

Learning religious knowledge in the context of a smart city

Sorayya SAGHA

Graduate student of Quran and Hadith University of Islamic Studies, Qom, Iran

Yas.zahra313m@gmail.com

Kamran OVEYSI

*Assistant Professor, Department of Quran and Hadith,
University of Islamic Studies, Qom, Iran.*

oveysi@maaref.ac.ir

Abstract

Learning means the accumulation, thinking, and application of complex knowledge, skills, and perspectives, and the advancement of communication technologies in the late twentieth century heralded dramatic changes in all aspects of human life. One of the concepts that has evolved due to technological advances in communication is the concept of the city. These new technologies have allowed the city to move beyond physical geography and into the realm of local relationships and into a new field and geography. Accordingly, the city, like other areas, has the opportunity to become virtual or smart. The smart city is emerging as a new way to solve many educational problems. This article analyzes the learning of religious knowledge in the context of the smart city through the method of libraries and documents. The achievements and results of this research include the development of friendly environments, changing the pattern of education, improving the quality of formal and informal education.

Keywords: *education, model, religion, intelligent city, learning.*

1. Introduction

In general, education is one of the most important tools in the development of human life and engage in education to achieve educational goals throughout their lives. Education is a tool for humanity to benefit from religious knowledge in addition to adapting to the environment and living better. Today, traditional

methods do not prepare people for the skills they need. With the advent of new technology, new ideas, tools, ideas and methods are emerging in various fields every day, and these methods are being published and used. In addition, there are significant developments in the field of education that lifelong learning, which is the same as non-formal education, has become especially important as an emerging theory in the 21st century.

2. Education

Education is a set of events that facilitate learning, and due to rapid technological changes in various aspects of life, humans have a large amount of information needed to survive, and increasing information and its alignment with large and rapid changes make information unstable. They have become and in the absence of continuous learning and active adaptation of what they have learned to dynamic living conditions, will not be updated quickly and will bring information. Therefore, Islam places great emphasis on Muslim lifelong participation because it helps them find their Islamic identity. This requires a lifelong learning process. (Shakerin Shari and Jamaluddin, 2012) Teaching and learning are divided into formal and informal types, and non-formal education, which as a lifelong learning is a new synonym for learning and is the result of the exponential growth of information. (Brahami, 2007) The development of knowledge, skills, interests and learning opportunities in life in the process of lifelong learning is preserved by individuals. In this type of learning involves the process of learning from cradle to grave without coercion and individual desire (Paterson, 2004) which he uses as limitless learning and information literacy (Brahami, 2007), the true nature of this type of education is to train a human being to learn how to find and open his intentions and thoughts to the existing human being. It is incomplete and will flourish only with education that is directed towards continuous and comprehensive learning. (Ahmadi Tavana, 1392, p. 44) Therefore, lifelong education should be presented as a set of guiding principles for the development of educational institutions.

3. Religion

Religion, which is also called religion; In the word, it means the way and method interpreted (Ragheb Isfahani, 1412 AH, vol. 1, p. 323), based on which it can be interpreted as the way and method that human beings adopt for their lives. Religion is also a worldview and a set of beliefs that seeks to explain a range of questions that arise throughout human life, such as how things and living things came into being, the quality of the possible beginning and end of things, and how to live. The word religion is one of the concepts that has always been in the field of various opinions and opinions of experts and there is no common agreement about it. In a way that even some researchers do not consider it definable. In any case, religion can be defined as follows: Religion is a set (system) of harmonious and proportionate facts of intellectual systems (beliefs and teachings), value system (laws and rules) and educational system (moral and social orders) that In the realm of individual, social and historical dimensions, it is sent by the Almighty God to guide

and guide human beings on the path of divine growth and perfection. In other words, it is a set of beliefs, laws and regulations that both consider the intellectual principles of man and speaks about the principles of his inclination and covers his morals and ways of life. (Tusi, 1987, p. 127) Numerous definitions of religion have been presented, such as the great Islamic scholar and esteemed commentator of the Shiite religion, Allameh Tabatabai, defines religion in this way.

