Islamic Education

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Centre for Cultural and International Studies

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To My Wife
Dr. Zohreh Khosravi

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Foreword

Ethical education is one of the first and foremost objectives of all religions including the religion of Islam. Besides its ethical and moral teachings that are meant to provide man with a sound and perfect belief system, Islam offers man both a theoretical and a practical program for education and moral training and fresh interpretations of these teachings can prove to be very beneficial for the present day human society.

This research-based book is an attempt to provide the readers with pure and solid foundations, principles, and methods of education by relying on the views of the Qur'an on human nature and by clarifying the Islamic concept of education.

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Introduction

Islamic education is, undoubtedly, a basic part of the Islamic teachings, but, certainly, a principled inquiry about it still needs to be met. Even though a good amount of good work has been done in this area, Islamic education is not still a serious and considerable discussion. This requires that inquirers undertake hard work in this area and present a systematic account of what is called Islamic education.

Such a purpose, surely, could not be achieved by advancing a few articles and books. What is needed, rather, is a continuous and persistent attempt. In order to do this, one must be quite familiar with Islamic texts, as well as with contemporary educational thought to know what kind of inquiry and problems he or she deals with. It seems that the results must be assessed by the following criteria:

First, validity is important. In discussing Islamic education, the

main ideas must be taken from the Islamic texts. This is necessary particularly because we hold familiarity with contemporary educational thoughts as a precondition. This familiarity might give form and content to the inquirer's thoughts so that he or she holds unacceptable interpretations of the contents of Islamic texts. This, undoubtedly, affects validity of the work. However, the purpose of becoming familiar with contemporary thoughts is that the inquirer be present in the proper sphere of the inquiry and use it as an ivestment for understanding the contents of Islamic texts. In other words, this must provide a better background for discovering the meanings inherent, even though hidden, in the texts.

Second, the work needs to be comprehensive. First and foremost the inquirer must be prepared to seek almost all the educational points that could be found in the Islamic texts and then to systematize them in a possible comprehensive model. This does not necessarily indicate that all we need in the educational affairs today could be found explicitly in the texts. Rather, such a comprehensive system might need the inquirer to use the implications of the explicit Islamic teachings and conduct scientific studies and provide enough data for such a system.

Finally, originality of the work is important. This is because, at the present, many of the written works on Islamic education are quite general and sometimes repetitious. This area of inquiry needs to flourish.

These are the important criteria which Islamic inquiries in education should take into account in their studies. This purpose is intended in this book. However, to what extent it is achieved needs to be judged by insightful critics.

I should acknowledge my colleagues Hossain Esskandari and Bahman Akbari for their helpful attempts in preparing this book.

Chapter One

Meaning and Coherence
of
'Islamic Education'

Using phrases containing a combination of religion and science, such as 'Islamic Psychology' or 'Christian Psychology', has always raised a question as to the meaningfulness of such phrases. This question is rooted in a doubt about the compatibilty of religion and science. Given that religious discourses have a kind of meaning in themselves, the question renders to whether there will also be a recognizable sense in their combination, or, otherwise, the combination will be nonsense. The same question has been raised about the phrase 'Islamic education'. In this case, however, the question has found a further component on the ground that 'education', other than its theoretical and scientific dimension, could refer to practice. Hence, there will be two components for the question; one referring to the meaning of 'Islamic education', in the realm of theory, and the other to its

coherence, in the realm of practice. In this chapter, the two compo-
nents of the question will be addressed respectively with the claim
that there are grounds for defending of meaning and coherence in the
phrase concerned.

Meaning of 'Islamic education'

Questioning the meaning of 'Islamic Education' is based on the
presupposition that education be considered a branch of human em-
pirical sciences. In this case, when using the above phrase, the inten-
tion will be '[the science of] Islamic Education'. It is because of such
use of these words and other similar words, i.e., 'Christian Educa-
tion', that the question as to whether such phrases essentially contain
any meaning or not, comes about.

Doubt about the meaning of 'Islamic education'

Hirst (1974) believes that phrases such as 'Christian Education'
is nonsense. Naturally, his statement also includes 'Islamic Educa-
tion' as he states in footnote 1 of the first chapter of his book: "As
this book is concerned primarily with secularisation in our society, the
term 'religion' is used throughout with the Christian religion in mind.
However, much if not all that is said about religion applies to other
faiths as well."(p. 7) Discussing about the meaninglessness of phrases
such as 'Islamic Education' indicates that there is a sharp contrast
between the two words contained in it that, even in combination, no
sensible meaning is yielded. This is as if someone talks about 'square
circle'; these two words, when combined, do not constitute any clear
meaning in mind. As such, the concepts resulting from such words, in
turn, become meaningless; e.g., "The total angles of a circle square is
360 degrees".

