likert three-part spectrum, "item is necessary", "item is useful but not necessary" and "item is not necessary" were then classified.

Then, according to the following formula, the content validity ratio was calculated. According to the collected information, a questionnaire with 106 items and 4 components was extracted based on the items and whether the extracted components are based on positive educational implications in the teachings of Imam Ali (AS) was designed. At this stage, the prepared questionnaire was given to 11 professors and experts in educational sciences and psychology. In order to assess the validity of the extracted items, the mentioned questionnaire was calculated with the components (necessary, useful but unnecessary and unnecessary) and the value of lavsh coefficient for each item was calculated as 59%, which was a suitable and desirable result.

$$CVR = \frac{n_E - \frac{N}{2}}{\frac{N}{2}}$$

In this regard, Ne is the number of specialists who have answered the necessary option and N is the total number of specialists. Based on the number of professionals who evaluated the questions, the minimum acceptable CVR value should be based on the table below. Questions The amount of CVR calculated for them is less than the desired amount according to the number of experts evaluating the question, they should be excluded from the test because they do not have acceptable content validity based on the content validity index. After surveying the samples in the concepts section, 1 item was deleted

due to common and duplication, and the rest were confirmed and the results were appropriate and desirable. The appropriate lavage

coefficient for each component and its items is calculated based on the number of respondents 59 percent.

Table 1- Acceptable minimum CVR based on the number of scoring professionals

CVR value	Number of specialists	CVR value	Number of specialists	CVR value	Number of specialists
/37	25	/59	11	/99	5
/33	30	/56	12	/99	6
/31	35	/54	13	/99	7
/29	40	/51	14	/75	8
	-	/49	15	/78	9
		/42	20	/62	10

Findings

Kolmogorov-Smirnov statistical test and skewness and elongation indices were used to determine the status of data distribution (normality). The results are reported in Table 2. Statistical tests to assess normality include the Kolmogorov-Smirnov test and the Shapiro-Wilk test. If the significance level obtained for each

variable is greater than 0.05, we conclude that the distribution of that variable is normal and therefore there is no problem in using parametric tests. In the case of skewness, if the values of these statistics are between 2- and +2, it indicates that the univariate distribution is normal.

Table 2- Tilt and elongation values and Kolmogorov-Smirnov test to evaluate the normality of the main variables

Elongation	incorrect	Significance Kolmogorov-Smirnov	Variable
8310/	678/0-	0950/	Thinking positive
6190/	707-0/	0890/	Believe in God

The results of Kolmogorov-Smirnov test show that all research variables have a normal distribution. The significance level of Kolmogorov-Smirnov test for all research variables was more than 0.05 (p <0.05) which indicates that the variables are normal.

In the quantitative section, the demographic characteristics of the research sample such as gender, field of study, service history and academic degree were studied and described. The statistical sample of the research includes professors and

experts in educational sciences and psychology.

Table 3- Demographic characteristics of professors and experts in educational sciences and psychology

Percent	Number	Demographic profile	
72.72%	8	Man	Gender
27.28%	3	Female	
18.18%		10- 3	Years of service
63.64%	2	20- 11	
18.18%	7	30- 21	
	2		
9.09%	1	coach	Scientific degree
63.63%	7	Assistant Professor	
18.19%	2	Associate Professor	
9.09%	1	Professor	
18.19%	2	Psychology	Field of Study
27.27%	3	Philosophy of Education Curriculum	
36.36%	4	Sociology - Political Science and Theology	
9.09%	4	Theology and Islamic Sciences	
9.09%	4		
100	11	total	

To answer the research question in the qualitative part, the associated concepts were categorized according to Table 3 in 88 code concepts in the theism axis.

Table 4- Educational implications of positive thinking in the teachings of Imam Ali (as)

Replaced concepts 2	Replaced concepts 1	Collaborative concepts
Believe in God	Praise be to God	Reason in creation
Believe in God	Theology	The power of the Lord
Believe in God	Theology	The wisdom of the Lord
Believe in God	Theology	Helm of the Lord
Believe in God	Theology	Divine justice
Believe in God	Theology	God's justice in dealing with criminals
Believe in God	Theology	The necessity of theology
Believe in God	Theology	The greatness of the Lord

