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Usage of Self-Talk in Competition by Athletes

By Yuka Funatsu

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Abstract- Self-talk has frequently been studied in sport psychology to improve performance, increase mood, or improve confidence. Coaches and athletes focus on self-talk to perform better in competition. While a majority of the literature conducted were experimental studies on function of self-talk, only limited studies investigate self-talk dialogue in competition. This review will analyze the current literature on self-talk in competition to determine the important factors in future research. EBSCO Host database, including CINAHL Complete, Health Source: Nursing/Academic Edition, MEDLINE Complete, and SPORT Discus, were used to search for articles specific to self-talk in competition. The search was limited to articles published within 10 years and written in English. A total of seven articles focused on self-talk in competition: Four articles studied self-talk in competition with the effect on performance, and three articles studied elite athlete's self-talk dialogue in competition. The review is limited due to lack of articles available on self-talk in competition. To unfold how athletes utilize self-talk, this review will introduce a sport-specific model of self-talk by Van Raalte, Vincent, and Brewer (2016). Additionally, it will compare the model with elite self-talk dialogue to explore the usage of self-talk in competition. Furthermore, future research to be conducted on self-talk dialogue of elite athletes will be recommended.

Keywords: *self-talk, competition, elite athletes*

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Usage of Self-Talk in Competition by Athletes

Yuka Funatsu

Abstract- Self-talk has frequently been studied in sport psychology to improve performance, increase mood, or improve confidence. Coaches and athletes focus on self-talk to perform better in competition. While a majority of the literature conducted were experimental studies on function of self-talk, only limited studies investigate self-talk dialogue in competition. This review will analyze the current literature on self-talk in competition to determine the important factors in future research. EBSCO Host database, including CINAHL Complete, Health Source: Nursing/Academic Edition, MEDLINE Complete, and SPORT Discus, were used to search for articles specific to self-talk in competition. The search was limited to articles published within 10 years and written in English. A total of seven articles focused on self-talk in competition: Four articles studied self-talk in competition with the effect on performance, and three articles studied elite athlete's self-talk dialogue in competition. The review is limited due to lack of articles available on self-talk in competition. To unfold how athletes utilize self-talk, this review will introduce a sport-specific model of self-talk by Van Raalte, Vincent, and Brewer (2016). Additionally, it will compare the model with elite self-talk dialogue to explore the usage of self-talk in competition. Furthermore, future research to be conducted on self-talk dialogue of elite athletes will be recommended.

Keywords: *self-talk, competition, elite athletes.*

I. INTRODUCTION

Carl Lewis, a track and field gold medalist once said, "My thoughts before a big race are usually pretty simple. I tell myself: Get out of the blocks, run your race, stay relaxed. If you run your race, you'll win....channel your energy. Focus" (University of North Texas, 2017). This is self-talk, which is also referred as inner dialogue, covert speech, self-instruction, or verbal cues (Van Raalte et al., 2016). Self-talk intervention has become one of the frequently studied methods in sport psychology and many experimental studies have been conducted (Hatzigeorgiadis, Galanis, Zourbanos, & Theodorakis, 2014; Hatzigeorgiadis, Zourbanos, Galanis, & Theodorakis, 2011; Van Raalte et al., 2016).

Self-talk is defined in numerous sport psychology journals and should be multi-dimensional in nature, containing instructional or motivational function with verbalizations addressed to self and having interpretive elements association (Hardy, 3006). To deepen the understanding of self-talk, Hardy (2006) indicated six aspects of self-talk's nature: 1) valance: positive or negative; 2) overtness: overt or covert; 3) self-determination: self-generated or assigned; 4)

motivational interpretation: motivating or demotivating; 5) function: motivational or instructional; and 6) frequency.

Several experimental studies focused on the function of self-talk: motivational, instructional, positive or negative. Hatzigeorgiadis et al. (2011) conducted a meta-analysis concluding positive, motivational and instructional self-talk has positive effect on performance. Furthermore, self-talk intervention was more effective for tasks involving relatively fine, compared with relatively gross, motor demands, for novel, compared with well-learned tasks. Finally, instructional self-talk was more effective for fine tasks than motivational self-talk. Hatzigeorgiadis et al. (2011) advised the usage of self-talk on task-performance, especially on novice skills.

Although these experimental studies will merit coaches and athletes to understand which self-talk could be intervened to improve skills, it lacks how it should be implemented in the competition. Hardy, Hall, and Hardy (2005) found that athletes use self-talk more frequently in competition than practice. Also, a study concluded that out of 176 Sydney Olympic Summer Games participants, medalists used more self-talk than non-medalists in the game (Taylor, Gould, & Rolo, 2008). Athletes are striving to win and self-talk could be the key to the victory. Yet there is lack of studies investigating the effectiveness of self-talk in competition (Hatzigeorgiadis et al., 2014). To understand the self-talk in competition, it is essential to know how the elite athletes utilize self-talk during the competition. This literature review aims to explore how athletes utilize self-talk during competition. It is the intention of the author that these findings will lead to a path on how future research could potentially be conducted.

a) *Problem Statement*

The purpose of this review is to highlight how the self-talk is utilized in elite athlete's mind during competition.

II. REVIEW OF LITERATURE

a) *Self-talk and Performance in Competition*

Hatzigeorgiadis et al. (2014) conducted an experimental study to examine the relationship of self-talk and performance in competition. A total of 41 young swimmers participated in this study and it were divided into an experimental (n=21) and control group (n=20). The experimental group practiced assigned self-talk in training period (8 weeks), using a wide variety of instructional and motivational self-talk. For the last 2 weeks of training, the experimental group practiced self-

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determined self-talk. After the training, a competition was held to measure the self-talk utilized in the experimental group: 18 participants used motivational self-talk only, 1 participant used instructional self-talk only, and 2 participants used a combination of instructional and motivational self-talk. Overall, there was significant increase in performance improvement on experimental group compared to the control group in competition. Hatzigeorgiadis et al. (2014) has concluded that self-talk could be effective in the complex and unexpected competitive environment.

Perez-Encinas, Fernandez-Campos, Rodas, and Barrios (2016) conducted a research on influence in cognitive interferences and self-talk during competition in elite female field hockey player. A total of 32 participants were chosen from a national team, divided into low (n=6), normal (n=15) and high performance (n=11) groups. Performance worries, irrelevant thoughts and thoughts of escape were factors of cognitive interferences using instruction/motivational self-talk was identified and measured. This study confirmed correlation between interfering thought management and performance. The most relevant association was the coupling between high performance group with the near-absence of thoughts of escape and the lowest scores on irrelevant thoughts and performance worries. Additionally, there was tendency for the participants in high performance group to utilize instructional and motivational self-talk more than low or normal groups.

The effect of self-talk during psychological crisis in marathon was studied by Schuler and Langens (2007). A total of 110 participants were divided into experimental group (n=58) and control group (n=52). Assigned self-talk were distributed to experimental group for the usage during psychological crisis in marathon. The result showed self-talk was used the most during the distance of 30km-40km and psychological crisis were highest during 30km-40km. The frequency of usage of self-talk paralleled with the psychological crisis. This research confirmed self-talk acted as a moderator, minimizing the negative effects of psychological crisis on race performance. Neither the psychological crisis nor performance had direct influence of self-talk but this research highlighted self-talk could be used as self-regulatory tool when difficulties in goal striving occurs.

Although there is lack of studies conducting self-talk in competition, these three studies discussed the positive effect of self-talk on performance in competition. Additionally, Hatzigeorgiadis et al. (2014) and Perez-Encinas et al. (2016) emphasized training of self-talk could maximize the effect on performance in competition.

On the contrary to three articles studying positive self-talk, Pitt, Wolfson, and Moss (2014) researched negative self-talk on performance in

competition. A fear of failure and self-talk during competition was studied with a total of 59 soccer players in the English premier league football academy. This study concluded players used more negative self-talk when losing the competition. These participants were amateur soccer players striving for professional contracts and losing a game meant losing a contract. The fear of failure triggered negative self-talk, bad play ensued, and more negative self-talk controlled the minds. This study indicated the importance of regulating negative self-talk, to stay positive to win the competition. To control the negative self-talk, it is essential to know self-talk dialogue in athlete's mind. The next section will review articles of elite athlete's self-talk dialogue in competition.

b) *Elite Athlete's Self-talk Dialogue in Competition*

A qualitative study was conducted on five elite cricket players during competition by utilizing video footage (Miles & Neil, 2013). This research revealed the varied use of self-talk throughout the cricket batting performances. Self-talk was used as continual narrative and part of pre-batting routines to determine shot selection and execution. Additionally, the findings indicated that self-talk was most prominently used as a strategy to counteract negative thoughts during times of declining performance. Self-talk was used motivationally to increase confidence and concentration, to decrease anxiety amongst the cricket players.

Cutton and Hearon (2014) studied self-talk dialogue of elite power lifter in training and competition. This self-talk dialogue was recorded approximately 6 months in weekly emails. The elite power lifter utilized an array of motivational, instructional, positive, and negative self-talk during training and competition. The functions of self-talk were effort, focus, mental preparation, decrease anxiety, technique and confidence. The study summarized the athlete used self-talk more during the competition rather than training and used more as the season progressed. This study highlighted the usage of positive self-talk immediately followed negative self-talk which could have played an important role in helping the athlete to stay concentrated on current strategy, situation or technique, as well as avoiding the distractions that were hindering performance.

More recently goal-directed self-talk was introduced by Latinjak, Fonrt-Llado, Zourbanos, and Hatzigeorgiadis (2016). Goal-directed self-talk could be motivational and instructional which is completely self-determined and it is not previously planned self-talk but emerges during sport participation. The goal directed self-talk could be described as following: 1) control cognitive reactions (e.g., not everything can go the way you want), 2) control activated states (e.g., don't be afraid) 3) control deactivated states (e.g., don't give up) 4) create activated states (e.g., give 100 percent) 5) create deactivated states (e.g., calm down) 6) regulate

cognition and behavior (e.g., concentrate) and 7) focus on positive predictions (e.g., you will win).

To measure goal-directed self-talk Latinjak et al. (2016) examined an elite orienteer during competition. A total of six sessions was conducted with sport psychologists and orienteer discussing goal-directed self-talk. This study concluded goal-directed self-talk interventions enhance performance through the changes in the way an athlete thinks by empowering with the guidance of self-determined self-talk. Additionally, negative self-talk replaced positive self-talk, and goal-directed self-talk replaced negative self-talk.

These three articles explored how elite athletes utilize self-talk. All of the athletes introduced in these articles used positive self-talk to counteract negative self-talk. During competition, it is essential for athletes to keep a stable mind and concentrate in the present. Emotional control was one of the significant differences between Sydney Olympic Summer Game medalists and non-medalists in the research conducted by Taylor et al. (2008). What differentiates elite athletes from amateur athletes is the ability to control one's minds. Elite athletes use positive or goal-directed self-talk to replace negative self-talk and this positive self-talk could be the key to win the competition. To further explore how elite athlete's dialogue work in their mind, this review will introduce the sport-specific model of self-talk by Van Raalte et al. (2016).

c) *Sport-specific Model of Self-talk*

Van Raalte et al. (2016) introduced sport-specific model of self-talk by utilizing Nobel Prize lecture of Kahneman (2003). When contacting outside world, one will evaluate and articulate the situation in terms of language, 'self-talk.' Experiences, thoughts and beliefs are internalized and the sender sends a message which the sender is also the receiver. There are two discrete but interacting systems transform information from the outside world: System 1 and System 2. System 1 is fast, effortless and emotionally charged, described as intuition which comes to mind spontaneously. Example will be feeling of surprise or recognizing a person. System 2 is slower, effortful and consciously monitored which includes explicit and intentional ideas, logic, conscious calculation, attributions and interpretations. System 1 self-talk brings current experiences into awareness immediately, emotionally charged reaction to the mind. System 2 self-talk results from consideration and planning, and may lead to logical instructional, task-focused and motivational self-talk. When a baseball player strikes a ball poorly and with immediate reaction the player might say 'I am the worst!' This will be System 1 self-talk expressing athlete's experiences, beliefs and bodily reaction to the outside world. This System 1 self-talk could activate System 2 self-talk as self-regulatory system and say 'swing more softly' or 'relax' to reduce frustration.

Additionally, Van Raalte et al. (2016) adopted self-talk model by Hardy, Oliver, and Tod (2008) and proposed that System 1 and 2 are affected by personal factors, contextual factors and behaviors. These three factors influence and compose System 1 and 2, which lead a self-talk and behavior of oneself.

The sport-specific model of self-talk indicates negative self-talk in sport often involves System 1. When the negative self-talk arises in System 1, System 2 activates to take control of the situation. Van Raalte et al. (2016) hypothesized a 'shift' of System 2 to System 1 could occur by utilizing self-determined self-talk or by practice. System 2, a slower and effortful self-talk, could shift to System 1, which is fast and spontaneous. For instance, a tennis player will have a bad shot and say 'I missed it. I think I am going to lose the game.' But self-talk shifted from System 2 to 1 could say spontaneously, 'It is only a game. I still have more to go. Don't mind one miss.' If an athlete was able to counteract negative self-talk automatically, their self-talk dialogue will stay positive and their mind will not be disturbed. The goal of self-talk intervention is to stay confident and concentrate on current strategy, situation or technique, as well as avoiding negative distractions.

In previous section, this review introduced three articles of elite athlete's self-talk dialogues, which highlight elite athletes usage of positive self-talk to counteract negative self-talk in competition. The negative and positive self-talk interaction must be spontaneous in competition. Therefore, it could be hypothesized that elite athlete's utilized automatic positive self-talk to counteract negative self-talk. Additionally, this dialogue could be a 'shift' from System 2 to System 1, occurred with self-determined self-talk and practice as Van Raalte et al. (2016) expressed. Future research should be conducted to reveal if the self-determined self-talk and practice could shift self-talk from System 2 to System 1. Self-talk is a dialogue consistent in one's mind, and the sender sends a message which the sender is also the receiver. It is affected by personal factors, contextual factors and behaviors and the investigation on self-talk will not be as easy as it seems. However, if we explore the answer to the hypothesis of Van Raalte et al. (2016), it could shed a new light to self-talk intervention in competition, which will empower both elite and amateur athletes.

d) *Self-talk Research Methods Reviewed*

This review emphasized the importance of future research to be conducted on self-talk dialogue of elite athlete, a possibility of positive self-talk automation to counteract negative self-talk. In this section, this review wishes to highlight some of the limitation of current research on self-talk in competition.

All of the articles introduced on this review were conducted in retrospective report. From a different prospective, research by Arnold, Baltzell, and Hayden



(2016) focused on concurrent self-talk utilizing wireless microphone and overt self-talk. Although the research was conducted in training and not in competition, it has indicated the limitation of retrospective reports on self-talk. The athletes must remember and report the thoughts after the occurrence and there might be discrepancy with actual dialogue and the report of self-talk. To implement concurrent method in competition has several obstacles, but it is an option to be considered.

In many of the self-talk studies, researchers review athlete's self-talk dialogue and categorize function and valence. A research by Van Raalte, Cornelius, Copeskey, and Brewer (2014) reported that discrepancies of self-talk categorization could exist between self-talk participants and researchers. The study was conducted by recorded overt self-talk while 30 participants threw darts. The participants and researchers both listened to the recording and categorized the self-talk. The self-talk was categorized into instructional, motivational, positive and negative. There was high accordance in instructional self-talk but motivational and positive self-talk was low in agreement between participants and researchers. This research concluded that for spontaneous self-talk, methods of categorization should be compared with other approaches such as spontaneous self-talk questionnaires and discussing the categorization with participants.

III. CONCLUSION

During the past decade, a number of applied and theoretical research has helped to expand the knowledge on self-talk. And it is known that self-talk intervention could empower athletes with guiding voices inside their own heads (Latinjak et al., 2016). The articles introduced in this review revealed positive effect of self-talk on performance during competition (Hatzigeorgiadis, et al., 2014; Perez-Encinas et al., 2016; Schuler & Langes, 2007). Additionally, Hatzigeorgiadis, et al. (2014) and Perez-Encinas et al. (2016) emphasized training could maximize the effect of self-talk on performance in competition. Furthermore, the dialogue of elite athlete's self-talk in competition was investigated to highlight positive self-talk replacing negative self-talk, acting as self-regulatory system to enable elite athletes to stay concentrated in competition (Cutton & Hearon, 2014; Miles & Neil, 2013; Latinjak, Font-Llado, Zourbanos, & Hatzigeorgiadis, 2016).

The highlight of this review was the introduction of Van Raalte et al. (2016) sport-specific model of self-talk which unfolded how self-talk dialogue function in athlete's mind. This model hypothesized the possibility of shift on System 2, a slower and effortful self-talk, to System 1, fast and spontaneous self-talk by utilizing self-determined self-talk or by practice. If this hypothesis is correct, positive self-talk could spontaneously

counteract negative self-talk, which could bring a new perspective to self-talk intervention.

Self-talk is a thought process inside athlete's mind with variety of factors affecting the outcome, complicating the methods of research on self-talk. The research method should be carefully conducted, especially on categorization, because of the chance of discrepancies between self-talk participants and researchers (Van Raalte, Cornelius, Copeskey, & Brewer, 2014).

The paucity of studies conducted on self-talk in competition make this literature review limited. Additionally, the sample sizes of the studies were low, especially on elite athletes self-talk dialogues (Cutton & Hearon, 2014; Miles & Neil, 2013; Latinjak, Font-Llado, Zourbanos, & Hatzigeorgiadis, 2016). With limited studies conducted, it is too early to conclude that majority of elite athletes counteract negative self-talk with positive self-talk in competition. Further research will be essential to unveil the usage of self-talk in competition by elite athletes. However, this review intends to give a hint on how the future research could be conducted, to bring a whole new picture on how the self-talk intervention could empower both elite and amateur athletes.

IV. CLINICAL IMPLICATIONS

In self-talk intervention, helping athletes to be aware of their own self-talk is an important step (Cutton & Hearon, 2015). When practitioner and athlete review self-talk dialogue, it could be retrospective or concurrent, but dialogues from both training and competition should be included. Self-talk could be categorized into instructional, motivational, positive and negative but always discuss the categorization with athlete to avoid discrepancies (Van Raalte et al., 2014).

Self-talk intervention should not focus only on the contents of athletes' self-talk but practitioner should advise to match the desired outcome (Hardy et al., 2005). The goal of self-talk intervention is to stay concentrated on current strategy, situation or technique, as well as avoiding the distractions. Practitioner and athletes should review the self-talk dialogue, especially the negative self-talk and the control through positive self-talk (Perez-Encinas et al., 2016). Once the athlete and practitioner decide the points to be intervened, then the focus on replacing negative self-talk with positive self-talk should occur spontaneously. Let athletes use self-determined self-talk because freely determined self-talk could hold a key to the automation of self-talk to counteract negative self-talk (Van Raalte et al., 2016). Furthermore, to improve the effectiveness of self-talk, training should be considered because it will maximize the effect on performance, especially at competition (Hatzigeorgiadis et al., 2014; Perez-Encinas et al., 2016; Van Raalte et al., 2016).

V. FUTURE RESEARCH

This review emphasizes the importance of future researches to investigate the usage of self-talk in competition by elite athletes. The future research should reveal the dialogue of self-talk by elite athletes to determine if positive self-talk counteract negative self-talk spontaneously (Van Raalte et al., 2016). Additionally, it should investigate if spontaneous self-talk could be achieved with self-determined self-talk or with practice. The conclusion of future research could lead a new perspective in self-talk intervention, a vital method for athletes to win in the competition.

The research should not be limited to particular sports but variety of sports should be considered. A comparison of male and female elite athlete's self-talk could also shed a new light to this study, due to lack of female elite athletes studies conducted on self-talk in competition (Perez-Encinas et al., 2016). Self-talk used on individual or team sport athletes could provide different results, even performing the same activity (Cutton & Heaton, 2015). Although there are obstacles of concurrent report in competition, it could also bring another perspective in self-talk in competition. Usage of video, heart-rate monitor or other technical devices to support the self-talk retrospective report might be a merit. Finally, the self-talk report should always be reviewed with the athletes to see if the self-talk is correctly recalled or categorized (Van Raalte et al., 2014).

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Accountability in the Prophet's Narrations

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Keywords: *narrations of the prophet, accountability, cognitive, behavioral, god, oneself, family, society, nature.*

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Accountability in the Prophet's Narrations

Vajihe Karimi Hareth Abadi^α & Soraya Ghotbi^ο

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1. INTRODUCTION

It is worth mentioning that accountability not only shapes a part of human identity but also is the most significant factor to satisfy mental and social human needs (Ziodar, 2007). This effective social skill which is acquired and plays an important role order in creating social order (Porta et al., 2001; cited by Izadi and Izadi Shamami, 68: 2007) is the true manifestation of the comprehensive attitudes taken shape in the minds of people which express a sense of commitment to react differently under different circumstances which are ultimately displayed as fixed behaviors in a set of social human behaviors (Sobhaninejada, 2000:114).

It is interesting to note that despite the fact that accountability focuses on individuals and is related to one's personal understanding of himself leading to holding oneself accountable regarding himself for the situation in which he is (Sheik al-Islami & Borzo, 2015, 98), it paves the way for social accountability, bringing along social dynamics and vitality (Amini et.al, 2013, 273). The main element of accepting responsibility is accountability. (Amini et al., 2013, 276) and includes completing assignments tailored to the abilities, talents and interests along with taking care of the environment and oneself. (Amini et al., 2013, 275).

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It should be noted that accepting responsibility is a wise decision followed by internal requirements to carry out the agreed-upon responsibilities by the individual resulting in his individual and social accountability. Despite the fact that the root of the term "مسؤوليت" is "سأل" meaning obligation or being held accountable (Jobran, 1997: 1594) but it is related to other terms such as "وظيفه" meaning duty and تكليف which translates as obligation (Moein 2002: 158). As a result, a responsible individual feels obliged to carry out whatever he has committed to fulfilling completely since he is quite aware that if it doesn't, he will be held accountable. The term «سأل» and its variants have been used 128 times in the holy Quran four which have been applied as «مَسْئُولًا» (Israel / 34 and 36, Furqan / 16 and al-Ahzab). It has been used in the form of «مَسْئُولُونَ» (Safat / 24). In some of the verses in which the root and derivatives of this term has been applied, the necessity of accountability of every individual regarding his own actions has been explicitly mentioned (Araf / 6; Hijr / 92 and 93; Safat / 24) and it has been stressed on that even years, eyes and hearts will be all questions (Isra/36).

Accountability involves various aspects. Its cognitive aspect refers to awareness, knowledge and human recognition over his responsibility and enhancement of his rational skills to accept responsibility. (Izadi & Azizi Shamami, 2007: 68). The behavior dimension of accountability refers to one's responsible performance displaying his sense of responsibility.

Considering the significance role accountability plays in the social and individual lives of people and the fact that our immaculate imams (AS) are the most knowledgeable people regarding human obligations chosen by God, reviewing the narrations is considered the most fundamental of step to revitalize and promote this the holy prophet of Islam's school of thought and to identify various aspects and components accountability and help shape responsible behavior among human beings. Therefore, the current study, based on the narrations of the holy prophet, aims at investigating the behavioral and cognitive components of accountability. To do so, first a review of literature is conducted and then the methodology and some of the new concepts be explained. In the rest of the article, the findings, based on the analysis of the narrations and the conclusions will be discussed.

II. CONCEPTUAL DEFINITION

Accountability: A feeling of commitment to act in various situations which is a personal characteristic and is manifested as a permanent behavior in a set of social behaviors. A responsible behavior is the manifestation of a comprehensive attitude formed in the minds of individuals. (Sobhani-nejaad, 2002: 114)

The cognitive dimension of accountability: The knowledge of various types of responsibilities and enhancement of rational skills to analyze and contemplate. This aspect of accountability prepares individual to display practical responsible acts.

The behavioral dimension of accountability: Performing one's responsible acts in a satisfactory way which is the ultimate manifestation of accountability.

III. REVIEW OF LITERATURE

In a study called "accountability and responsibility in the holy Quran and narrations of Ahlul al-Beit", Rostamiyan (2014) argues that God has entrusted human being with responsibility. He asserts that human beings are the only responsible creatures because they enjoy specific innate features and he also believes that responsibility has two internal and external dimensions. The internal dimension includes identifying one's responsibilities and the external dimensions involves being held accountable if one fails to fulfill his duties.

In another study entitled "social accountability in prayers", Karimi (2011) redefined social responsibility from a religious viewpoint and investigated factors causing it and also introduced the components of accountability and ways to prevent avoiding shrinking from one's responsibility.

Izadifard and Kaviyar (2010) conducted a study called "the accountability of employers and managers from the viewpoint of Imam Ali (AS) with the emphasis on components of professional ethics". The study indicated that there was a significant relationship between professional ethics and the accountability of employers and managers.

In a study called "accountability in the holy Quran", Hussein Porasl (2007) tried to investigate various aspects of accountability and determine the limits of human responsibilities and its strengthening factors.

Eftekhari (2006) made a study called "the comprehensive model of accountability from Nahjol-Balaga viewpoint" and tried to present an inclusive model of accountability based on the remarks of Imam Ali (AS) in Nahjol-Balaga and depict the responsible lifestyle.

IV. METHODOLOGY

The present study is a descriptive-analytic one and was conducted based on various documentations.

The narrations of the holy prophet of Islam mentioned in the book of Nahj al-Fasaheh were used for the research. It is a text based research contents of the narrations were analyzed for the investigations and chosen based on the research hypotheses. To analyze the data, the contents of the narrations in the above-mentioned were investigated sentence by sentence and categorized based on the similarities and differences and finally through creating connections within the categories the main theme was created. In this research, the prophet's narrations were investigated in cognitive and behavioral areas through a checklist and in terms of content by the experts and its validity was obtained by recording it.