Hirst's argument regarding meaningless phrases such as 'Islamic
Education' rests on his view about the distinct "forms of knowledge"

(Hirst, 1965; 1974). According to this view, there are different forms of theoretical knowledge which "can be distinguished in terms of the logical features and truth of the propositions with which they are primarily concerned."(1993, p. 196). Based on this view, Hirst's argument is as follows: on the one hand, he holds that religious knowledge does not have a distinctive form, and on the other hand, scientific knowledge is autonomous of other forms of knowledge, including religion.

So far as the first point, namely the indistinctive position of religious knowledge, is concerned, while Hirst talks of 'religious knowledge', he is not sure that it could be considered as a separate form of knowledge. Rather, he holds, it might be something like geographical knowledge, which is a collection of knowledge from other forms (Hirst, 1965, p. 46). Given that religious knowledge does not have a distinctive feature, the question could be raised as to how could one properly call 'education' Islamic. In other words, what is termed as religious knowledge, will be turned, in the final analysis, to knowledges of other kinds, say, philosophical, ethical and so on.

A further notion Hirst holds in the case of the first point is that Christian [or Islamic] beliefs held in the relevant religious texts, belong to a specific social background in the past. Assuming that one can derive specific educational principles from such religious texts, how can one generalize them to a completely different social background that has emerged in our time and our industrialized societies. In other words, how can we separate a historical phenomenon (Islamic or Christian educational teachings) from its historical limitations so as to secure the generality of science (science of Education). In addition, considering differences among the interpreters of religious texts, how can we be sure that such teachings are in fact truly 'Christian' or 'Islamic'? (Hirst, 1974, pp.78-79). Hence, Hirst suggests that interpreting 'Islamic Education' on the basis of its second element will also create difficulties in the significance of such a phrase

which results from linking a generalizable issue to a restricted and historical one.

Concerning the second point, namely the autonomous character of scientific knowledge, Hirst believes that "...scientific understanding is therefore of its nature autonomous."(1974, p. 82). In other words, a scientific field, does not acquire its concepts, forms of argument and criterion for testing hypotheses, from any other sources; rather, the framework of any field or form of knowledge has its own pecularities. For instance, philosophical knowledge deals with concepts that are specific to this type of knowledg;i.e., philosophical concepts are of second order type. Also, the argument for claims in the area of philosophy is specific to it and cannot be applied to other areas; as one might say that philosophical analysis is of rational and speculative type. Finally, the criterion of testing beliefs and hypotheses in philosophy is also specific to it, as one might take it to be rational criticism. Now, when we discuss the science of 'Education', here also we are dealig with a form of knowledge which uses specific types of concepts, arguments and criteria for testing hypotheses which best correspond to its scientific and empirical framework.

Regardless of whether 'Education' is itself a distinct scientific field or it is an applied field based on the findings of other scientific and empirical fields, it deals with specific and certain types of aforementioned points. Education, as an empirical science, inevitably deals with first-order concepts relevant to its subject; it utilizes spciefic methods to support its claims which deal with providing empirical evidence, and it has a specific criterion for testing hypotheses which is somewhat differently termed as empirical verifiability (Positivists), empirical falsifiability (Popper), or progressive process of prediction and control of facts (Lakatos). In any case, what is important is that science has its own logical and methodological principles which relate to its own structure and are not borrowed from anywhere else.

Discussing 'Islamic education' might indicate that there is an edu-

cational science of Islamic type. Whereas, if there is anything that bears the label of science, it must have its own logical and methodological characteristics; otherwise, associating it with something outside of that realm is a repudiation of its independence. Thus, according to Hirst, the phrase 'Islamic Education' is meaningless because it indicates that a certain type of science is dependent to a specific system of belief. So, Hirst (1974) believes that even if someone claims that certain sciences have developed in the background of Christian [or Islamic] beliefs, this, being historically true, does not affect the nature of scientific activity: "To maintain that it was only in a context of Christian belief that science did in fact arise, even if true, does not affect the nature of the activity of science at all. The pursuit is perfectly compatible with quite other beliefs, as is obvious in the present day, and nothing by way of historical, sociological, or psychological analysis can in any way deny the claim that the concepts and principles of science are in no sense logically connected with Christain beliefs." (p. 82). In other words, he believes that the coexistence of science and ideology, at a specific point in time, is accidental and such coexistence does not affect the logical nature of science.

