

Contexts of States for Creative Thinking Considering Islamic Values

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Abstract: Now a days creativity and its importance have attracted lots of attention in all sciences and are considered as one of the main root of business creation entrepreneurship and ultimately countries' economic development. Individual and social dimensions always receives attention in studying creativity aspects. As the concepts of society and the state are intertwined, undoubtedly studying the impact of government on creativity can lead to clarify aspects of it. Reducing the power distance creates an impact on society that affects increasing creativity. Also, three elements of freedom, logic and ethics are important factors affecting the growth of creativity in terms of social and government. In this study, with a focus on the four factors (power distance, freedom, logic and ethics), it is tried to explore the dimensions of each of these factors. The findings show that in Islamic states, as it comes from religious texts and traditions. It should be reduced the power distance and developed freedom, logic and ethics in society to increase creativity and innovation to take important steps for the development from different cultural, political, social, economic aspects.

Key words: Power distance, freedom, logic, ethics, development

INTRODUCTION

Creativity is the ability to create a work that is both novel and suitable and is a title for a wide range in the personal (individual) and social level which is used for a wide range of tasks. In the personal level creativity is a relative matter, for example, when someone solves a problem in a business or everyday life.

At social level creativity can lead to new scientific findings, a new movement in art, new inventions or new social programs. The economic importance of creativity is clear because new products or services create jobs. In addition, individuals, organizations and societies must adapt resources due to the change in demands to stay competitive.

In Islamic societies, it can be said that studies show when culture is intertwined with religion communities would be developed in artistic creativity, especially in abnormal always (such as geology designs, decoration and calligraphy) and verbal creativity such as poetry, literary composition, storytelling and ethnic music. However, reports indicate that in Turkey, scientific and technological creativity is very valuable. Also in Latin America focus is on business and advertising.

Shane, Venkataraman and MacMillan in a survey revealed that avoidance of uncertainty depends on the advantages of ideas builders to work with the roles of existing organizations and procedures to promote ideas. For substrates with high power distance, the

idea builders focus on obtaining consent of the valid parties while in substrates with low power distance, idea builder creates a broad relationship with the people who can see the values of an innovation (Sternberg, 1999).

POWER DISTANCE AND GOVERNMENT ASPECT

Hofstede in 2001 states that social systems with low power distance, individualism and low avoidance of uncertainty may foster creativity, however, it prevents the application of the idea.

And social systems with high uncertainty avoidance, power distance (hierarchical structure) negatively impact innovation on national level (Kaufman and Sternberg, 2010).

As it was introduced, power distance from government point of view is one of the most important factors affecting creativity. In Islam, there is plenty of evidence indicating low power distance in society and leader of Islamic society has a close relationship with the community and God commanded to mercy and kindness with people as well as considering and signifying the comments of people that shows the emphasis on lack of distance from social classes. In the Holy Quran and in Holy Verse, He says to the Holy Prophet (SAW):

It was by some mercy of God that thou wast gentle to them; hadst thou been harsh and hard of heart, they would have scattered from about thee. So pardon them and pray forgiveness for them and take counsel with them in the affair; and when thou art resolved, put thy trust in God; surely God loves those who put their trust (Surah Al-Imran, Verse 159)

Elsewhere in the Quran as well, a strong emphasis is on consultation and teamwork that amplifies the spirit of creativity in human:

And those who answer their Lord and perform the prayer, their affair being counsel between them and they expend of that we have provided them (Ash-Shura, Verse 38)

The importance to consider the people affairs, from the perspective of Imam Ali (as) in terms of government orders is also very noteworthy.

Imam Ali (AS) in letter 53 to Malik al-AshtarNakhaei, when he was elected him as the governor of Egypt and its subsidiaries regions stated:

O Malik, aware that subjects are two groups: they are whether your religious brothers or the humans like you, who make mistakes, causes of sin occur to them and the sins may intentionally or mistakenly occurs by them, so pardon and overlook them as you like God forgive and ignore you

In the same sermon, stated: “speak a lot with scientists and scholars, it is the way community leaders treated based on it and because of it, bond has been established among the people and improvement of society was based on it. Be aware that the people are of different groups and each group is not modified but to the other group and is not needless of other groups by having a w group. About merchants and artisans, receive orders and order them to good, without difference between them who live in one place and those who commute with their properties and those who seek profit with their handmade because they are a source of benefits and convenience of the community and gaining the benefits from distant places, in the desert and the sea and smooth and rugged lands (Ansarian, 2011).