V. THE FINDINGS OF THE RESEARCH

Contemplating on the narrations of the holy prophet of Islam suggests that the cognitive and behavioral aspects of accountability include accepting responsibility regarding God, divine messengers, oneself, one's family, society and the nature.

a) *Accountability before God*

The most fundamental form of accountability is the men's responsibility before his creator. In the narrations of the holy prophet of Islam, the responsibilities of human beings regarding the creator have been defined in two behavioral and cognitive areas:

a) Recognizing one's responsibility is the most important and effective step towards accepting responsibility and acting responsibly. In the narrations of the holy prophet, the first cognitive aspect of accountability before God is one's awareness of his worship obligations such as the prayers ((Payande, 2003 .167, 545, 550, 661), fasting (ibid: 546 551 552), Zakat (ibid: 398 512), Hajj (ibid: 374 449); Jihad in the cause of Allah (i.e.: 235 493), enjoining good and forbidding wrong (ibid: 468) and knowing the prohibitions such as usury (ibid: 349 481, 507), drinking alcohol (ibid: 430 440, 477, 505, 534); bribery (ibid: 505), hoarding (ibid: 680), adultery (ibid: 212), forbidden businesses (ibid: 427) and knowing some recommended acts, such as reciting the holy Quran (ibid: 377 664 787), the night prayer (ibid: 410 734) and prayer (ibid: 486 661) . The second dimension of accountability is related to define cognition. Awareness of the divine supervision (ibid: 761), sovereignty (ibid: 211), kingdom (ibid: 733) and the power of God (ibid: 621) are among some of the components of this dimension. Being aware of the value of accountability is the third axis of the cognitive dimension of accountability before God. It should be noted that the manifestation of accountability is affected by Islamist value system and understanding the value of accountability before God prepares the ground to fulfill and enhance individual responsibilities. In the holy

prophet's narrations, the concept of accountability before God has been expressed in different ways: knowing God is the best deed (ibid., 228) Thanksgiving the best act of the heart (ibid: 600) Jihad best practice for the believer (ibid: 274), gaining legal income better than a full year fighting for God (ibid: 627), friendship and enmity in the way of God is the highest faith (ibid: 229) expressing the truth before the wicked leader is the best form of jihad (ibid: 168) and the remembrance of God is the most steadfast act (ibid: 211). In addition, other benefits might follow when an individual fulfills his duties regarding divine obligations such as approaching God (ibid: 688), obtaining good in this world and the Hereafter (ibid: 204), freedom from sorrow and trouble (ibid: 755), earning forgiveness (ibid: 757) and emancipation from the fire (ibid: 577) as a result of unseen prostration, verbal remembrance of God, asking for forgiveness, patience and hardships and weeping out of divine fear. The forth axis which has been focused on in the cognitive dimension of this type of accountability in the narrations of the holy prophet of Islam is the awareness of the consequences of one's failing to fulfill his responsibilities before God. Such irresponsible individuals are doomed to suffer a terrible fate. Poverty, divine wrath, droughts, entering the hell with eyes full of tears are respectively the consequences of judging based on someone else's rolling rather than God (ibid: 460), ordering a servant of God (ibid: 341), avoiding

religious tax (ibid: 460) and committing sin with a smiling face (ibid: 759).

b) The behavioral dimension of accountability

Accountability before God is not limited to the cognitive aspects and in addition to being aware of the responsibilities entrusted upon human beings by God, it is essential that we fulfill our individual and collective obligations. In the Prophet's narrations, the following acts have been mentioned as the behavioral aspects of accountability before God: performing the religious obligation (ibid: 175 416 438, 445 547 545), avoiding prohibitions (ibid: 163 175), execution of God's rulings (ibid: 236);repentance(ibid: 392); asking God's forgiveness (ibid: 392 525); doing good deed (ibid: 392 445 574, 615); adherence to the Book of God (ibid: 484) and acting on its orders (ibid: 234); presence at the scene of jihad (the same: 246 429), being satisfied with God's will (ibid: 175) observing piety (ibid 161,163,164,349,365,570), resorting to God(ibid: 208209387669) and kneeling before God (ibid: 569).

Table 1 reflects the frequency of cognitive and behavioral components of accountability before God and the relevant percentage. As it is observed, of 462 narrations containing the concept of accountability, the components of humans' awareness of their responsibility regarding worship with 233 times and the frequency of 50.4 has the highest frequency and the component of awareness of the consequences of one's irresponsibility regarding worship 49 times with the lowest frequency of 10.6.

Table 1: The distribution and frequency of cognitive and behavioral components of man's responsibility before God

Classification	Components	Frequency	Percentage
The cognitive components of accountability before God	Awareness of one's responsibility regarding worship	233	50.4
	Awareness of one's responsibility in knowing God	54	11.7
	Awareness of the consequences of one's responsibility regarding worship	51	11.1
	Awareness of the consequences of one's irresponsibility	49	10.6
The behavioral components of accountability before God	Practical obligations to the following divine commandments	75	16.2
	Total	462	100

a) Accountability before the messengers of God

Human beings' accountability before the messengers of God and divine prophets is one of the most important obligations mankind has ever been entrusted with. This responsibility was given to human beings by God for the most complex form of life and people are obliged to follow the orders of the chosen prophets of God. He has explicitly asked people to listen to the guidelines of his messengers (An'am/90) and only forgives our sins if we follow them(A'al-Iman/31) and if

you follow them we are not led astray (Taha/123) and we will not experience any pain or sorrow(Baqara/8). In the narrations of the holy prophet of Islam (PBUH), the accountability of individuals regarding the divine messengers has been defined in two cognitive and behavioral dimensions:

i. The Cognitive Dimension of Accountability

The cognitive dimension of accountability regarding the divine messengers is based on the development of one's awareness and cognition about

the messengers of God and having knowledge of the characteristics of these chosen people possess such as manners (ibid. 156) and spreading justice (ibid.94). Being aware of one's responsibilities regarding the divine messengers is the second aspect of cognitive dimension of accountability. Knowledge of tasks such as lack of opposition to the Sunnah of the Prophet (ibid: 373) paying attention to the legacy of the Prophet (ibid: 459) Mississippi of conveying the hadith of the Messenger of Allah (PBUH) as they have heard it (ibid: 785) sending blessings(Salawat) whenever they hear the name of the Prophet (PBUH) (ibid: 375) not attribute in lies to the holy prophet (ibid: 330 405 734) not offending the prophet by hurting the muslims (ibid: 772), being tolerant with Ummah of the prophet (ibid: 744) not accusing the profits of any dishonesty(ibid. 752) are among some of the responsibilities of the individuals regarding the divine messengers in the cognitive dimension. The third aspect of the cognitive dimension of accountability regarding the divine messengers is being aware of the value of responsibility and knowing the fact that it should bring about valuable results such as salvation (ibid. 459) redemption (ibid. 261), deliverance, and being bestowed upon God's blessings (ibid. 500). On the other hand, if individuals fail to fulfill

their responsibilities regarding the divine messengers of God which is the fourth aspects of responsibility in the narrations of the holy prophet the consequences will be hellfire (ibid. 330) deprivation of paradise (ibid. 405).

ii. *The Behavioral Dimension of Accountability*

In the behavioral dimension of accountability regarding the divine messengers of God, practical following of the divine commandments and teachings of the household of the holy prophet of Islam (PBUH) (ibid. 712) and implementing these orders in religious issues (ibid. 342) and avoiding attributing inappropriate things to him in lawful and unlawful things (ibid. 365) have been mentioned.

In table 2, the frequency of cognitive and behavioral components of accountability regarding divine messengers and their relevant percentages have been reflected. As it can be observed, out of 18 narrations, the concept of individuals' responsibilities regarding the divine messengers of God and their awareness of the consequences of such accountability was repeated five times with the highest frequency of 287.8 and the component of lack of awareness of such responsibility (two times) had the lowest frequency of 11.1 compared to the rest of the variables.

Table 2: Frequency distribution of cognitive and behavioral components of human responsibility regarding the divine messengers

Category	Component	Frequency	Percentage
Accountability regarding the divine messengers in cognitive dimension	Knowing the features of divine messengers	3	16.7
	Knowing the responsibilities regarding the divine messengers	5	27.8
	Knowing the consequences of fulfilling the responsibilities regarding the divine messengers	5	27.8
	Knowing the consequences of failing to fulfill their responsibilities regarding the divine messengers	2	11.1
Accountability regarding God in behavioral Dimension	Practical commitment to the immaculate Imams recommendations	3	16.7
	Avoiding wrong attributions		
Total		188	100

b) *Accountability regarding oneself*

The responsibilities individuals have towards themselves are among the most important factors leading them towards development and growth. This kind of accountability brings on ethical virtues and controls worldly temptations. In the narrations of the holy prophet of Islam (PBUH), the accountability of human beings regarding himself has been defined in two cognitive and behavioral areas:

i. *The Cognitive Dimension of Accountability*

Even though this dimension is slightly abstract idea, it can pave the way for responsible behavior. It should be noted that the deeper the understanding of a person regarding his own personality is, the more consolidated and more committed he will act. The first

cognitive aspect of this type of accountability is recognizing ethical values and the related concepts at an individual level. Ethical values such as self-esteem (ibid: 591 684), wisdom (ibid: 590 677), abstinence (ibid 160,170,214,241,472,535,549,619,658,677,697), self-control (ibid. 342), piety (ibid: 611) resisting the temptation (ibid: 230 778) contentment (the same: 347,463,601,602,610,772,780) cleanliness (ibid: 772 790) ignoring the materialistic world. (ibid: 700 472), modesty (ibid 200,208,294,332,453,454,497,578,649, 692,700) and tolerance (ibid: 603 691 699). Recognizing the value of seeking knowledge is the second cognitive aspect of this type of accountability. Knowing individuals' responsibility to recognize the value of grand scholars to intervene(ibid. 188) God's trusting the

intellectuals on the earth (ibid. 577) the wings's of angles being spread for the scientists(ibid. 555) the preferreability of one hour of the study over 70 years of worshiping(ibid. 519) the scientists' sleep being better than that of a worshiper(ibid. 787) the ink of scientists' pen being more valuable than the blood of the martyrs on the day of resurrection(ibid. 802) and two Ruka of a scientist's prayers being more valuable than 70 Rukas of a non-scientist(ibid. 504) are among some of the prominent features of the cognitive aspect of human accountability regarding awareness of the place of the sciences. Based on the holy prophet's narrations, knowledge is the path to paradise (ibid. 632) it is the life of Islam and the pillar of faith (ibid. 581) and is the prosperity of the two worlds (ibid. 466) and it can protect us from seditions (ibid. 522). It should be noted that seeking knowledge has been suggested as more preferable to prayers, fasting, Hajj, Jihad in the way of God (ibid. 556) and betrayal in knowledge is worse than betrayal in property (ibid. 391). Knowing the consequences of ignorance is another aspect of this kind of accountability. We must also recognize the fact that lack of knowledge brings about many problems in this world and the hereafter (ibid. 466) and that ignorance is the worst form of poverty (ibid. 677). Knowing the value of education and students is also part of one's responsibility in being aware of the value of knowledge. Every Muslim should know that seeking knowledge is a must (ibid. 777) and the ways of paradise are open to the knowledge seekers (ibid. 699) and the wings of the angles are spread for the knowledge seekers (ibid. 705). The second cognitive aspect of this type of accountability is the familiarity with inappropriate behavior and the relevant concepts at an individual level. Familiarity with concepts such as arrogance (ibid: 618), following the desires (ibid: 619), megalomania (ibid: 677), greed (ibid: 463) overeating and oversleeping (ibid: 173). The fourth cognitive aspect of this type of accountability refers to knowing the consequences of accepting responsibility to obtain virtues. One realizes that his greatness here in this world and in the hereafter, his peace of mind and heart, contentment, pleasure of worship, concealment of sins by God are all the results of his accepting responsibility and the consequences of his patience (ibid. 452), piety (ibid. 516), moderation (ibid. 755) self-control and not looking at stranger women (ibid. 711), controlling one's tongue (ibid.767). The fifth cognitive aspect which has been paid attention to in this type of accountability by the holy prophet of Islam is the person's awareness of the inappropriate features and the dire consequences if one turns to them. In this aspect, the misfortune fate which awaits those irresponsible individuals has been mentioned such as poverty, the disruption of their 70 year of worship, sorrow and hardening of hearts as a result of inappropriate features such as greed (Ibid:

233), selfishness (ibid: 285), materialism (ibid: 516) and overeating (ibid: 727). The sixth cognitive aspect of this type of accountability is knowing one's responsibilities regarding one's body organs. Based on the prophet's narrations, one has to hold his tongue (ibid. 617) avoid talking too much (ibid. 500) and use fine line (ibid. 500). One must keep in mind that holding based on is the best form of action (ibid. 168), the most valuable act of charity (ibid. 231), the highest form of worship (ibid, 551) and the key to realizing the truth of the faith (ibid. 502) and obtaining health (ibid. 501, 775). It must be noted that such responsibilities do not include only one's tongue but also other parts of his body including his ears (ibid. 605), eyes (ibid. 502), stomach (ibid: 208), hands (ibid: 605), foot (ibid: 605), heart (ibid: 605) and the brain (ibid: 208).

ii. *The Behavioral of Accountability*

The first behavioral aspect of accountability in the narrations of the holy prophet is creating proper internal features. Decency (ibid. 155) controlling one's anger (ibid. 166) contentment (ibid. 161) contemplating upon the affairs in the world (ibid. 187) being forward-looking (ibid. 187) protecting one's religion and reputation (ibid. 760) remembering one's faults (ibid. 187) remembering death (ibid. 237) and preparing for it (ibid. 208) are some of the main features of this aspect. The second behavioral aspect of accountability is to make efforts to eliminate the appropriate personal traits as an individual level through avoiding jealousy (ibid. 348), parsimony | (ibid. 353), laziness (ibid. 355). The third behavioral aspect is one's practical commitment to rationality (ibid. 519) acquiring knowledge from the grand scholars (ibid. 524) and seeking knowledge from cradle to grave (ibid. 218) are among some of the important points of this aspect. The force behavioral aspect of accountability is to fulfill one's responsibility regarding different body organs. Averting one's eyes from strangers (ibid. 217), speaking decently (ibid. 574) are related to this aspect of accountability and the fifth aspect refers to one's self-esteem and cleanliness. Observing cleanliness (ibid. 367) wearing new clothes (ibid. 246) leading a decent life (ibid. 246) and avoiding anything which makes one apologize to others (ibid. 357) are some of the major points concerning one's responsibility regarding himself.

In table 3 the frequency of cognitive and behavioral components of individual's accountability regarding himself and the related percentages have been reflected. As it can be observed, of 279 narrations, the concepts of being aware of the value of learning knowledge (63 times) has the highest frequency of 22.6 and the component of self-esteem (four times) has the lowest frequency 1.4 compared to other components.

Table 3: Distribution frequency of cognitive and behavioral components of man's responsibility regarding him self

Percentage	Frequency	Component	Category
22.2	62	Knowing ethical values and the relevant concepts at an individual level	One's accountability cognitive aspect
22.6	63	Recognizing the value of learning	
3.6	10	Getting familiarized with inappropriate behaviors and the relevant concepts at an individual level	
3.9	11	Knowing their results of accountability to obtain virtues	
5.4	15	Being aware of one's responsibility in avoiding indecent personal traits and the dire consequences which follow if one turns to them	
15.05	42	Being aware of one's responsibility regarding his body parts	
14.3	40	Creating proper internal features	One's accountability at behavioral aspect
2.2	6	Making efforts to eliminate indecent internal features	
5.8	16	Being committed to contemplation and learning	
3.6	10	Fulfilling one's responsibility regarding his body organs	
1.4	4	Protecting one's self-esteem	
100	279	Total	

c) *Accountability towards family*

The sense of accountability towards one's family including parents, spouse and children is one of the most important responsibilities of every human being. In the narrations of the holy prophet of Islam (PBUH) this kind of accountability has been divided into two cognitive and behavioral aspects:

i. *The Cognitive Aspect of Accountability*

The first cognitive aspect of this type of accountability refers to awareness a woman has regarding the responsibility she has towards her husband. In the narrations of the holy prophet of Islam (PBUH), such responsibilities have been explicitly or implicitly pointed out and they pave the way for the actualization of the responsibilities related to family. A woman has to know the responsibilities she has towards her husband (Ibid: 221, 644, 651), she must observe sexual submission (Ibid: 628) she must maintain modesty in the absence of her spouse (Ibid: 695) Do she must not betray her own husband in marriage and property (Ibid: 204) and avoid making her husband angry (Ibid: 402 405) making him so it by obeying him (Ibid: 695). These are some of the responsibilities of a woman in cognitive aspect. A woman must know that, based on the narrations of the holy prophet, one of the groups whose prayers are not taken to heaven are women will have dissatisfied husbands (Ibid. 405). The second part of cognitive aspect of this type of responsibility refers to the husband's responsibility towards his wife. He must treat his wife nicely (Ibid: 313) must be God-fearing while interacting with women (Ibid: 163) must not violate the rights of women (Ibid: 347) must not put his wife in financial hardship despite being well off, and he must pay her marriage portion (Ibid: 664) you must know that even if he puts a bite in her

mouth, God will reward him (Ibid. 427) and whatever he feeds her will be considered as charity (Ibid. 695). These are some of the elements related to the accountability of a man towards his wife. The third cognitive aspect of this type of accountability is the awareness of the man of his responsibilities regarding his family members and the fact that God will ask him of such responsibilities (Ibid. 295) and he must bear in mind that his properties should first be spent for himself and his family (Ibid. 189) charity begins at home (802). The fourth cognitive aspect of this kind of accountability refers to the parents 'being aware of the responsibilities regarding their children. They must know that they should treat the children equally even when they kiss them (Ibid. 768, 623) and the fact that daughters can be great friends for them (Ibid. 674). The fifth cognitive aspect of this kind of accountability concerns the children's responsibility towards their parents. The children must know that they should treat their parents either Muslims or infidels kindly (Ibid. 460) and that treating them kindly is better than performing your prayers on time (Ibid. 166) which turns their misfortune into fortune and prolongs the lives (Ibid. 549) and equals Jihad (Ibid. 372). Also, the children must know the responsibilities regarding the parents and try to satisfy them (Ibid. 760, 502), they must look at the parents kindly (Ibid. 708) the children must care for them (Ibid. 422) and must obey their parents (Ibid. 578, 555) and take care of them at old age (Ibid. 503). Of course, it must be noted that the responsibilities of children regarding their mothers are more than their fathers (Ibid. 221) and they should be respected more (Ibid. 263, 313). For example, the holy prophet of Islam has recommended us to kiss the area between the two eyes of our mothers as the superior place (Ibid. 751). We are recommended to make friends with our fathers' friends (Ibid. 777), ask for forgiveness

for our fathers (ibid. 278) not to swear by our fathers names (ibid. 313). These are other components of cognitive aspect regarding children's responsibilities towards their fathers.

The sixth cognitive aspect of this double responsibility is to know family values. Based on the holy prophet's narrations one's ultimate faith is bound up with being kind with his family (ibid. 358) and even when the couples look at each other kindly, God's blessing are bestowed upon them (ibid. 278). In this type of accountability, family members should value each other (ibid. 183) respect women (ibid. 472) and treat the girls nicely (ibid. 712). They must keep in mind that what the husband is doing for his wife is charity (ibid. 455) and his efforts support his family equals Jihad in the way of God (ibid. 657) and the best men are those who treat their wives better (ibid. 465, 472, 239) and respect their families more (ibid. 465) on the other hand, the best women are chaste wives, love their husbands (ibid: 475) bear children (ibid: 470) are kind (ibid: 470) and obedient to their husband (ibid: 469). Women whose husbands become happy by seeing them (ibid: 469) and reconcile with their husbands fast (ibid: 241) and never displease their husband (ibid: 469) even in the narrations of the holy prophet, the satisfaction of one's husband is the key to entering the paradise (ibid: 359) if a woman helps her husband, it is considered as the best form of action in this world and the hereafter (ibid: 600) and also if she takes good care of the husband, it equals Jihad. (Ibid: 449) in addition, the housework carried out by the woman at home has been equated with Jihad in the way of God (ibid: 746), and paradise is under the feet of mothers. (Ibid: 434)

The seventh cognitive aspect of this type of accountability is the knowledge of what damages family relationships. The harmful effects of female infidelity to the husband despite his confidence (ibid: 462) leaving the house without the permission of her husband (ibid: 359) divorce (ibid: 688 694) filing for divorce without reason (ibid: 359) post-marital relations (ibid. : 766) ignoring children (ibid: 359) disobedience of the husband (ibid: 165) trying to attract strangers (ibid: 475) wearing perfume for strangers (ibid: 188), using words to humiliate her husband (ibid. 198) lack of equity

between two women by men (ibid: 199), frequent marriages (ibid: 672) angry looks of the child to the father (ibid: 697) curses of the child to the parents (ibid: 629) curses of the parents to their children (ibid: 629) insult to the parents (ibid: 721) disowning of the parents (ibid: 165 204 236, 404,407,462,463) are points which have been mentioned in the narrations regarding this type of responsibility.

ii. *The Behavioral Aspect of Responsibility*

Based on the holy prophet's narrations, a woman commitment to her marital duties, not giving away his prophecy in without the permission of her husband (ibid: 428 662) satisfy his sexual needs (ibid: 628) not separating her bed from her husband (ibid: 446) no recommended fasting without the permission of her husband (ibid: 428) and not inviting someone whom is not favored by her husband (ibid: 446) are important components of behavioral responsibilities. With regard to the commitment of the husband : not avoiding one's wife (ibid: 446), not using obscene words while interacting with women (ibid: 446) providing their clothing (ibid: 446) wearing proper attire and no nudity at home (ibid: 177) and regarding the parents' duties: having respect for children (ibid: 239) observing fairness among children (ibid: 161 220), and the quality among them (ibid: 520) choosing a good name for them (ibid. 341), providing them with a decent upbringing (ibid. 239) and clean food (ibid. 448) providing the opportunity for them to get married (ibid. 341, 448) finding them the proper spouse to marry (511, 191) teaching them how to sewing and shoot (ibid. 567) are all among the components of this type of responsibility regarding one's family.

In table 4, the frequency of cognitive and behavioral components of accountability regarding family and their percentages have been reflected. As it can be seen, of 138 narrations, the knowledge over damaging factors in family relationship (34 times) has the highest frequency of 24.7 and the components of men's knowledge of the responsibility regarding their families and their marital responsibilities each (five times) had the lowest frequency of 3.6 compared to other components.

Table 4: Frequency Distribution of cognitive and behavioral components of individuals' responsibility regarding family

Percentage	Frequency	Component	Category
8	11	Knowledge of the wife's responsibility towards her husbands	One's responsibilities regarding family at cognitive level Individuals responsibility regarding their families at behavioral level
7.2	10	Knowledge of the husband's responsibility towards his wife	
3.6	5	Knowledge of the men's responsibility regarding their families	
5.07	7	Knowledge of parents responsibilities regarding the children	
17.4	24	Knowledge of children's responsibilities regarding the parents	

21.8	30	Knowledge of family values	One's responsibilities regarding family at cognitive level. Individuals responsibility regarding their families at behavioral level
24.7	34	Knowledge of factors damaging family relationships	
4.3	6	Commitment to marital responsibilities by the wife	
3.6	5	Commitment to marital responsibilities by the husband	
4.3	6	Commitment to parental responsibilities	
1000	138	Total	

d) *Accountability towards the society*

Accountability towards the society refers to individuals' responsibility regarding one's community while interacting with others. In this type of responsibility, respecting civil rights and observing Islamic ethics along with an internal supervision of interpersonal relationships is of overriding importance. In the narrations of the holy prophet of Islam, the accountability of the individual is regarding the society has been divided into two cognitive and behavioral aspects:

i. *The Cognitive Aspect Of Accountability*

This aspect refers to one's awareness of these responsibilities in social relationships. In the holy prophet's narrations the first cognitive aspect deals with one's responsibility to acquire your ethical and spiritual values and recognize relevant concepts: Awareness of the importance of financial aid ranging from charity to others (ibid 230,231,232,282,399,470,611,744,712) giving away once privacy and charity (ibid: 227,459,484,528,529, 534 , 558,556,578,559,622,683) meet people's needs (ibid 181,459,701,742,747) and assisting them (ibid: 247 576, 622) helping the poor (ibid: 307 , 485 558, 618 721) serving the poor (ibid: 168, 528, 792, 796) supporting the orphans (ibid: 170 347, 470 471) lending money (ibid: 598, 599, 611) paying of one's debts (ibid: 228) (P. 465) (P. 709), observing justice (ibid: 418 558, 578) and respecting the rights of others (ibid: 797) and the rights of the weak and the rich (ibid: 300) not violating people's property (ibid: 420) observing religious laws in dealing with strangers (ibid: 624) not oppressing others (ibid: 229, 801) selling the right products (ibid: 772) paying off debts on time (ibid: 243) not interfering in the affairs of others (ibid: 222) visiting relatives (ibid: 232, 295, 409, 417, 424, 468, 508, 661, 721) treating neighbors nicely (ibid: 178, 350, 436,440, 466, 633,658, 700, 713, 727, 750) Hospitality, (ibid: 169, 339, 523) visiting patients. (ibid: 322, 232, 337, 562), 554, 632, 721, 750, 676) thanking people. (ibid: 216, 272, 288, 723) forgiving people (ibid: 214, 229, 232, 350, 396, 399, 459, 543, 579 , 745) friendship (ibid: 228, 367, 382, 425, 497, 510, 693, 782) having a sunny disposition (ibid: 203, 239, 271, 285, 287, 289, 323, 337, 338, 351, 368, 442, 443, 708) serving the community (ibid: 169, 216, 457, 760 477) keeping one's promise (ibid: 326, 327 , 564 ,578, 666 ,676 ,783, 795) making others happy (ibid: 228 ,342, 772) not blaming others (ibid: 340) secrecy, (ibid: 345,

745) decent speech (ibid: 342, 708) having mercy on others (ibid: 314 346, 681, 745, 776) enjoining good and forbidding wrong (ibid: 366, 468 484, 767, 664) humility in front of people (ibid: 227, 543, 614,674) respect for the elders (ibid: 376 664, 687) making peace between people (ibid: 240 464 636 660, 701)treating people nicely (ibid: 469) not criticized the people (ibid: 470, 559) tolerated people (ibid 222,290,295,496,509,509, 695,702,720,757, 775) taking it easy (ibid: 305) mediating in marriage (ibid: 778) saying hello to others (ibid: 267, 417 531, 777) observing manners while socializing with others (ibid: 230, 559, 660 697) accepted gifts (ibid: 794) compensating acts of kindness (ibid: 765) reliability (ibid: 666 666) and salvation(ibid: 278, 677,687, 755, 780,783) charity (ibid: 269 490 781) honesty (ibid: 203), 688 713) guiding others while they are in danger (ibid: 697) liking for others what we deem favorable for ourselves (ibid: 229 678 712) expressing the truth (ibid: 163) paid attention to relatives (ibid: 313) sympathy (ibid: 782) supporting the relatives (ibid: 782) being gentle and meek (ibid: 781) observing the sanctity of Muslims (ibid: 440, 520, 611) and the manners of transactions (ibid: 272) are all the prominent points of this type of accountability. The second cognitive aspect of this type of responsibility is related to the knowledge of the consequences of obtaining proper social and knowing that they can take the strong steps on Sarat bridge (ibid: 159), remove the hatred (ibid: 384) softenour heart and satisfy our mental needs (ibid: 160), respect God and the prophet (ibid: 239), enter paradise (ibid: 572), achieve health (ibid: 218), freedom from punishment (ibid: 238), the elimination of sins (ibid: 385), R (ibid: 396), attain esteem, experience increase in wealth and divine mercy (ibid: 396). These are some of the results of accepting responsibility and obtaining proper social features. The first cognitive aspect of this type of accountability is related to understanding the consequences of one's failings to avoid turning to inappropriate social features. Knowing that the darkness of the Day of Judgment (p.164) fire (p. 565), dominating of the bandits (p. 624), divine chastisement (p. 672), the fact that sins are not forgiven (p. 354) and not entering in Kawthar (p. 565) are some of the consequences of failure to avoid the social undesirable traits.

ii. *The behavioral aspect of accountability*

Practical commitment to avoid unpleasant social traits is the fundamental feature of individual's

recommended to touch the dirt because we were created from it (ibid. 390). Having knowledge about the preventive measures to protect animals and plants is the second cognitive aspect of accountability. Releasing animals in the nature and not protecting them mainly to their endangerment. In the narrations of the holy prophet, it has been mentioned that from among three groups was prayers are not accepted one is the man who releases his animal into the nature praying that God will protect it (ibid. 403). We must also know not to mistreat animals because they have their own rights and they are part of the god's creation and based on the prophet's narrations divine chastisement (ibid. 751) and hell (ibid. 481) on the consequences of his treating animals like cats and sparrows.

ii. *The Behavioral Aspect of Accountability*

Cooperation in protecting and enhancing the environment through their civilizing arid lands (ibid. 367)

and protecting the sanctity of the earth (ibid. 380) and contemplating upon divine creatures (ibid. 389) are other prominent components with regard to behavioral aspect of accountability which have been emphasized in the narrations of the holy prophet of Islam.