The boundaries of meaningfulness in 'Islamic education'

In discussing Hirst's idea, we will allude briefly to the first point in his argument, namely the indistictive nature of religious knowledge. Recently, David Carr (1994, 1996) has tried to show that there are distinctive religious and spiritual truths. In other words, spiritual truths cannot be put under categories of other truths, like those of natural science, mathematics, moral knowledge and so on. According to Carr, while some religious claims are expressed directly, others are of necessity indirect or metaphorical. By this he does not mean that metaphorical language is distinctive of religion; rather, it is only necessary to some religious expressions. However, he states that there are distinctive religious truths. He gives four examples of what is stated in

the Bible to display the distinctive character of this type of truth: 'Man deos not live by bread alone'; 'No man can serve two masters'; 'What docs it profit a man to gain the whole world and lose his soul?'; and 'Sufficient unto the day is the evil thereof'. Mackenzie (1998), in a critical review, has stated that the four examples are not distictive truths; rather, they belong, respectively, to social-scientific (knowledge of ourselves and other minds), logical (formal knowledge), moral knowledge, and moral knowledge.

Contrary to Mackenzie, as Hodson (1973) stated, the pivotal point in (theistic) religious discourse is God. Hence, in almost all religious statements, God is presupposed one way or another. For instance, 'No man can serve two masters' indicates that human's heart cannot be a place for God's love, and, at the same time, love for one's belongings. There is a similar statement in the Qur'an: 'Allah sets forth an example: there is a man in whom are (several) partners conflicting with one another, and there is another man wholly owned by one man. Are the two alike in condition? All praise is due to Allah. Nay! most of them do not know.' (Zumar: 29). It is stated here that love of God and love of earthly things are not compatible. Contrary to Mackenzie, the point is not a merely formal one; rather, content is important here, and what is involved in this content is relation to God. Where God is implicitly or explicitly presupposed in a statement, it is clear that it does not belong to any branch of science. Nor is it belong to philosophy. Neither the discourse of science nor that of philosophy necessarily focuses on God. While, for instance, natural sciences deal with what is happening in the world as occurrences, theistic religions look at them as actions of God. It is clear that statements containing this type of looking at the world does not belong to natural sciences, nor are they verifiable in these sciences. Similarly, philosophy, even in its metaphysical sense, let alone new versions of philosophy, is not concerned, first and foremost, with God. It could happen that a philosopher speak about God in his philosophy, but it is not

necessarily the case. It follows that religious statements are not in-cluded in other branches of knowledge; rather, their realm is distinc-tive of them.

It is worth noting that for a realm of knowledge to be distinctive, it is not necessary that the realm is quite separate from other realms without any kind of overlapping. This point seems to be acceptable to Mackenzie as he has well argued for a non-avoidable overlapping among different branches of knowledge (Mackenzie 1985). What is required, instead, is that there should be, in addition to the shared parts, a distictive part for an autonomous realm of knowledge. For instance, given that mathematics and morality are two distinctive realms of knowldege, it might be the case that ethical statements include criteria distictive of mathematics, as 'four' virtues were dis-cussed by Aristotle. However, what makes a statement ethical is, for instance, a criterion to the effect that the deeds of a person be due to his or her will or sense of responsibility. The same point can be said in the case of religious knowledge. It might be the case that religious statements include some criteria or standards of other branches of knowledge, say, mathematics, science, and philosophy. For instance, when we discuss the Trinity, whether affirmatively or negatively, we have presupposed mathematical standards. However, our statement does not belong to mathematics; rather, there is something in the statement which makes it distinctive of religion and it is speaking about God.

What could be said about the problem of historical distance of Islamic scriptures from our time and the relevant difficulties of their interpretation? Briefly, if we consider the historicity of thoughts and beliefs as an obstacle to thier generalization, we have stepped into an abyss of relativism which leaves no credibility for any ideas. Some values and teachings in religious texts might be limited to a scope beyond which they do not remain unchanged; however, such limita-tion is not necessarily historical. And if, in fact, there was no possibil-

ity for such generalization, how is it that in our industrialized societies, the belief in religious teachings has continued to exist? Of cours, separation of generalizable and context-dependent religious teachings is related to the interpretation of scriptures. And although differences emerge among commentators, judging such differencs requires resorting to methods and procedures of interpretation, and it is not the case that preference among different interpretations is not possible.

Now, we will address the second part of Hirst's argument at some length. He believed that due to the independent nature of science, relating it to a religion would yield a nonsense combination. We will deal with this statement at two separate parts: in regard to science method and its logical framework, and in regard to the place of theory in science.