FREEDOM, ETHICS AND LOGIC IN CREATIVITY FROM GOVERNMENTAL ASPECT

Many scientists and thinker emphasis on important roll of social factors and effect on creativity. Ayatollah Khamenei (Leader of Islamic Republic of Iran) in response

to the letter of a group of students, said: The day that the share of “freedom”, “ethics” and “logic” is performed all together and along with each other, it is the beginning of the process of scientific creativity and progressive religious thinking in this society and the movement of “scientific and religious software development” in all academic and theological sciences is started. Undoubtedly, asking for freedom and demanding an opportunity to think and express thought with manner of “using freedom” is an Islamic claim and “freedom of thought, pen and expression” is not a slogan but the main objective of the Islamic revolution.

The Islamic revolution came to criticize and modify the “culture of repression and rigor” and “Western unbridled and selfish freedom culture” and creates a space in which the “freedom of speech” subject to “the logic, ethics and others’ spiritual and physical rights” and not to anything else, will be the social and governmental culture and liberty, rationality and fairness, balance become common to activate and stimulate all ideas in all areas and male the “cultural reproduction” that in the words of the Holy Prophet (PBUH) and his Ahl-e-Bayt (as), the “exchange of ideas and wisdom”, the second habit of elite and thinkers. Especially that the Islamic culture and Islamic civilization is always blown facing new problems and challenges with other schools and civilizations and answering to doubt is impossible without knowledge of doubt.

To wake up the collective sense, there is no choice but consultation and debate and without a sound critical space and without freedom of speech and open dialogue with the support of “Islamic government” and “guidance of scholars and experts”, production of science and religious thought, therefore, civilization will be impossible or very difficult (Hawzah database website, Pegah-eHawzah 21.6.2003, No 96-97).

Freedom: There are many conflicts about definition and nature of freedom. Imam Ali proceeded to create social infrastructures and cultures by his speech and deeds. He emphasized directorship as a tool for forgiveness in order to forgive people instead of punishing them and to interiorize freedom in society (Kiani, 2014).

There is a big different between thought and belief freedom thought is inherent talent and force should be develop in human and without freedom it is impossible. Islam accepts beliefs that they are resulted from thought and doesn’t accept the beliefs that their sources are not logical deduction (Babaei *et al.*, 2015).

Imam Khomeini said in one of his speeches: “Islam has created a free man and a man dominates his property and his life and commanded the man to be dominance and free. Basically freedom is not to say your speeches to not

be offended but it is because all need each other and need to help each other to clarify the right and remove the false, the first darkness is an introduction to the final light. In addition, the historical view tells us where the problem is far brighter today is because it has a history of freedom, that is thoughts pass the same channel and the same road and after passing the turbulence have now reached calm waters” (Eqbali and Tayyabe, 2015).

Martyr Motahari (spiritual discourses/14): social freedom is the opposite of social bondage and each has a special definition: social bondage is a man caught in the trap of will of others. Exploiters’ will comes to a person or society as an individual, organizational, administrative and foreign countries’ will and uses abilities, talents and skills of individuals and communities to achieve their goals (Sajjadi and Seyyed Ebrahim, 2014). Many verses in Quran emphasized on freedom. Following it can be observe some examples:

Indeed, We guided him to the way, be he grateful or be he ungrateful (AL-INSAN (THE MAN), Verse 3)

And say:

The truth is from your Lord, so whoever wills let him believe and whoever wills let him disbelieve (AL-KAHF (THE CAVE), Verse 29)

There shall be no compulsion in “acceptance of” the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing (AL-BAGHARAH, 256)

Islam not only give the human freedom and dignity also teach them selectivity:

Who listen to speech and follow the best of it. Those are the ones Allah has guided and those are people of understanding (AZ-ZOMAR, Verse 18)

In Imam Ali (as) speeches we can find the most important quotes about freedom in nature and creation of human.

A Syrian enquired from Amir al-Muminin (as): “Was our going to fight against the Syrians destined by Allah?” Amir al-Muminin, peace be upon him, gave a detailed reply, a selection from which is hereunder “Woe to you! You take it as a final and unavoidable destiny (according to which we are bound to act). If it were so, there would

have been no question of reward or chastisement and there would have been no sense in Allah’s promises or warnings (On the other hand) Allah, the Glorified, has ordered ill people to act by free will and has cautioned them and refrained them (from evil).