In table 6, the frequency of cognitive and behavioral components of human beings' accountability regarding nature and the relevant percentages have been reflected. As it can be observed, out of 24 narrations, the component of having knowledge about the environment and outcomes of accepting one's responsibility regarding it (15 times) has the highest frequency of 62.5 and the component of preventive measures to protect the environment (one time) has the lowest frequency of 4.2 compared to other components.

Table 6: Frequency Distribution of cognitive and behavioral components of Man's accountability towards nature

Percent	Frequency	Category	Title
62.5	15	the component of having knowledge about the environment and outcomes of accepting one's responsibility regarding it	Cognitive component of human beings accountability regarding nature
4.2	1	preventive measures to protect the environment	
12.5	3	Knowing the consequences of his treating the animals	
8.3	2	Cooperating in conserving and protecting the environment	Human beings responsibility regarding the nature at behavioral level
12.5	3	Contemplating upon the environment	
100	24	Total	

Taking all into consideration, it can be concluded that the total number of accountability components in the narrations of the holy prophet amounts to 1316 in cognitive and behavioral areas. The first aspect was man's responsibility towards God with 462 narrations and 35.1% of frequency the second aspect was his responsibility towards the society with 395 narrations and 30% frequency; the third aspect

refers to mankind's responsibility regarding himself with 279 narrations and 21.2% frequency and the fourth aspect was man's responsibility towards the nature with 24 narrations and 1.8% frequency. Table 7 provides the above-mentioned information. It must be noted that, while comparing the cognitive and behavioral aspects of accountability, the most attention has been paid to the cognitive aspect with the ratio of 4 to 1.

Table 7: Frequency and percentage distribution of accountability components in cognitive and behavioral dimensions

Title	Row	Percent	Frequency
Man's responsibility towards God	1	35.1	462
Men's responsibility towards messenger	2	1.4	18
Man's responsibility regarding himself	3	21.2	279
Man's responsibility towards his family	4	10.5	138

Man's responsibility towards society	5	30	395
Man's responsibility towards nature	6	1.8	24
Total		100	1316

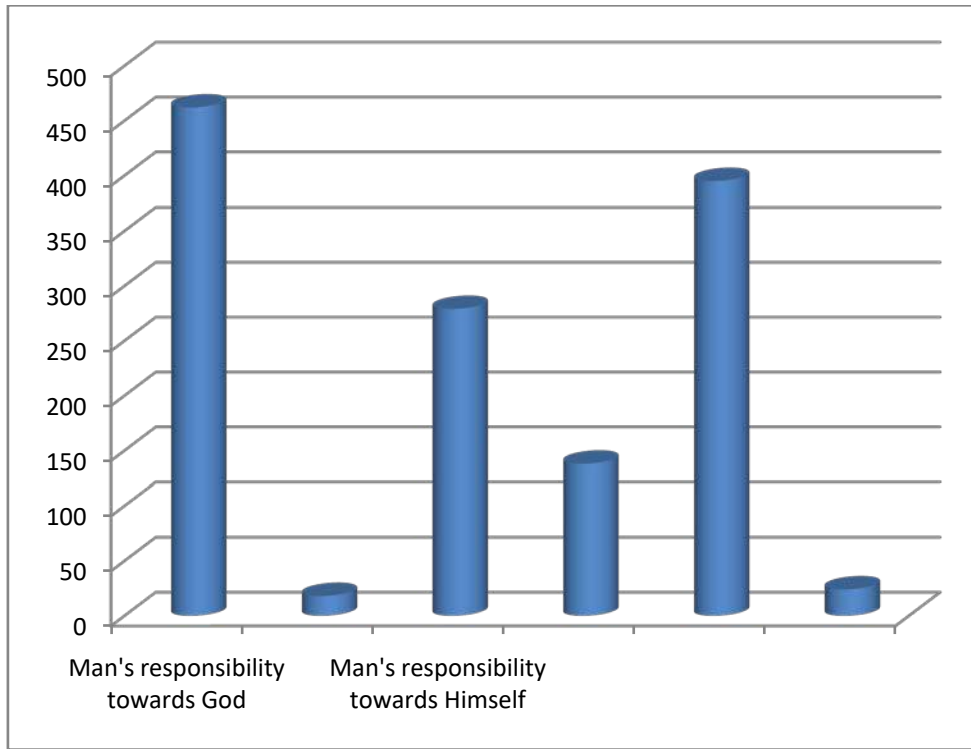


Figure 1: Frequency distribution of components accountability in cognitive and behavioral dimensions

VI. CONCLUSION

Accountability is a sense of commitment and obligations to act in different situations which manifests itself in the form of fixed individual and social behaviors. The formation of accountability, one's inclination to and acting responsibly is based on the development of one's awareness and increase of intellectual skills and responsible reactions to identify individual and social responsibilities based on the teachings of the holy prophet of Islam. The most fundamental and important responsibility of human beings is the responsibility towards God and other forms of responsibility become meaningful because of this responsible. A conscious and gradual method is regarded as the most effective way to increase accountability.

Suggestions

- Steering system and the promotion of school education in order to revive the teachings of the Holy Prophet (PBUH) with an emphasis on strengthening the sense of responsibility and formation of responsible behavior
- Making policy in order to promote ethics and adherence to Islamic values.

- Determining the theoretical principles of accountability based on the teachings of Quran and Hadith and providing an analytical model by defining the basic concepts related to it.
- Increasing knowledge about the components of human responsibility before God and society as the most prominent topics of interest in the sayings of the Prophet (PBUH)

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Towards the Realization of the Rights of Nigerian Children Under the Child Rights Act - Reviewing and Redressing the Critical Challenges

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Abstract- The Nigerian Child's Rights Act¹ (hereinafter called the "act") is a reproduction of the United Nations Convention on the Rights of a Child² (hereinafter called the "convention"). Nigeria was among the earliest state parties that ratified the convention when it was adopted and opened for signing; ratification or assent by the United Nation General Assembly Resolution 44/25/of 20th November 1989. But when the convention came into force on 22nd September 1989, in accordance with article 49 of the United Nations Charter, it was technicality not binding on Nigeria by virtue of section 12 of the 1999 constitution of Nigeria which provides that unless a treaty enter into by Nigeria is enacted into by an Act of the National Assembly, it shall not have a force of Law in Nigeria. The convention, being a treaty, was accordingly enacted into by law by an act of the National Assembly in 2003. Because of that re-enactment, the act shares a common affinity with the convention in several ways. I.e. both laws are applicable childfriendly or child-based enactments that guarantee assorted and somehow similar child's rights. The article, using doctrinaire approach, takes an insightful look at the application of the act and to some extent, the convention in Nigeria. This is with a view of identifying the critical challenges to the realization of the guaranteed rights of Nigerian children contained in the two principal child-friendly enactments.

Keywords: *child, framework, policy, strategy, mortality, mutilation, prevalence, development and heritage.*

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TOWARDS THE REALIZATION OF THE RIGHTS OF NIGERIAN CHILDREN UNDER THE CHILD RIGHTS ACT REVIEWING AND REDRESSING THE CRITICAL CHALLENGES

Strictly as per the compliance and regulations of:



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Keywords: child, framework, policy, strategy, mortality, mutilation, prevalence, development and heritage.

I. INTRODUCTION

It is better to commence the discussion with explanation of keywords. According to the act and the convention, a child is a person who is below the age of eighteen years.³ Framework figuratively means a basic conceptual structure. Policy means a plan of action or statement of ideas. Strategy connotes the art of planning and directing of operation. Mortality means

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¹ Cap C50 Laws of the Federation Nigeria 2004

² Presently, about 193 countries have ratified, accepted or acceded to the convention with or without a stated reservation or interpretation.

³ See, *section 21 of the Child's Right Act Cap C50 Laws of the Federation of Nigeria 2004*. See also, *Article 1 of the United Nations Convention on the Rights of a Child*.

the number of deaths in a specified period of time. Mutilation means the damaging, injuring, disfiguring, tearing or cutting-off of a necessary part. Prevalence means the widespread occurrence, happening or existing of a thing. Development means reaching new stage or event. Heritage means a work of art, cultural achievements or folklore that has passed from one generation to another.

The convention which birthed the act in Nigeria was greatly inspired by a code for children called, the *Declaration of Geneva*. The need to have a dedicated child law ignited the conference held in Geneva Museum of Art and History on 28th February 1924. The carryover effect of that conference was the ratification of the convention. The convention which was anchored on the philosophy of the code called the *Declaration of Geneva* contains a special provision which exclusively provides for the rights of a child. This is born out of the understanding that children are unique; hence, the need to ensure through legislation, their stable transition to a progressive adulthood. This is the basis of the principle of "best interest of a child" which *section 1* of the act and *article 1* of the convention enshrined as a fundamental or governing consideration for any action involving a child.

The principle elevates the interest of a child above every other consideration concerning the child and propounds that the interest of a child should be of paramount interest in all considerations concerning the child whether undertaken by an individual, public or private body, institutions or service, courts of law, administrative or legislative authority. The underlying factors imbedded in the principle of best interest of the child are to the effect that:

The wishes and feelings of a child should be ascertained bearing in mind the age of the child and his or her understanding;

- i. All likely consequences of any change in the child now and in the future should be assessed;
- ii. The physical, emotional and/or educational needs of a child should be considered and provided for.
- iii. The sex, age, background and any other relevant characteristics of the child should be considered and

- iv. Any harm the child has suffered, or is suffering, or would suffer in the future should be considered and eliminated.

II. THE CRITICAL CHALLENGES TO THE REALIZATION OF THE RIGHTS OF A CHILD

Unarguably, the best interest of a child is the cornerstone or the light house of the act and the convention: but the enforcement of the provisions of the act since its domestication in Nigeria in 2003 has merely been modest instead of being laudable. This modest achievement has eroded the positive impact of the act nay, the convention in Nigeria. An assemblage of critical challenges has conspired to cripple the gains of the act and the convention in Nigeria.

These critical challenges in the main are:

a) Poverty

In spite of the existence of the act and the convention, Nigerian children are still being raised in an environment with increasing vulnerabilities due to poverty or deprivation. The existence of an unimaginable scale of poverty in the land of plenty⁴ has undermined the efforts of most parents or those in *loco parentis* to appropriate, on behalf of their children, the rights enshrined in the two enactments.

It is a settled fact that majority of Nigerian children face overwhelming challenge of poverty even before they make their first steps in life. Poverty has and is still preventing many Nigerian parents from providing the much needed direction to their children in a manner consistent with their evolving abilities.⁵ This has prevented many parents and guardians from discharging their primary responsibility of upbringing and the development or preparation of their children for adulthood i.e. sending them to school and catering for their overall needs.

One indices of a functioning society is the window of opportunities and ventilation of grievance it offers its citizens or members. This has not been the lot of many Nigerians in their society. It is not contestable that children with financial disability are at a higher risk of violence and exploitation. This is because they face a wide range of risks such as physical, social and environmental challenges. This has place them at far higher risk and made meaningless their right to life, or

reduce their participation in social activities including access to education, health-care and support services. The unfortunate part of Nigeria's poverty is that it is highly self – induced. This is because Nigeria poverty is not as a result of lack of human and material resources but corrosive corruption. The existence of and perpetuation of this particular trait of social decadence indeed makes Nigeria's poverty self – inflicted.

b) Culture

Culture involves attitudes, practices, mindsets, habits, or held beliefs of a given society. Cultural heritage is the mirror of a society's way of life: a kind of cultural habit that has become more or less a cultural identity. One noticeable and unique characteristic of culture is that it is dynamic and hardly changes.

Africa in general and Nigeria in particular is a sea bed, or a deep forest of held beliefs, attitudes and mindsets called cultural identity or heritage. Certainly, right to cultural activities as enshrined in *section 12(2)* of the Act and *article 9(1)* of the convention enables a child to participate fully in the cultural and artistic activities of his or her community. This importance, notwithstanding, an unregulated cultural practice negatively affects the rights of children embodied in the act and the convention.

One of such unregulated cultural practices is female genital mutilation.⁶ Procedurally, female genital mutilation involves the traditional or unorthodox altering or removal of some parts of a female genital make – up not necessary because of a medical or atheistic value; but largely to ensure sexual prohibition or preferably chastity.

An available record shows that the reasons for the cultural practice of female genital circumcision include:

- i. Inhibition of a woman's sexuality. In some Nigerian societies, where female circumcision is practice, the operation is essentially aimed at limiting female sexual drive. This acts as a traditional antidote against pre– marital and extra– marital sex.
- ii. The need to make woman pure or clean through a cleansing procedure. This is what female circumcision “offers” when it removes the “unclean genital organs” of a woman.⁷
- iii. The belief that unless a female genital organ(s) is or are removed, the possibility of conception is limited.

⁴ The existence of oil and other mineral resources though elevates the economic status of Nigeria; the reality is that majority of Nigerians still wallow in abject poverty.

⁵ Presently in Nigeria, majority of Nigerian children are not enjoying a full recent life in a condition which ensure dignity, promote self-reliance and facilitates the active participation of children in their societies. According to the National Bureau of Statistics 2014 Report over sixty percent of Nigerians lives below two dollars per day. Also the World Bank Report of 2014 grouped Nigeria as one of the world's extremely poor country.

⁶ The prevalence rate of female genital mutilation in Nigeria is conservatively put at between 40 percent to 50 percent but the report by the united nations statistics put the practice at 60 percent. This explained why the Federal Government of Nigeria set aside the 6th day of February of each year as national day for the elimination of female genital mutilation. The World Health Organization classifies female genital mutilation into four types. i.e. type 1,2,3 and 4. See, <http://www.who.int/reproductive-health/tam>

⁷ terminology.htm. retrieved on 11/9/2007

- iv. The belief that the clitoris and the labia are male organs found on female body hence the need to remove them.
- v. The belief that female circumcision is a form of cultural heritage that should be preserved; and above all,
- vi. The need to ensure that the girl-child maintain her virginity until marriage.

Nigerians, not those abroad, can understand this narrow reason. Understandably, African society in general and Nigeria in particular is a place where virginity is a high prize trophy and an emblem of family honour worthy of any prize, even circumcision. However, the practice of female genital mutilation, christened female circumcision, according to the *United Nations Convention of Violence Against Women*, which Nigeria is a signatory constitutes a violence against women. Similarly, it violates a child's right to dignity enshrined in *section 11* of the act. The above provision also have a constitutional foothold in *section 34 (1)* of the 1999 constitution of Nigeria. Reflection of that is also contained in the convention.⁸

Secondly, the cultural practice in Nigeria that forbids children from eating some child-friendly diet like egg or meat either completely, or with a significant reduction to the extent that the necessary nutritional value is not achieved or derived affects the right of children to good health. In Nigeria society, where the above culture is practice, there exists the belief, though erroneously, that allowing children to eat eggs or meat encourage them to steal. Similarly, unborn children also suffer from the cultural practice of prescribing food for pregnant women. Such prescription includes the denial of pregnant women, nursing mothers and children eggs and certain type of meat or food because of the belief that they could make child birth difficult or caused dreadful disease or acquisition by children of bad or unwanted habit.

This line of reason, based on cultural instruction, is certainly against health certainty that the fortification of a child with necessary forms of dietary intakes at birth or within the first 1000 days of the child's life outside womb have significant nutritional and health value.

Thirdly, the cultural belief that the girl-child is inferior or is not as good as her male counterpart is discriminatory. The seemingly immutability of this belief, even in modern time and among educated Nigerians and other elites has led to breaking of marriage on

account of lack of male child and refusal to sponsor girl child educationally.

Fourthly, the cultural practice of adult males or female hegemony (of course, mostly adult males), which ensure over reliance on the wisdom of the aged constitutes a critics challenge on the rights of a child to participate in programmes and policies that are child-related. This point should be carefully noted in view of the clear evidence that child – related programmes and services are often made more effective when children are consulted and involved instead of having adults talking down on them and taking unilateral decisions on their behalf.⁹

c) Education

The need for a harmonious development of a child's personality which education offers cannot be over emphasized. This is because the right to education is a pivotal right which can transform a child's life. In fact, the actualization of other rights largely depends on education.

Education prepares a child for an active and viable adult life. It also helps the child to foster respect for his cultural background and values of other cultures.

The significance of education as an important springboard or purveyor of development in a society is not debatable hence; the act and the convention specifically provide for then.¹⁰

The failure of the Nigerian state to adequately develop different forms of primary, secondary education including general and vocational education and make them available, or accessible and affordable by every school age Nigerian child is indeed a dent on the nation's image and a clip of the right of Nigerian children to education. The direct consequence of this failure is that it has made Nigeria to be deeply burden with high level of child illiteracy. Expert in the education sector linked the dismal performance of Nigeria in area of education to high poverty, unemployment and poor learning environment. For example, dilapidated, overcrowded and unsuitable school premises, incessant disruption in the academic calendar of schools as a result of strikes and other forms of industrial actions. Similarly, low teachers morale, insufficient quantity and quality of teachers and lack of up-to-date instructional materials have been added as contributing factors.¹¹

⁸ The 1996 United Nations Development System Study Report shows that 33.7 million women including children have undergone female circumcision in Nigeria. The average reported rate for the combined six states that make up south – west Nigeria is 66 percent: that of south-east made up of five states is 56 percent. The other zones of north – west, north – central, north – east and south – south has lower rates. This makes the south – west the highest rates of female genital mutilation cases.

⁹ "What an old man can see while sitting, a child cannot see it even if he climbs a tree". This is an African saying that supports the suppression of children's view. See also, Kanugi and Monica Award, "The Rights of Palestine Child" Issue No. 19, February 2014 p 13

¹⁰ See, *section 12* of the Act and *article 28* of the convention. See further, *section 18 of the 1999 constitution of Nigeria* which provides for the educational objectives of government under chapter II of the constitution dealing within fundamental objectives and directive principles of state policy.

¹¹ According to the Country Comparison Index of Literally Level 2012, Nigeria ranked a distant 161 position out of 184 countries surveyed. Similarly, according to USAID Report 2013, there are thirty million

This shortage of serious commitment to widening of access to educational opportunities for her large numbers of school-age-children has been linked to the dismal level of primary and post primary education in Nigeria's. This is in spite of the fact that Nigeria is a signatory to the Dakar Framework which advocates "Education for All Goal by the year 2000". We are now in 2016 and this high level of illiteracy still persists.

The increasing number of illiteracy rate among Nigeria children goes against the global reduction on the general literacy level. This particular short coming will continue to challenge the rights of Nigerian children to education and reduce the possibility of Nigerian achieving the much taunted Millennium Development Goals in the area of education by the year 2020.

d) Insecurity

The principle of the best interest of the child which warranted the enactments of the act and the convention advocates that children should be accorded the necessary protection and assistance within their society. This is necessary for their well being and smooth transition to adulthood. The inability of the Nigerian state to take all feasible steps to ensure protection and care of children who are affected by armed conflicts is a clear challenge or even a violation of the right of children enshrined in the act and the convention. It also violates *section 14(2)(b)* of the 1999 constitution of Nigeria which provide that "the security and welfare of the people shall be primary purpose of government".

A guaranteed security is an important measure for the survival and development of the child. Unfortunately, at the moment, Nigeria's environment is rife with internal insecurity or strife. Children, not only Chibok girls are being constantly kidnapped, abducted from schools or killed at home, streets and playgrounds.

Internal strife induced by electoral violence, armed robbery, kidnapping, abduction, incessant ethno-religious crisis, militia activities, insurgency and sheer banditry had become a daily cook tail Nigerian children are being served with. The notoriousness associated with the terrorist activities of *Boko Haram*¹² sect in Nigeria is well known. The internal strife caused by this despicable set and their evil cohort, armed Fulani herdsmen/cattle rustlers have transformed Nigeria into a high-risk security country for children and adult. Currently, Nigeria rank high on global death from insecurity.¹³

primary school age children in Nigeria out of which an estimated ten million are not enrolled in any form of education

¹² *Boko Haram* is an Hausa phrase meaning "no book" or no western education.

¹³ In a comparative study of crisis-ridden countries of the world like Iraq, Pakistan and Afghanistan, Nigerian reportedly recorded 1, 219 death, while Iraq recorded 556, Pakistan 124 and Afghanistan 89 deaths. This is between January-March 2014 alone. Syria and Central

e) Health

Children are entitled to health services hence, *section 13* of the act and *article 24* of the convention incorporates the health obligation of government to children. This is to the effect that Nigerian children are entitled to enjoy the best attainable standard of health and facilities for the treatment of illness and rehabilitation of health. But in reality, this is not the case. Though, there is a National Health Policy, the implementation of the policy has not been promotive, protective, rehabilitative and restorative. This is because of government constant disregard for its contents presumably, because *section 17(d)* of the constitution which contains the health obligation of Nigerian government is not an enforcement right.¹⁴ This has indeed undermined *section 13* of the act which imposed on the government the duty to provide adequate medical health facilities for all persons. But promoting proper, functional hygiene that ensures safe health for children is the duty of adult, government and relevant shareholders.¹⁵

According to World Bank Report, 2010, the mortality rate of female child per 1000 children age one in Nigeria previously was 56.5 percent but 93% in 2010. The mortality rate of male child per 100 male children age one in Nigeria was 57.3 percent but 91 percent in 2010. Mortality rate of children under 5 years in Nigeria per 1000 live birth previously was 94.7 percent but 92.8 percent in 2010; life expectancy at birth of a female child in Nigeria previously was 50.8 percent but 51.3 in 2010; and life expectancy at birth in male child in Nigeria previously was 49.3 percent but 49.7 percent in 2010. These clearly shows the impediment to the right of Nigeria's children to health.¹⁶

f) Environment

Ideally, the environment should not bring diseases and deaths but development and happiness. Ironically, in Nigeria, no place, not even the homes, streets, neighbourhoods, and parks are safe or secured for children. This is because the Nigerian environment is susceptible to several vulnerabilities. For instance,

African Republic is not included in the comparative study because the violence there is more or less a civil war. For instance, in Syria, anti-Assad led government are engaged in a destructive civil attempt to topple the government while the central African Republic attritions conflict has acquired ethnic – religious colouration. It has largely become an armed conflict between Christian and Muslims orchestrated by the SALECA Muslim led governments.

¹⁴ This is because the said section and all the provisions of chapter II dealing with fundamental obligations and directive principles of state policy as been rendered unenforceable by *section 6(16)(c)* of the same constitution.

¹⁵ Nigeria's demographic profile in 2003 puts infant mortality rate at 7.297 deaths per 1000 live births: improved water source at 42. percent of the population: health expenditure at 5.3 percent of the 2011 gross domestic product.

¹⁶ See, <http://www.indexmind.com/nigeriademographics-profile.html>. retrieved on 20th March 2014.

hazardous and unfriendly environment has caused diseases and deaths of children in most homes, town and cities. Specifically, open sewages, open gutters and broken water pipes, which are hardly repaired has become death traps. The sewages seeps to the ground and surface water sources and become harbingers of diseases and death. The adverse effect of sewages on water quality and the quality of lives of its users are better imagined.

Also, illegal dumping of waste and discharge from industries has cause, at an alarming rate, the pollution of many water bodies in Nigeria. This has been compounded by population growth, migration, internally displaced persons, urbanization, climatic change and other economic alteration, which have a direct impact on water service as well as eco-system. Sadly the incessant pollution of the country's water bodies or the atmosphere by illegal or unregulated mining and other forms of exploration activities; dumping of materials wastes, irresponsible deposal of domestic waste, poor farming techniques among others has become health burdens Nigerian children constantly face. This is bad for Nigerian children, even if fresh water is a renewable resource; others are not. Moreover, the world – wide availability of water remains constant at a time the demand for fresh water is dramatically increasing due to population growth.

III. RECOMMENDATIONS

There is no doubt that the provisions of the act and the convention are comprehensive and impressive. However, their implementation in Nigeria, as a result of unfriendly economic, social, cultural and environmental factors made their realization not intensive and extensive. This calls for urgent steps to be taken in order to actualize the governing principles enshrined in the act and the convention. Accordingly, the following recommendations as suggested as a way out.

a) *Legal Framework*

There is a need to establish a specific national, state and even local government agency saddled with the responsibility of ensuring that the provisions of the two enactments, the act and the convention are adhered to or respected. Such agency will expose any form of abuse perpetuated against children and make the offender liable under the law.