Believe in God	Theology	Divine mercy
Believe in God	Review actions	Accounting for human actions
Believe in God	Reason in the creation of man	Self Knowledge
Believe in God	Divine knowledge	God knows the hidden and the obvious
Believe in God	Repentance	Repentance and return from sin
Believe in God	Believe in God	Hope in God
Believe in God	Believe in God	Trust
Believe in God	Believe in God	Appeal
Believe in God	Obedience to God	Follow the divine commands
Believe in God	Obedience to the Prophet (PBUH)	The need to follow the orders of the Prophet (PBUH)
Believe in God	Obedience to the Prophet (PBUH)	Appeal to the Prophet (PBUH)
Believe in God	Obedience to the Prophet (PBUH)	The need to obey the Prophet (PBUH)
Believe in God	Obedience to the Imams	The superiority of the Imams over other people
Believe in God	Obedience to the Imams	Recourse to the Imams (AS)
Believe in God	Obedience to the Imams	Superiority of science and knowledge of Imams
Believe in God	Obedience to the Imams	Being the guide of Ahl al-Bayt
Believe in God	Obedience to the Imams	The necessity of Imamate
Believe in God	Obedience to other divine prophets	Divine prophets are a means of guidance
Believe in God	Recognition of Imam Ali (AS)	Obedience to the leader of the Islamic community
Believe in God	Recognition of Imam Ali (AS)	The need to know the characteristics of Imam Ali
Believe in God	Recognition of Imam Ali (AS)	Attributes and characteristics of Imam Ali (AS)
Believe in God	Modeling the life of the Prophet (PBUH)	The need to know the life of the Prophet of Islam
Believe in God	Modeling the life of the Prophet (PBUH)	Simple biology of the Prophet of Islam (PBUH)
Believe in God	Modeling the life of the Prophet (PBUH)	Righteousness
Believe in God	Modeling the life of the Prophet (PBUH)	Fair behavior
Believe in God	Modeling the life of the Prophet (PBUH)	Warning and evangelism
Believe in God	Modeling the life of the Prophet (PBUH)	Comply with the covenant
Believe in God	Modeling the life of the Prophet (PBUH)	Guide the people
Believe in God	Following the Quran	Islamic commands and rules in the Quran

Believe in God	Following the Quran	The guidance of the Qur'an
Believe in God	Following the Quran	Quran reading
Believe in God	Following the Quran	Believe in in the Quran
Believe in God	Being from dhikr	Mention
Believe in God	social life	Positive view of marriage
Believe in God	Individual presence in the community	Choose a good companion
Believe in God	Forgiveness	Forgiveness of others
Believe in God	Thinking positive	Avoid pessimistic confessions
Believe in God	Thinking positive	Thinking positive
Believe in God	Observance of socio-political rights and responsibilities	Rights and social responsibilities of individuals
Believe in God	Observance of social rights and responsibilities	Rights and responsibilities of community members towards each other
Believe in God	social behavior	Collision Good
Believe in God	social behavior	Moderation
Believe in God	social behavior	The importance of greeting
Believe in God	social behavior	Thanks
Believe in God	social behavior	Avoid blaming others
Believe in God	Observance of political rights and responsibilities	Mutual rights of the leader and the people
Believe in God	social justice	social justice
Believe in God	Lessons learned	Study history
Believe in God	Lessons learned	Learning from death
Believe in God	Lessons learned	Learn a lesson using your eyes, ears and heart
Believe in God	Lessons learned	Learning from the history of the past
Believe in God	Lessons learned	Learning from the past
Believe in God	Use your ears, eyes and heart to know God	Ears, eyes and heart are the means of gaining knowledge
Believe in God	Advice	Learning the means of cognition
Believe in God	Worship	Humility and submission to the Lord
Believe in God	Thanksgiving	God bless the servants
Believe in God	Patience	Patience in hardships and hardships
Believe in God	Observance of piety	Acquisition of asceticism
Believe in God	Observance of piety	Acquisition of piety
Believe in God	the faith	Avoid polytheism
Believe in God	Worship	Humility and submission to God
Believe in God	Worship	Man's responsibility towards divine trusts
Believe in God	Request	Ask God for good

