

Educational dimensions of Imam Khomeini's thought in building social capital

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Received Date: 21/04/2021

Accepted Date: 12/09/2021

Pp 125-150

Abstract

In achieving the goals of the Islamic Revolution, Imam Khomeini has paid special attention to the people and public mobilization based on Islamic education. Therefore, research on social capital from the perspective of Imam Khomeini's educational thought has valuable points that are based on can He realized the specific features of Imam Khomeini's educational thought in this field. The causes and roots, contexts, components, consequences and consequences of this issue need to be examined comprehensively. Therefore, the present study aims to describe and analyze the educational dimensions of Imam Khomeini's thought in constructing social capital in the words, deeds and written works of Imam Khomeini. And using the model of data foundation theory, the mentioned dimensions are analytical- Descriptive has been extracted. The results showed that the educational dimensions of social capital in the view of Imam Khomeini (PBUH) serve a unique type of social capital in the service of social upliftment that the prominent aspects of education underlie its construction.

Key Words: Islamic education, social capital, Imam Khomeini, data theory.

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Introduction

Today, the importance of social capital for governance systems and various market enterprises is not hidden from anyone. To govern at different national and local levels, one must strive to create social capital (Victim of Sheikh Nashin, Karami and Abbaszadeh, 2011). Simultaneously with the international developments of the twentieth century and the ups and downs of the social capital of governments and governments in the world, Imam Khomeini (ra) with the support of his idea, which originated from Islamic teachings and the legacy of previous jurists, built a religious democracy with the centrality of Velayat-e-Faqih was raised. In other words, considering that the essence of democracy is to pay attention to the two elements of people (ummah) and God, together with Velayat-e-Faqih, they form three sides of government that create a new type of government, both at the level of Muslim nations and at the level of others. Offers nations. The occurrence of the Islamic Revolution and the practical emergence of Imam Khomeini's thought in the form of the Islamic Republic and the formation of the nuclei of Islamic resistance in the world and the Islamic awakening show the spread of the popular model of Imam Khomeini in the world. In the scientific literature, social capital is an interdisciplinary subject (Abbasi Sarmadi, Mehrabi Koushki and Rahbar Ghazi, 2014), and people like Jane Jacob, professor of urban affairs, Glenn Lowry, economist, Ivan Light,

sociologist, Fukuyama, Coleman, Putnam, political scientist, Pierre Bourdieu, French sociologist, and others. Various have developed this theme. Muslim thinkers have also paid special attention to issues of public mobilization. Shiite clergy have been the source and generator of a huge range of political and social movements in Iran, the Middle East and many parts of the world in recent centuries.

From the perspective of political thought, the concept of social capital has been formed among the Shiite clergy, especially at the same time as the theoretical developments in the theory of Velayat-e-Faqih. The institution of jurisprudence was formed with the beginning of the great absence of Imam Asr (AS) in Shiite jurisprudence by the ancients (such as Ibn Aqeel Omani and Ibn Junaid Scaffi) and the concept of social capital was theoretically a function of the evolution of Velayat-e-Faqih theory. It matured from Sheikh Mofid and has been developed until the theories of modern thinkers. Also, in terms of the formation of the concept of social capital in the thought of the Shiite clergy, this issue is subject to and influenced by the conditions related to the formation of Islamic governments, which in the beginning of Islam and significantly from the fourth century onwards with the emergence of governments such as Al-Buwayh, (ق. 447-334) ، (272-399) ، The Fatimids in Egypt, the Alawites in Tabarestan and the Hejaz, the Ilkhanids continued

until the advent of the Islamic Revolution. Considering several centuries of historical experience in the thought of Shiite jurisprudence and *ijtihad*, the theory of *Velayat-e-Faqih* and in particular the subject of social capital, what has been materialized today and what the horizon of Imam Khomeini's thought about social capital is examined. The "evolutionary course" of this idea will have valuable results. Imam Khomeini (ra) has inherited a large range of concepts and topics in the form of Shiite teachings, and his thinking and sectarianism has had a great impact on the depth and richness of *ijtihad* and social and political thought of the present age. Therefore, understanding the position of social capital in the field of political thought from Imam Khomeini's point of view in terms of content requires studies, including the study of the political-historical context of Imam Khomeini's thought, the roots and theoretical context of thought. Imam Khomeini (RA) pointed out the influence of the current of *ijtihad* and jurisprudence, commonalities and theoretical differences of Imam Khomeini (RA)'s thought regarding social capital with thinkers in this field. According to these issues, one of the main issues that need to be studied and carefully considered is the method of educating people or citizens and the philosophical foundations of public education (Mohammadi, Mazidi and Beheshti, 2018). In order to determine the educational dimensions of social capital in

Imam Khomeini's political thought, it is necessary to pay attention to the educational dimensions of Imam Khomeini's view in relation to the expression of social capital. In addition, the educational causes and roots of the formation of this idea and the context for the growth of this idea should be extracted. Also, according to the political actions of Imam Khomeini (ra) in the field of society, the results and examples of applying the educational idea of Imam Khomeini (ra) in practice should be examined and its consequences and subsequent effects determined.

The central components of education in the field of social capital show Imam Khomeini's view, his theoretical approach in this regard. Imam Khomeini's thought is based on Islamic teachings. Islamic knowledge directs educational approaches (Dehghani, Golestani, Vaezi and Saadatmand, 2019). In other words, analysis of data in sources and works related to Imam Khomeini can show that in his emphasis on paying attention to people and creating social capacity in this field, what educational elements are more important and emphasis and under what components can these sets of elements be grouped.

For the comprehensiveness and impediment of the research results, it should be noted that in addition to the central components of Imam Khomeini's view, his interaction with his socio-political context has had a great impact on it. Therefore, in order to be comprehensive in the research, the environmental

context of Imam Khomeini's social activity should be examined from the following three perspectives, which can generally indicate Imam Khomeini's practical-educational approach to social capital.

1. According to Imam Khomeini, the existing roots, resources and origins of creating social education infrastructure for social capital in the environment and its effects and consequences What is?

2. According to Imam Khomeini, what are the environmental and educational contexts affecting social capital?

3. According to Imam Khomeini, what are the educational barriers to the formation and creation of social capital in the context of political and social developments?

According to what has been described, in order to understand the educational dimensions of social capital in Imam Khomeini's thought, one must investigate a set of components in his thought and the context of his socio-political activity. To answer the above questions, we need to use the appropriate method for data analysis. Considering that the available data have been collected in various collections, the content of these sources should be analyzed in order to be able to the originality of Imam Khomeini's thought Achieved in the field of research.