In this regard, the functional responsibility vested on the National Agency for Trafficking in Human Person is not enough to cover all the challenges Nigerian children face in their drive to realize the rich contents of the act and the convention.

Article 43 of the convention anticipated the importance of such a framework. This is why it established a committee and charged it with the responsibility of examining the progress made by state

parties in achieving the realization of the obligations undertaken by them.

b) *Poverty*

A nation with a high rate of poor people cannot easily engender the necessary economic growth (or renewal) and effectively ensure protection of rights. Therefore, to ensure stable development and preparation of Nigeria children to a progressive adulthood, there is a need to evolve and effective strategy or measure which will effectively address the issue of poverty.

The effect of poverty is hardest on children because it deprives them a head start in life hence, government as enable of economic growth should facilitate the much needed economic rejuvenation. This can commence with poverty alleviation programmes such as provision of social infrastructures, granting of credit to small scale holders through recognized community based thrift organizations. It is an economic truth that empowering recognized community based thrift society with credit facilities can lead to the growth of small and medium scale enterprises. This in turn can generate inclusive economic growth instead of the current exclusive economic growth that is not felt by ordinary Nigerian.

This is a better and more viable approach to the current government initiated, funded and driven poverty alleviation programmes, such as National Poverty Alleviation Programme, Subsidy Re-investment Programme and National Economic Development Strategies. Perhaps, this is why the current Buhari led administration in Nigeria scrapped Subsidy Re-investment Programme. Generally, the rest of the programmes not scrapped are in comatose because of political influence and corruption.

In order to curb poverty there is also a need to provide the enabling environment and sectoral supports such as security, good transportation system, electricity, hospitals, schools and other social amenities. The comforting fact is that improvements of social infrastructures do not only reduce poverty but also improve the living standard of the people. This enablement, coupled with a pro-active legal regime that adequately empowers anti-corruption watch dogs such as the Economic and Financial Crimes Commission and the Independent Corrupt Practices Commission will ensure citizens' economic emancipation and remove the shackles of poverty that has entangled many Nigerian families nay, children.

c) *Child Participation*

Though the convention enshrined children participation and respect for their views in its *Third Optional Protocol*, the reality is that, that provision is non-binding on some state parties and where they are, they are often breached than respected. The strategy of involving children when an initiative or action requires

them to adopt new practice enables children to understand their roles and responsibilities. This helps tremendously in keeping track of their development and highlighting critical issues that requires urgent attention.

Effective implementation of the provision of the act and the convention therefore requires the evolution of strategy and policy initiatives that involves the participation of children. According to Jane Kanugi and Awad Monica:¹⁷ there is a body of evidence that shows that child – focused programmed and services are often rendered much more effective when children are involved. The important of the above sociological finding is critical considering the fact that Nigerian society is largely male dominated and elderly-driven. This has often made the opinion of children to hardly count. Unfortunately, this cultural belief is justified by the common saying that “what an elderly persons can see while sitting, a child cannot see it even if he climbs a tree”.

d) Security

Section 14 (2)(b) of the extant 1999 constitution of Nigerian provides that the security and welfare of the people shall be the primary purpose of government. Adequate security is particularly important for the development and well being of children and generally needful in realizing the rights of children under the act and the convention.

The current state of insecurity in Nigeria therefore needs urgent reversal. As a starting point, the tide of insecurity and slide to anarchy orchestrated by insurgency, militia activities, electoral or political violence, kidnapping and other forms of criminality need to be dealt with, forthwith. The Nigerian government need to live up to its constitutional obligation as stated above by ensuring a periodic assessment of its security strategy.

In that regard, there is a need to periodically replace obsolete and broken down operational vehicles of armed personnels. Equally, the government should embark on a system and facility upgrade: constant boosting of the morals of members of the security forces coupled with performance evaluation assessment of its security personnels. This will enable them to effectively secure lives and properties, especially vulnerable spots and persons.

e) Cultural Heritage

For Nigeria children to exist and transit to a progressive adulthood there is a need to resist the temptation to be seduced by harmful and antiquated cultural practices considered as cultural practice or heritage. Though, they are based on the desire to do what is good for the child: there should be a moderation and modernization which involve a concerted effort towards eliminating, through legislation and advocacy

campaign, these harmful cultural practices coined cultural heritage. What is more, these outdated, erroneous and harmful cultural heritage, belief or practice has no place in the modern world.

f) Health

Though, there is a National Health Policy, the implementation of the policy has not been promotive, protective, rehabilitative and restorative. This has indeed undermined section 13 of the act which imposed on the government the duty to provide adequate medical health facilities for children. This is because of government constant disregard for its contents and possibly because of section 17 (d) of the 1999 constitution which impose health obligation of Nigerian government is not an enforcement right.¹⁸

But promoting proper, functional hygiene that ensures safe health for children is the duty of adult, government and relevant stakeholders. Therefore, a full implementation of policies, strategies and initiatives that promotes child health needs, services and nutrition: and reduction of neo-natal death is important and incumbent on government. To ensure the achievement of the above health objectives, there is a need to strengthened activities that formed an integral part of primary health policy for instance, reduction of neo-natal and post natal death.

Allied to that, there is a need to activate initiatives such as National Programme for the Survival , Protection and Development of the Nigerian child and the National Formulary Decree (now act), which make it an offence to manufacture, import, sell, display for sale and advertise any drug not on the approved list. Similarly, collaboration with relevant stakeholders to key in or support the implementation facilitation, monitoring and dissemination of polices is important coupled with that, there is an equal need to exposed registrations, polices and regulatory mechanism such as the framework convention on Tobacco control that protect the population and individual, especially children from exposure to risk.

Furthermore, there is a need for system upgrade and the setting up of diseases control and prevention centres across the country: increase budgetary allocation to health, particularly health centres and proper funding of the activities of National Agency for Food and Drug Administration and Control and that of Standard Organization of Nigeria.

Annexed to the above, there is a need to establish a Hospital Development Fund so as to revitalize the health sector and improve health – care delivery system in Nigeria. This fund will also help in ensuring that the number of doctor/patients ratio

¹⁸ This is because the said section 17(d) of the constitution and other provisions of chapter 2 of the constitution dealing with fundamental obligation and directive principles of sate Policy has been rendered unenforceable by section 6 (6) (c) of the same constitution.

¹⁷ Jane Kanugi and Awad Monica. *Op. Cit* p. 11

improves in Nigerian. This is important if incremental health is to be sustained.

g) *Environment*

The use of stoves and fire woods particularly in rural areas contribute greatly to rising tide of non-communicable diseases in Nigeria. Hence, there is a need to stem this ugly trend by deploying concrete efforts toward attaining national health coverage. In this regard, air and water pollution, solid and hazardous waste, deforestation and soil degradation should be properly managed.

h) *Education*

Education is an enabler of rights and opportunities. Hence, the needs to foster a functional and qualitative educational system which will enable school-age-children acquire useful education. A situation where majority of pupils enrolled and studied in an un-conducive environment or under dilapidated structure or under trees seriously compromise or impedes the right of Nigerian children to a head start in life which quality education guarantees.

In this regard, government should work round the clock and ensure that effective and efficient regulations are established and implemented. Secondly, government should actively engaged incapacity building of teachers; provide them with adequate, attractive remunerations and appealing retirement benefits.

Other relevant motivation include: timely payment of earned salary, in service training (inform of fresher/further training), seminar or workshop and provision of instructional materials that are not only up-to-date but also suitable for contemporary studies. Tied to the above, there is a need for a structural improvement of schools nation-wide. Thirdly, government and other stakeholders should strive hard to widen access to education, particularly in areas of primary and secondary education. Children not covered by former public schools system should have access to establish vocational schools. The *Tsangiya* model schools system which is aimed at tackling out-of-school children challenge is a good educational initiative that should be replicated nation-wide because of its potential of turning around the dwindling educational fortunes of Nigerian children especially school-age children.¹⁹

Fourthly, in order to make the provision of *section 15* of the act and *section 18* of the constitution which provides for the right of Nigerian children to education and the educational objectives of government respectively, there is a need to establish an agency charged with the responsibility of creating the necessary

awareness and prosecuting parents and guardians who fail to enroll their school age-children in schools.²⁰

Finally, there is a need for a federal government/non-governmental organization partnership in educational initiative. This is because the task of eradicating illiteracy even in developed countries is not borne by government alone. Therefore, the private sector need to be encourage to key-in since the end result of education is beneficial and a win/win for all parties.

Indeed, instead of the current practice of promoting profligate entertainments by private organizations, the colossal sum of money expended on such less profitable venture can be better utilize on education, health, environment or security. This will ultimately yield more profitable return, in short and long time than the spontaneous ephemeral and egoistic elation or elixir that promotion of entertainment programmes offers.

IV. CONCLUSION

If one call on bronze, bronze will be dumb: If one call on silver, silver will be silent: If one calls gold, gold will be mute. But if one call on mankind, people will respond. It is people that matters, especially children because of their uniqueness. Apart from being unique, there is enough evidence showing how resourceful, creative and dynamic Nigerian children are. This assertion can be easily ascertained in Nigerian children creativity. Ask a non-Nigeria about Nigerian children competence in age-grade competitions, and you will definitely receive a deafening affirmation of the competence, ingenuity, matchless spirit and extensive reservoir of resourcefulness and enthusiasm of Nigerian children. This is despite of the aforementioned challenges. Basically, what is needed to ensure the realization of the rights of Nigerian children under the act and the convention is the closure of the yawning gap between policy prescription and implementation.

¹⁹ The *Tsangiya* model school system is a Federal Government Educational initiative that caters for school-age children who are not enrolled in any formal school. There is a need for government/non-governmental organization partnership in the *Tsanagiya* model school system

²⁰ The setting – up of a committee by Zamfara state to drive home the message of the necessity to enroll children in school is a commendable one which other states in Nigeria should emulate in their attempt to improve education in Nigerian.



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Discovering the Dimensions and Components of Interpretive Narrations Related to Sūrat Al-Isrā of the Holy Qur'an

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Abstract- Recognition of the elements of the interpretive narrations by using scientific methods will open the way to a comprehensive understanding of the words of the Fourteen Infallibles (S.A.). This way in which accessing, analyzing and discussing the most important subjects focused by the Holy Prophet (S) and the other infallibles (A.S.) prepares the ground for starting a discussion and hypothesizing. This research tries to answer the question, what dimensions and components the interpretive narrations of the Sūrat al-Isrā of the Holy Qur'an have and how they are distributed in the phrases. Allocating about half of the narrations to the recognition of the true guides indicates that the necessity of giving insight and awareness with regard to the station of the prophets, especially the Prophet of Islam (S), the Imamate and Ahl al-bayt (A.S.) was focused by the Infallibles.

Keywords: *interpretive narrations isrā; recognition of the true guide; theology; eschatology; ethics; anthropology.*

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DISCOVERING THE DIMENSIONS AND COMPONENTS OF INTERPRETIVE NARRATIONS RELATED TO SRAT AL ISRA OF THE HOLY QURAN

Strictly as per the compliance and regulations of:



RESEARCH | DIVERSITY | ETHICS

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Discovering the Dimensions and Components of Interpretive Narrations Related to the Sūrat Al-Isrā of the Holy Qur'an

Mojdeh Ghadim ^α & Soraya Ghotbi ^σ

Abstract- Recognition of the elements of the interpretive narrations by using scientific methods will open the way to a comprehensive understanding of the words of the Fourteen Infallibles (S.A.). This way in which accessing, analyzing and discussing the most important subjects focused by the Holy Prophet (S) and the other infallibles (A.S.) prepares the ground for starting a discussion and hypothesizing. This research tries to answer the question, what dimensions and components the interpretive narrations of the Sūrat al-Isrā of the Holy Qur'an have and how they are distributed in the phrases. Allocating about half of the narrations to the recognition of the true guides indicates that the necessity of giving insight and awareness with regard to the station of the prophets, especially the Prophet of Islam (S), the Imamate and Ahl al-bayt (A.S.) was focused by the Infallibles.

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I. PROPOSITION

One of the most important ways of attaining the exact meaning of the divine words (the Holy Qur'an) is referring to the narrations by the Immaculate Ones (Ma'sumeen) (A.S.). Due to connection with the source of revelation, this method is the most deeply rooted way of interpretation of the Holy Qur'an. Today, in the narration-based researches, the analysis of the words of the Immaculate Ones (Ma'sumeen) (A.S.) by using the scientific rules is one of the newest methods of the interpretation of the text (the Holy Qur'an) used by the researchers. The content-analysis method is a technique for extracting the data from the text which results in obtaining the structure of the elements and components of the text of the narrations. The accountability, the capability being categorized into main and sub-topics, recognizing the topics focused by the Immaculate Ones (Ma'sumeen) (A.S.) and entering into the realm of the analysis indicate the importance of this type of Qur'anic researches. In this way, the cultural and social conditions of the society of the time of the Immaculate Ones

(Ma'sumeen) (A.S.) may be discovered and as a system of independent concepts, analyzed. (Janipoor & Shokranee, 35, 1392)

In this article, the writer tries to investigate the interpretive narrations of the Sūrat al-Isrā of the Holy Qur'an with the mentioned method and answer the question, what dimensions and components the interpretive narrations have and how they are distributed in the phrases of this chapter. In other words, what the main and mostly repeated elements focused by the Infallibles are in the narrations narrated on the Sūrat al-Isrā.

In order to accomplish this research, by using the book *Maqasid al-Sowar* (The Intentions of the Chapter) this chapter has been divided into 12 phrases. In order to collect the interpretive narrations on the Sūrat al-Isrā, the following Shiite exegesis books have been referred: The Qumi's, Farāt Kūfi, Ayyāshi, al-Safi, al-Borhān, Noor al-Thaqalayn, Kanz al-Daqāyeq and Bahr al-Ghrāyib.

After collecting the narrations and categorizing them under the topics of the phrases, the similar narrations and those from the companions and the following generations which were not narrated from the Infallibles were discarded. Finally, 544 interpretive narrations with 2013 topics were adopted and analyzed. Their messages were collected. Then, during analyzing the messages, they were coded and categorized according to similarities, differences. Using inductive method and analysis unit for the concepts of the Infallibles' narrations, by discovering the relations between the categories, the main theme was provided and was analyzed by quantitative and qualitative analysis.

II. THE INTERPRETIVE NARRATIONS

The interpretive narrations are the group of narrations narrated from the Infallibles and through which some dimensions of the meaning of the Qur'an is understood. (Azizi Kiya, Gholām Ali, 1385, P.241, an introduction to the method of interpreting the Qur'an from the view point of the Household of the Holy Prophet (P.B.W.H), Ma'rifat periodical, n.60, Qum, The Imam Khomeini Research and Teaching Institute

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®). These narrations are the sources of understanding the Holy Qur'an and play a worthy role in interpreting and explaining the Divine words.

Undoubtedly, the existing narrations related to the Qur'anic verses discuss their different dimensions. Many narrations explain the basics of the belief and the fundamentals of the religion. Some of them deal with the different aspects of man. Some other talk about the existence and the others focus on the ethics.

a) *The Dementias and the Components of the Theology*

i. *The dimensions and the components of the theology*

Theology in general means the knowledge of the existence of God, affirming the essence of the origin and the knowledge of the Names and attributes of that essence. Focusing on the interpretive narrations related to the Sūrat al-Isrā indicates that the dimensions and the components of the theology presented in this chapter include 108 topics including:

a. *Positive Attributes*

The best way of knowing God is knowledge the Divine Attributes. According to the interpretive narrations related to the Sūra al-Isrā, Just as the Divine essence whether simple or comprehensive includes positive attributes, these positive attributes have real unity with the Divine essence. In other words, the attributes such as All-Knowing, All-Hearing, All-Seeing and The Powerful are the very essence of God. (Huwaizi, 1415 A.H., v.3, p.133). It should be noted that attributing the Positive attributes to God is very different from those in human being. For Example, calling God with The All-Seeing is different from calling man, seeing (Huwaizi, 1415 A.H., v.3, p.134). The meaning of "He is a seer for whom no sound of any creature existing between the Earth and the heaven, from the great ones to the small ones, in the deserts or the seas is hidden" indicates this. It clearly shows that God's hearing is limitless and includes the tiniest things of the contingent world to the largest of them. Likewise, God's seeing is limitless. It includes, even, the movement of an ant in a dark night and the effect of the tiniest mustard seed in a dark night (Huwaizi, 1415 A.H., v.3, 135)

The most outstanding Divine positive attribute in the interpretive narrations related to the Sūrat al-Isrā is The One (*Ahad*), The Everlasting Refuge (*Ṣamad*) (Bahrāni, 1416A.H., v.3,p.584), The Redresser (*Faryād Ras*) (Huwaizi, 1415 A.H., v.3, p.186), The Bounteous (*Sāhib Fazl*), The Willful (*Daryāye Irāde*), The mnipotent (*Jabbār*), The Great (*Daryāye Azamat*) (Qomi Mashhadi, A.S. v.7, p.300), The All-Merciful (*Rahmān*), The Compassionate (*Rahim*), The Holy King (*Malik*), Author (*Bāre*), The Creator (*Khāliq*), The

Shaper (*Muṣawver*), The self-subsisting (*Qayyum*), The All-Knowing (*Ālim*), The Aware (*Khabir*), The All-Hearing (*Sami'*), The All-Seeing (Baṣir), The All-Wise (*Hakim*), The Mighty (*Aziz*), The Creator (*Badi'*), The Originator (*Munshē'*), The Originator (*Badi'*), The Sublime (*Rafi'*), The Majestic (*Jalil*), The Generous (*Karim*), The All-Provider (*Rāziq*), The Giver of Life (*Mohyi*), The Creator of Death (*Mumit*), The Heir (*Vārith*), The Revivifier (*Bā'ith*) (Huwaizi, 1415 A.H., vo.3, p.323).

b. *Negative Attributes*

Contrary to the Positive Attributes, there are attributes which indicate the deficiency. It is obvious that attributing these attributes to God contradicts His Necessary Existence. As relating the negative attributes to God is negating His deficiency, it is a kind of affirming perfection to Him. The negative attributes of God, according to the interpretive narrations related to the Sūrat al-Isrā, include the absence of partner (*Adam Vojoood Sharik*) (Bahrāni, 1416 A.H., v.3, p.239) absence of child (*Adam Vojoood Farzan*) (Qomi Mashhadi, 1368 A.S., vo.7, p.542), not being born (*Adam Zade Shodan*) (Huwaizi, 1415 A.H. vo.3, p.238), absence of forgetting (*Faramooshi*), absence of engaging in false deeds (*Dochar Shodan bi Lahv*), making mistake (*Iashtibah*) and play (La'b) (Qomi Mashhadi, 1368 A.S., vo.7, p. 540) and absence of shade (*Adam Vojoood Sayeh*) (denying the corporeality of God) (Qomi Mashhadi, 1368 A.S., vo.7, p. 540). It should be noted that in the interpretational narrations, the cause and effect relation has been used to affirm the absence of some negative attributes in God. For example, considering partner with God causes deficiency and weakness in the Divine essence and likewise it will be the effect of deficiency and weakness in God which causes differences and defect in managing the affairs (Huwayzi, 1415 A.H., vo.3, p. 239).

c. *Attributes of Essence*

The attributes of essence are a kind of positive attributes of God which are abstracted from Divine essence without any limitations. According to the interpretive narrations related to the Sūrat al-Isrā some attributes of essence include Unity of God (*Tawhid*) (Huwayzi, 1415 A.H., vo.3, p. 238), Eternity (*Azali*) (Qomi Mashhadi, 1368 A.S., vo.7, p.540), Life (*Hayat*) (Huwaizi, 1415 A.H., vo.3, p.232), Might (*Qudrat*) (Qomi Mashhadi, 1368 A.S., vo.7, p.540).

d. *Attributes of Action*

Sometimes it is possible that the Divine attributes depend on the other aspects which are abstracted from a kind of relation between God, the Almighty and His creatures. These attributes are called the attributes of action. According to the interpretive narrations related to the Sūrat al-Isrā some attributes of action include being Creator (*Khaleqiyat*) (Qomi

Mashhadi, 1368 A.S.,vo.7, p.533), being All-Provider (*Razzaqiyat*) (Qomi Mashhadi, 1368 A.S.,vo.7, p.540), being Forgiver (*Ghaferiyat*) (Qomi Mashhadi, 1368 A.S.,vo.7, p.540) and Decree and Destin (*Qaza va Qadar*) (Bahrāni, 1416 A.H., vo.3, p.516).

The investigation of the interpretive narrations related to the Sūrat al-Isrā indicates that the narrations denoting theology are not equally distributed in the phrases; rather, the most indications of this aspect are in the first phrases with 52 topics and fewer indications are in the 5th and 8th phrases. The figure 1 shows the distribution of the dimensions and the components of theology in the narrations related to the Sūrat al-Isrā in the 12 phrases of this chapter.

b) *The Dimensions and the Components the Knowledge of a True Guide*

What is meant by the knowledge of a true guide is knowing the Holy Prophet (s), the Imams (A.S.) and the Prophet's household (A.S.). The investigation of the narrations related to the Sūrat al-Isrā indicates that the dimensions and components of the knowledge of the true guide in the narrations related to this chapter includes 1142 topics including:

i. *Knowing the Prophet of Islam*

Islam is the most perfect religion and the Prophet of Islam is the seal of the prophets. The expressions "He is the seal of the prophets and master of them" (Bahrāni, 1416 A.H., vo.3, p.473) and "With Muhammad the prophethood ended (Bahrāni, 1416 A.H., vo.3, p. 575) are clearly declaring that with the demise of the Prophet (S) the file of prophethood was closed. It should be noted that being the seal (of the prophets) has close relation with God's covenant with the prophets and according to the interpretive narrations related to this chapter, the prophet of Islam was the first one who replied (positively) to God's covenant for His Lordship (Huwaizi, 1415, vo.3,p.175).

The superiority of the Holy Prophet (P.B.W.H.) over the other prophets is one of the important components of the dimension of the knowledge of the true guide in the interpretive narrations related to the Sūrat al-Isrā (Huwaizi, 1415, vo.3,p.175). This topic beside the principle that the "Holy Prophet is the seal of the prophets" justifies that the posterior religion and its followers have been more developed than the prior religion and its followers. The requirements of inclusiveness, perfection and eternity of the religion of Islam, appointing the successor by the Prophet (S) as the interpretive narrations related to the Sūrat al-Isrā insist that the successorship of the Holy Prophet (S) is a divinely position (Qomi Mashhadi, 1368

A.S., vo.7, p.337) and that the Umayyad were incapable for the successor ship of the Holy Prophet has explicitly been explained.

With respect to the dimension of the knowledge of the true guide in this chapter, the everlasting miracle of the Holy prophet is worthy of discussion from three different points of view. First, his insistence on playing the role of guiding to firmest of the ways (Qomi Mashhadi, 1368 A.S., vo.7, p.364); second, the stations the Holy Quran as the "Divine Rope" between man and God (Qomi Mashhadi, 1368 A.S., vo.7, p.364); third, the principle that the Holy Qur'an is a *Shifa* Granter to its own people (Bahrāni, 1416 A.H., vo.3, p.58) so that if one's shifa is not granted by the Holy Qur'an, it will not be granted by God (Huwaizi, 1415 A.H., vo.3, p.213).

It is noteworthy that in the interpretive narrations related to Sūrat al-Isrā, not only the role the Holy Qur'an has in man's life is explained but the way it must be recited has also been focused.

This group of narrations may be categorized into two groups. The first includes the narrations which deal with requirements of reciting the Holy Qur'an, such the necessity of reciting *Bismillah* in a loud voice while reciting the Holy Qur'an (Qomi Mashhadi, 1368 A.S., vo.7, p.424). The second group of narrations deals with the prohibited cases which should be observed while reciting the Holy Qur'an, such as reciting it with the melody of singing a song, elegy recitation or Bible recitation by the priests (Huwaizi, 1415 A.H., vo.3, p.169). Likewise, reciting the Holy Qur'an with melody that is used by the sinful or lewd people (Huwaizi, 1415 A.H., vo.3, p.169) as well as reciting the Holy Qur'an in some places or by some people should be avoided (Huwaizi, 1415 A.H., vo.3, p.172).

As long as the Holy Qur'an has disused the *Mi'rāj* event in a general form and only some parts of it has been explained, in the interpretive narrations more details have been presented. The nightly journey of the Prophet to Masjid al-Aqsa (Bahrāni, 1416 A.H., vo.3, p.496) then to the seven skies (Qomi Mashhadi, 1368 A.S. vo.7,p.300), the Prophet's prayers in Medina (Bahrāni, 1416 A.H., vo.3, p.473), bayt al- Lahm (Bahrāni, 1416 A.H., vo.3, p.473), Toor-e- Sina (Bahrāni, 1416 A.H., vo.3, p.473) and Bayt al-Muqqas Mosque (Bahrāni, 1416 A.H., vo.3, p.473), visiting the preceding prophets (Bahrāni, 1416 A.H., vo.3, p.473), and description of the caravan which had returned from Bayt al-Muqqas are the topics discussed in the interpretive narration related to the *Mi'raj* verse.

ii. *Knowledge of the prophets*

The Arch-prophets, besides the mission of delivering propagation, they possessed a religion from God so they were called The Possessor of

Determination (*Olu al-'Azm*) (Huwayzi, 1415 A.H., vo.3, p.175). Keeping the apostleship itself, completion of the proof, loss of some parts the heavenly books, deviation occurred in the religions, necessities of the time and the completion of human being were the causes for renewing the apostleship. Studying the social deeds of the prophets shows that their resistance against the tyrants of the time to put the divine command into practice has been absolutely necessary. The tyrant such as Pharaoh were aware that the miracles of the prophets of their own time were from heaven (Bahrāni, 1416 A.H., vo.3, p.598); however, they avoid submission to the command of the Lord. Calling Pharaoh "The Rebel" in the interpretive narrations illustrates his rebel against Muses clearly. (Huwayzi, 1415 A.H., vo.3, p.231). That is why accompanying Pharaoh and his progeny is considered a great chastisement for the enemies the household of the Prophet (P.B.W.H.) (Bahrāni, 1416 A.H., v.3, p.507).

It shouldn't be neglected that knowing the prophets of God, their attributions and their spiritual stations is absolutely necessary for man's development and exaltation. In the interpretive narrations related to this Sūra some prophets have been described with expressions such as "The Friend of Allah" (Huwayzi 1415 A.H., vo.3, p.205) and "The Thankful Servant" (Ayyāshi, 1380 A.H., vo.2, p.280) each of which, considering the prophets as the examples, is important. 2-3. Knowledge of the Imam and Ahl al-bayt (A.S.) Knowing the Imams and the Household is one of the most important dimensions of the knowledge of the true guide in the interpretive narrations related to Sūrat al-Isrā.