Believe in God	Avoid anger	The need to control anger
Believe in God	Division of sustenance	Definition of human sustenance
Believe in God	Forgiveness	Avoid avarice
Believe in God	Courtesy	Being polite
Believe in God	Accepting destinies	Believe in in divine destiny
Believe in God	Righteousness	Following the right and avoiding the wrong
Believe in God	The value of friendship	The importance of choosing a friend
Believe in God	Ask God for help	Dua
Believe in God	Thanksgiving	Man's responsibility for blessings
Believe in God	The importance of chastity	Chastity
Believe in God	Breath control	Breath control
Believe in God	Stay away from the air of breath	Stay away from the air of breath

As it was observed, the concurrent concepts of Imam Ali's (as) teachings in the field of educational implications of positive thinking in the axis of theism are:

Table 5- Dimensions and axes of theism in the teachings of Imam Ali (as)

	Praise be to God	Reason in creation
Believe in God		The power of the Lord
		The wisdom of the Lord
		Helm of the Lord
	Theology	Divine justice
		God's justice in dealing with criminals
		The necessity of theology
		The greatness of the Lord
		Divine mercy
	Review actions	Accounting for human actions
	Reason in the creation of man	Self Knowledge
	Divine knowledge	God knows the hidden and the obvious
	Repentance	Repentance and return from sin
	Believe in God	Hope in God
		Trust
		Appeal
	Obedience to God	Follow the divine commands
	Obedience to the Prophet (PBUH)	The need to follow the orders of the Prophet (PBUH)
		Appeal to the Prophet (PBUH)
		The need to obey the Prophet (PBUH)
	Obedience to the Imams	The superiority of the Imams over other people

		Appeal to the Imams (as)
		Superiority of science and knowledge of Imams (AS)
		Being the guide of Ahl al-Bayt
		The necessity of Imamate
	Obedience to other divine prophets	Divine prophets are a means of guidance
	Recognition of Imam Ali (AS)	Obedience to the leader of the Islamic community
		The need to know the characteristics of Imam Ali
		Attributes and characteristics of Imam Ali
	Modeling the life of the Prophet (PBUH)	The need to know the life of the Prophet of Islam
		Simple biology of the Prophet of Islam
		Righteousness
		Fair behavior
Believe in God	Modeling the life of the Prophet (PBUH)	Warning and evangelism
		Comply with the covenant
		Guide the people
	Following the Quran	Islamic commands and rules in the Quran
		The guidance of the Qur'an
		Quran reading
		Believe in in the Quran
	Being from dhikr	Mention
	social life	Positive view of marriage
	Individual presence in the community	Choose a good companion
	Forgiveness	Forgiveness of others
	Being positive in things	Stay away from pessimists
		Being positive in things
	Observance of socio-political rights and responsibilities	Rights and social responsibilities of individuals
	Observance of social rights and responsibilities	Rights and responsibilities of community members towards each other
	social behavior	Be kind
		Moderation
		The importance of greeting
		Thanks
		Avoid blaming others
	Observance of political rights and responsibilities	Mutual rights of the leader and the people
	social justice	social justice
	Lessons learned	Study history
		Learning from death

Believe in God		
		Learn a lesson using your eyes, ears and heart
		Learning from the history of the past
		Learning from the past
	Use your ears, eyes and heart to know God	Ears, eyes and heart are the means of gaining knowledge
	Advice	Learning the means of cognition
	Worship	Humility and submission to the Lord
	Thanksgiving	God bless the servants
	Patience	Patience in hardships and problems
	Relatives' rights	Respect for the rights of relatives
	Man's responsibility to God	Knowledge of divine rights
		Seek help from God and stay away from non-God
		Being a follower of the right path
		Being from dhikr
	Seek help from God in economic problems	The need to seek God's help in economic problems
	Enjoying God	The need to love God
	Observance of piety	Acquisition of asceticism
		Acquisition of piety
	the faith	Avoid polytheism
	Worship	Humility and submission to God
		Man's responsibility towards divine trusts
	To ask	Ask God for good
	Avoid anger	The need to control anger
	Division of sustenance	Definition of human sustenance
	Forgiveness	Avoid avarice
	Courtesy	Being polite
	Accepting destinies	Believe in in divine destiny
	Righteousness	Following the right and avoiding the wrong
	The value of friendship	The importance of choosing a friend
	Ask God for help	Dua
	Thanksgiving	Man's responsibility for blessings
	The importance of chastity	Chastity
	Breath control	Breath control
	Stay away from the air of breath	Stay away from the air of breath

Discussion

This study seeks to investigate the educational implications of positive thinking in Nahj al-Balaghah with emphasis on theism and its validation. The results showed that the most significant educational implications in the axis

of theism are: intellect in creation, God's power, God's wisdom, God's patience, and divine justice, the necessity of theology, God's greatness, divine mercy, benevolence and thinking in the future.