1) Religion is composed of two pillars of belief and system, which are systematic religious beliefs and also religion as a system that contains divine laws that have been established to regulate and manage the life of all human beings. (Tabatabai, 1387, vol. 2, p. 228; Tusi, 1366, p. 69)

Or some Western scholars have said: Religion is the belief in spiritual beings. Or others have said: The religion of the system is a set of beliefs and practices related to the sacred things through which a group of people are related to the ultimate issues of human life. Others have said: Religion is the belief in an eternal God. . That is, the belief that divine government and will rule the world. And others write: The essence of religion is the feeling of absolute dependence. However, each of the Islamic and Western scholars and religious scholars have tried to provide a complete definition of religion based on their attitudes and beliefs. For this reason, they have emphasized various aspects in the perception of religion. Perhaps the most comprehensive definition of religion, according to the above explanations, which is derived from the Qur'an, is the definition given by the great Allama Hassanzadeh Amoli in a treatise entitled Science and Religion: Its etiquette and texts are pure knowledge and correctness. Inevitably, the compilation and arrangement of such a program is made by no one but the Creator of man, that is, the hand and pen that wrote the evolutionary book of the system of the universe and man in such a beautiful way that it is unimaginable and every word of their existence is religion and ritual. He has given that there is no way to distort them as much as a micron, and there is no way for them to be inconsistent, inadequate or inadequate. It is pure knowledge and the same right. Inevitably, the compilation of such a program is made by no one but the creator of man, that is, the hand and pen that wrote the evolutionary book of the system of existence of the universe and man in such a beautiful way that it cannot be imagined more beautifully. He has given that there is no way as much as a micron of distortion, discrepancy, inadequacy and inadequacy in them. To his ultimate goal and ultimate perfection. Every religion consists of at least two parts: 1- A belief or beliefs that have its basis and roots. 2- Practical instructions that are appropriate to the ideological basis or foundations and arise from them. Therefore, it is quite appropriate to call the section of beliefs in any religion "principles" and the section of practical rules "sub-sections" of that religion.

4. Smart city

Smart city is a term from which different interpretations are presented. The following difference is in three of the existing definitions for smart city, the main points of which are as follows:

A. A smart city is formed based on the intelligent exchange of information between different systems.

B. It is a smart city that by investing in human and social capital, traditional and modern infrastructures of communication and information technology, ensures sustainable growth of high quality of life. This is not possible except with intelligent management.

C. A city that optimizes the efficiency and effectiveness of necessary processes, activities, and services, and a city that modifies its behavior in response to change. (Rastegari, Yousef, Hassan Haghighi and Seyedeh Zahra Sajjadi, Content Analysis with the Aim of Strategic Planning of Smart Tehran, Tehran, Shahid Beheshti University, 2015)

Based on the smart growth approach, the term influences development decisions on everything from personal life to communities and nations. In order to overcome the side effects of development, smart growth strategies can maintain and develop healthy, safe, and easier urban environments. And charming help (Karadag, 2013) This is the first term about Brisbane

5. Learning

E-learning is one of the types of distance learning and has different meanings for different people that is done through the Internet and is defined by the following features: Including content related to the learning goal, using interactive methods such as examples and images to present text, Develop new knowledge and skills related to individual learning goals or related to improving organizational performance that includes several elements that include e-learning courses that include content and training methods that help people learn content; These courses are conducted through the computer with the aim of achieving the goals of personal learning. Dividing learning into lifelong learning means the continuous growth and improvement of knowledge and skills required for employment and personal realization through formal and informal learning opportunities. So learning is a part of life that happens anywhere and anytime.

Learning in different eras and over time, the definitions have become more complete and acceptable than before, so that advanced teaching methods have changed learning and there is no need for physical presence in environments. (Fatehnejad, 2007) These definitions Different learning has not shown a lack of comprehensive and uniform definitions. Some believe that learning is a change that occurs as a result of experience or training in living behavior. In this type of (lifelong) learning, the person is engaged in lifelong learning. In this learning, individuals continuously increase their knowledge, skills and interests in life. Informal or lifelong learning is the process of acquiring knowledge from the cradle to the grave without limit. (Richardson, LD and M. Wolfe, M. principles and practice of informal Education: learning through life, Routledge, London, 2003)

Informal learning is about conscious and unconscious daily processes that lead to the acquisition of competencies. Informal learning occurs at the individual and organizational levels, and this learning is more random and may not be recognizable by the learner. (Allandrin, 2010, 260) And this type of learning has characteristics such as being mainly self-guided and guided by the learner in the

sense that the person himself forms his learning activities and situations (Gables, 2010; Tannenbaum, 2010) Informal learning involves action and activity and the person actively performs an activity and integrates with everyday life (Klaus, 2010; Marsik et al., 1999 and 2010). This type of learning is stimulated by internal and external stimuli and in the form of It is not conscious. In this type of learning, the responsibility and management of learning is assigned to the learner and the person learns the learning method.

6. Conclusion

Learning based on formal and non-formal education has undeniable educational and moral features, but in the electronic course of formal education, which is not about the classroom, blackboard, desk, etc., non-formal learning or lifelong learning of emergence It is more and requires the development of friendly environments and patterns related to this change, and learning religious teachings that require lifelong learning requires changes in the pattern that a person, wherever he is, from home, offices and organizations can easily Learn valuable religious sciences.