Social capital

The conceptual roots of social capital can be traced to the thought of 18th century theorists. In recent decades, this concept has been unparalleled in various fields of

humanities, such as sociology, political science and economics. According to Bourdieu, social capital is the sum of social resources that can be changed under certain conditions (Bourdieu, 1972: 243). The port of social capital refers to the ability of actors to reap the benefits of membership in social networks (Port, 1998: 3). (According to Coleman, social capital is defined by its characteristics. This concept is not a single element, but consists of several elements that have two important features: 1) They include some aspects of social structure; 2) They direct the behaviors of people who are inside these structures (Coleman, 1990: 302). According to Fukuyama, social capital is the ability of individuals to work together within groups and organizations to achieve common goals. (Fukuyama, 1995: 10). Putnam sees social capital as features that facilitate people working together to achieve mutual benefits (Putnam, 1995: 66). Social capital gives meaning and meaning to one's life between social groups and makes life more attractive (Alwani and Seyed Naqavi, 2002). Social capital is a special type of capital that deals with variables such as trust, awareness, public participation, solidarity and concern for others. (Ayouzi and Yousefi, 2013). The development of social capital will require factors, one of the most important of which is the value system, and an important part of the teachings and instructions of the divine religions is dedicated to explaining the desired social and individual

life methods in society and realizing the model of a perfect and worthy man in this world and the hereafter. (Dara, 1389, 19). The revelatory system has an important effect on social capital. As it is stated in verse 2 of Surah Ma'idah: "Cooperate with one another in good deeds and abstaining from evil deeds, and do not help one another in sin and transgression, and fear God, for God is severe in punishment." And in verse 103 of Surah Al-Imran, we read: All of you cling to the divine rope that binds you together and avoid differences and dispersal, and there is a narration from Imam Ali (AS) who says: From community, cohesion and community of followers is right, albeit small Be. (Shokohi, 1390: p. 272).

Components of social capital

In some studies, social capital is characterized by trust and solidarity, and the like. Others have introduced it with networks and norms, but in order to avoid multiplicity in the definition of social capital, it is necessary to distinguish between sources and results and consequences. Is

The sources of social capital are trust, reciprocity, norms and awareness that create and deepen relationships. The results of social capital are social responsibility, participation and cohesion, and these results themselves strengthen social capital. In other words, the resources of social capital cause the production of social capital and social capital causes results and consequences and the results and consequences of social capital

themselves again strengthen and produce more social capital in society. In other words, the sum of these factors leads to the development of expansion and, more importantly, the deepening of relations Becomes. (Sharipour, 2001: 112).

Resources, processes and results of social capital Public trust

Trust has a unique and dual place among other components of social capital. Trust is both a product of social capital and its source. Without trust, social capital does not exist, and if social capital in society declines, trust among people will decline. In the definitions of trust, it is generally expected to expect honest and unprofitable behavior from others. . In fact, trust can be considered as a kind of expectation of positive results that one party can receive based on the expected action of the other party, in an interaction whose main feature is uncertainty. (Danaei Fard, 2003: 43). So the basic idea of trust is a kind of expectation that violates trust. Accordingly, public trust is the belief of the people in certain behaviors and actions that they expect to see from the government (Lohmann, 1979: 25). Public trust has a sociological nature and can be observed in the economic, political and cultural spheres of society (Nye, 1997: 102). Public trust is the result of individuals believing in their ability to influence the process of political development and their perception of government accountability and

accountability. (Blanger and Nadiao, 2005: 432).

Norms

The norm in sociological knowledge is a pattern of behavior that regulates social relations and actions, the majority of society adheres to it, and if a person does not follow it, society punishes him. Norms are a type of behavioral expectation that is largely observed by a group of individuals or by society. Therefore, normative statements prescribe a specific type of expected behavior. These norms express how an organization should act with the government. Norms tell people what to do in certain situations.

In certain circumstances, what is expected of him? Norms that are accepted by the group are considered as a tool that affects the behavior of group members without any external control (Rafipour, 1998: 24). There are two basic elements in the definition of norm: first, that norms are the expression of evaluative rules or binding actions, and second, that binding of these rules has been approved by members of society (Rossi, 1985: 333). The norm is a rule that guides the pattern of social behavior. In addition, the norm may indicate desirable goals. The main role of norms in society is to regulate social order and follow them in social relations (Mohseni Rad, 1375: 235). In fact, the existence of social norms creates an obligation and obligation between individuals that

leads to the facilitation of performance.

Interaction

One of the fields that form the basis for the formation and strengthening of mutual trust between people is social relations. Social relations, which are the core of society, will enable actors to facilitate their actions in the structure of society by expanding their interactive ties. In this way, they will achieve their goals. It is these interactions and social ties that strengthen and expand trust between individuals and provide the basis for the continuation of the relationship (Zetomka, 2007: 57)

Social Awareness

One of the important qualitative elements of social capital is "awareness". In sociology, consciousness is defined as the understanding and knowledge of specific conditions and situations (Giddens, 1378: 785). Social awareness is a form of awareness received by the individual that is formed in the group and family through education, through academia, media and socialization. According to Coleman and Putnam, awareness is one of the most important elements of social capital and these two are related to each other and this is their importance Which provide the basis for action. The increasing complexity of the technical aspects of social life, the specialization of tasks and the division of social work, the fragmentation of individuals, the tendency to excessive individualism and the like have provided conditions in

which human life and well-being have been seriously damaged. Therefore, in these circumstances, the necessity and position of "social consciousness" is revealed (Coleman, 2005: 83).

Social capital results Strengthen participation

Participation is a purposeful action that is reflected in the interactive process between the actor and his social environment to achieve specific and predetermined goals. On the other hand, participation is expressed as the conscious process of sharing power and scarce resources and providing opportunities for the lower classes to improve their living conditions. Participation is a process in which members of society participate consciously and collectively, with specific goals in mind that lead to their participation in social resources (Ghaffar, 2001: 42). According to Berkeley, participation is a human right that leads to the liberation and self-confidence of human beings in terms of values and to the mobilization and role of the human masses in the scientific processes of social life. In this regard, political participation is one of the indicators of social development, cultural development and political development in countries (Mohseni Tabrizi, 1375: 54). It is multicultural, with the goal of getting all people to play a role in all stages of development. In a more limited sense, participation is the actions that individuals take to cooperate with community management.

Interact with them in planning and decision-making in order to meet their needs and desires on the one hand and to ensure the public interest on the other hand (Azkia and Ghaffari, 2013, 431).

Strengthen social solidarity and cohesion

Social cohesion implies collective agreement among the members of a society. In other words, coherence as a whole is concerned with the extent and pattern of interrelationships between different actors, groups, and subcultures. Social cohesion takes shape and meaning in a certain area of interaction. Durkheim calls the emotion that arises in the interactive field the collective conscience. According to Durkheim, deep collective conscience often arises during collective rituals and thus leads to increase and consolidation Provides social cohesion (Afrough, 2007: 140). Jonathan Turner quotes Durkheim as saying that coherence occurs when people's emotions are regulated by cultural symbols, where people connected to the community are socialized, where actions are regulated and harmonized by norms, and where inequalities are legal. (Peters, 2009: 4) "Structural coherence is multidimensional And it consists of two parts: first, that social communication is considered in various areas of life, such as political, cultural, and social, and second, that concerns are addressed and also cover behavioral outcomes "(Dick and Valentova, 2013: 3)) Strong public relations cohesion and a sense of mutual

confidence and connection between members is achieved through agreement on a set of social principles and rules and their internalization, and it is also the same as social order (Younesi, 2009). : 3).