The mentioned results are in relative agreement with the findings of Sadat Zare (2017), Sadat Yadalehpour (2017) and Rezazadeh Blouri et al.

The researcher's explanation and interpretation of the findings showed that based on the findings of the research regarding the analysis of the educational implications of positive thinking in Nahj al-Balagheh with emphasis on theism, the results of the categories can be expressed as follows: 1- Praise and praise be to God: God, the Creator of the universe, created the world with wisdom and contemplation, and He is the one who surrounds everything, so He alone is worthy of praise, and therefore man's duty to God is to praise and glorify Him (Nahj al-Balaghah, Sermon 65).). 2- Theology and theology: According to Imam Ali (AS), the religion of theology is the beginning and the perfection of knowing God, believing in the perfection of God, is a testimony to His oneness, and the perfection of monotheism, sincerity, and perfection of sincerity is separating God from the attributes of creatures. Because every adjective indicates that it is other than the adjective, and every adjective testifies that it is other than the adjective (Nahj al-Balaghah, Sermon 1). Man knows

the religion of God and considers it his duty to obey and worship him. 3- Review of deeds: Man should review his deeds and correct them and if someone owes a right to him, he should pay it. Imam Ali (AS) says in this regard: And know that the reckoning of God is more difficult than the reckoning of the people (Nahj al-Balaghah, letter 40). 3- Divine knowledge: God is the Knower of all things and the Creator of all His sciences, He is the One whose knowledge encompasses everything and therefore deserves worship: Praise be to God who is aware of the secrets of the hidden, in the supremacy and supremacy of all Overtaken. ... He has not made the minds aware of the truth of his essence, but he has not prevented them from knowing and recognizing him (Nahj al-Balaghah, Sermon 49). 4- Having good suspicions: Muslims should not be suspicious of other Muslims. Hazrat says in this regard: A good thought reduces sorrow and saves a person from committing sin (Gharr al-Hakam wa Darr al-Kalam, AH 4823). 5- The tradition of affliction: God tests man in this world to determine who is steadfast in the way of religion and is a true believer and who does not have true faith, and whenever he faces difficulties, he forgets God and complains. Hazrat Darreh says about this: He has appointed a few days for you to be tested and a lesson, that you will be tested in this world, and you will be calculated according to your deeds (Nahj al-Balaghah, sermon 83). 6- Theism: A Muslim must

believe in God in his life and always remember him. Imam Ali (AS) says in this regard: Know for sure that God, for His servant, even though he is hard-working in politics and strong in plan and plan, will not place more than what he promised in the divine knowledge, and among the servant, every How many are powerless and lacking in politics, and what is stated in the Qur'an for him will not leave a trace. Whoever knows and applies this fact is more comfortable than all people and will benefit more. ... It may be a blessing to be afflicted with torment, and perhaps an affliction to be made and tested in affliction. Therefore, increase the gratitude of the one who benefits from this speech, and refrain from hastening unjustly, and be content with the day that has come (Nahj al-Balaghah, Wisdom 273). And they also said: Only those who are subject to the grace and mercy of God will be saved (Nahj al-Balaghah, Sermon 50). 7- Obedience to God: Obedience to God is the duty of every Muslim and in all matters he should act according to God's will. The Prophet of Islam (PBUH) commands people to fear God, and that obedience to God takes precedence over other things, and follows the duties and traditions of what is written in the Book of God. (Nahj al-Balaghah, letter 53). Therefore, the Qur'an says: "O you who believe! (O you who believe, obey God and obey the Prophet and the first of yours). 8- Using ears, eyes and heart to know God, conceivability: God has created everything from wisdom and creation is nothing without wisdom. For example, God has ears, eyes and heart to receive truths and use those truths in knowledge. It is God who said: God has given you corners to heed the hearing, and eyes to ward off the darkness, and has given each part of the body proportionate and harmonious parts so that they are compatible in the apparent composition of the faces and the age of life. With bodies that provide for their own interests, and hearts that push for sustenance throughout the body, and enjoy the glorious blessings of God, and give thanks for the blessings, and enjoy God-given health. (Nahj al-Balaghah, Sermon 83). And about the necessity of admonition, he says: In the end, death overtook them and separated them and their desires: those who did not save anything for themselves on the day of health, and did not learn a lesson in the good days. (Nahj al-Balaghah, Sermon 83). Therefore, man has a duty to discover the truths by using the blessings of ears, eyes and hearts and to know God. He should also use the opportunity of life in this world to gain the Hereafter. 9. Man's responsibility to God, trustworthiness, gratitude, worship: Imam Ali (AS) They advised man: I enjoin on him the fear of God in secrets, and secret deeds, where there is no witness other than Him, and there is no representative except God. And I advise him not to obey God in public, and to disobey in private, and that his overt and covert, and his words and deeds are not in conflict, pay the divine trust, and