Learning religious teachings is one of the sciences that a person learns in order to have a happy life.

1. What is the meaning of religious sciences and why should it be taught?
2. How important are these sciences and how many people and at what level should they study these sciences?

But the answer to the above questions:

1. The science of religion refers to any knowledge that leads to our better and more accurate knowledge of religion. Some parts of this knowledge can be directly related to religious topics and are exclusively in the field of religion, such as the knowledge of interpretation which is directly related to the Qur'an, a book that is the most important source for the study of Islam. Sciences such as jurisprudence and theology can also be studied in this section. Another part that is taught as the premise of religious knowledge, although not directly related to religious sources, is needed to better understand religious sources; As in the various disciplines of Arabic literature, although the benefit of learning such sciences is not exclusively for the knowledge of religion, but in any case; Because the official language of our religion is Arabic; Anyone who decides to study and explore the religion of Islam, from learning such a part; As an introduction to his research; It is not unnecessary.

Of course, in a variety of contexts, other, perhaps seemingly unrelated, disciplines can be taught and put to use in the religious sciences (such as learning other languages or computer science and propagating religion using them).

But why should we learn religious science ?! It seems logical to answer this question when we consider the principle of our and society's need for religion as certain and then we have ambiguity in learning religious sciences. In other words, the need for religious sciences is a subset of the need for religion. If a person mistakenly believes that man does not need religion, it will be completely useless to talk to him about religious sciences, but the reasons for man's need for religion must first be stated for such a person.

But if a person considers the principle of religiosity to be necessary, but doubts the importance of learning religious sciences, we ask him what is the way of religiosity if we want to be religious? How can we know religion and clear up our ambiguities about different aspects of religion and get answers to our questions ?! And are there more than three ways in this regard ?!

A: ourselves; Like the Prophets (PBUH) and the Imams (AS); To be in touch with the unseen world and to receive our answer directly from God, or after proving their mission and Imamate with miracles and visions, to make them our guide and to adhere to whatever they command.

B: or in any case; Without any background in studying and studying the science of religion; Considered his personal opinion correct or with the first seemingly religious person we met; And without knowing the extent of his knowledge; Ask your question and give his opinion; It is not clear according to what style and framework it is expressed; Let's act.

A: And finally, either we learn the science of religion ourselves and we can get answers to our questions by learning the ways of knowing religion, or we can ask people who have followed this path to clear our ambiguity.

And there will be no fourth way.

Now we will analyze the above:

A: The first case can be the most accurate way, but with the end of the prophecy and the absence of the last Imam (AS), such a possibility does not exist for us. By the way, we know that even during the life of such leaders; They; Due to the lack of advanced means of communication; It was not possible to have direct contact with all its followers, and a large part of the propagation of the religion was done by people who had already received the necessary training from these leaders. Some may still claim to have a direct relationship with God and the infallibles, but such a claim; Due to lack of sufficient and necessary documents; It cannot be accepted, especially if people are deprived of the necessary religious knowledge and make such a claim the only way to attract their followers and worldly purposes!

B: If any fair person considers the second way, he will realize that acting in such a way will end in nothing but religious chaos and will basically remain a single religion, but each person is a separate religion and It is different from others and religious deviations as well as superstitions will spread in the society! The invalidity of such a method is so obvious that it needs no further argument.

A: Given that now, the first method is not possible and the second method leads to the destruction of the basis of religion, the only way that remains to receive religious concepts and issues is that according to the available sources; Such as Quran and Hadith; Learn the correct methods of exploitation and inference from them using the experiences of past scientists, and in this way, preserve our religion and pass it on to the next generations, and there will be no fourth way, and if you think of another way. Please send it to us. Thank you for analyzing it and letting us know the result.

Given the important role that learning religious issues plays and transmitting them to others in protecting religion, the Holy Qur'an advises believers that even in times of war and jihad, a number of people; To learn religious knowledge; Stay in

Medina until, after the return of their Mujahideen brothers, they teach them what they have learned. However, this verse can not indicate the exemption of a religious student from jihad, but according to Imam Baqir (AS), it only observes the turn of individuals in sending to the fronts; That is when the jihadi forces are sufficient, but placing jihad and learning the religious sciences in one category alone is sufficient for the importance of teaching such sciences, and there is no need for another reason.

B: Learning is either for the learner to do his homework or to teach and educate others

But learning to act and do homework; In a general division, it should be divided into two categories:

The first category of rulings is related to all Muslims and has nothing to do with occupation, age and gender, but in the first place applies to all obligees; Such as the rules of prayer, fasting, khums, etc.