Public value

In any society, according to its cultural characteristics, categories, criteria and concepts are considered valuable. Public values, in fact, are concepts that are valuable and acceptable to individuals in a given society (Golabi, 1373: 95). Values are suggested as a criterion for judging or recognizing that they are separate from beliefs; In fact, general values have both emotional and cognitive components (Sadra and Ghanbari, 2008: 150). Values are learned through experience and social interactions with others, and sometimes may be based on prejudices and stereotypes (Mohsenian Rad, 1375: 380). Values are not the goals of social thought and action, but as a criterion for finding goals and ways to achieve goals. Are used that their social presence brings social results (Nik Gohar, 1369: 283).

The concept of education

Training in the literal sense is from the root of the Lord and means creating something in its fullness and perfection. (Ragheb Esfahani, 1997) Some have also considered education from the root of usury and means intellectual and moral development. (Bostani,

1375: 222) In the literal sense of the term, education refers to a set of things that are involved in the construction of the spiritual personality (inner man. Education is the result of a certain action, the process of influencing and being influenced, the content or the program has also been used. (Shahroudi, 1629 AH, vol. 2: 637) According to this definition, any science, including jurisprudence, if it leads to the growth and perfection of the individual and society, is subject to education.

Social education

Social education is a process in which the educational system governing society forms the norms, skills, patterns, motivations, behaviors, rules needed by people in society and the relationships of each individual, so that individuals can play a role based on what they have learned. To. Socialization is a process in which the norms, skills, motivations, attitudes, and behaviors of each individual are formed in order to recognize their current and future role in society as appropriate and desirable. ”- J. Kar Teleg - JF Milburn (J. Kar Teleg - JF Milburn, 1990, p. 10).

Social education is familiarity with different concepts of group life and the benefits and limitations of social life and knowledge of social groups (family and Islamic ummah and human society and the values, criteria and laws governing them "(Shokouhi, 1989, p. 47).

The concept of Islamic education.

Islamic education is the flourishing of God-given talents in

every human being, in order to create a moderation in life and with the intention of achieving the desired goals and perfection desired by God. According to Master Motahhari, "training means cultivating and actualizing talents and creating cooperation and coordination between those talents, so that the educator can reach the highest level of perfection. All the definitions of Islamic scholars have been expressed around this definition and with full emphasis on the goal of gaining nearness to God "(Office of Cooperation and University, vol. 3, 2002, p. 96). Training, guiding and managing the progressive and evolutionary flow of human beings, in such a way that it directs towards (Allah). Education is the revival of the nature of God, the familiar to man, and the cultivation of his existential dimensions in the direction of moving towards infinity" (Ghaemi, 1999, p. 27). According to the researches of Muslim scholars, it is clear that Islamic education seeks to flourish all the positive talents of human beings in order to achieve the goal of balanced development and promotion of human life in this world and the hereafter, and human beings to achieve nearness to God and enjoy divine pleasure.

Cultural education from Imam Khomeini's point of view: From Imam Khomeini's point of view, cultural education is the basis of happiness or misery of the nation and the salvation of any society is possible through cultural reform and revival. , Better and deeper is the culture and divine values.

Cultural education is the conscious choice of divine culture, and the factors of cultural education include self-confidence, self-awareness, struggle, local culture and cultural independence (Khankdar and Salhshouri, 2014).

Political education from Imam Khomeini's point of view: The stability of popular governments owes much to a process called political education. Political education, which provides the basis for the transmission of governance values from one generation to another, is the most important process facing any grassroots government. Therefore, the rule of Shiite political jurisprudence, which, under the theory of Velayat-e-Faqih, considers itself a claimant to a people's government, will not be an exception to this general rule. For this reason, the continuation and preservation of the Elamite revolution owes much to the fruit of political education. Shiite political jurisprudence with a new crystallization in Imam Khomeini's ijtihad school considers political education as a mutual right for the nation and the government and considers the realization of civil society as an evolutionary pillar of political education (Farsian and Pourmanouchehri, 1398).

Methodology

According to the subject, research questions and the fact that these questions do not include causal relationships, variable manipulation and predictable relationships, the method that can be chosen is the "descriptive method" (Khaki, 2005); Because

the subject of the research is "Educational dimensions of social capital in Imam Khomeini's political thought". According to questions one, two and three in this study, we are not looking for a cause-and-effect relationship, variable manipulation and relationship prediction; Rather, we are looking for a description of the conditions of the phenomenon under study, namely "social capital", which should be described in Imam Khomeini's educational thought. Therefore, we choose the descriptive method. Descriptive research consists of three types, which are: descriptive research to find or expand, contextual descriptive research or in-depth research and descriptive research of content analysis. To describe the educational dimensions of social capital in Imam Khomeini's political thought, one must explore and analyze with a case-by-case or in-depth descriptive approach. This possibility is possible by using the dimensions of the model in the data theory theory of the foundation as a research framework. Data-based theory is one of the research strategies through which the theory is formed based on the main concepts derived from the data (Mohammadpour, 1392: 101). This template will act as a conceptual framework. The foundation data theory model has a central category as a central phenomenon, and other categories are: "causal conditions", "strategies", "contextual and intervening conditions" and "consequences". Causal conditions are related to the conditions that

affect the central category. The context is specific circumstances that affect strategies. The central category is a mental form of the phenomenon that is the basis of the process. The intervening condition is the general context Which affect strategies. Strategies are specific actions or interactions that result from a central phenomenon. Consequences are the outputs of employing strategies.

Gathering information is the beginning of a process in which the researcher gathers field findings and libraries and inductively compresses them through classification and then analyzes them. Will find; General methods of data collection include library methods and field methods. The field of study of this research is Imam Khomeini's educational thought and this thought is discovered by studying the text of Imam Sahifa. Therefore, in the present study, considering the importance and position of the subject and in order to maintain the comprehensiveness of studies on Imam Khomeini's educational thought by observing the principle of limiting educational thought, the library method will be used in the text of Imam Sahif volumes. Also, in order to maintain the comprehensiveness of the research and its obstacles, the principle of accuracy and precision in collecting data and information should be applied. In this research, to describe the position of social capital in Imam Khomeini's educational thought and in accordance with the research method, collection tools including

receipts, databases, scientific databases, sampling and library resources will be used.