The religion of Islam as a perfect religion will fulfill man's need up to the end of the world only if there is away in the course of the religion to provide the necessary affairs of the society. This way is no more than the route of Imamate. In other words, Imam is the follower of the Prophet's goals. Imam is the one who, with the Divine knowledge (Ayyāshi, 1380 A.H., vo.2, p.280) explains the religious truths in all dimensions, possesses disposition of infallibility (Qomi Mashhadi, 1368 A.S., vo.7, p.364) so that he may not be affected by the carnal Satanic desires and the his followers are not worried about the sins and mistakes he might make.

Although, due to enjoying the attribution of divinely knowledge and infallibility, Imam is the true successor of the prophet and just like an apostle, possesses the signs of prophetic knowledge (Ibid, p.388), as he cannot receive revelation for a new religion, he is different from a prophet. Therefore, Imam is not an apostle or a prophet (Bahrāni, 1416 A.H., vo.3, p.576).

Besides being infallible, being the scientific and religious source is another position and dignity of the Imam which has been discussed in the interpretive narrations related to Sūrat al-Isrā. The expression "Surely Ali is your heir and the inheritor of the knowledge after you." (Qomi Mashhadi, 1368 A.S., v.7, p.338) indicates that the source the Imam's knowledge is the as the prophet's knowledge and is beyond acquired knowledge. Furthermore, the Imams are the means of divine emanation and their illuminated existence has been created prior to any creatures but the Holy Prophet (P.B.W.H.) (Bahrāni, 1416 A.H., vo.3, p.576).

Wilayat is another dignity of Imam, which God has bestowed to the Imam (Huwayzi, 1415 A.H., vo.3, p.98) and on the Ghadir Day, it has been explicitly announced by the Holy Prophet (Bahrāni, 1416 A.H., vo.3, p.548).

Wilayat and its role in guiding the man is so important that, on the Ghadir Day, Satan, man's decisive enemy, yelled out (Ibid) and swore to lead people away from Ali's (A.S.) *Wilayat* (Huwayzi, 1415 A.H., vo.3, p.102).

Undoubtedly, belief in Ali's *Wilayat* and the Imams after him is so important for their friends and followers that hostility toward Imam Ali's followers is just like the hostility toward the Holy Prophet (S) and Imam Ali (A.S.), and having friendship with Imam Ali's followers is just like having friendship with the Holy Prophet (S) and Imam Ali (A.S.) (Bahrāni, 1416 A.H., vo.3, p.571).

It is interesting that in the narrations related to this Sūra, not only the *Wilayat* itself but the characters of a *Wali* have also been focused. The first man to believe in the Holy Prophet (S), (Bahrāni, 1416 A.H., vo.3, p.562), flag bearer of the Holy Prophet in his wars against the infidels (*Ghazavāt*) (Bahrāni, 1416 A.H., vo.3, p.562), never being infidel in his lifetime (Bahrāni, 1416 A.H., vo.3, p.565), toppling the idols (Bahrāni, 1416 A.H., vo.3, p.578) and guiding people to the truth (Huwayzi, 1415 A.H., vo.3, p.2130) are some of the characters of the friend of God, Imam Ali (A.S.).

Along with the issue of *Wilayat*, the station of Ahl al-Bayt (A.S.) has also been focused. That Ahl al-Bayt (A.S.) are superior to the angels and that they are the ultimate purpose of the contingent world (Huwayzi, 1415 A.H., vo.3, p.188) are some of their characteristics. It should be noted that their characteristics are not limited to the mentioned virtues, rather they are so numerous that postponing them is considered blindness (Qomi Mashhadi, 1368 A.S., vo.7, p.463).

It is noteworthy that the jurisprudence-based narrations related to the aspect of the knowledge of the true guide in Sūrat al-Isrā includes two basic

topics the first of which is worshipping (*Ibadat*) (Ibid, p.405; Bahrāni, 1416 A.H. vo.3, pp 532, 534) and the second is explaining the causes of establishing the religious rules (*Ahkam*) (Qomi Mashhadi, 1368 A.S., vo.7, p.400).

It is concluded from the investigation of the interpretive narrations related to the Sūrat al-Isrā that the narrations related to the aspect of the Knowledge of the true guide are not distributed equally in the phrases of the Sūra, rather, most of them have been related to the first phrase with 580 narrations and the fewer to the fourth and the sixth phrases. Figure 2 indicates the distribution of the interpretive narrations related to the aspect of the knowledge of the true guide in the 12 phrases of Sūrat al-Isrā.

c) *The dimensions and the components of Eschatology*

The belief in the life in the Hereafter, the events of the end of Time and the Next World indicates a kind of cause and effect relation between the deeds in this world and the felicity and wretchedness in the other world and guarantees man's feeling of responsibility and controls one's behaviors. Pondering on the interpretive narrations related to the Sūrat al-Isrā, one finds that the dimensions and components of the End of Time (*Ākhir al-Zaman*) and the Hereafter include 261 topics in the narrations, including:

i. *The events of the End of Time (Ākhir al-Zaman)*

According to the interpretive narrations related to Sūrat al-Isrā important events will occur the most important of which are removing oppression {religious} innovations and establishing Islamic rules by putting the teachings of Qur'an and Sunnah into practice during the reappearance of the Savior of the Human Being (Ayyāshi, 1380 A.H., vo.2 p.282). The investigation of the interpretive narrations related to Sūrat al-Isrā indicated that the occurrence of serious changes is the outstanding specifications of this period of time.

The main components of the Mahdvi government are governing justice and fairness on the Earth after being filled with injustice and oppression (Qomi Mashhadi, 1368 A.S., vo.7, p.338), destruction of false governments (Bahrāni, 1416 A.H., vo.3, p.576), practicing divinely lawful things and prohibition of unlawful things (Qomi Mashhadi, 1368 A.S., vo.7, p.333), guiding people to the right way after they were misled (Bahrāni, 1416 A.H., vo.3, p.576), practicing divinely lawful things and prohibition of unlawful things (Qomi Mashhadi, 1368 A.S., vo.7, p.338), the prevalence of glorification of God (*Tasbih*), proclaim of God greatness (*Takbir*) and praising God on the Earth (Bahrāni, 1416 A.H., vo.3, pp.488, 507), degradation of the words of the

infidel (Bahrāni, 1416 A.H., vo.3, p.488), the appearance of the hidden things and revealing the secrets (Bahrāni, 1416 A.H., vo.3, pp.488, 507), removing the doubts about Being (Ayyāshi, 1380 A.H., vo.2 p.282). It should be noted that all the changes will occur by Allah's help and the assistance of the angles (Bahrāni, 1416 A.H., vo.3, pp.488).

It is noteworthy that the indications of reappearance (of Imam Zaman A.T.F) have been mentioned in the interpretive narrations related to Sūrat al-Isrā to develop hope. For example, it has been mentioned in the interpretive narrations related to this Sūrah that during the reappearance (of Imam Zaman A.T.F) the friends of Allah (S.W.T) will inherit the Earth (Bahrāni, 1416 A.H., vo.3, pp.488) and God will take revenge on His enemies by Imam Zaman A.T.F (Qomi Mashhadi, 1368 A.S., vo.7, p.333).

The Investigation of the indications of reappearance (of Imam Zaman A.T.F) in the interpretive narrations related to Sūrat al-Isrā shows that most of the indications are related to the social and religious events such as: decrease in knowledge, appearance of ignorance, increase in the number of Qur'an reciters, decreasing the number of those who put the Qur'an teachings into practice, increase in the number of the misleading jurists and poets, establishment of the mosques near the graves, using the copies of the Holy Qur'an as decorations, applying paintings on the walls of the mosques, spreading corruption and oppression, manifestation of unlawful things, prohibition of good deeds, prevalence of sex relations between the same sexes, infidels commanding the others, wickedness of the friends, debauchery of the vote owners (Qomi Mashhadi, 1368 A.S., vo.7, p.338). However, the indications related to the natural happening such as the occurrence of lunar eclipse in the west, east and the Arab peninsula, destruction of cities such as Basrah and Impostor's movement shouldn't be ignored (Qomi Mashhadi, 1368 A.S., vo.7, p.333).

The most important question that may be raised is the issue of the Return to the world (*Raj'a*) after death and before Resurrection which will happen during Imam Zaman's (A.T.F) reappearance time before his martyrdom and Resurrection. According to the interpretive narrations related to Sūrat al-Isrā, the Return will be limited only the to the people who are absolutely believers or hopeless infidels (Bahrāni, 1416 A.H., vo.3, pp.506). Imam Husein (A.S.) will be the first individual to return (Ibid). He will live for forty years on the Earth. He will return with his 72 companions (Bahrāni, 1416 A.H., vo.3, p.502). (Ayyāshi, 1380 A.H., vo.2 p.282).

The reappearance of Jesus Christ and his participation in the just government, saying prayer behind the last Imam (A.T.F) (Qomi Mashhadi, 1368 A.S., vo.7, p.338) is another important issue of the Return. Imam Ali's (A.S.) pivotal role in taking vengeance for Imam Husein's (A.S.) blood (Bahrāni, 1416 A.H., vo.3, pp.507) and the role of the Imams (A.S.) after returning in managing the government (Bahrāni, 1416 A.H., vo.3, pp.507) are the other dimensions of the Return. The infidels are intended to return for bearing torment. The vicious individuals and families such as Umayyad, Muaviyah, Al-e-Thaqif and Yazid, the son of Muaviyah (Bahrāni, 1416 A.H., vo.3, pp.507), those who stood against Imam Ali (A.S.) in the Siffeen Battle (Bahrāni, 1416 A.H., vo.3, pp.507) will return to the world to bear Allah's chastisement and die a humble death.

ii. *The conditions of the Last World*

The Last World is the manifestation of the truth and the world of witnessing and calculation of deeds. Due to the fact that the Last World is the place for the appearance of people's potentials which are acted in the world, they are asked about the way they have passed their life, exhausted their body, obtained wealth, spent wealth and the love of the Holy Prophet's household (Bahrāni, 1416 A.H., vo.3, pp.533)

The interpretive narrations related to Sūrat al-Isrā illustrates the shocking events in the Last World and explicitly incarnates the afterlife-forms of man's deeds in this world. The infidels arrive in the Resurrection scene on the forehead (Qomi Mashhadi, 1368 A.S., vo.7, p.522). Those who recite the Holy Qur'an but do not put its teachings into practice enter with blind eyes (Huwaizi, 1415 A.H., vo.3, p.197). There will be a fiery ring around the infidels' necks (Qomi Mashhadi, 1368 A.S., vo.7, p.228).

The expression "On the Resurrection day, each group will be called around their leader in the world" (Bahrāni, 1416 A.H., vo.3, pp.555) shows that the one whom one follows in this world has a great role in one's station in the Last World because anybody is called around his leader (Bahrāni, 1416 A.H., vo.3, pp.554) and it is by the followers that any leader is known (Bahrāni, 1416 A.H., vo.3, pp.555).

Another important point is that the dwellers of the Paradise enjoy the spiritual pleasures beside their families and friends. According to The interpretive narrations related to Sūrat al-Isrā, one of the Paradise dwellers' request will be their joining to their friends and families in the Paradise (Huwaizi, 1415 A.H., vo.3, p.148). This gathering indicates their group relations in the Paradise.

The intercession (*Shafa'at*) on the Resurrection day is another challenging topic of the conditions of the Resurrection Day. It is clear that with regard to the issue of intercession, besides the efficient cause, the recipient cause is also required. In other words, intercession is the incarnation of man's love to God and His friends. Attaining such a love in this world causes one's bad deeds to be forgiven. The Holy Prophet (S) who possesses the station of Mahmood "Chosen" (Bahrāni, 1416 A.H., vo.3, pp.555) and the Imams (A.S.) will intercede for the Shiites (Huwaizi, 1415 A.H., vo.3, pp.208-210).

It is concluded from the investigation of the interpretive narrations related to the Sūrat al-Isrā that the narrations related to the End of Time and Last world are not equally distributed in the phrases of the Sūrah; rather, most of them have been related to the tenth phrase with 126 topics and the fewer to the fifth and the tenth phrases. Figure 3 indicates the distribution of the interpretive narrations related to the the End of Time and Last world in the 12 phrases of Sūrat al-Isrā.

d) *Ethical Dimensions and Components*

What is meant by ethics in general is man's stable spiritual features which cause actions compatible with these features and are taken by the man easily and without thinking (Ibn Muskawayh, Bitā, p.115). Ethics is man's guide to attain good features and ethical virtues and keep away from indecency and vices (Fahim Niya, 1389, p. 41). Pondering on the interpretive narrations related to Sūrat al-Isrā we find that the ethical dimensions and components of these narrations include 328 topics including:

i. *Ethical Virtues*

The most pivotal ethical virtue, according to the interpretive narrations related to Sūrat al-Isrā is accepting responsibility in relation to man himself and specially to his parents. In fact, acquiring this virtue as an internal necessity moves man to perfection and attaining God's pleasure.

Accepting responsibility is a kind of obligation to act with individual response in different occasions, which in its ultimate perfection will be reflected in the social behaviors of the individual. his ethical virtue includes different dimensions. The cognitive aspect of accepting responsibility is related to man's awareness, knowledge and perception of responsibility which will yield man's intellectual skills in accepting responsibility. One's awareness of responsibility will be indicated by the prohibition of ears from listening to unlawful (Haram) sounds (Bahrāni, 1416 A.H., vo.3, pp.532), eyes from watching the things forbidden by God (Bahrāni, 1416 A.H., vo.3, pp.532) legs from stepping in a wrong way (Bahrāni, 1416 A.H., vo.3, p.534) and the heart (Bahrāni, 1416 A.H., vo.3,

pp.532) deals with the cognitive dimension of accepting responsibility.

Despite the fact that in the interpretive narrations in Sūrat al-Isrā, some ethical virtues such as keeping promise (Faiz Kashani, 1415 A.S, v.3, p.191) have been mentioned, "respecting parents" and its explanations and examples have especially been focused. For example, in the interpretive narrations of this Sūrah the limits of disrespecting parents are telling Oh! "Uff!" to them (Bahrāni, 1416 A.H., vo.3, pp.517.). This expression is considered unlawful (Haram) even if it is expressed shortly (Ayyāshi, 1380 A.H., vo.2, p.285). It should be noted that being polite to the parents is not limited to speech such as avoiding calling father with his first name (Qomi Mashhadi, 1368 A.S., vo.7, p.382); rather, it includes behavioral deeds as well. According to the interpretive narrations related to Sūrat al-Isrā, not walking ahead of father (Qomi Mashhadi, 1368 A.S., vo.7, p.382), not sitting before one's father sits (Qomi Mashhadi, 1368 A.S., vo.7, p.382), not talking to parents harshly (Qomi Mashhadi, 1368 A.S., vo.7, p.382) are examples of respecting parents. Respecting parents in behavioral interactions is so important that even gazing at parents face is considered impoliteness (Bahrāni, 1416 A.H., vo.3, pp.517.).

Undoubtedly, respecting father and mother as two devoted individuals who carry the responsibility of bringing their children up on their shoulders is undeniable; however, according to the interpretive narrations in Sūrat al-Isrā, mother takes priority for being respected over father (Qomi Mashhadi, 1368 A.S., vo.7, p.385). This priority has close relation with the fact that mothers carry children, nourish them from their heart, satisfy them while they themselves are hungry, quench them while they themselves are thirsty, clothe them while they themselves are bare, protect them against sunlight, suffer sleeplessness for the sake of their children and protect them against cold and hot weather (Qomi Mashhadi, 1368 A.S., vo.7, p.384). Only by God's favor one may duly thank one's mother.

ii. *Ethical Vices*

In the interpretive narrations related to Sūrat al-Isrā, purifying man from the ethical vices has been focused to the same degree as the ethical virtues have been focused on. The topics focused on include cleaning uncleanness away from the heart (Huwaizi, 1415 A.H., vo.3, p.190), avoiding squandering (Ayyāshi, 380 A.H., vo.2, p.288), scurrility, immodesty and remissness in presence of others (Bahrāni, 1416 A.H., vo.3, -pp.547.), treachery, robbery, drinking alcohol, adultery (Qomi Mashhadi, 1368 A.S., vo.7, pp.401 and 7), backbiting a believer (Huwaizi, 1415 A.H., vo.3, p.18). These are some ethical vices

which are necessary to avoid and if one commits them, one will be shipwrecked (Qomi Mashhadi, 1368 A.S., vo.7, pp.401) and a companion of Satan (Huwaizi, 1415 A.H., vo.3, p.18) and losing the Paradise (Bahrāni, 1416 A.H., vo.3, pp.547.).

The investigation of the interpretive narrations related to Sūrat al-Isrā indicates that the topics of the narrations related to the dimensions of ethics have not been equally distributed in the phrases; rather, The most topics are in the tenth phrase with 138 topics and the least in the first and the twelfth phrases. The figure (4) indicates the distribution of the ethical dimensions and the components in the interpretive narrations related to the Sūrat al-Isrā in the twelve phrases.

e) *Anthropology*

What is meant by anthropology in general is the knowledge of studying a dimension or some dimensions of man or a group of people (Rajabi, 1387, p.16). With studying the interpretive narrations related to Sūrat al-Isrā one finds that the dimensions and components of anthropology have been discussed under 53 topics including:

i. *Man's Dignity*

Man's dignity in the system of existence and its exceptional value in comparison to the world's phenomena is one of the important topics in anthropology. In the interpretive narrations related to Sūrat al-Isrā man has been placed above all other creatures in comparison to the other creatures. In other words, Imam Sajjad (A.S.) referring to (God: We have placed the sons of Adam superior to the creatures (Bahrāni, 1416 A.H., vo.3, pp.550.) states that the sons of Adam enjoy essential dignity. This feature includes all the sons of Adam regardless of being a Muslim, believer and so on. Undoubtedly, if man enjoys belief and fulfills good deeds, he will possess essential dignity and acquired dignity as well. The victory of wisdom over lust, knowledge of God, glorifying God by the Infallible Imams and the obtaining clean provision by a believer man (Huwaizi, 1415 A.H., vo.3, p.187) affects attaining this dignity (Huwaizi, 1415 A.H., vo.3, p.188).

ii. *Existential dimensions of man*

Man has two dimensions, material (Qomi Mashhadi, 1368 A.S., vo.7, pp.503) and celestial (Ayyāshi, 1380 A.H., vo.2, p.283). The nature of man is the composition of wisdom and lust (Huwaizi, 1415 A.H., vo.3, p.188). The Commander of the Faithful (A.S.) states "Verily Allah, the Honored, the Glorified, has placed in angels wisdom without lust, in animals, lust without wisdom and in the sons Adam both of them, then one whose wisdom overcomes his lust is better than the angles, and one whose lust overcomes his

wisdom is worse than animals" (Huwaizi, 1415 A.H., vo.3, p.188). This statement indicates that the real nature of man is higher than that of the angles, and man, by placing his wisdom over his lost may attain a station higher than that of the angles. It should be noted that according to the interpretive narrations, there is a relation between the dimensions of wisdom and the knowledge with the essence of the Truth (Huwaizi, 1415 A.H., vo.3, p.239).

The most important aspect of anthropology in the interpretive narrations related to Sūrat al-Isrā is focusing on the celestial aspect of man. Man possesses a nature with which good and evil accompany (faiz Kāshāni, 1415 A.H., vo.3, p.182). Self-knowledge is one of the functions of the celestial aspect. In the interpretive narrations related to Sūrat al-Isrā the impatience of man (Ayyāshi, 1380 A.H., vo.2, p.283), his weakness in recognition of the factors of man's destruction and rescue (Qomi Mashhadi, 1368 A.S., vo.7, pp.365) have been indicated. The most important example of man's celestial aspect is his inclination towards absolute perfection. The phrase "Allah the one to whom all creatures return when they are in need and in difficulties and disappointed with any other creatures" indicates that man's real perfection is in his seeking refuge in Allah and losing hope from other than Him (Huwaizi, 1415 A.H., vo.3, p.186). Likewise, the phrase "I seek Allah's help in all my affairs" explicitly emphasizes the necessity of relying on Allah in all the affairs (Huwaizi, 1415 A.H., vo.3, p.186).

The investigation of the interpretive narrations related to Sūrat al-Isrā indicates that the narrations related to anthropology dimensions are not equally distributed in all the phrases of the Sūrah; rather, most of the narrations related to the anthropology dimensions belong to ninth phrase with 26, third phrase with 13 and seventh phrase with 11 topics. Figure 5 indicates the findings on the distribution of the interpretive narrations related to the anthropology dimension in the 12 phrases of Sūrat al-Isrā'.

f) *The Dimensions and Components of Ontology*

Ontology means the knowledge which describes and explains the world as a whole. With studying the interpretive narrations related to Sūrat al-Isrā one finds that the dimensions and components of ontology have been discussed under 121 topics including:

i. *The system governing the universe*

According to the interpretive narrations related to Sūrat al-Isrā, the world was created by God (Bahrāni, 1416 A.H., vo.3, p.126.) and is preserved by His will (Qomi Mashhadi, 1368 A.S.,

vo.7, p. 541). Imam Sadiq's statement "When we see that the creatures are regulated, the ships are sailing, the plan is unite, the (order of) nights, days, the sun and the noon, we approve the correctness of the affairs and that the management and the harmony of the affairs prove that the director is one" (Qomi Mashhadi, 1368 A.S., vo.7, p. 541) indicates that the universe is just like a single body the components of which are related together and a make a harmonious system which proves that the One God manages the universe.

The rotation of the moon and the sun in their own orbits and creating nights and days and years and limits of time (Huwaizi, 1415 A.H., vo.3, p.143), the arrangement of the sun, the moon, the stars and the planets in the sphere (Qomi Mashhadi, 1368 A.S., vo.7, pp.365), the rotation of the sphere (Bahrāni, 1416 A.H., vo.3, p.557), the differences of days and nights (Bahrāni, 1416 A.H., vo.3, p.557) the light of the moon and the sun (Qomi Mashhadi, 1368 A.S., vo.7, pp.14-16), The sun eclipse and the moon eclipse are the other manifestations a governing system over the world.

ii. *The intelligence of the creatures*

In the world of the creations, any creature enjoys intelligence to the extent of its own capability. Love, eagerness, grief which are subdivisions of intelligence exist in all creatures even the animals and the solid things. The cry of a swallow with Adam (A) (Huwaizi, 1415 A.H., vo.3, p.172), the relation between the swallow's circling around Jerusalem and its destruction (Huwaizi, 1415 A.H., vo.3, p.172) and swallow's impatience on the land (Huwaizi, 1415 A.H., vo.3, p.172) are the examples of intelligence of the animals; likewise, the cry of the earth when a respectful man's blood is shed on it, making Ghusl (major ablution) of unlawful sex relation and sleeping before the sunrise on it (Qomi Mashhadi, 1368 A.S., vo.7, p. 401) are the examples of the solid things' intelligence. As long as all creatures of the world are the effects and imperfect, all of them glorify the divine essence and confess His purity of any imperfections (Huwaizi, 1415 A.H., vo.3, p.168). Glorifications by the animals (Bahrāni, 1416 A.H., vo.3, p.537), walls (Huwaizi, 1415 A.H., vo.3, p.168), dry wood and trees (faiz Kashani, 1415 A.H., vo.3, p.195) all are the evidences of glorification (of God) by creatures.

iii. *The unseen phenomena*

What is meant by phenomena is the God's creatures and by unseen world in cosmology is the part of existence which is out of the perception and is not perceived by the common senses. Reading the interpretive narrations related to Sūrat al-Isrā it is found that God's angels are the directors of the existence and believing in their

existence is the belief in comprehensive intelligence in the whole cosmos. The divine angels and their features in the interpretive narrations related to Sūrat al-Isrā are introduced with expressions like possessors of wisdom without lust (Huwaizi, 1415 A.H., vo.3, p.188), possessors of wings (Bahrāni, 1416 A.H., vo.3, p.480), the humble (Bahrāni, 1416 A.H., vo.3, p.474), glorifiers of God (Bahrāni, 1416 A.H., vo.3, p.188; Bahrāni, 1416 A.H., vo.3, p.558), possessors of different sounds (Bahrāni, 1416 A.H., vo.3, p.475), ample in number and the ones who are ready during nights and days (Bahrāni, 1416 A.H., vo.3, p.558). It should be noted that all the angles are not the same; rather, some of them have strange visages (Bahrāni, 1416 A.H., vo.3, p.474) and the whole world is in their control (Bahrāni, 1416 A.H., vo.3, P. 473), some of them are teachers (Bahrāni, 1416 A.H., vo.3, pp.473-475) and some of them serve as witnesses (Qomi Mashhadi, 1368 A.S., vo.7, p. 519).

Satan, another phenomenon of the cosmos plays the role of a tempter. This question may raise that Satan as a phenomenon of the cosmos why focuses on the Shiites. The answer is that according to the interpretive narrations related to Sūrat al-Isrā, Satan approaches the Shiites for three reasons. First, to turn them into the object of God's anger (Bahrāni, 1416 A.H., vo.3, p.548), second, keeping them away from Wilayah of the Commander of the Faithful (Bahrāni, 1416 A.H., vo.3, p.548), third, inviting them to corruption and decay (Huwaizi, 1415 A.H., vo.3, p.102)

The interpretive narrations related to Sūrat al-Isrā, besides explaining the Satan's aims, illustrates its ambush, too. The terms such as "narrow and dark", "deadly", "scene of affliction and difficulties" indicate the reality beyond the ornaments of the deeds led by Satan.

Another point which must be considered is obeying Satan. What is meant by obeying Satan is following Satan willfully and submitting to Satan which is expressed in ones words and deeds (Qutbi & etall.). It is clear that such obedience contradicts the obedience of God and the Infallible Imams (A.S.). The followers of Satan in this world will be Satan's followers in the Resurrection, too (Qutbi & etall. pp. 208- 210).