He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little (action). He is disobeyed not because He is overpowered. He is obeyed but not under force. He did not send prophets just for fun. He did not send down the Book for the people without purpose. He did not create the skies, the earth and all that is in between them in vain.

It can be concluded that from Alavi aspect human is created with freedom and authority. It means that freedom is main characteristics of every person since he or she is born and no one has right to devest the people from their natural right unless they want arbitrarily to be slave of others and also, it cannot be supposed as freedom without any limitation and with considering to responsibility of human for his arbitrary tasks, his freedom is accompanied with responsibility and respect to others’ right.

Ethics: The relationship between the creativity of people and their moral ideology seems very complex. Someone who has a creative life grows a sense of empowerment in himself, he is a thinker and instead of wasting time, it manages it to have more time to think about the fundamental questions about theology, self-knowledge and effects of creation and unknown phenomena of the universe. The creative man is away from passive entertainments, disassociates with passive idea and takes steps to his objects. He is so immersed in new thoughts that he found no chance to be selfish (Besharat, 2003).

One of the principles of dignity, ethics and signs of values of the human existence in Quran is angels bowing man. Allah says in Al-Araf Surah:

We created you, then We shaped you, then We said to the angels: ‘Bow yourselves to Adam’ so they bowed themselves, save Iblis, he was not of those that bowed themselves (AL-Araf, 11)

One of the principles of dignity and ethics in the description of human is the stewardship of God on earth. This succession is not firstly dedicated to Adam and includes all humans. Secondly, it indicates the genetic value and place in the universe (Al-Baqarah, 30)

One of the evidences of inherent dignity and ethics is verses that considers humans as noblest of all creatures and introduces man mood in the best form and God says well done to what is done.

However, talking about human being the noblest creature is another look to man and his value but since Quran spoke about human with different interpretations, the wording is significant in showing the human dignity (Religious Science planning website).

Dr. Pourezzat, professor at Tehran University in this regard says: "If we want to have a neology in ethics and research, we should refer to three types. First type is the passive violation in research ethics. If a researcher wants to sincerely work, the easiest way is to research without copying. Avoiding copying in research sometimes means copyright and sometimes means observing the rights of authors and writers who have previously written a text. We saw a lot that someone translates a book and calls it compilation that is very wrong.

He continued: it should be noted that what others say is trust for you even if it is verbal. Sometimes someone expresses his experience of several years of research in a few words. You do not have permission to tell it without his name. The benefits of such actions is that first it strengthens the focus. One that does not do plagiarism has a high esteem and trust in the Lord. Secondly, trust in God rises for him. Such a man has a special function. Increasing the level of creativity is something that is achieved with respect to research ethics.

The second type is active ethics in research. The number of students in our country is high and, therefore, many researches are done in the country. We should not forget that the researcher who pays for costs of education himself is certainly responsible before God because the time he spends and the resources he use are wasted if he fails. If each researcher wants to actively research in the field of science should answer a question or should answer to a problem in the field of application, otherwise researcher is responsible to God.

He said the third type is super ethical look at the research. Today, our research should be so that it deals with future and if the subject is addressed in the scientific community as an important issue, it results in growth and excellence. In fact, if our research topics are not well-chosen, we will not have a good future. Future generation is influenced by research of students and professors.

Dr. Faeze Azimzadeh, Research Assistant of Imam Sadeq University, said: Today, one of the biggest pain in the scientific community of country is lack of

self-preservation in the study. Slightest lack of preservation in research and documentations can cause us problem against the rights of people.

She added that in the knowledge of research ethics, responsibility for ensuring it is very important. Data analysis integrity should be done without political and thought bias. The bird of research has two wings: method and ethics. When someone can be a researcher who have the two wings at the same time.

Thought of every human being has acquired at least by five people who have always associate with him. Imam Ali says mingle with thinkers because they may affect your determination, faith and objective. Increased creativity, at least, is the result of research ethics (Tasnim News Website, increasing creativity).

Using Forth personal ethics philosophy which contains two aspects, namely idealism and relativism in dependent moral ideologies, we raised the case and found a confirmation for the positive relationship between creativity and relativism. It seems that creative people are less similar to the non-creative ones in pursuing global roles in ethical decision making.