Findings

- Educational resources and sources of creating social capital in Imam Khomeini's political thought Imam Khomeini (ra) took comprehensive and integrated measures to create a general mobilization of the people and elites on the ups and downs of the Islamic Revolution, which is evident in his practical conduct and views and theoretical views. To analyze and describe this phenomenon, a set of factors play a role as causal conditions and preconditions for the formation of social capital in accordance with Imam Khomeini's educational view, which are the principles of forming the phenomenon of social capital in Imam Khomeini's view. . After three stages of open, selective and pivotal coding, the results of data coding are as follows: 1. Utilizing the capacities of the Ashura movement; 2. Young people; 3. Sermons and sermons; 4. Seminaries; 5. Theory of Velayat-e-Faqih.

Utilizing the knowledge of the social capacities of the Ashura movement

Scholars and historians consider the uprising of Imam Khomeini in Jerusalem to have characteristics that are unparalleled in contemporary revolutions and even throughout history. Undoubtedly, one of those features is the connection that exists between the revolution of Imam Khomeini of Quds and the revolution of Imam Hussein (as) in the year 61 AH -

which, in his own words, is "from the blazing flames of the movement of the oppressed against the regime." He was from the Umayyads (Imam Khomeini, 1389, vol. 2, 287). According to Imam Khomeini, the secret of the survival of the Islamic Revolution is to stand on the values and ideals that are manifested in the logic of Ashura in the clearest and clearest possible way. The Imam says, "With the advent of Muharram, began the month of epic, courage and sacrifice; "Generations throughout history have taught us the way to victory over the spear, the month that recorded the defeat of the superpowers against the word of truth, the month in which the Muslim Imam taught us the way to fight the oppressors of history." (صحیفه امام; ج 5: ص 75) Imam Khomeini (AS) owes the causes of the formation and survival of the Islamic Revolution to Ashura and the movement of Aba Abdullah (AS) and believes that people have learned the lesson of uprising and struggle from Imam Hussein (AS): "The secret of Islam's victory over world infidelity "In this century, which began on June 6, 1942, look for the twelfth of Muharram Hosseini, whose Islamic revolution is a ray of Ashura and its great divine revolution." (صحیفه امام; ج 17: ص 482).

Youngsters

The positions of Imam Khomeini (ra) in using the youth as a huge and productive social capacity in terms of opinion and action are very important. During

his blessed life, despite the age difference with the youth, he paid special attention to the young generation at different times, and this kind of attention became the source of great works. His attention to the youth is important here to examine the opinion of Imam Khomeini (ra) regarding social capital. Because one of the important social contexts he emphasizes in shaping the Islamic Revolutionary Youth Movement. Imam emphasizes the role of the youth in achieving the movement and the establishment of the Islamic system, as well as their sacrifice in the sacred defense, and has given the above advice at times in history so that the younger generation, in the process of struggle and resistance and efforts to acquire knowledge and faith Do not neglect the moment and also note that what has led to victory in various fields is the weapon of faith:

"What made the youth of our country have such a status and dignity, what empowered them to lead the movement to the victorious gates, what identified the young generation in today's material world and led it to the abode of purpose and ascension, a It was a thing and it was the force of our youth's faith in Islam "(Quds Newspaper, No. 3396, October 1, 1999)

Preaching and his speech

Sermon is one of the effective principles and sources in the formation of the social capital of

the Islamic Revolution, which according to the demographic context and values, culture and religious tendencies of the Iranian people and the background of this issue is the background of many developments in Iran have been. Imam Khomeini, with his deep knowledge of the religious identity and the use of pulpits and assemblies and the guidance of the pioneers of the Islamic Revolution in this direction, was able to give special features to the social capital of the Islamic Revolution. In the following, we will examine this issue.

Seminaries

Imam Khomeini (ra) saw the important mission of himself and the seminarians in order to continue the mission of the prophets and infallible Imams. He, who was considered a prominent and popular figure among the mujtahids of his time, said in relation to the comprehensiveness of the mission of the clergy: »

According to Table 1, the detailed dimensions of Imam Khomeini's view (RA) are first open coding and then selected in the form of 5 axes of coding. These 5 axes are categorized in the form of educational sources and sources of creating social capital in Imam Khomeini's political thought. Selective coding resulting from open coding includes 5 axes of using the capacities of the Ashura movement, youth, sermons, seminaries and the theory of Velayat-e-Faqih.

Table 1- Open, selective and pivotal coding of educational resources and sources for creating social capital in Imam Khomeini's political thought

Central category: Educational resources and sources of creating social capital in Imam Khomeini's political thought
1. Open and selective coding: utilizing the capacities of the Ashura movement
Uprising for God (Imam Khomeini, 2010, vol. 8, 9), responsibility (Imam Khomeini, 2010, vol. 8, 151), martyrdom (Imam Khomeini, 2010, vol. 15) 9.), Patience and perseverance (Imam Khomeini (RA), 1389, vol. 21, 1 and 2), Mystical manifestations of Imam Hussein (AS Sahifa Noor, vol. 16, 232) Sharia, the establishment of justice and the famous and the elimination of denial, the formation of the Islamic government, martyrdom, carrying out fundamental reforms (Imam Khomeini, 1389, vol. 4: 151 and 152), fulfillment of duties (Imam Khomeini, 1389, vol. 4: 9). Modeling the Ashura movement (Imam Khomeini (RA), 1389, vol. 8:42), Imam Khomeini (RA) emphasis on the impact of Ashura in creating social capital of the Islamic Revolution)Mobilizing people to preserve Islam (Imam Khomeini) (529 :8 ج ، 1389 ، (Stimulating emotions in the direction of martyrdom martyrdom (Imam Khomeini, 2010, vol. 10: 121), exposing the oppressor and confronting oppression in the assemblies of Sayyid al-Shuhada (Imam Khomeini, 2010, vol. 10: 314), preserving the nation and independence Country (Imam Khomeini (RA), 1389, vol. 8: 528), creating unity of word and harmony among the people (Imam Khomeini (RA), 1389, vol. 17:55) :16 ج ، 1389 ، (346The Islamic Revolution is the fruit of the Majlis Salar ٧ ehidan (Imam Khomeini (RA), 1389,(58 :17 ج ،)
2. Open coding and selection: youth
Identifying the youth (Quds newspaper, No. 3396, October 1, 1999), transferring the youth from the margins to the text of endurance (Imam Khomeini, 2010, vol. 16: 312), political attraction of the youth with a commitment to promote freedom, democracy Religion and political independence (Imam Khomeini, 2010, vol. 3: 523) and (Imam Khomeini, 2010, vol. 5: 321).
3. Open and selective coding: sermons and sermons
The messaging process in the Islamic Revolution, the function of the pulpit media during the struggle against Pahlavi, the importance of the pulpit media in spreading the message of the Islamic Revolution, activating and expanding the messaging network as a strategy of revolutionaries, and the role of the pulpit media after the Islamic Revolution
4. Open and selective coding: seminaries
The role of leading the seminaries (Imam Khomeini, 1389, J 12:54 and J 8: 91), preserving the original traditions and independence of the seminary (Imam Khomeini, 1389, J 16: 46 and J 21: 425 and J 21 : 289), Ethics and students (Imam Khomeini (RA), 1389, J 24: 424), (Imam Khomeini (RA), 1389, J 7: 38 and J 9: 37 and J 2: 174), warning to the seminary (Imam Khomeini (RA), 1389, J 3: 23 and J 7: 211 and J 14: 37) Clergy Charter (Imam Khomeini (RA), 1389, J 21: 251 and J 21: 279) Invitation of scholars

and clerics To work in judicial and executive affairs (Imam Khomeini, 2010, vol. 21: 282)