The investigation of the interpretive narrations related to Sūrat al-Isrā indicates that the topics of the narrations related to ontology are not distributed equally in the phrases of the Sūrah; rather, the most narrations related to this aspect are successively related to the 29th phrase with 29 topics, the 9th phrase with 27 topics and 7th phrase with 23 topics. The figure 6 indicate the distribution of the interpretive narrations related to the ontology dimension in the 12 phrases of Sūrat al-Isrā.

g) *All the dimensions and components of the narrations related to Sūrat al-Isr'*

The quantitative findings of this research indicate that the main topics of the interpretive narrations related to Sūrat al-Isrā include theology 6 percent, knowledge of the true guide 58 percent, ethics 15 percent, anthropology 2 percent, ontology 6 percent and eschatology 13 percent.

III. CONCLUSION

1. The investigation of the interpretive narrations related to Sūrat al-Isrā indicates that the most fundamental dimension focused by the Infallibles (A.S.) is the knowledge of the true guide. Allocating more than half of the interpretive narrations to this dimension shows that the Infallibles (S.A.) mostly aimed at increasing the people's awareness and knowledge on the station of the prophets especially the Holy Prophet (P.W.H.) and the station of Imamate and Ahl al-Bait (S.A.). Some reasons why the Infallibles (S.A.) paid more attention to this dimension were the Abbids and Umayyads insistence on keeping the people away from the Imams (S.A.) and creating deviating sects.
2. Studying the interpretive narrations related to the knowledge of the true guide indicates that half of the narrations related to the knowledge of the true guide are about the prophets (A) and the other half about the Holy Prophet's Household (S.A.). The frequency of the topics related to the prophets is 49.8 percent and the topics related to Imams (A) and the Household of the Holy Prophet (A) are 50.2 percent. The fair distribution of the narrations indicates that the Infallibles (A) have paid attention to Imamate beside the prophethood in these narrations.
3. In the Narrations related the dimensions of ethics the frequency of ethical vices is 61.9 percent and ethical virtues 38.09 percent. This percentage indicates that according to the narrations related the Sūrat al-Isrā, purifying the soul from ethical pollutions is prior to adorning the soul with the ethical virtues.
4. With regard to variety and frequency of the topics in the interpretive narrations related to the Sūrat al-Isrā, the tenth phrase of Sūrat al-Isrā including the verses 72-93 are most comprehensive of all the 12 phrases. This phrase includes all dimensions and components of the theology, eschatology, ethics, anthropology, ontology and the knowledge of the true guide.
5. In the interpretive narrations related to the Sūrat al-Isrā, the first phrase includes the highest

frequency of the topics of theology and the knowledge of the true guide. *Mi'raj* of the Holy Prophet (P.B.W.H.) which is an interrelation between God and the Holy Prophet has been paid an especial attention to by the Infallibles (A) in the first phrase.

6. The dimensions and components of eschatology, ontology and ethics have mostly been repeated in the interpretive narrations related to the verses of the tenth phrase including the verses 72-93.
7. The dimensions and components of anthropology have the most frequency in the narrations related to the ninth phrase including the verses 53-71.
8. Most of the interpretive narrations related to the Sūrat al-Isar are dedicated to the topics of the

knowledge of the true guide 58 percent, ethics 15 percent and eschatology 13 percent . They all together include 86 percent of the narrations.

- These percentages indicate that besides the necessity of awareness in relation to the knowledge of the true guide and eschatology, ethics is also one of the main issues which is important for the Infallibles (A.S.).
9. The investigation of the interpretive narrations related to the Sūrat al-Isar indicates that the fourteen percent of the Dimensions and components are the topics of theology 6 percent, anthropology 2 percent and cosmology 6 percent ,so the least attention has been paid to the anthropology.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1 st	52	4 th	1	7 th	1	10 th	7
2 nd	2	5 th	0	8 th	0	11 th	1
3 rd	3	6 th	7	9 th	5	12 th	29
Total	108						

Figure 1: The distribution of the dimensions and the components of theology in the narrations related to the Sūrat al-Isrā in the 12 phrases of this chapter.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1 st	580	4 th	10	7 th	15	10 th	288
2 nd	38	5 th	35	8 th	51	11 th	14
3 rd	29	6 th	4	9 th	45	12 th	33
Total	1142						

Figure 2: The distribution of the dimensions and components of the knowledge of the true guide of the interpretive Narrations related to the Sūrat al-Isrā in the 12 phrases

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1 st	27	4 th	1	7 th	7	10 th	126
2 nd	46	5 th	0	8 th	4	11 th	12
3 rd	18	6 th	5	9 th	15	12 th	0
Total	261						

Figure 3: The distribution of the interpretive narrations related to the End of Time and Last world in the 12 phrases of Sūrat al-Isrā'.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1 st	0	4 th	41	7 th	29	10 th	138
2 nd	6	5 th	1	8 th	9	11 th	4
3 rd	2	6 th	35	9 th	85	12 th	0
Total	323						

Figure 4: The distribution of the ethical dimensions and components in the interpretive narrations related to the Sūrat al-Isrā' in the 12 phrases

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1 st	0	4 th	0	7 th	11	10 th	2
2 nd	0	5 th	0	8 th	0	11 th	0
3 rd	13	6 th	1	9 th	26	12 th	0
Total	53						

Figure 5: The distribution of the interpretive narrations related to the anthropology dimension in the 12 phrases of Sūrat al-Isrāʾ.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1 st	0	4 th	0	7 th	23	10 th	29
2 nd	0	5 th	0	8 th	7	11 th	13
3 rd	19	6 th	3	9 th	27	12 th	0
Total	121						

Figure 6: The distribution of the interpretive narrations related to the anthology dimensions and components in the 12 phrases of Sūrat al-Isrāʾ.

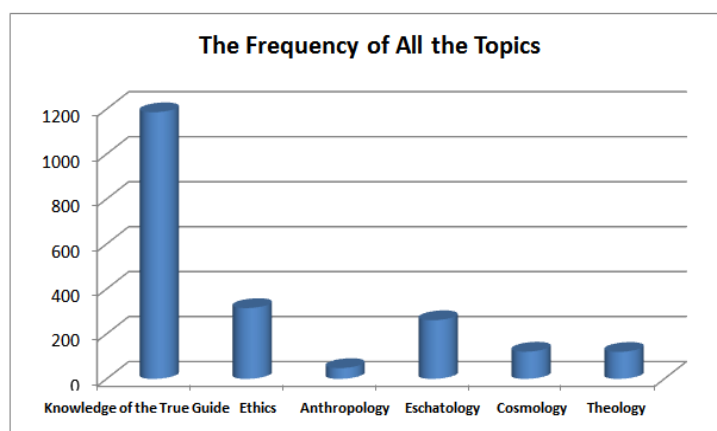


Figure 7

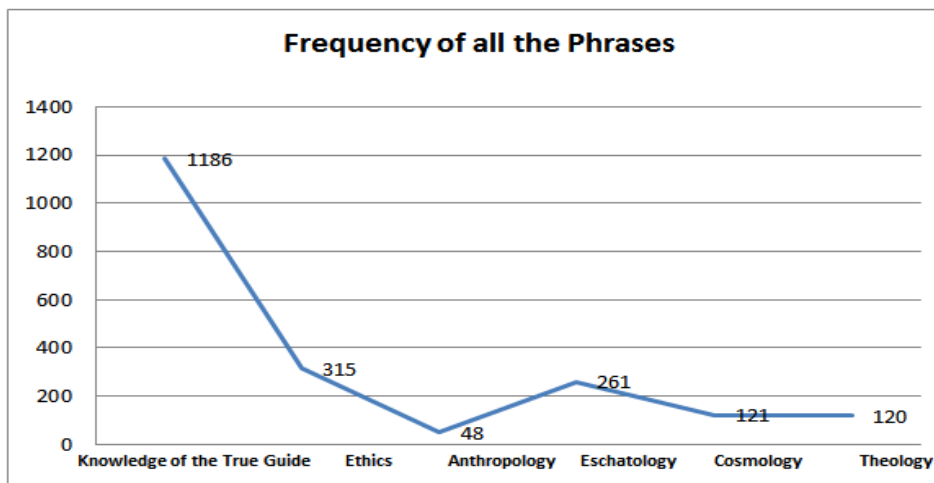


Figure 8

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The Social Implications of Some Nigerian Yoruba and Igbo Proverbs on Wisdom

By Aderinto, S. I. Abiodun

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Keywords: culture, warning, wisdom, decision, oral, knowledge, experience.

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I. INTRODUCTION

Wisdom is the quality of having experience, knowledge and good judgment; it is also in line with the quality of being wise or the ability to think and act using knowledge, commonsense, understanding and insight. The Cambridge English dictionary defined wisdom as the ability to use knowledge and experience to make good decisions and judgment. The Greek word for Wisdom is “*paideia*.” It means more than being cultured and well educated; it implies an ethical obligation to improve society and an attitude of caring (Aubrey and Cohen, 1999).

While Knowledge (*senso stricto*) is related to action, Wisdom is related to options and how to judge what we should do (McIntyre, 1985). Therefore, Wisdom is making (human) sense of Data, Information, and Knowledge and is composed of Values and Vision (Nonaka and Kyoto, 2008).

Values are broad tendencies to prefer certain states of affairs over others (Tsoukas, 2005). According to Sir Geoffrey Vickers (cited by Tsoukas, 2005) the business of government is the regulation of institutions; such regulations are guided by purposes and values. Vickers’s “appreciative judgment” belongs to this Wisdom level. Western society has assumed that science and technology would solve all human problems, but they have not. Instead, the evolution of Knowledge has caused an involution of Wisdom; the sense-making of Wisdom has been pushed aside by the hubris of Knowledge. As a result, the 20th century ended up being the cruelest century ever.

The key issue at the Wisdom level can be summarized by a phrase from Jerome Kohlberg

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(founder of the famous KKR investment firm): “Every value has a cost: no cost, no value.” Thus, it is not that we lack a long tradition of wisdom (Bloom, 2004; McIntyre, 1985). It is that as individuals, organizations, and nations, we are often unwilling to pay the price of values. To increase the validity of our Knowledge (*senso stricto*) claims, we need to reflect not only on what we do and how we do it, but even more relevant, to question why we do it and for whom (Tsoukas, 2005). Knowledge does not provide the questions or the values that allow us to decide which option to act upon; such questions and answers come from Wisdom (Tsoukas, 2005).

According to Nonaka and Kyoko (2008), the Values component of the level includes Truth, Goodness, and Beauty, three of the four that Aristotle (cited by McIntyre, 1985) saw as the transcendental properties of being. The fourth transcendental property is Unity, which in Adizes (2009) terms can be understood as Integration. Thus, Wisdom is more important than Technology (Nonaka and Kyoko, 2009; Tsoukas, 2005). Vision consists of a vivid and owned image of the organization we want to become. It is our contention that the energy required for organizational change resides in that “want.” What individuals and organizations are is reflected in what they do. Thus, for Adizes (1992), it is better to be than to know. In summary, Wisdom comes from making sense of Knowledge, just as Knowledge comes from making sense of Information, and Information comes from making sense of Data (Aubrey and Cohen, 2009). Society’s current emphasis on Information and the confusion between Information and Knowledge (*senso stricto*) underestimate the importance of Knowledge and Wisdom and obscure the relationship among the four levels. For this level, we understand Knowledge according to Peter Senge’s (1990, p.40) definition: “understanding the underlying structure and processes.” This definition helps us distinguish between the levels and allows us to analyze why current society deemphasizes the importance of Knowledge and Wisdom.

It is at the level of Knowledge that we talk about a creative act, a creative leap from Information to understanding the structures and processes (Senge, 1990). For Tsoukas (2005), Knowledge enables practitioners to select and undertake novel forms of

actions to be reached through analogies and metaphors (Lakoff, 1987). The distinction between Knowledge and Information is that Knowledge understands causality; thus, it can predict the impact of our actions or inaction. Information alone cannot make such a prediction. Not only is our perception conditioned by our sensorial capabilities (Lakoff, 1987), but also our Knowledge. Our capacity for understanding and meaningful thought is also embedded in our bodily existence. The fact that our minds reside in a physical body impacts the way we perceive, understand, and learn. For example, the Data images from the Hubble, which as Information take the shape of a butterfly, can be compared with similar geometry discovered on Earth by Benoit B. Mandelbrot and, as new Knowledge, we can conclude that fractal geometry applies to the whole universe.

Quite incontrovertibly the Nigerian Yoruba and Igbo people believe that it is always good to use wisdom in doing things and that haphazard way of doing things is an ill wind that blows no one any good. These people are of the belief also that a man imbued with wisdom, is both intelligent and worth emulating.

Wisdom goes with the act of solving problems, taking the right decision. The Yoruba and Igbo people of Nigeria believe that when one does anything out of wisdom, problems will loom large in the final analysis. Wisdom guides, wisdom gives focus, wisdom directs and directs well.

It is our contention therefore that the Yoruba people and the Igbo people of Nigeria believe in the efficacy of proverbs in message delivery and of course in the avoidance of doing things in the wrong order. The more reason they hold that the adoption of wisdom in decision making is a right step in the right direction.

Some of the core Yoruba proverbs on wisdom, meanings and their interpretations:

Ogbon dun-un gbon; imo dun-un mo

- *Meaning* – wisdom is a good thing to have; knowledge is a good to have.
- *Interpretation*- This proverb presupposes the fact that it is a worthwhile thing to have wisdom, by the same token, it is also expedient to aspire towards gaining knowledge. Within the Yoruba and Igbo people's setting, a man with wisdom and knowledge is seen to be intelligent and such a man is respected.

Ogbon ju agbara.

Meaning- Wisdom is greater than power.

Interpretation- The above proverb suggests that when one aspires towards wisdom, it is by far better than mere acquisition of power. The Yorubas believe that wisdom supercedes power in all ramifications.

Ogbon kii tan

Meaning- Wisdom is never used up.

Interpretation- The above proverb in Yoruba people's culture suggests that wisdom does not get finished. It is one thing that can never finish, much as one keeps on seeking it.

Ogbon la fi ngbe aye

Meaning- One needs wisdom to live in this world.

Interpretation- The proverb above in Yoruba culture suggests that it is only with extreme wisdom that one can live successfully in this world. To the Yoruba people a man who hasn't wisdom will find it difficult to operate successfully in life.

Ogbon Ologbon la fi nsogbon, Imoran enikan o to boro

Meaning- One learns wisdom from other people's wisdom, one person's knowledge does not amount to anything.

Interpretation- This proverb above in the culture of the Yorubas suggest that one person cannot claim a monopoly of knowledge and wisdom. The proverb implies that we learn from other people and our own knowledge alone cannot take us to anywhere.

Ogbon Ologbon o je ka pe agba ni were

- *Meaning*- Other people's wisdom saves the elder from being called a lunatic.
- *Interpretation*- The proverb above shows how Yorubas believe in tapping from the knowledge and wisdom of others. To them this attempt will make one to be wiser and not to be seen as weak in knowledge

Ogbon ti ahun gbon, ehin ni yo maa to ti igbin.

- *Meaning*- The cunning that the tortoise has will always rank behind that of the snail.
- *Interpretation*- The proverb above shows the position of the Yoruba people about those who believe that they are the only wise ones. To the Yoruba people, anyone who believes he is the wisest is only deceiving himself.

Ogbon ti opolo fi pa efon lo fi njee

- *Meaning*- The same cunning with which the toad killed the buffalo will show it how to eat the prey
- *Interpretation*- This proverb in Yoruba setting and culture suggests that the wisdom which one uses in starting something is the same wisdom one will have to use in finishing it.

Ogbon ogbon lagbalagba a fi nsa fun eranla

Meaning- It is with cunning that a grown man runs away from a bull.

Interpretation- The above proverb shows clearly that the Yoruba people are of the belief that an elderly person will always avoid anything that will put him in trouble, but he will do this in style, so as not to be seen to be a weakling. The proverb further implies that elderly people are wise people and will always do things based on wisdom.

Ogbo ni nsegun; imoran ni nse ete

- *Meaning-* Cunning wins battles; knowledge defeats plots.
- *Interpretation-* The proverb above suggests that it is with wisdom that one can do whatever thing successfully. The proverb also presupposes the fact that it is with knowledge that one can surpass people in whatever evil plan of theirs. The Yorubas believe that wisdom is key to achieving success and knowledge is the impetus for crowning efforts with success.

Some of the Core Igbo Proverbs on wisdom, meanings and their interpretations

Choo ewu ojii ka ehie di

- *Meaning-* Make hay while the sun shines
- *Interpretation-* The above proverb suggests that it is expedient for one to take advantage of opportunities as they present themselves. The Igbo people of Nigeria believe that it is only a man without a sense of wisdom that will see opportunities and will not tap it.

A tuoro omara, o mara, a tuoro ofeke, ofenye ishi n'ohia

Meaning- If you tell a wise one, he understands, tell a dunce, he runs into the bush.

Interpretation- The above proverb connotes that a man with wisdom does not need to be told anything twice for him to understand, but even if you tell someone without a scintilla of wisdom, something quite important, he definitely will not understand; The Igbo people of Nigeria believe that it is good for one to aspire towards knowledge and wisdom for they both enhance the refinement of an individual.

Nwata erughi eru chowa ihe gburu nna ya, ihe gburu nna ya ga – ebu ya

Meaning- An underage child seeking for what killed the father, will suffer similar fate.

Interpretation- The above proverb suggest that it takes wisdom for a young person not to go close to what he himself knows he cannot achieve while young but could be achievable at a time when he is matured enough to achieve a seemingly difficult task. The Igbo people of Nigeria believe that it takes wisdom for one to know what is achievable at a time and what is not indeed achievable at an inauspicious time.

Onye buru chi ya uzo, a gbagbue onwe ya n'oso

Meaning- He who walks before his godly guardian does the race of his life.

*Interpretation-*The above proverbs suggests that it is always a difficult affair for someone to raise his shoulder before those whom he knows are above him. The proverb also implies that it will be a misnomer for someone to behave negatively to those who have been of help to him. The Igbo people believe that not respecting elders or one's benefactor is bad, for it can be detrimental to one's interest in the final analysis.

Ahu ihe ka ji, eree oba

Meaning- When you see something bigger than yam, you have no choice than to buy the whole barn.

Interpretation- The proverb above presupposes that wisdom is at play when one comes in contact with something more precious than what one has or is looking for, it is better to grab the precious one and forget about the one, one initially focuses upon. The Igbo people of Nigeria believe that when you see opportunity greater than what you were aiming at, it is reasonable for one to grab it.

Ihe yiri ihe ejiri koo ya onu bu achima achibi achibi

- *Meaning-* Someone is open to mockery when he does not know when to stop laughing.
- *Interpretation-* The above proverb connotes that it is with wisdom that one knows when to draw the line. It also suggests that wisdom demands that one does things with moderation, for anything done excessively goes beyond moderation and can cause problem for one. The Igbos believe that knowing where and how to draw the line is of essence and so one should be imbued with this ability.

Isi kote ebu ogbaa ya

- *Meaning-* The head that disturbs the honey comb will get itself stung.
- *Interpretation-* The proverb above suggests that it is dangerous for one to disturb a sleeping dog. That is, lack of wisdom in one will make an individual look for trouble even when it is unnecessary for him to do so. To the Igbo people, staying within one's limit portends wisdom and this is better for men or women of understanding.

Ozu shiwe ishi, enyi ka nwanne alaa

- *Meaning-* When the corpse starts smelling, the saying that friends are closer than brothers will no longer hold true.
- *Interpretation-* This proverb above indicates that when things are happening, which are diametrically bad, one will surely find them offensive and one will no longer care about fighting those who are closer to one, but are deliberately offending one without caring a hoot. The Igbo people of Nigeria believe that it is good for one to behave well to those close to one and those who are not in any way close to one, because good behavior begets good behavior, for one to gain the respect of people.

Ijiji na – enweghi onye ndumodu na-eso ozu ala n'iyi

Meaning- A fly that has no counselor follows the corpse to the grave.

Interpretation- This proverb above presupposes that it is good for one to take to the advice of people, so as not to fall in to an abyss of danger. The proverb also connotes that a man of wisdom will listen to other's advice in order to stay on the right track. The Igbo

people believe that a man who does things without listening to other people's advice will automatically finds himself in trouble.

Ewu nwuru n'oba ji obughi aguu gburu ya

Meaning- A goat that dies in a barn was never killed by hunger.

*Interpretation-*This proverb above means anybody that has opportunities at his door step is not affected negatively by such opportunities. The proverb also suggests that it takes wisdom for one to have opportunities and then not allows the opportunities to put him in a bad position. The Igbos believe that once somebody is blessed with opportunities he grabs it and uses it to advantage. This to the Igbo people is wisdom oriented.

II. CONCLUSION

In conclusion, it is indeed correct to say categorically that the Yoruba people and the Igbo people of Nigeria value the use of proverbs as weapon of making people do what is needful at all times; particularly in making them realize the fact that adoption of wisdom and the acquisition of knowledge play prevail in the well being of the people of any society. It is clear that someone who lacks wisdom, lacks intelligence and so cannot do things right and as such loses the respect of others. It is on the basis of this, that the Yoruba people and the Igbo people champion the adoption of wisdom in doings for it will always be a step in the right direction come. For the people of these two major ethnic groups of Nigeria, wisdom is one phenomenon that an individual has to pray to God for before undertaking whatever task, for wisdom guides, wisdom supports, wisdom leads to better decision making. It is an indispensable entity that human beings must always seek for guidance.

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Leadership Succession in Zimbabwe's Pentecostal Churches: The Case of Zimbabwe Assemblies of God Africa (ZAOGA) and Apostolic Faith Mission in Zimbabwe (AFM)

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Abstract- This study sought to understand the leadership succession issues in Pentecostal churches in Zimbabwe, focusing on ZAOGA and AFM churches. The research compared how the two largest Pentecostal churches in Zimbabwe apply leadership principles in assuring peaceful continuity of their churches through leadership succession. Pentecostalism is a very strong Christian fundamental movement and an extreme of Protestantism. Qualitative methodology was used in the study. Key informant and semistructured interviews were used to collect data. This study found out that Pentecostal founders and leaders did not want to release power and control of their churches and wanted to die in office. In most cases their deaths leaves a power vacuum which is difficult to fill due to incapacity. This has in most cases led to splits and fights among family members and other church leaders.

Keywords: leadership succession, Pentecostalism, founder, leader.

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Loshick Nhumburuzi^α & Jeffrey Kurebwa^σ

Abstract- This study sought to understand the leadership succession issues in Pentecostal churches in Zimbabwe, focusing on ZAOGA and AFM churches. The research compared how the two largest Pentecostal churches in Zimbabwe apply leadership principles in assuring peaceful continuity of their churches through leadership succession. Pentecostalism is a very strong Christian fundamental movement and an extreme of Protestantism. Qualitative methodology was used in the study. Key informant and semi-structured interviews were used to collect data. This study found out that Pentecostal founders and leaders did not want to release power and control of their churches and wanted to die in office. In most cases their deaths leaves a power vacuum which is difficult to fill due to incapacity. This has in most cases led to splits and fights among family members and other church leaders.

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I. INTRODUCTION

This study was prompted by the recent increase in the number of Pentecostal movements in Southern Africa and Zimbabwe in particular. Chitando, Gunda and Kuegler (2013) alluded that the popularity of Pentecostal churches has attracted scholarly attention. According to the International Religious Freedom Report (2007), the majority of the Zimbabwean population which previously belonged to mainstream Western Christian churches such as the Roman Catholic, Anglican and Methodist have converted to a variety of indigenous charismatic evangelistic church groups breaking away from these mainstream denominations. Pentecostal churches have experienced splits. In Zimbabwe, Pentecostal churches and apostolic sects have been the fastest growing indigenous religious movements. In light of widespread Africa's post-independence poverty, socio-economic and political ills, the formation of indigenous Pentecostal churches that attract a huge following in Zimbabwe has not been a very difficult task (Dodo, Banda, and Dodo, 2014).

Unlike mainstream churches which are administered by boards overseas, Pentecostal

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leadership in Zimbabwe has been characterised by single charismatic leaders who are called by different names such as 'Prophet', 'Apostle', 'High Priest', 'Judge', 'Baptiser', 'Bishop', 'Archbishop', 'President' or some other religious titles of power (Ruzivo, 2014). The unity of the church revolves around the founder of the church. The hierarchical structures that are developed as the movement grows are usually along family lines and the founder's close friends or relatives who are catapulted into the echelons of power by the church leader. Daneel (1988) observed that most Pentecostal churches became family churches due to the nature of the first converts who were normally close friends or family members and therefore were qualified to be appointed to the powerful leadership positions of the church.

ZAOGA FIF founded by Ezekiel Guti and AFM by John Lake are well established Pentecostal churches. Their worship services are characterised by speaking in tongues and emotionally vibrant evangelistic preaching that attracts people of different ages (Dodo, Banda, and Dodo, 2014). Both denominations have a similar Pentecostal ministry, well acclaimed theological colleges, over a thousand assemblies and full-time pastors all over the world. These churches were chosen because they are the oldest and have the largest following. Their leadership has been set as a model and reference point for other Pentecostal churches.

II. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This study was guided by the Social Constructionist theory by Berger and Luckmann, (1966). According to the theory, the world can be socially created by social practices but at the same time can be experienced as if its nature is pre-given and fixed. The Social Constructionist theory attempts to integrate various strengths of models used in earlier leadership succession studies through its emphasis on interactive relationships and social constructions of practices and actions of actors. Human and external influences such as institutional and environmental impacts are of most concern during succession. Issues that need to be

managed in Pentecostal leadership succession are relationships, individual attitudes and experiences, beliefs and denominational cultures. Social Constructionists postulate that various institutions reproduce constructions of leadership that coincide with concurrent episodes and processes at actor level (Sjostrand, Sandberg and Tyrstrup, 2001). There is a lot of uncertainty and speculation as the church's middle leaders such as Pastors and Overseers do not make any decisions that influence change the mindset of the church founder or leader. Most of these Pastors and Overseers view their positions as a favour from the church leader.

a) *The Biblical basis for leadership and succession*

The Bible contains many examples of God's call to leadership in both the Old and New Testament. Throughout the Bible, there are various allusions to leadership and succession. The Bible includes many examples of how God reached the next generation through leadership succession. Leadership succession is dependent upon obedience as indicated in the calling of Abraham (Genesis.12:1-5), Moses (Exodus. 3:6) and Jesus Christ (John 17:4). The relationship between Moses and Joshua in the Old Testament clearly demonstrates that leadership and succession were needed for the nation to reach the Promised Land of Canaan.

"So the LORD said to Moses, take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him. At his command he and the entire community of the Israelites will go out and at his command they will come in" (Numbers 27:15-21).