However, contrary to our hypothesis and basic routine that creative people have less interest in others, we have found a positive relationship between creativity and idealism. These findings indicate that people with high creativity are similar to what the Forth calls situationists people with a principle of interest and a pragmatic style of moral decision making.

The finding that creative people tend to be situationists and particularly have a high tendency to idealism argues to refute this line of thought for a "creative personality" which is described in part with social insensitivity (Bierly *et al.*, 2009).

Logic: Logic is the knowledge of identifying and delivering the right way of thinking, defining and reasoning.

Logicians define logic as: the logic is a set of rules that observing them preserves a person's mind from error in thinking. In other words, the logic teaches us the right way of thinking.

Logic includes of various types. First sort, the old logic is the same logic that Aristotle has formulated it and other parts are the new logic that has various types, including mathlogic, pragmatism logic and dialectical logic.

Dialectic logic justifies objects from within itself and don't see them requiring an external cause and justification, in other words, this logic ends the Aristotelian prime mover theory which all the moves will lead to it.

In short, the dialectical logic is the logic upon which our knowledge of the essences of things is always relative and unstable. Because everything is moving and we cannot have true knowledge of things.

But the difference between the two logic is that in formal logic, we get to know the general rational principles including that association of contradictions is impossible but in dialectical logic, contradiction is not only not impossible but it is necessary. Consequently, the formal logic tells us how to think to get the right result but dialectical logic does not teach us the way of thinking and says that our knowledge is relative.

In other words, the basic difference between dialectical logic and Aristotelian logic, is that Aristotelian logic is based on the belief that there are fixed realities beyond our mind and if human uses the right products with the right technique, he certainly reaches the fact and the first theorem which is the source of all cases is the impossibility of association of contradictions but in the dialectical logic, oxymoron is accepted (Islam Quest website).

One of sciences entered into therealm of Islamic culture from the outside world and was popular and was even considered as an introduction to the theological sciences was the science of logic.

Logic was translated from Greek texts. The developer of this Science was Greek Aristotle. It was wonderfully extended among Muslims, additions were added to it and reached the point of perfection. The largest Aristotelian logic developed among Muslims is Bu Ali Sina Manteq-al-Shifa.

Islamic culture grew like a living cell and absorbed other cultures from Greek and Hindi and Persian and was emerged as a new existence with especial figures and expression and according to researchers of the culture and civilization, Islamic civilization is in row with largest human cultures and civilizations. Where and by whom and from which point this cultural cell will begin (its growth)? This cell, like other cells that are small and subtle at first, was founded in the City of Medina by the Prophet and began Islamic Sciences first type. For more information you should refer to the relevant books (Ghadir comprehensive information network).

Due to this position, value and utility of logic, great sage Abu Ali Sina said: The logic is the best helper for understanding of all sciences and knowledge which is why some said in praising logic.

As logic is the standard of all sciences, therefore, its place among the sciences is not server but also the chief, that is logic is not the servant of sciences but the head of all the sciences.

In the 18th century, the famous German philosopher Immanuel Kantargued that logic is already expired and

there is no need for anything more than Aristotelian logic at the late the 19th century, there was an explosion in logic and a large body of studies were added to it (Cognitive Science Base).

Some of the great people of the wisdom and knowledge emphasized the perfect harmony between logic and the Quran and on the whole said many verses of the Quran can be explained based onlogical rules and that reflects the harmony of science with religious texts. Here are a few examples:

Abraham said , "Indeed, Allah bring up the sun from the East, so bring it up from the west". Expression of the logic of this statement is as follows: one who can raise sun from East is God. My God is able to do this. So my God is the God of the universe, not Nimrod. Or duringa debatewith star worshipers argues: stars, moon and sunfall and what falls is not God, then they are not God. He also said as Burhan Tamane (Al-Anbiya, 22):

"Why, were there gods in earth and heaven other than God, they would surely go to ruin" such verses are a lot in the Quran that is argued in this way and it is well clear that logic has a close relationship withreligious texts, so its position and value can be obtained in thisway (Qom thought Website)

CONCLUSION

In this study, it is tried to study the factors affecting the growth of creativity from the perspective of government in terms of Islamic values. Studying the thoughts of researchers and experts and referring to in-depth Islamic teachings in Quran and Hadith shows that in state aspect, the power distance, freedom, logic and ethics can be considered the main elements to create the appropriate context for the flourishing of creativity.

Islamic societies have always considered a special value for this elements and it seems that considering its operation in the society will lead to valuable results.

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