5. Open and selective coding: Theory of Velayat-e-Faqih

Popular characteristics of Imam's political thought and divine motivation and the community of the nation, the two main pillars of the movement (Imam Khomeini, 1389, J 21: 4 and J 20: 325), the leadership of the authority of imitation, the guarantor of the success of the mobilization of the masses (Imam Khomeini (RA), 1389, vol. 12: 120 and vol. 12: 149), the necessity of general enlightenment (Rouhani, vol. 2: 417, vol. 1: 150 and vol. 2: 700) (Imam Khomeini, 1389, vol. 1, 58) (Imam Khomeini (RA), 1389, vol. 4, 211). The use of all-encompassing slogans in motivating the people (Rouhani, 2014: 180 and vol. 1, 180 and vol. 18: 471) Emphasizing the need for public acceptance and political maturity of the people (Imam Khomeini, 2010, vol. 15: 365), role People in the realization of Velayat-e-Faqih

Fields and contexts of social capital in Imam Khomeini's educational thought

Imam Khomeini's view of the nature of phenomena was a divine view. For example, you consider unity. In the Western system, the view of unity is a tool view, that is, a view in which unity is not given a sacred nature and is only a means to development and things like that. While the Imam's view of the nature of unity is a spiritual and sacred view, it is a connection with God. In fact, Imam Khomeini's view of unity is not a humanist view that man should use as a tool and analyze it based on his own intellectual axes. In other words, the Imam's thought was based on the Qur'an and the models of the human world, namely the prophets and the Imams of the Infallibles.

Imam Khomeini (ra) considers the management of society to be based on government jurisprudence. The axis of Imam Khomeini's (ra) thought has been crystallized in the theory of Velayat-e-Faqih, and in fact, this theory was perfected after the

theoretical developments of jurists and scholars in the field of thought and then practice. Velayat-e-Faqih is a twin of jurisprudence and has had different manifestations in accordance with the socio-political conditions of each period and has undergone changes towards perfection.

According to Imam Khomeini, politics is a function of Islamic jurisprudence, which is inferred by the mujtahids by emphasizing religious texts and four sources. The inference of political rulings by the mujtahids does not take place in a vacuum, but arises from the collision of the Islamic text with action. This type of collision creates special obligations for the jurists.

He basically preferred a government based on justice, and believed that the establishment of an Islamic government required the establishment of a just government. Do not betray ... "(Imam Khomeini, 1389, J 6: 509) He describes all the institutions and structure of the Islamic government on the basis of justice

and believes that this feature is not limited to the judiciary. At the top of the pyramid of the government, which is the Supreme Leader, and other powers, should be held by people who have the Queen of Justice. So in their view One of the basic conditions of Vali-e-Faqih is justice. (Imam Khomeini, 1389, vol. 11: 306)

According to Table 2, the detailed dimensions of Imam Khomeini's view are first open coding and then selected in the form of 5 coding axes. These 5

axes are categorized in the form of contexts and contexts of social capital in Imam Khomeini's educational thought. Selective coding resulting from open coding includes 5 axes of Imam Khomeini's social education thought, the theory of Velayat-e-Faqih in Imam Khomeini's thought, the context of struggle against the rule of Taghut, the context of the Islamic Revolution and the context of ijthad and authority.

Table 2- Open, selective and pivotal coding of fields and contexts of social capital in Imam Khomeini's educational thought

Axis category: Backgrounds and contexts of social capital in Imam Khomeini's educational thought
1. Open and selective coding: Imam Khomeini's idea of social education
The nature of Imam Khomeini's view (Imam Khomeini vol. 11, 1378: 89), epistemological foundations in Imam Khomeini's thought (Imam Khomeini vol. 13, 382), understanding of Imam Khomeini's political thought (Imam Khomeini vol. 20, 165) : 1363), the basic elements of consistency and durability of Imam Khomeini's thought (Imam Khomeini vol. 19, 157).
2. Open and selective coding: The theory of Velayat-e-Faqih in Imam Khomeini's thought
The historical course of the theory of Velayat-e-Faqih (Imam Khomeini, 1387: 181,184,236). (Imam Khomeini, 94: 1385) (Imam Khomeini, 1368: 234,482). (Imam Khomeini, vol. 2, 1363: 461) The theory of Velayat-e-Faqih in the political thought of Imam Khomeini (RA) (Imam Khomeini, 186: 1387), Imam Khomeini, 118: 1387). People in the nature of Islamic government from the perspective of Imam Khomeini (RA) (Imam Khomeini vol. 13, 202), (Imam Khomeini vol. 1, 1378: 297) People in the components of the efficiency of Islamic government from the perspective of Imam Khomeini(ran) (Imam Khomeini vol. 19, 409) Unity of state and nation (Imam Khomeini vol. 9, 409) (Imam Khomeini vol. 9, 118) (Imam Khomeini vol. 1, 123) (Imam Khomeini vol. 9, 129) (Imam Khomeini vol. 7, 510) (Imam Khomeini vol. 7 , 527) Living standards of officials (Imam Khomeini v. 6, 1378: 57) (Imam Khomeini v. 17, 376: 1378) Economic security (Imam Khomeini, v. 17, 161) Corruption (Imam Khomeini v. 16, 173: 1378) Criticism (Imam Khomeini J5, 449) Immediate attention to the affairs of the people (Imam Khomeini J6, 266) Rule of law (Imam Khomeini J14, 414) (Imam Khomeini J14, 414) (Imam Khomeini J5, 204) Participation of the people (Imam Khomeini J8, 372) (Imam Khomeini vol. 5, 436) Attention to the weak strata (Imam Khomeini vol. 7, 335)
3. Open and selective coding: a platform for combating the rule of Taghut
Objectives of the struggle (Imam Khomeini (RA), 1389, vol. 3: 91) (Imam Khomeini (RA), 1389, vol. 6: 509) (Imam Khomeini (RA), 1389, vol. 11: 306) (Imam