The context of this Biblical passage is the transition of leadership from Moses to Joshua. The bible clearly shows that leadership succession was orderly and gradual. There was cooperation between the predecessor and his successor. Moses as the outgoing leader was concerned about the community's future and so appealed to the Lord for the appointment of his successor (Gaebelein, 1990). A formal ceremony for the transfer of authority took place before the community (Numbers 27:18-23). The Scriptures show that Moses as Joshua's predecessor set the context of the mission. Even though Moses was not reaching Canaan, he still provided the vision for his successor. In Deuteronomy (31:1-7), Moses stood in front of the community, acknowledged his own mortality, and formally indicated that Joshua was going to lead the Israelites into the promised land of Canaan (Craigie, 1992).

"Then Moses went out and spoke these words to all Israel; I am now a hundred and twenty years old and

I am no longer able to lead you" (Deuteronomy 31:1-2).

Of significance in the scriptures was the anticipation of Moses' departure and the subsequent preparation for the eventual transfer of leadership and its succession (Num. 27:12-21, Deut.31:1-8). Leadership succession is for continuity between successive generations. In Deuteronomy, the Scriptures provide another account of an orderly transfer of leadership and succession which involved Aaron transferring priestly responsibilities to his son Eleazar (Num. 20:22-29). Again, the transference and succession of leadership was held in front of the entire nation. The Bible also reveal that a successful succession depends upon how well the successor responds to his predecessor's guidance (1 Kings 11:11-13). Similarly, leadership succession was prevalent among prophets such as found in 1 Kings.19:16 where Elijah anointed Elisha as his successor. The relationship between Elijah and Elisha signifies the close relationship between the mentor and the mentee which must continue until the founder or current leader's departure. In the New Testament leadership succession was figured when Jesus Christ transferred his vision to all His successive followers (Matt. 28:18-20). Apostle Paul acknowledged his departure to his mentee Timothy and observed that:

"And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tim. 2:2; 2 Tim. 4:1-7).

b) *The Origins of AFM Church in Zimbabwe*

The AFM church was formed in the USA in 1906 (Murefu, 2015). Two American missionaries namely John Graham Lake and Thomas Hezmalhalch then launched the church in Johannesburg, South Africa in May 1908. This marked the coming of Pentecostalism to Southern Africa (Murefu, 2001). AFM is the oldest classical Pentecostal church in Zimbabwe. It is a member of the Apostolic Faith Mission International, which is a fellowship of 52 national churches located in Southern, Central and East Africa, India, Pakistan, Australia, Brazil, Belgium, UK and USA (Horn, 2006; Chikane, 2013). Lindsay (1979) indicated that Lake and Hezmalhalch's apostolic mission in South Africa was full of signs, wonders and miracles. According to Burger and Nel (2008), the two missionaries called their new found ministry the Apostolic Faith Mission. It was formerly registered in November 1913 as an unlimited company rather than as a new denomination due to the strict requirements by the South African authorities.

The church was formerly registered on 27 May 1909. Thomas Hezmalhalch was elected the first President while John G. Lake was the Vice President of AFM. The election of Hezmalhalch was probably because he was older than Lake (Chikane, 2013; Hwata, 2005). Towards the end of 1910, Thomas Hezmalhalch

returned to the USA after serving a one year term and John G. Lake became the President until 1913 when he also left for the USA (Molobi, Chikane and Mahlobo, 2013). Reverend Le Roux was elected to be the third president of the AFM church on 11 November 1913. He held the post for 30 years until 1943 when his health condition deteriorated (Burger and Nel, 2008; Hwata, 2005). The church elected F.P. Moller as the fourth President in 1966. Moller served for 22 years until 1988 (Madziyire and Risinamhodzi, 2015).

c) *AFM in Zimbabwe*

The AFM Church was a self-propagating movement which spread into Southern Rhodesia (now Zimbabwe) through evangelists and migrant miners who had converted into Pentecostalism in South African mines (Murefu, 2015). According to Maxwell (1999), towns and mining compounds in South Africa were the prime areas for missionary activity. However, the church later spread to rural areas and neighbouring countries through returning labour migrants or native preachers. This led to the first preachers who brought the church into Zimbabwe to become the leaders of the various assemblies which they established in Zimbabwe. These assemblies had little links with the main AFM church in South Africa (Murefu, 2015). Many researchers do not agree on the actual dates of the establishment of AFM in Zimbabwe. This is mainly due to the unrecorded sporadic movement of immigrants from South Africa to Zimbabwe (Pavari, 2011; Murefu, 2001; Murefu, 2015). However, research carried out by Gomba (2013) indicates that AFM church was established in Matabeleland South in 1908 by migrant workers who were coming back for the 1908 Christmas holiday.

Other researchers have also indicated that organised groups of white Missionaries were sent to Southern Rhodesia (Zimbabwe) by Le Roux, the AFM President to establish and coordinate AFM activities (Gomba, 2013; Murefu, 2001; Madziyire and Risinamhodzi, 2015; Murefu, 2015; Pavari, 2011). Given the apartheid system in South Africa at the time, President Le Roux devoted himself to white churches and appointed one Reverend W.F. Dugmore to be in charge of the African outreach work that included expansion into Zimbabwe. During Rhodesia, the Pentecostalism movement was in constant conflict with the government possibly due to uncoordinated church activities and lack of supervision by its leaders (Hwata, 2005). However, Rev Louis L. Kruger after a long struggle with the Rhodesian government finally got the AFM church registered by the Rhodesian government on the 4th of November 1947. This led the church to be known as 'Kruger's Church' in various circles of the country (Madziyire and Risinamhodzi, 2015; Hwata, 2005; Murefu, 2015). After that Kruger became the first registered Overseer of the AFM church in Rhodesia (Zimbabwe). Nhumburudzi (2012) noted that

Pentecostalism in Zimbabwe was generally characterised by uneducated charismatically gifted leaders who made a lot of leadership errors due to illiteracy. The Inspector Native Development Department of Rhodesia on 22 June 1932 rejected AFM's application for registration and noted, 'Withholding of approval is because of educational qualification' (NAZ File S 1542 M 8 B 1). From 1948 to 1983, Rev Willard Wilson was responsible for coordinating all AFM activities in Zimbabwe (Pavari, 2011; Murefu, 2015:38).

d) *The Origin of ZAOGA FIF Church*

ZAOGA is one of the oldest single led Pentecostal movements in Zimbabwe. The church was founded by Ezekiel Handinawangu Guti on 12th May 1960 (Guti, 2014). The church is internationally known as 'Forward in Faith Ministries International' (FIFMI). It is found in more than 125 nations and States. The church has over 2000 assemblies in Southern Africa alone (Maxwell, 2006; Guti, 2014). For the past 57 years, the church has been led by its charismatic leader Ezekiel Handinawangu Guti (Guti, 2014). ZAOGA has eight Bible Colleges in Zimbabwe, Mozambique, Zambia, Ghana and United Kingdom. Biri (2014:76) classifies ZAOGA as an indigenous African Independent Church by virtue of being Zimbabwean-founded and based international movement which is totally independent of Western missionaries' control.

The Church's operations are guided by the ZAOGA Guidance, Rules and Policy (2014) which is the Constitution approved by the Executive and accepted by the National Council of the church. The ZAOGA Guidance, Rules and Policy is for use by lower church leadership, Overseers, Pastors, Elders and Deacons. Articles 5 and 6 of the Guidance, Rules and Policy constitutes the Executive Board, General Secretary and the Day to Day Advisory Board which form the Episcopal body of the church. Article 14 states that the Founder (Ezekiel Guti) of the church (also referred to as President) has the full powers to appoint Overseers after consultation with the Executive. There is however, a knowledge gap on who constitutes the Executive and where the Founder fits in the Executive as well as the powers of the Day to Day Advisory Board of Bishops. One would assume the Episcopal body was subordinate to the Founder. The Founder exercises absolute powers and decides which powers or matters to delegate to the Executive (Article 14.1).

In his book entitled 'History of ZAOGA Forward in Faith', Ezekiel Guti traces the roots of ZAOGA church to his birth place Mutema Ngaaone-Chichichi village in Chipinge rural of Zimbabwe. It is at Ngaaone village where Ezekiel Guti as a young boy had his first vision and encounter with God as he was praying alone in the bush (Guti, 2014). In the book, Ezekiel Guti indicates that "I began preaching on 12 May 1960 which is the day this ministry was born, under a gum tree, in



Bindura" (Guti, 2014:31). Bindura town located in Mashonaland Central Province, Zimbabwe, then becomes the mythical birthplace of ZAOGA but the roots are traced back to the founder's rural home in Chichichi Village, Chipinge, Manicaland province (Maxwell 2006:4).

The origins of ZAOGA are contested as some critics of the movement have arguably documented that ZAOGA was founded by a prayer band that broke away from the Apostolic Faith Mission (AFM) church in Highfields, Harare (Maxwell 1995). Traces of Ezekiel Guti's links with AFM Church were deliberately erased from the ZAOGA history book. Ezekiel Guti stated that the 'Angel of the Lord' directed him to be baptised by Enock Gwanzura, an AFM Elder (Guti, 2014:23). In the 'History and Tenets of the AFM', Ezekiel Guti and other AFM Elders like Gabriel Chipoyera, Zacharia Mugodhi, Amon Nyika, Simon Vambe, Chaza and others are listed as some of the good Elders who supported the AFM Pastors /Evangelists Enock and Samson Gwanzura and prophetess Mbuya Rhoda Ruwuya of Domboshava (Madziyire and Risinamhodzi, 2015:47). A recorded host of co-founders of ZAOGA include Abel Sande, George Chikowa, Joseph Choto, Clement Kaseke, Lazarus Mamvura, Aaron Muchengeti, Priscilla Ngoma, and Caleb Ngorima (Maxwell, 1995:351). One can therefore conclude that the theological history of ZAOGA was not a chronological true reflection of the origins of the movement as other important figures and facts were not recorded. ZAOGA's historical narratives do not mention the core founders or the significant role that this group played in the formation of the church.

The ZAOGA church history emphasises more on Ezekiel Guti's rural youth experiences and not much is recorded about the urban dynamics in Highfields, Harare. Biri (2014:65) observes that Guti's sole founding position is spelt out in songs such as "*Zvakatanga nababa Guti*" (It all started with Baba Guti), "*Pa Ngaone, takange tisipo!*" (At Ngaone we were not there). This study was persuaded to accept observations by Biri (2014) that emphasis on Guti's Ngaone village divine encounters in the church expressed through music, regalia, slogans, conference themes and sermons was a 'calculated political move to shape the theology of the movement, to authenticate and bolster the controversial origins of the movement in order for Ezekiel Guti's family to have a firm grip over the ever expanding movement' (Biri, 2014). This means that the role of co-founders was purged, silenced or deliberately left so that they do not benefit from the church. Biri (2014) argues that the Ngaone rural narrative serves to mystify the figure of Ezekiel Guti which demonstrates that ZAOGA is truly an African Independent Church that has no links or influence with Western controlled churches.

Ezekiel Guti's spiritual experiences and encounters were mainly at Ngaone Village, Bindura Mountain and Cottage 593, Highfields, Harare. These

places have been declared ZAOGA sacred sites and form the basis for justification of the church naming system (Biri, 2014:66). These include Zimbabwe Ezekiel Guti University (ZEGU), Ezekiel Guti Primary School and Ezekiel Guti Farm among others. According to Takavarasha, (1997:4), Guti's mother Dorcas, well known as Mbuya Dorcas, was credited for giving birth to an 'African apostle', and hence ZAOGA hospital in Waterfalls, Harare, was named after her as Mbuya Dorcas Hospital. This authenticates the Guti family name over the church and the impression that ZAOGA church is a family property. It appears the decision to locate the ZEGU in Bindura was also a calculated political move to link the university with the sacred site where the church was started (Biri, 2014).

III. RESEARCH DESIGN AND METHODOLOGY

This research used a case study research design. The research selected AFM and ZAOGA churches from Zimbabwe. Qualitative research methodology was used in this study. In this study, the sample consisted of 60 general members and 20 top senior leaders from both the ZAOGA and AFM churches, and 5 key informants from civic, academic, religious bodies, political and traditional groups in Harare and Bindura. The sample size had 85 members. The respondents were former presidents and deputies, former and serving general secretaries, Executive members, bishops, overseers, pastors, elders, deacons, lay leaders and ordinary church members from both ZAOGA and AFM churches. These Pentecostal respondents provided their views of ZAOGA and AFM leadership succession. Data collection methods were key informant interviews and a survey.

IV. DATA PRESENTATION, ANALYSIS AND DISCUSSION OF THE RESEARCH FINDINGS

Most key informant responses commended ZAOGA church for having achieved gender balance in all its leadership structures from Deacons to Archbishop. They cited that the ordination of Eunor Guti to the post of Archbishop meant that she was the only qualified candidate to succeed her husband. In interviews with the Secretary General and Bishops in the ZAOGA church, it was established that several women held top posts alongside men as directors of departments in the church. On the other hand, the AFM church was found to be patristic in nature. The term uses such terms like 'Vana Baba' (Fathers) to refer to church boards from assembly to national level. No woman sits in the Apostolic Council, and as such women are not eligible to be elected to the post of President of AFM. According to Chilisa and Kawulich (2012), constructionists believe that as a result of constructive processes that are socially and personally constructed, people take it as pre-given, such was the

AFM scenario about women. Response from one human rights key informant urged the liberal Pentecostal churches to respect calls by women's organisations for gender equality. The church should be a model of social equality as the Bible commands;

"There is neither Jew nor Greek, neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus (Galatians 3:28 NKJV).

An observation of the AFM Constitution revealed that the Ladies Department was regulated through *Instructions of the Ladies Department of the AFM in Zimbabwe* and not a Constitution like the Young People's Organisation and the Children's Ministry Departments. The President was *ex-officio* chairman of the Young People's Organisation, the Children Ministry and all other AFM Departments at national level. It is only the Ladies Department which was chaired by the President's wife. This totally alienates activities of the Ladies Department from the main church administrative line. Women are also excluded from participating in the control, administration, leadership and succession of church leadership (Nhumburudzi, 2013). This study submits that by sexual segregation the AFM's Constitution was in violation of Section 17 on Gender balance and Section 56 on equality and non-discrimination

a) *Knowledge about the current leader of the Church*

All the respondents knew their current church leaders. ZAOGA respondents indicated that their leader was Archbishop Ezekiel Guti while AFM respondents indicated that their leader was Reverend Madziyire. ZAOGA respondents were well aware that Archbishop Ezekiel Guti was the founder of the church. The church members have a tradition of praying in the name of 'Mwari WaBaba Guti' (The God of Father Guti) as well as composing songs which popularises the leader and founder of the church (Biri, 2014). On the contrary, AFM Church presidents have not been popular figures with the Zimbabwean society but the current leader, Reverend Madziyire had surpassed his predecessors in popularity within the church and outside circles of Zimbabwe. Reverend Madziyire has been the longest serving President in the life of the AFM church in Zimbabwe (Murefu, 2015). Outside the AFM, he has defended his integrity and post several times in the courts and the church has witnessed the highest number of splits under his leadership (Madziyire and Risinamhodzi, 2015:83).

b) *Knowledge about the successor to the current leader*

Most AFM general respondents viewed the deputy AFM president as the one likely to succeed in the event that the current AFM President was removed from office through incapacitation, elections or death. The respondents indicated that when the AFM National

Workers Council holds elections for President, the second favourite candidate becomes the Deputy President. This situation strategically placed the Deputy President to be the possible successor to the president. The history of the AFM presidential succession has mostly seen the Deputy President succeeding the President. Reverend J. Mvenge was Deputy to the first black AFM in Zimbabwe leader, Reverend Langton Kupara and succeeded him after his death. Reverend Mvenge was also succeeded by his deputy Reverend Stephen Mutemererwa. There were mixed reactions from the ZAOGA respondents. The majority of the respondents indicated that they were not part of the selection or election process to choose the next leader. The however, indicated that Archbishop Eunor Guti was likely to succeed her husband while others indicated that the Secretary General was the second favourite after Archbishop Eunor Guti. This view by general church members was persuaded by the concentration of ZAOGA FIF functional administrative powers to the office of the Executive Secretary General under Article 5 of ZAOGA Guidance, Rules and Policy (2014). Some respondents indicated that one of the Bishops would be elected to succeed the leadership of ZAOGA Church. This view was in line with Article 14.2 of the ZAOGA Guidance, Rules and Policy (2014) which states that; "The term of office of any future President shall be three years. However, he remains eligible for re-election". The assumption was that the future president would likely to be male and would come from among the Executive Board members. However, Section 5 of the ZAOGA Guidance, Rules and Policy does not mention who constitutes the Executive but it could be inferred to include the Founder, his immediate family, Secretary General and the Deputy Secretary General. Below the Executive was the appointed Day-to-Day Advisory Board of Bishops in terms of Article 6.3 as read with Article 29 of the said Guidance, Rules and Policy whose constitutional duty shall be to "Use the approved guiding principles in determining or reviewing sexual offences". It is also not clear which board will elect the successor president; the Executive, Appointed Bishops, Executive plus Council of All Bishops or Executive plus Appointed Bishops. These vacuums of knowledge in the succession process are likely to be potential areas of conflict that were going to spark succession conflicts Ezekiel Guti becomes incapacitated or dies.

Many Pentecostal leaders in Africa assume the deified-living saint figure that naturally enhances unquestionable abuse of authority (Chitando, Gunda, and Kügler, 2014). Biri, (2014) observes that the status in ZAOGA was such that all properties were unquestionably named after Ezekiel Guti and his family. The Founder's authority was further propagated through divine claims during the church's anniversaries to invoke memories of Ezekiel Guti's past in order to deal with the challenges of leadership in a 'multi-ethnic, multi-cultural,

multilingual, religiously pluralistic, administratively divided political systems such as in Zimbabwe (McDonough 2011:265; Gupta 2011:326). Guti's monopoly leadership over his church overshadows every facet of life in ZAOGA such that followers make reference to the God of Ezekiel (*Mwari wababa Guti*), 'God of Father Guti' during their prayers (Maxwell, 2002; Biri, 2014; Guti, 2014). This makes him the key to God in ZAOGA and no one can suggest about replacing him during his lifetime. Ezekiel Guti's leadership titles show the respect, authority and command he enjoys from the church. His titles include Archbishop, Apostle, Professor, Servant and Prophet. According to Biri (2014), as 'Archbishop and Apostle', Ezekiel Guti stamps his absolute authority over all ZAOGA FIF churches. As a 'Prophet', he is the voice of all the decrees which must be taken seriously without protest or questioning. According to Biri (2014) the greatest challenge to ZAOGA was whether members and senior leaders would accept Eunor Guti's leadership of the church after the incapacitation or death of her husband. The ZAOGA leadership and loyalists to Ezekiel Guti have demonstrated immense insight and innovation in handling the 'leadership politics' in the church by formulating a capturing theology around the founder of the church (Biri, 2014:76).

V. CONCLUSIONS

The study revealed that AFM was predominantly Presbyterian in governance from assembly to national level and leaders succeeded positions by election. However, the President, Deputy President, Secretary General and the National Administrator of the AFM have formed an Executive Committee above the Apostolic Council, which is against the Presbyterian system that is spelt out in the Constitution. The research found out that the word 'Executive' is not found in the AFM Constitution and the AFM President was assuming 'Executive Powers' thus AFM governance blended Presbyterian with Episcopalian polity (Horn, 2006). In ZAOGA, church governance was found to be absolutely Episcopalian, with a constituted Executive that gave directives to the church. The Founder's wife and the Secretary General as members of the Executive were in line for the succession as they were favoured by majority respondents interviewed in this research. Succession was therefore found to be by inheritance in ZAOGA as suggested by Biri (2014).

It was clear from all the responses in this study that both AFM and ZAOGA churches did not involve their general church members in the selection of succession leaders. In the AFM, only a 10 member Electoral College per province was allowed to cast votes to elect the top 'Executive' members of the church (Article 13.1.1 and 13.4.1). In ZAOGA, succession was a hidden issue from the general membership who were

living in speculation. This confirms the assumption of that there was no clear succession in Zimbabwe's Pentecostalism. Leadership politics, hero worshipping, formulation of a theology around a leader and personal claims by leaders had socially constructed a reality in the Pentecostal churches that the founders and leaders were God-given.

The study concludes that a democratic election process of leadership in Pentecostal churches will guarantee accepted, smooth and peaceful transfer of power from one generation to the next. Currently AFM is in its fifth generation of successive leadership through elections and has survived under different leaders. ZAOGA was adopting elections in choosing the Founder's successor and future Presidents in terms of Article 14.2 of the ZAOGA Guidance, Rules and Policy (2014). In the AFM church, 65 years is set as the age limit for the President while no age limit is set for ZAOGA. This is possibly to accommodate Archbishop Eunor Guti who is now advanced in age. Most Pentecostal churches in Zimbabwe have collapsed after the death of the founder. This confirms the observation by Barry (2011) that many Pentecostal Churches are just one generation away from extinction because of lack of a succession plan. Pentecostal leaders in Zimbabwe should start considering stepping down and leaving leadership to a new generation so that they will die peacefully having seen the perpetual continuity of their visions through the next generation.

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Representation of Coherence in the Story of Ibrahim (Peace be Upon him) based on Discourse Semantics Sign Analysis

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Abstract- From among the important and old approaches of Quran scholars is thinking about the language and the ways of understanding and interpreting its extensive text that has different artistic, religious, and cognitive aspects. One of these approaches is the linguistic and literary approach to Quran about which many persons such as Seyyed Ghotb, Mostanser Mir, Nil Robinson, Izutsu, Anglika Noyort have compiled a set of plans and books. With advance in the analysis of different issues of linguistics and semiotics in different texts, it might be understood that the text of holy Quran and especially Quranic stories include many of linguistic techniques to convey and induce its sublime concepts. However, this aspect has less been dealt with. By analyzing the story of Ibrahim (peace be upon him) based on discourse semantics signs analysis, the present study tries to investigate and examine different discourse systems such as prescriptive, cognitive-interaction and tension and obtains interesting findings that highlight the elevation of structure and meanings of the story and confirms a body-like unity on the surface and a unique coherence in meaning. Given the point that in this study, the researchers are not to know about the values of Quranic stories for having these discourse systems, but just intend to manifest and highlight this dimension of discourse systems in structure and meaning of Quranic stories.

Keywords: *coherence; semantics sign; majesty ibrahim (peace be upon him); greimas.*

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Farideh Davoudi Moghadam ^α & Soraya Ghotbi ^σ

Abstract- From among the important and old approaches of Quran scholars is thinking about the language and the ways of understanding and interpreting its extensive text that has different artistic, religious, and cognitive aspects. One of these approaches is the linguistic and literary approach to Quran about which many persons such as Seyyed Ghotb, Mostanser Mir, Nil Robinson, Izutsu, Anglika Noyort have compiled a set of plans and books. With advance in the analysis of different issues of linguistics and semiotics in different texts, it might be understood that the text of holy Quran and especially Quranic stories include many of linguistic techniques to convey and induce its sublime concepts. However, this aspect has less been dealt with. By analyzing the story of Ibrahim (peace be upon him) based on discourse semantics signs analysis, the present study tries to investigate and examine different discourse systems such as prescriptive, cognitive-interaction and tension and obtains interesting findings that highlight the elevation of structure and meanings of the story and confirms a body-like unity on the surface and a unique coherence in meaning. Given the point that in this study, the researchers are not to know about the values of Quranic stories for having these discourse systems, but just intend to manifest and highlight this dimension of discourse systems in structure and meaning of Quranic stories. To put it another way, the researchers try to describe these systems in surface and depth of the stories so that another valuable facet of Quranic stories might be proved. The research method used in this study was content analysis and based on semantics sign theories proposed recently by persons such as Greimas.

Keywords: coherence; semantics sign; majesty ibrahim (peace be upon him); greimas.

I. INTRODUCTION

Many of the doctrines and high-meaning instructions of Quran are presented to its addressees through different literary techniques and also the texts aesthetics strategies in content and structure. From among these strategies is the narration technique and narrative discourse that in plays an important role to convey meaning in today literature. More importantly, the artistic, aesthetics, eloquence, and especially narrative aspects of Quran have been largely overlooked. Hence, analysis of discourse semantics and narratology of fiction literature is strategies and

approaches that could present the apparent and hidden aspects of Quranic stories, and also offer a scientific pattern and framework to critically define, categorize, describe, analyze, and evaluate Quranic stories. Semantics sign is one of scientific tools of discourse systems analysis that deals with the mechanisms of formation and construction of meaning in texts.

Semantics sign, along with other semiotics concepts, have changed the studies related to sign. A change that opened the path to move from mere structural semiotics to phenomenological and meaningful semiotics and entered cognitive factors to this scope. In semantics sign, unlike classic and structural semiotics, signs have the change for resigning and change from common repetitive sign to new uncommon ones (Shaeeri & Vafaiee, 2009: 1-6).

On the other hand, by moving from mere structural semiotics to phenomenological semiotics and showing the direction of signs to inquiry signs, the cognitive signs of works find opportunities to manifest more.

Now, when the process of sign-meaning has realized and shows itself in a language context, discourse is encountered. According to Benonist, when a person makes an individual use of language in interaction conditions and a language interaction, he has, in essence, produced discourse (Benonist, 1974: 266).

Different discourse systems used in discourse analysis are prescriptive system, inductive, or cognitive-interaction, tension, and phenomenological (Shaeeri, 2006: 61-217) and (Rack also Greimas translated by Shaeeri, 2009: 5-10).

By analyzing the Quranic stories from this perspective and determining its different discourse systems, it would be possible to explain and examine its language capabilities and to manifest its hidden sublime meanings and concepts and also justify some of omissions, dispersions, delays, briefness, and brevity In Quranic stories. As an example, why different plots of Mousa's story have been distributed in different chapters of Ghesas, Taha, and Shoara? while the story of some other prophets such as Aad and Samoud is summarized in two verses and sometimes the whole story of Nouh and his tribe is summarized in one verse? Why the story of Ibrahim has been described in almost

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fourteen chapters of the holy Quran? Why the story of Yousef starts with his dreaming and ends with its interpretation? Is it possible to reach newer approaches from Quranic stories meanings by examining different discourse systems?

The present study tries to explain and investigate different discourse systems in Ibrahim story and reaches interesting findings that emphasize the sublime structure and meaning of the story.