The second category belongs to a certain stratum of society, so it is necessary only for the same stratum to learn it and not for the rest; Like merchants who trade rules for their business such as types of transactions, false and correct transactions, types of options, right of termination, etc., or farmers who have to learn farming, masakat, etc., so we see our scholars using They say from verses and narrations: It is obligatory for a person to learn the things that he often needs.

But about learning to educate others; It should be said that firstly: learning the sciences of religion is not exclusive and we do not consider the religious researcher to be limited to the students of the seminaries in which they are officially studying, but all religious people should meet the needs of the society; Without quitting his job; Learn about religion as much as they can.

Obviously, the type of education and the level of expertise of these people; In addition to innate talent; It depends on the amount of time and effort they put into it. But given the spread of religious science, which naturally takes a lot of time to learn, people have to give up other affiliations; Spend more time in this way. The number of these people and in which religious field they will study will depend on the amount of society needs in relation to religious issues.

Second: Just as the principle of religion and religiosity and belief in spirituality are necessary for human beings, so must individuals; To know the correct and accurate religion; They should be educated so that religion does not deviate from its true path and suffers from deviations and superstitions, and this alone justifies the importance of learning religious sciences.

Finally, it should be noted that criticism and questions about the methods and types of sciences that are taught in this regard are not forbidden, and for example, the question can be asked whether, for example, a certain knowledge, Is it considered a religious science and does its teaching and education have any benefit or not? Or why in some fields related to religious sciences, more investment has been made, while the need of society for other religious fields is felt more ?! And should the method of propagating religion be limited to the old methods or should new methods also be tried ?!

Such criticisms have been voiced by religious scholars themselves, and many of them are initiating new methods of teaching and propagating religion.

But it should also be noted that criticism of anything must necessarily be accompanied by a practical proposal or a better method, otherwise it has weakened the old institutions with its criticism, while not replacing the new one with a better performance. We and such criticism can not be considered constructive.

The Holy Qur'an considers education one of the goals of the mission of the prophets, says: "I'm kickin W est Az Ali Ali Al Baath Fyhm messengers I Ytlva Nfs·hm Ayath and Yzkyhm and Ylmhm the Book and al-Hikmah and my foolish they might goeth before the faithful expression of God's grace "When a prophet arose among them to recite to them His revelations, and to purify them, and to teach them the Book and Wisdom, and before that they were in manifest error." (Al-Imran / 164)

In another verse in addition to teaching the Book and Wisdom, teach "what they did not know" that: "We Fykm Rslna messengers Mnkml Ytlva Ayatna and Yzkykm and Ylmkm upon the Book and al-Hikmah and Ylmkm Tlmvn as we lounged Tkvnvva "We sent a messenger from among you to recite to you Our revelations, and to purify you, and to teach you the Book and Wisdom, and to teach you what you did not know." (Al-Baqarah / 151)

Learning based on formal and non-formal education has undeniable educational and moral features, but in the electronic course of formal education, which is not about the classroom, blackboard, desk, etc., non-formal learning or lifelong learning of emergence It is more and requires the development of friendly environments and patterns related to this change, and learning religious knowledge that requires lifelong learning requires changes in the pattern that the individual, wherever he is from home, offices and organizations can without worry to Learn valuable religious sciences.

References

- [1] Babaei, Mahmoud (2010), Introduction to e-learning, Tehran, Iran Institute of Information Science and Technology, Chapar.
- [2] Rastegari, Yousef, Hassan Haghghi and Seyedeh Zahra Sajjadi (2015), Content analysis with the aim of strategic planning Smart Tehran, Tehran, Shahid Beheshti University.
- [3] Ragheb Isfahani, Hussein Ibn Muhammad, (1412 AH), Vocabulary of Quranic words, Beirut, Dar al-Qalam
- [4] Tabatabai, Mohammad Hossein (1988), Collection of Essays, Qom, Book Garden,
- [5] (1390 AH), Al-Mizan Fi Tafsir Al-Quran, Beirut, Scientific Institute for Publications, Vol. 2,
- [6] Tusi, Mohammad Ibn Mohammad (1987), Beginning and Ending, Tehran, Ministry of Culture and Islamic Guidance.
- [7] Beginning and Completion (1987), Tehran, Ministry of Culture and Islamic Guidance.
- [8] Satisfaction: perspective of SMEs managers in Lithuania. Baltic journal management, 5(2),257-287.
- [9] Richardson, L.D. and M.Wolfe,M. (2003), Principles and practice of informal Education: learning through life, Routledge, London.
- [10] Shakirin Shaaril, mT jamaludin, z, (2016) , Establishing islamic lerning cities in the islamic world, Lifelong Learning International Conference 2012.