<p>Khomeini (RA), 1389, J 1: 7) (Imam Khomeini (RA), 1389, J 11: 306) (Imam Khomeini (RA), 1389, J 11: 8) (Imam Khomeini (RA), 1389, J 4: 357) (Imam Khomeini (RA), 1389, J 5: 148) (Imam Khomeini (RA), 1389, J 19: 94) (Imam Khomeini (RA), 1389, J 12: 138) (Imam Khomeini (RA), 1389, J 21: 448) (Imam Khomeini, 1389, J 11: 188)</p>
<p>4. Open and selective coding: the context of the Islamic Revolution</p>
<p>The policy of de-Islamization of the Shah (vol. 17, p. 194) (vol. 15, p. 137) (vol. 16, p. 10 and 17, p. 29) (vol. 17, p. 194) (vol. 19, p. 269) (vol. 16, p. 359) oppression of the Pahlavi regime (Vol. 12, p. 258), (vol. 15, p. 182) (vol. 15, p. 182), (vol. 8, p. 95), (vol. 2, p. 46), (vol. 2, p. 252) (vol. 12, p. 111), (vol. 11) P. 190) (vol. 15, p. 137) (vol. 19, p. 198), (vol. 8, p. 30), (vol. 11, p. 88), dependence on foreigners (vol. 15, p. 182), (vol. 15, p. 130) (vol. 1, p. 130) (Vol. 11, p. 190) and the loss of the national base (Vol. 7, pp. 5 and 6) The prevalence of financial, administrative and moral corruption (Vol. 15, p. 54) (Vol. 17, p. 194) (Vol. 13, p. 32) (Vol. 8, p. 15 19 p. 151) (vol. 19 p. 269 (occurrence of revealing events of the nature of the Pahlavi regime (vol. 7 p. 50) (vol. 12 p. 153) (vol. 15 p. 137) the necessity of having a base for the clergy (vol. 19 p. 229. vol. 19 p. 93 94 vol. 17 p. 61.) (vol. 13, pp. 38 and 39) (vol. 4, p. 47) the participation of all strata and classes of society in supporting the revolution (vol. 16, p. 82). (Vol. 10, p. 68) (vol. 15, p. 118) and (vol. 13 ج (35 ص 15 ص 247 ص 15 ج) (118 ص 15 ج 203 ص 14 ج) (26 ص 16 ج) (11 ص 6 ج) (82 ص 17 ج) (91 ص 15 ص 85 ص</p>
<p>5. Open and selective coding: the platform of ijthad and authority</p>
<p>The nature of political jurisprudence from the perspective of Imam Khomeini (Imam Khomeini, explanation of forty hadiths, 2016: p. 395) "(Imam Khomeini, 1389, vol. 14: 243-244)</p>

The pivotal category of the foundation data method was investigated by three-step coding of selective and pivotal BAFF as

described in Table 3. This coding has been extracted in the text of the volumes of Sahifa Imam.

Table No. 3: Open, selective and pivotal coding of the pivotal category of social capital dimensions in Imam Khomeini's educational thought

Participation in economic independence, participation in construction, participation in self-sufficiency	Economic participation	
Divine values, divine values, spiritual values, Islamic values, human values, good and bad, service values	Divine values	Values and norms
Material value, material benefits, benefit	Material values	
Do's and Don'ts	The norm	
Insight, awareness, cognition, knowledge	Individual components of consciousness	Social Awareness (10-83%)
Social awareness, public awareness	Social components of consciousness	Social Awareness (10-83%)

Intervenor conditions refer to a set of factors that affect the output of the main category. Obstacles to the formation of social capital based on Imam Khomeini's educational thought have obstacles

and intervention factors, which are coded in the form of two categories and categories of obstacles of the time of Taghut and obstacles of the time of the Islamic Revolution in Table 4.

Table No. 4- Open, selective and centralized coding the central category of educational barriers to the formation of social capital in Imam Khomeini's political thought.

Central category: Educational barriers to the formation of social capital in Imam Khomeini's political thought
1. Open and selective coding: time constraints
The rule of Taghut, the ups and downs of some influential strata in some periods (Imam Khomeini, 1389, J 5:39). (Imam Khomeini, 1389, vol. 9: 445) (Imam Khomeini (RA), 1389, vol. 8: 526-527) (Imam Sahifa, vol. 11: 105)
2. Open and selective coding: obstacles of the Islamic Revolution
Challenges of the arrogant system (in reducing and eroding social capital), the existence of deviant and eclectic thoughts (in reducing and eroding social capital) (Imam Khomeini, 2010, vol. 13: 271). (صحیفه امام ، ج 15 : 395)

Imam Khomeini's thoughtful and militant actions as the great architect of the Islamic Revolution have been the source of the formation of this great revolution. Imam Khomeini, by creating solidarity and public unity, public trust, public cohesion and reviving

public participation in a sustainable way, was able to store and huge capacity of public will in line with Islamic teachings in the framework of the Islamic movement and move this movement towards Islamic civilization. Guide and lead. The primary results that result from

Imam Khomeini's political thought in using the capacity of the people are: the establishment of the Islamic Republic and the formation of the Islamic system and government, building trust, cohesion and participation, and achieving the goals of the Islamic Revolution of Iran. These three categories have been extracted

after open and selective coding among the results of Imam Khomeini's educational thought about social capital, which is organized in the form of the central category of practical-educational results of social capital teachings in Imam Khomeini's system of thought. Table 5 describes it.

Table 5: Open, selective and pivotal coding the pivotal category of practical-educational results of social capital teachings in Imam Khomeini's system of thought.