II. LITERATURE REVIEW

As to the Quranic stories, different books and articles have been published and a brief glance at the bibliographic sources confirms this point. However, the point is that these stories have not been widely examined in terms of newly proposed approaches such as linguistic perspective. The newest article belongs to Horri (Horri, 2008) that is about Quranic narratology in which some new approaches have been introduced and explained. Some of these new perspectives and approaches to the Quran started in the beginning of the 21st century at Al-Azhar University in Egypt and the forerunner figure in this trend was Amin Al-Kholi (1895-1996). He believed that literary approach to the Quran is the only approach that might deal with the non-imitability of it. He asserted that acceptance of the Quran by Arab people was based on this point that it was much sublime and valuable compared to human texts. He then concludes literary approach to the Quran should replace other intellectual, ethical, philosophical, religious, etc. approaches (Aboo-Zeid, 2003: 8). The Ph.D dissertation of Mohammad Ahmad Khalaf Allah titled *Alfan Al-Ghesas Fi Quran Al-Karim* (1947) supervised by Amin Al-Kholi touched on the literary approach to the Quran. The dissertation encountered a set of pros and cons (Abo Zeid, 2003). Also, many articles and university dissertations have been written in Persian language about Quranic sciences and especially Quranic stories. In an article, Khorassani (1992) referred to 55 books about Quranic stories. Hashemzadeh (1993) increased this number to 405 books and articles, Sadeghpour (1997) also increased the number to 465 articles, books, and university dissertations.

III. SEMANTIC SIGN AND STORY-TELLING IN QURAN

One of the important reasons for selecting the discourse semantic sign analysis to highlight coherence in Ibrahim story is the capacities and capabilities that this approach has. Capacities such as existence of different discourse systems and factors such as going beyond face signs and entering cognitive scope that helps to describe and explain Quranic stories better. In this study, to briefly explain the points, some of theories

related to semantic sign and also some of pertinent key terms are explained while analyzing the text.

In the trend of Saussure semiotics and even philosophy, the relationship between the two sides of sign (form and meaning or signified and signifier), whether optional or obligatory, is a logical one. In such a relationship, undoubtedly, the existence of sign is a mechanical and even in some cases is a n artificial existence. To put it more clearly, in such a relationship, no mention is made of the factor causing it. That is, when a sign is befall, it is established and language is formed and in this case, it becomes possible to talk about the signifier-signifier relationship.

However, the Hjelmslev view is different from that of Saussure as this semiotics scientist contends that two features dominate the sign world: mere relationship between form and meaning is completely practical and has no operational (process) value. However, the same relationship, in presence of human relationship, might turn into an insecure, fluid, and dependent on the related experts' views. Such a relationship changes the sign trend as it cannot be regarded as a mechanical element. The reasons for this change can be determined as follows:

Accepting the link factor between signified and signifier means to regard sign as a dynamic and living process. Such a process causes sign to turn into a program that is referred to as "live broadcast" in audio-visual terms. Moreover, knowing sign as a process means that it is a function of a set of factors affecting it. Considering the link factor between signified and signifier means considering the capability of circus existence that is joint between the two sides of sign (signified and signifier). The same capability might guarantee the gathering of sign and signifier in a meaningful set. Given such a capability, what influences the formation of sign is not a mathematical, linear, logical, and frame application any more. Rather, the way of meaning making or appearance of meaning replaces it. Meaning making is a process during which sign changes, becomes complicated, replaces, and proceeds in a fluid and inconsistent way.

Considering a dynamic pattern for studies related to sign means accepting a phenomenological existence. Such an existence makes a cognitive factor involved in the semiotics scope. This factor is able to observe and might comprehend meaningful signifiers and evaluate them and turn them into value. This, in turn, causes signs to gradually become more complete. Thus, given the live existence of signs, they cannot be taken into consideration as a logical structural function with a mechanical face. Therefore, they should be studied based on a phenomenological perspective. As a result, it is necessary to be something that takes the signified-signifier relationship in the sign process.

This phenomenological perspective to sign causes that our view as to the programmed action

system, by which many of stories and narrations were examined, change as from now on, an imaginable factor should be taken into consideration in the studies related to sign that controls the update meaning conditions and change it. Such an imaginable existence that turns sign into a phenomenological type and is present all through the discourse process is called "(physical-imaginative)". And lastly, these issues make us to regard sign so dependent on meaning making process and also regard meaning so dependent on phenomenological presence of sign that have no choice but adopt sign-meaning terms and sign-semantics ones instead of semantics or semiotics terms (Shaeeri, 2009:1-4).

Given these explanations, the researchers started to analyze the Ibrahim's story based on discourse system related to sign semantics considering the point that in this story, a set of signs such as Ibrahim (peace be upon him) turns into a complete and sublime sign during the sign semantic process and this completeness is resulted as a result of interaction with different meaning systems such as emotional, aesthetics, and value systems. However, it should be emphasized that the objectives of storytelling in the Quran goes beyond those in human storytelling and what is salient in the Quranic stories and narrations is the process of mentioning events in an artistic and succinct way. Brevity and conciseness that are among stylistic features of the Quran is among factors that is largely ignored in stories of testament book (Horri, 2009:11).

Another point to mention is the position that Seyyed Ghotb emphasizes and the researchers also advocate it: "the correctness of the Quranic stories is a real correctness and when events or figures are mentioned in the Quranic stories that is no sign of them in history, the Quran should be regarded as reason against history as Quran has been sent by a wise and knowledgeable being and is far from change and falsehood. I really wonder why such an understanding is done from "artistic" term. Is not it possible to present facts by a scientific and artistic method that is both real and scientific and artistic? Yes, reality might also be presented artistically and this is not difficult to consider. It just requires that we free ourselves from "wisdom obtained from western translations" expression and avoid merely western patterns and in common terms, have a wide reconsideration" (Ghotb, 1407:255).

IV. STORY OF IBRAHIM (PEACE BE UPON HIM) IN HOLY QURAN

The story of Ibrahim (peace be upon him) is one of long stories of the Quran that has been dispersed in different chapters and includes the deepest meanings and Islamic points. Concepts such as monotheism, future life, sincerity, Belief, Patience, etc. that each might be more salient in a chapter or story but all of them are mentioned coherently from Ibrahim's adolescence to the

end of his life time and building Kaaba and have topical unity in both the intended chapter and also in all stories related to him that are Baqareh:124 and 258-260, Anbia: 51-71, Anaam: 74-83, Ankaboot: 16-27, Shoara 69 to eighty nine, Zokhrif: 26-28, Maryam: 41-49, Ibrahim: 31-38 and 47-49, Saffat: 83-113, Zariat: 24-27, Momtaneh: 4-6, Hood: 69-76, Hajar: 51, and Nahl: 120-123.

Some researchers know Ibrahim story as a novel consisting of a set of separate but interrelated events. Each of these events has complication, suspense, climax, and relief with the difference that some of the events are more salient than others. It seems that these events have had a determining role in Ibrahim's life. The first event is his breaking idols and his throwing into fire. Its events started from the point that in fiction literature term is called complication and is the oath announced by Ibrahim (or according to some interpretations, kept it secret) according to which he would think something of their idols. This event reaches its maximum excitement when he broke the idols into pieces (Bostani, 2007:62). The last part of the story starts with his throwing into fire when although they understood Ibrahim's words, they did not avoid their own wrong beliefs and decided to punish Ibrahim. They set a big fire to burn Ibrahim. The suspense of the story starts here. People seemed to be worried about Ibrahim and fear his destiny. They ask each other what would happen of him? The story reaches its climax (story crisis). However, after a short time, the relief of the story starts by cooling the fire and its changing into a garden the time on which everything becomes certain and the story finishes. This is an unpredictable end (We said: oh you fire become cool to Ibrahim) (Anbia/69). The god says after this: They wanted to think something of Ibrahim, but we damaged them. This sentence which is the end of story makes everything certain and describes the extent of damage they took.

Another sample is related to the story of Hajar and Esmaeel in a dry and arid desert in which Ibrahim did this to follow God's order. When Hajar, along with her breast-feeding child, left alone in desert and their food and water finished after a while and the child had no further patience, she stamped her feet on the ground from thirst. Complication of the story starts from this time (abandoning of Hajar and her child in desert). Hajar wanders in the desert to find water for her child (suspense of the story). The child fainted out of thirst. The story then reaches its relief (crisis). Suddenly, relief starts in the story after appearance of a spring under her feet and the story finds a happy end. This indicates Allah's attention and kindness to them.

The other sample is related to the story of Ibrahim's dreaming and sacrificing Esmaeel in his dream. The complication of the story here starts. After this dream, Ibrahim becomes worried and hesitated. On the one hand, he cannot cut his son's head and on the other hand, he cannot disobey the God's order. He then

decides to share his dream with his son. Esmaeel wants his father to follow Allah's order. The story reaches its suspense by Esmaeel's preparation for being sacrificed. The crisis of the story is when Ibrahim puts the knife on his son's neck. The readers are extremely concerned about Esmaeel's destiny. However, relief of the story starts when God sends a big sheep to be sacrificed instead of Esmaeel and the story ends happily.

Another sample that might be pointed out in this section is the event of good news of Ishaq's birth. Complication of the story starts when some strangers come to Ibrahim's house and they do not eat from Ibrahim's food. This makes him concerned. This is the story suspense. When they give them good news of a child's birth, the story reaches its relief. Ibrahim and Sareh wondered and the angles say to them that everything might happen if Allah wills. This is, in fact, the story relief.

V. ISSUE OF COHERENCE IN QURAN

One of the issues that proposes the topic of coherence in Quranic research is intra-textual approach that emphasizes its linguistic, eloquence, stylistic, and especially cognitive and discourse features. This approach finds Quran a coherent work that not only its gradual sending down has not decreased its coherence (as some western experts believe), but also, its stylistic, linguistic, and intra-textual features have more highlighted its miraculous feature (Mir, 2011:12).

Mostanser Mir (Ohio Youngston University professor) who received his Ph.D degree from Michigan University by presenting a dissertation titled "coherence in the Quran", in a study named "Quran as a literary work" contends that the holy Quran consists of 114 chapters and length of each one is from 3 to 286 verses and the point that all the chapters have coherence and unity is largely odd and uncommon for traditional experts of Muslims. For them, each chapter includes a set of separate verses. This scripture-based stand point to Quran that has historical reasons, is the biggest hurdle for examination of Quran as a literary work (The same, 124). He also emphasizes that literary examination of Quran helps to coherence understanding in Quran and attention to the concept of coherence in it prevents any incorrect interpretation. Mir mentions the story of Ibrahim in chapters of Anaam, Anbia, and Momtahaneh and asserts that each of these chapters mentions part of Ibrahim's story. In Anaam chapter, the main addresses are Mecca idol worshippers and in this chapter Ibrahim's fighting with idol worshipping is dealt with. The relationship between this part of Ibrahim's life and the general concept of Anbia chapter is apparent. Both highlight this point that if people want to follow Ibrahim, they should stop idol worshipping and worship the only God. Part of Ibrahim's life is mentioned in verses 51-57 of this chapter in which his breaking of

idols is described. This breaking of idols indicates the end and destruction of idol worshipping and it should be kept in mind that when prophet Mohammad (peace be upon him) entered Mecca, he ordered to remove Kabbeh from all idols. In other words, Ibrahim's action is a preface to Mohammad's action in next period.

Concept of Zariat chapter is reward of the poor and punishment of atheists at resurrection day. The section related to Ibrahim's life and Loot's life describes the same meaning. It announces Ibrahim to having a child and destroys Loot's tribe because of their wrongdoings. The reward and punishment system in this world is, in essence, a reference to reward and punishment in the world to come. Momtahaneh chapter also deals with the Muslims' need to interrupt their relationship with Mecca people. In the beginning verse the Muslims are recommended: do not make friend of my and your own enemy and in the last verse also the same meaning is mentioned. In verses 4-6 of this chapter, Ibrahim is introduced as a pattern and epitome to Muslims: he interrupted his relationship with his tribe when he saw resentments from them. The chapter message is apparent. Muslims should also cut their relationship with Mecca people. The event related to Ibrahim's life, as in other chapters, is specific to this chapter (the same, 38,39). By mentioning these points, Mir intends to state that although Quran recites a part of a story in one time, that part is complete in its type whenever and wherever it is recited.

a) *Semantic Sign Analysis of Ibrahim's Story in Anaam Chapter*

With regard to the main feature of plot in the story that is not merely the order of events, but a systematic set of events linked together by a cause-effect relationship (Mirsadeghi, 2006: 64), and also by thinking about verses of Anaam chapter, it would be understood that plot of Ibrahim story in this chapter that is concepts of monotheism and confirming the unity of Allah, is in complete line with the meaning and concept of the whole chapter that is to be proved in this section by semantic sign approach.

In the first verse of this chapter, after assertion of the power of creator of skies and the earth, those are remembered that go to the wrongdoing and atheism path despite observing this discipline and majesty. This meaning is repeated along with the certain returning of humans to Allah until in verse 74 of the chapter the Ibrahim's objection to Azar for worshipping idols and apparent aberration of that tribe is dealt with. In verses 75 to 83, the God talks about a reason that has been given to Ibrahim and also about the sophistries that he face against this aberrated tribe: When dark night appeared, he saw a shining star and said this star is my God. However, when it went down and disappeared said I won't take something that disappears as God. Then, when he saw the moon said this is my God. But

when the moon also disappeared, he said this is not my God either and if God does not guide me, I will be destroyed and misled. When he saw the sun, he said this is my God as it is larger and more shining, but when the sun set, he said oh God, I avoid and express my dislike from whatever I share with God.

According to the previous verses, the starting point of this event forms with a defect. A defect that is continuously recalled in the previous verses. This defect is Ibrahim tribe's aberration. In the Greimas narrative plan, the trend of texts is in a way that everything begins from a defect and then enters from an action stage by a treaty. At the end of this stage, the cognitive evaluative process commences that we can see both of these in the Ibrahim's story. Moreover, two other evaluations are also proposed: Cognitive evaluation that includes examining the operation and obtained results based on evidence and documents; and practical evaluation that means performing the warrant and exerting punishment or reward about the actor (Shaeeri, 2006:66). This narrative plan might be shown as follows:

b) *Treaty-competence -Action-Evaluation and Cognitive and Practical Evaluation*

In this story, after highlighting the defect in knowing polytheists, mention is made of an internal and implicit treaty between Ibrahim and his tribe that is his considering the sun, moon, and stars as God. This might be explained in line with the Greimas and Kortz viewing angle. They know this in discourse as a set of techniques used by storyteller to process texts (Kortz, 1993:284). The purpose of the main establisher of discourse (Allah) or Ibrahim (peace be upon him) from selecting this viewing angle in this discourse is achieving the processing of discourse content through its perceptive-sense dimension that is shining of sky bodies and then their disappearance. In this discourse, the main and real narrator is Allah and this has been clearly pointed out in the 83th verse of the chapter: this is the reason I gave to Ibrahim against his tribe.

After the treaty stage, the competence stage appears and it is being prepared for action. This preparation and readiness is mentioned by God before the beginning of the story in verse 75: we showed o Ibrahim the kingdom of skies and the earth to reach the position of the believers. Then immediately in the next verse the action stage starts in which the assertion of surface worships is mentioned and then the cognitive evaluation stage appears: I go with a pure belief toward the God that is creators of all skies and earth and I will never be along with polytheists (Anaam, 79). After that, another facet of discourse is touched on that is the practical facet. In the preceding verses, God pays the attention of prophets and the pure worshippers to the power that saves them from darkness and privations of desert and sea (62) and asks them to avoid and not fearing of atheists (68). After this, the practical

evaluation is brought from Ibrahim's words: that the effect less gods should not be scared. Should these valueless gods should be feared or the only most powerful God? (81). With these analyses, it might be understood that in this story, the moon, sun, and star go beyond their signifier position in linguistics and enter into implicit signified scope. The same thing happens in the four hens of Khalil (Baqareh chapter, verse 260). In both of these stories in Bqareh and Anaam chapters, the visual-sense action of Ibrahim is an action that goes beyond its sense limit and leads to something like degarpoosti that means to consider something from a new perspective (Rack, Shaeeri, 2006:131).

Therefore, it might be stated that these discourses are dynamic ones that clearly and apparently highlight the derived facts and findings based on the evidence in Quran and never talk of unreal imaginative things. Hence, it might be contended that the story has a fast rhythm. One dimension of dynamic discourses is the rhythm of discourse and it means the slowness or quickness that might be introduced in the discourse. If this rhythm is slow, we encounter the saliences of the intended object. But if it has a quick rhythm, the thing that we encounter is established as it neutralizes every salience of the object (The same: 101). Thus, it might be asserted that the rhythm of this story omits the existence of any perceptive-sense aspects related to the sun, moon, and star. The same rhythm also dominates the Baqareh story.

c) *The Perceptive-Sense Dimension and Tension Atmosphere of Discourse*

Greimas considers the feeling involved in meaning making the function of a trend named as "dereism" that means that while encountering something, its reality is hidden behind a surface screen. One way to deal with this defect and becoming far from reality is referring to phenomenology whose perspective is before the statement. In this chapter, all perceptive-sense streams that start with appearance of the sun, moon, and star and finishes with their disappearance becomes complete by referring to the preceding statements that are based on the meaningless of idolatry. Hence, it might be stated that use of signs acts like a two-way vector in which one end is toward discourse and the other end is toward language.



d) *Analysis of Ibrahim's Idol Breaking Story*

It was previously stated that the beginning of Ibrahim's idol breaking is in Anaam chapter. However, its general plan and extension is in Anbia (verses 51-57). This event might be proposed and analyzed in different branches of fiction literature due to its having all features of a narration (Rack. Features of narration, Okhovat, 1992:12-18 and about Quranic stories, Hosseini, 1998 and Parvini, 2000).

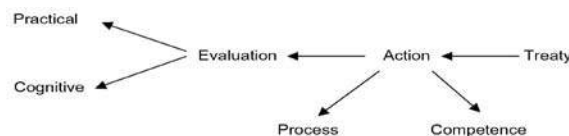
The story starts with a conversation between Ibrahim and Azar, as his father: what are these spiritless and meaningless statutes and idols you worship in the name of god and have spent your lifetime for them? This beginning conversation also includes the main knot of the story and refers to Ibrahim tribe's aberration as well. This position is also mentioned by God in the first verse of Anbia chapter: the resurrection day is very close to people but they are oblivious to it. According to narratology, this verse at the beginning of the chapter might be both a post-dereism narration in relation to showing the end of Ibrahim's story and also as a pre-dereism in relation to introducing his aberrated tribe and this is really wonderful.

On the other hand, the point in which Ibrahim refers to his tribe as aberrated and warns them against worshipping idols, this story has a clear link with the story of Ibrahim in Anaam chapter as it seems that this story is the continuation of that one and is, in fact, the expanded version of that story. Moreover, a hidden form of inductive discourse system might be seen in this story as it is in that of Anaam one. In such an interaction, one of the sides should convince the other one to act. Such induction might have different strategies such as: induction through flattering, temptation, deceiving, stimulation, threatening, or bribery (Shaeeri, 2009:18). Induction of polytheists, as it is seen in all the chapter, is mostly based on temptation, deceiving, and induction of Ibrahim through stimulation. When mention is made of worshipping the moon, sun, and star ironically or intelligently accuses the biggest idol to breaking other idols, these are all to convince them to stop polytheism and worship the only God. However, the interesting point is that both stories have artistic hidden inductions in the discourse made by the main narrator that is Allah. Orkioni, as one of the most prominent researchers in modern semantics, believes that inductions should always be hidden and implicit and their understanding requires sharp and keen view. In other words, the main point of inductions is in their being hidden and implicit (Asadollahi tajarogh, 2009:120). In this story, in addition to the inner discourse of Ibrahim (peace be upon him) in Anaam chapter, linguistic interaction and action also happens and his tribe respond: we found our fathers worshipping these idols (53). This way, a narrative discourse happens that its main objective is to change the primary position into a secondary one and hence involves another discourse in the Ibrahim's story that is prescriptive one.

VI. PRESCRIPTIVE DISCOURSE SYSTEM

Based on this type of discourse, discourse makes us encounter activism that is in a better position compared to the actor and can make him to act. This actor is the only God in Ibrahim's and Quran's perspective and in polytheists' perspective is their fathers and in the idols breaking story is the biggest idol.

In fact, the narration of the story proceeds to value making of these actors and introducing the main real one. The next stage is when Ibrahim responds to his tribe: you and your fathers have been in an apparent aberration (54) and they regard his words as ridiculous and joking and then Ibrahim states: I take an oath to Allah that I would break all these idols. Thus, there is also a treaty in this story as it was in the story of Anaam. In the next verse, the action forms and after it, cognitive and practical evaluations are done. When, the people of tribe bring Ibrahim and say to him: did you do this to our idols? (62). Ibrahim attributes the breaking of idols to the biggest idol (challenging the actor position). At this point, the cognitive evaluation of discourse become apparent. When the people put their heads down against Ibrahim's reason, Ibrahim says: have you abandoned the God that is powerful for any benefit and resort to idols that have no benefit and damage to you? (66). However, the tribe people are not ready to accept their aberration and resort to another evaluation from discourse and decide to throw him into fire and burn him. His throwing into fire is the most exciting part of the story and the dynamic point of the discourse that might be explained by a tension discourse system.



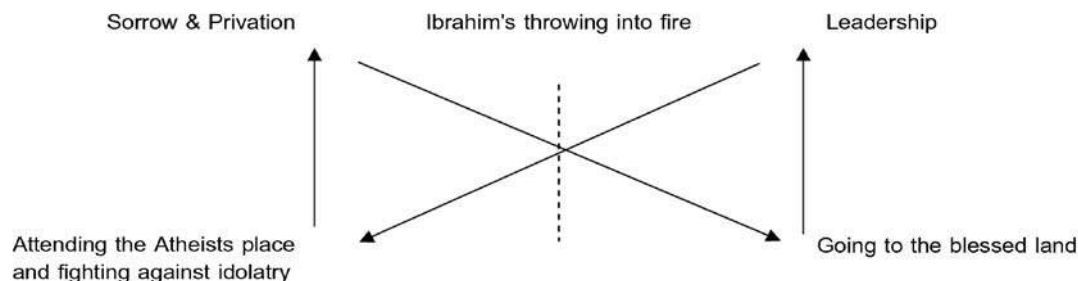
Treaty or contract: Ibrahim's oath to break the idols
Competence: Primary readiness to prepare primary conditions such as thinking of time and uncrowdedness of idol house
Processing: Performing the action, breaking the idols, and exiting the idol house
Cognitive: Proving the inability of the biggest idol and necessity to worship the only God
Practical: Ibrahim's throwing into fire and lastly gaining the leadership position by Ibrahim and leading people to Allah

a) Tension Discourse System and Semantic Tension Square Application in this Discourse

In this type of discourse, action is neither a function of program and based on a pre-determined contract, nor it is a function of interactional conversation to induce and convince. Rather, tension is the main stimulus. In this story, after describing the cognitive and prescriptive interaction discourses between Ibrahim and his tribe, we understand the tension discourse system in which the throwing of Ibrahim into fire is dealt with. The important point in this system is the presence of a strong tension that is fire and the other one is two opposite poles that cause changes the discourse meanings dynamically. This bi-polar system is in line with the perspective of Saussure that was later turned into a four-pole system by Greimas. In the meaning

square, there are two positive and two negative poles that crossing each of them requires negation of the other and it indicates that a dynamic discourse never stays in a static state and it is this dynamic state that causes different meaning points and this can, in turn, changes the meaning square into a tension one. In this system. Movement from one pole to another one

happens based on negation. This negation factor typically happens in the central point of discourse as every narrative text has a central point that form an action and this action is in service of changing the state of actors and meaning. This square might be shown as the following graph:



As it is shown in this square, the happy end of Ibrahim's hard test is described in the next verse: We saved Ibrahim with Loot and sent them to a blessed land and gave him Ishaq and his nephew Yaqoob and made them leaders of people to guide them toward us (verses 71-73).

The last but not the least point is that language-based and literary analyses of Quranic stories and explanation of their linguistic and artistic features are taken as comprehensive and sublime dimensions of this holy text and should never be regarded as interpretation of Quran.

VII. CONCLUSION

The present study represented the coherence and structural and semantic consistency of dispersed stories related to this arch (owners of determination) prophet in the holy Quran by discourse semantics sign analysis in the Quranic story of Ibrahim (peace be upon him) and describing different discourse systems such as inductive or cognitive interaction and tension. Furthermore, by drawing the sematic square of Greimas it was shown that how Ibrahim turned into a complete sign during a semantic sign process that is in accordance with logical deduction and divine selection in the Quran. This completed sign is the leadership position and the public people guide position. Achieving these types of positions is as a result of great actions and tests that might be proposed and evaluated in a consistent discourse system as it was shown in the test of throwing Ibrahim into fire. Each of these components not only plays an important role in the general performance of him, but also, has some commonalities in the artistic description of the narration and its semantics sign that in turn confirms their body-like unity.

On the other hands, by analyzing and describing different discourse systems in some the stories, it was noticed that this unity exists not only in the dispersed stories in different chapters, but also, shows the meaningful and wonderful relationship among the story, its purposes, and also its valuable messages. This feature introduces, in fact, a dynamic discourse that expresses important and explicit religious facts despite its almost fast rhythm.

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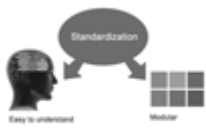
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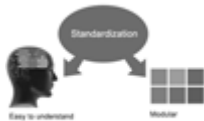
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- Graphs
- Illustrations
- Lectures



- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

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2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

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Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

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PREPARING YOUR MANUSCRIPT

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.



Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

- a) A title which should be relevant to the theme of the paper.
- b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
- c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
- d) An introduction, giving fundamental background objectives.
- e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
- f) Results which should be presented concisely by well-designed tables and figures.
- g) Suitable statistical data should also be given.
- h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

- i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
- j) There should be brief acknowledgments.
- k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



FORMAT STRUCTURE

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

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The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in a research paper?" Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.



Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

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For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

TIPS FOR WRITING A GOOD QUALITY SOCIAL SCIENCE RESEARCH PAPER

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

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7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

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10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.

Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.



20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium through which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.



The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
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- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
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Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

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This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

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If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

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Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."



Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

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CRITERION FOR GRADING A RESEARCH PAPER (COMPILATION)
BY GLOBAL JOURNALS

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Topics	Grades		
	A-B	C-D	E-F
<i>Abstract</i>	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
<i>Introduction</i>	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
<i>Result</i>	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
<i>Discussion</i>	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



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