perform worship sincerely (Nahj al-Balaghah, letter 26). And Imam Ali (AS) said: Fear God for what you have, and think about the divine rights that are obligatory for you, and strive to know something that you will not be excused from ignoring. That is, obedience to God, clear signs, and clear paths. In general, the truth is the type and quality of human thoughts and ideas, the builder of the type and quality of human life. Positive thoughts add to the richness of life, giving people the opportunity and power to feel more empowered and more confident. Also, positive thinking is not just a motivating issue, but has a constructive and measurable effect on human personality, health, and energy and creativity. The key to finding a way to a better life is to believe that it is never too late for human beings to change for the better and for the better. It is important to know that, therefore, change can flexibility be the first condition for change and a sign of the mind is superior that the teachings of Imam Ali (AS) confirm and emphasize this kind of attitude. On the other hand, considering the importance and position of the power of positive thinking in Islamic thought, curricula should be in a way that regulates the effort and intellectual dynamics of educators in such a way as to lead them to positivity and positive thinking and the truth of existence. Accordingly, curricula should be based on the principle that guides educators to the truth of existence, and this is possible in the shadow of stimulating the power of

thinking and positive thinking. People's attitudes to life and everyday events are not the same; Some people have a positive view of life and its events, and some do not, but in any case, a person's attitude towards life has an important effect on his spirit and psyche; So that positive thinking can lead to success and prosperity in life. For this reason, psychologists and therapists always advise people to let go of negative and pessimistic thoughts and look at themselves and those around them and the world of creation and its events with a hopeful view. On the other hand, the heavenly religions, which aim at human growth and the fertilization of great human talents, have paid full attention to the psychological and psychological issues of human beings. One of the things that play a role in human mental health and the divine religions have paid attention to it, is a positive attitude towards God and the universe and its events. These cases have been expressed many times in precious Islamic texts; Quran, Nahj al-Balaghah and narrations. Thinking and the way of thinking play a very important role in human life. Humans are always distinguished by their way of thinking and their view of the world. A person who thinks positively does not know anything bad in the world, but considers it moment by moment calculated and under the control of the great Creator of the world. He rejoices in the grace and mercy of God. God affirms the joy obtained from man's knowledge and awareness of divine grace and mercy. In the Islamic

education system, the way a person looks at the world can lead to positive or negative consequences. The negative, isolationist and backward view of the world has not only been emphasized by the great educators of the Islamic education system, but has also been condemned by the infallibles (peace be upon them). This kind of view can lead to anxiety, laziness, laziness, social inactivity and eventually social backwardness and ultimately all-round social development.

In the end, considering that throughout Nahj al-Balaghah and other teachings of Imam Ali (AS), the positive and constructive dimensions of behaviors, traits of individuals, and positive thoughts have been considered, practical suggestions based on the findings are: 1- In education and Educate people to pay attention to the upbringing of optimistic and positive human beings, people who know God as the source and principle of existence and know that He is the first and last of all the overt and covert knowers. 2- Recognize Nahj al-Balaghah as one of the most complete useful books in the field of positive thinking and apply its instructions in life. 3- In the field of education, to cultivate people who put futurism, hope and purity of nature at the forefront, and avoid the air of the soul and control their self-control, and regularly comment on their actions and cultivate the soul.

Also, the suggestions based on the findings are: 1- To compare the concept of positive thinking in the teachings of Islam and other religions 2- To analyze the concept of positive thinking in the thoughts of education thinkers in Islam and the west and to compare the results with each other.

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