Central category: Practical-educational results of social capital teachings in Imam Khomeini's system of thought
1. Open and selective coding: the establishment of the Islamic Republic and the formation of the Islamic system and sovereignty
(Imam Khomeini (RA), 1389, J 5: 398) (Imam Khomeini (RA), 1389, J 4: 479) (Imam Khomeini (RA), 1389, J 11: 280) (Imam Khomeini (RA), 1389, J 11: 280) (Imam Khomeini (RA), 1389, J 10: 526) (Imam Khomeini (RA), 1389, J 5: 438) (Imam Khomeini (RA), 1389, J 4: 359) (Imam Khomeini (RA), 1389, J 6: 360 and 361) (Imam Khomeini (RA), 1389, J 4: 493-494) (Imam Khomeini (RA), 1389, J 6: 525)
2. Open and selective coding: building trust, coherence and participation
Emphasis on solidarity and unity among all classes: (Imam Khomeini, 1389, vol. 4, 171). (Imam Khomeini, 1389, vol. 5: 487) (Khalili, 99: 1385) (Imam Khomeini, 1389, vol. 6: 627) (Imam Khomeini (RA), 1389, vol. 8: 309). Cohesion (Sahifa Imam, vol. 2: 31) (Imam Khomeini, 2010, vol. 9: 238). (Imam Khomeini (RA), 1389, vol. 8: 532) (Imam Khomeini (RA), 1389, vol. 6: 129) (Imam Khomeini, 1389, vol. 8: 238). (Ibid., J 17:26). Participation (Ibid., Vol. 3: 464, 1357/9/23) (Imam Sahifa, vol. 3: 88,) (Imam Khomeini (RA), 1389, vol. 11: 120-121) (Imam Khomeini (RA), 1389, J 11: 447) (Sahifa Imam, J 5: 627). (Sahifa Imam, vol. 21: 119) (Imam Khomeini (RA), 1389, vol. 6: 361). (Sahifa Imam, vol. 15: 1389).
3. Open and selective coding: The goals of the Islamic Revolution of Iran
Execution of the rules of Islam (vol. 8 p. 108) (vol. 5 p. 398) (vol. 13 p. 124) (vol. 8 p. 245) (vol. 8 p. 283) (vol. 12 p. 156) (vol. 14 p. 80) (vol. 4 p. 357) (vol. 8 p. 42) Expansion of Islamic Justice: Adjusting Class Differences (Vol. 8, p. 247) Republic of Islamic Justice (Vol. 8, p. 312) Justice in Islamic Laws (Vol. 8, p. 342) (Vol. 3, p. 316) Justice only in Islam (Vol. 4, p. 65) Uprising for the administration of justice (Vol. 9, p. 423) Seeking Independence: Neither Eastern nor Western (Imam Khomeini, 2010, vol. 11, p. 158) Isolated affiliates (Imam Khomeini, 2010, vol. 12, p. P. 262) Ensuring Independence (Imam Khomeini (RA), 1389, vol. 5, p. 155) (Imam Sahifa, Vol. 3, p. 466) امام (امام) برقراری معنویت اخلاقی: (Khomeini (RA), 1389, vol. 16 p. 164), the spiritual revolution (Imam Khomeini (RA), 1389, vol. 12 p. 149) Fight against Israel: (Imam Khomeini (RA), 1389, vol. 5: 139) Salvation of the oppressed of the world: (Imam Khomeini, 2010, vol. 12, p. 202) Irreconcilability with the United States (Imam Khomeini, 2010, vol. 15, p. 171)

(Imam Khomeini, 2010, vol. 15, p. 416) Defending the oppressed History (Imam Khomeini, 1389, vol. 16, p. 90) The effort for the unity of the oppressed (Imam Khomeini, 1389, vol. 17, p. 429) Salvation of the oppressed (Imam Khomeini, 1389, vol. 20: 246) (Imam Khomeini) (RA), 1389, vol. 21: 358) Laying the groundwork for the emergence of Imam Zaman (as) (Sahifa Noor, vol. 9, p. 151)

The ultimate goal of Imam Khomeini's movement was to revive and institutionalize Islamic values, which is achieved through the laying of the groundwork for Islamic civilization and the Islamic world government. Imam Khomeini, relying on divine traditions, believes that the destiny of any nation does not change except by itself, and therefore formed a special kind of relationship between the people

and the government, and this issue has consequences and consequences inside and outside the country, such as awakening. Islam has had the ultimate goal of providing the tools of the age of advent. According to Table 6, a set of open-ended codings forms the central category of educational effects and consequences resulting from Imam Khomeini's social capital thinking in society.

Table 6: Open, selective and centralized coding the central category of educational effects and consequences of Imam Khomeini's social capital thinking in society

Central category: Educational effects and consequences of Imam Khomeini's social capital thinking in society
Open and selective coding: Civilization of the Islamic Revolution .1
Imam Khomeini Movement and Islamic Awakening (Sahifa Noor, vol. 21: 327) (Sahifa Noor, vol. 15: 62). Establishment of the Islamic State (Imam Khomeini), 1389, vol. 21: 448). Preservation and continuation of the Islamic Revolution of Iran (Imam Khomeini, 1389, vol. 2: 112). (Imam Khomeini (RA), 1389, J 15: 230). Uprising and unity of Muslims and the oppressed (Imam Khomeini, 1389, J 18: 462). 5. Issuance of the Islamic Revolution (Imam Khomeini (RA), 1389, J 15: 62). (Imam Khomeini, 1389, vol. 20: 345-347). Raising the power of Islam (Imam Khomeini, 1389, vol. 8: 374). Jihad and self-sacrifice (Imam Khomeini, 1389, vol. 21: 447). (Imam Khomeini (RA), 1389, J 11: 376). Formation of the Comprehensive Party of the Oppressed (Imam Khomeini, 2010, vol. 9: 280 and 281).

According to the coding done in the form of 6 sections "Pivotal Category", "Causal Conditions", "Strategies", "Background Conditions", "Intervenor" and "Consequences", the results of the

findings are set in the form of Figure 1. This process diagram shows how the educational events of Imam Khomeini's thought affect various aspects of social capital.

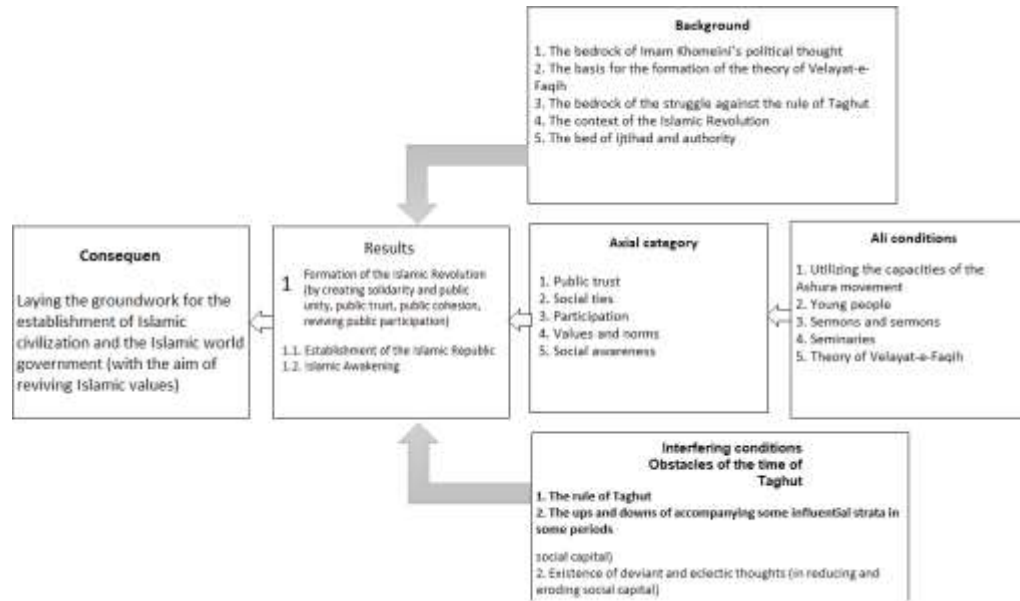


Figure 1- Results of the Foundation's data research strategy

Discussion

The purpose of this study was to identify the educational dimensions of Imam Khomeini's view on social capital. In this research, with the descriptive-analytical method, these dimensions were extracted and described in the form of the dimensions of the data theory of the foundation. According to the research questions and descriptive research method as well as the data strategy of the foundation, the steps of coding the data in the text of Sahifa Imam were performed. Therefore, the components of social capital were identified and prioritized from the perspective of the Imam as a central category, which are: values and norms, social ties, public trust, participation, social awareness. The essence of this difference is the non-secular nature and the divine nature of the concepts in Imam Khomeini's words, and most

importantly, he was both a scholar and a factor in these concepts.

The educational dimension of Imam Khomeini's view on social capital emphasizes divine values and norms. They also consider social growth as dependent on social unity. According to him, the source of public trust includes trust and reliance on God, officials' attention to the people, creating public self-reliance and lack of trust in arrogance, and finally the people's trust in the Islamic Republic. The ultimate educational goal is to provide public necessities and quality. In Imam Khomeini's view, actions are the groundwork for the age of advent.

Based on the results of the research, six main categories were extracted as follows, which categorize the dimensions of Imam Khomeini's educational perspective on the formation of social capital.

1. Educational resources and sources of creating social capital in Imam Khomeini's political thought
2. Fields and contexts of social capital in Imam Khomeini's educational thought
3. The central category of dimensions of social capital in Imam Khomeini's educational thought
4. Educational Barriers to the Formation of Social Capital in Imam Khomeini's Political Thought
5. Practical-educational results of social capital teachings in Imam Khomeini's system of thought
6. Effects and educational consequences of Imam Khomeini's social capital thinking in the field of society

In Imam Khomeini's view, the sources of social education are created to build social capital by using the capacities of the Ashura movement, youth, sermons, seminaries and the theory of Velayat-e-Faqih. The category of social capital in Imam Khomeini's educational thought relies on public trust, social ties, participation, values and norms and social awareness in the context of Imam Khomeini's political thought, the formation of the theory of Velayat-e-Faqih, the struggle against the rule of Taghut, the revolution Islam and the bed of ijtehad and authority grows. This idea has obstacles such as the rule of Taghut and the ups and downs of some influential groups in some periods, the challenges of the arrogant system (in reducing and eroding social capital) and the existence of deviant and eclectic

thinking. The religious education of the society by Imam Khomeini and the formation of social capital led to the formation of the Islamic Revolution and fruits such as the establishment of the Islamic Republic and the Islamic Awakening in the first stage and resulted in the establishment of Islamic civilization and Islamic world government with the aim of reviving Islamic values in the next stage. . An important point in all these dimensions is the distinctive aspects of religious education emphasized by Imam Khomeini in the general mobilization of the people.

Political construction and education

The construction of a political system is subject to the thought of its founders. The construction of the political system and the relationship between the government and the people give rise to different types of governance in different political schools. The establishment of political education in the thought and policy of Imam Khomeini (ra) has also led to a different kind of relationship between the government and the people, which is based on Islamic principles and principles and is interpreted as religious democracy.

In the meantime, the type of view of the people and the extent to which the people play a role in the phenomena and developments in the political structure of society and government are important and determine the educational approach of the leaders of Jameh. In this research, it was found that Imam

Khomeini's view is a comprehensive and transcendental view based on divine education and follows a kind of political structure in which the level of participation and trust is high. The reason for this is the reliance of political construction on the construction of social bond in the political space that is nature. It is not secular, and the closer it gets to its religious nature, the more cohesive the bonds of social capital based on religious education become, and ultimately the strength of the political construct. Thus, the threshold of resistance of the governing system against threats is raised and the use of capacities is facilitated.

The important point in creating the political structure desired by Imam Khomeini is the role of the people. When political behavior is based on the principles of religious education and religious rationality, the cognitive dimension of trust in the relationship between the ummah and the Imam, as well as the people and agents, is strengthened and leads to social participation and cohesion. Thus, strong socio-political relations based on religious education lead to the formation of deep-rooted political structure.

Imam Khomeini, according to the above approach to social capital and in the service of the ultimate goal of individual and social excellence and the absence of individual, group and factional interests, was able to overcome the obstacles of social capital during the Taghut and the obstacles of the Islamic Revolution and in the

context of political and social situations such as The context of Imam Khomeini's political thought, the context of the theory of Velayat-e-Faqih, the rule of Taghut, the Islamic Revolution, ijtehad and authority was able to rely on sources and roots such as the capacities of the Ashura movement, youth, sermons, scientific fields, To form social harmony and social capital and to lead to the primary goal of the establishment of the Islamic Republic and the Islamic awakening and the ultimate goal of creating Islamic civilization.

Build the elite

By reviving the popular capacities and relying on the political teachings of Islam, Imam Khomeini was able to effectively educate and activate a range of elites that can be divided into several categories in terms of time:

1. Elites before the revolution
2. Elites after the revolution
3. The elites of the Islamic world and the currents of justice in the world

Considering that it is more difficult to build elites in terms of social and political harmony than the general public, but Imam Khomeini (ra) was able to form this harmony. Before the revolution, these elites from different walks of life, especially the youth, bazaars, seminaries and universities, under the leadership of Imam Khomeini, participated in the formation of the Islamic Revolution and the growth of social capital in the Islamic Revolution.

Because after the revolution, political and social elites also found opportunities and opportunities for growth and education, as well as their presence in political and social spaces, the presence of elites from different political spectrums and tastes was formed from completely diverse tendencies. In particular, the multiplicity of elections shaped a kind of legitimacy that was accompanied by maximum participation and freedom of action of these actors.

The elites of the Islamic world and the currents of justice in the world have always been the target of Imam Khomeini during the Islamic Revolution. He has provided a way by publishing both theory and practical policy in this regard. The support of the elites abroad has been following the opinion of Imam Khomeini (ra) regarding the formation of a single Islamic nation and also the fight against global arrogance. After more than forty years, this association with the flow of Imam Khomeini's thought continues.

Therefore, Imam Khomeini (RA) formed the construction of elites first based on Islamic political education and then on a large scale. This amount of elite consensus in the social capital desired by Imam Khomeini (ra) was created by creating a common horizon in the name of Islam and acting in this way.

Offers

According to a research, it seems that the formation of rich literature in the field of Imam Khomeini's educational thought in the field of social capital needs to complete the research gap in the following areas:

1. A deeper and more focused study of the six dimensions of this research (Figure 1).
2. A comparative study of Imam Khomeini's educational thought between the elites and the general public at the level of principles and methods.
3. A comparative study of the educational thought of secularism and Imam Khomeini's view on the construction of social capital.
4. Studying the effects and consequences of using Imam Khomeini's educational idea in creating social capital.

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