Independence of science from religion: The realm of method

It seems that Hirst's claim as to the independent nature of science is based on the methodological and logical features of science. Therefore, he believes,"...what is meant by saying that science rests on Christian presuppositions, when the tests for its claims are ultimately matters of sense observation, is obscure. Scientific terms have meaning and criteria of application which are not connected with religious concepts of any sort." (1974, p. 82). His emphasis on 'sense observation' and 'criteria for application' of scientific terms indicates that the methodological and logical features of scienc is at the focus of his attention.

Hirst's claim is acceptable only so far as it relates to the methodological and logical features of science. If one's purpose in using the phrase 'religioue science' (or particular cases of it like 'Islamic education') is that the methodology of science and its logical characteristics is obtained from religion, he undoubtedly has denied the independence of science. Science as a branch of human knowledge, does not necessarily obtain its methodology and logical features from reli-

gious presuppositions. It is quite possible that empirical methodology and logical features of science be based on non-religious and atheistic presuppositions. Therefore, religious presuppositions cannot be deemed necessary and essential for science. In this case, the phrase 'religious science' would be meaningless because science, being independent from religion, is called religious.

Based on this, the efforts of people like Michael Foster to consider the worldview of Judo-Christianity as a necessary condition for the emergence of the new science (see Peterson et al., 1991, ch. 11) is in vain. He believes that the Greek's worldview, with Plato's and Aristotle's undeniable impact on it, was an essentialist as well as a formalist viewpoint. Based on this viewpoint, the world not only has a rational order, but also, this order is necessarily issued and determined by God or The First Cause and could not be otherwise. The type of science that could be developed on the basis of this type of worldview, would be a science with the methdology of rational argumentation for defining and recognizing the nature of entities, and surely not a science with the methodology of observation and experience, and it was indeed exemplified by Aristotlian science. Foster believes that the Judo-Christhian viewpoint introduced God as autonomous. Accordingly, the world is not issued by God in a necessary and determind way, rather, with regard to God's will, the world could be in change instead of being predetermined in a restricted way. According to Foster, this was the only philosophy of nature that could form the foundation of the new science and its empirical methodology. Observation and experience become important only in a world which lacks a rational and predetermined framework, and in which God, at His own discretion, can alter its features.

Foster has alluded in his statement to an important point, namely that major religions have suggested new teachings in regard to the world of being. Nevertheless, the main direction of his argument is false. Even in a predetermined world, we can find a place for obser-

vation and empirical methodology. The role of observation and experience in such a world is that one by considering an object for a number of times, can distinguish its basic and stable features from precarious ones (doing of which requires observation, comparison and experience) and then, by taking a philosophical step, to discuss its natural and accidental characteristics.

What has been said so far can be summarized in that religious presuppositions, cannot be considered as an essential or necessery condition for the methodology of science which is an indication of the independence of science methodology from religious presuppositions. However, it must be remembered that such an independence for the methodology of science does not mean that the method of science can be independent of any kind of presupposition. On the contrary, the methodology of science never develops on a background devoid of any type of presuppositions. Explaining the 'possibility' of using a scientific method and justifying its 'credibility', requires the reliance on some kind of presupposition about the world and human being: possibility and credibility of a scientific method cannot be determined on its own basis because this requires a vicious circle; thus one must resort to conditions outside of that, and these are the aforementioned presuppositions.

Althouh religious presuppositions do not play the role of necessary conditions and are not, solely, the sufficient conditions required for scientific method, yet, they can constitute some part of the sufficient conditions for that. What does it mean to constitute some part of the sufficient conditions? It means that, at least, in one situation, there could be an empirical knowledge which, in respect to method, is based on presuppositions some of which are religious presuppositions. What Foster stated regarding the changing of the worldview by the holy religions, is an example of a religious presupposition which constitutes a part of sufficient conditions for resorting to empirical method. Now, it must be kept in mind that there exists a conceptual

link between presuppositions of science and the body of scienc itself (and in our discussion its method). For instance, in our example, there is a conceptual link between the religious presupposition that God is acting autonomously in this world and the need for observational method and pursuing changes constantly. Thus, if someone employs such a presupposition, due to the conceptual link between this presupposition and research methods based on it, he has bestowed a religious content to his science methodology. So, Hirst's firm statement as to "scientific terms have meaning and criteria of applicaiton which are not connected with religious concepts of any sort" is too hard to be acceptable.

It can be concluded from the discussion up to this point that, with respect to science methodology, 'religious science' is meaningless if one means that religious presuppositions are necessary conditions for science. However, it is a sensible phrase if one means by that that religious presuppositions provide a part of the set of sufficient conditions for science methodology.

Independence of science from religion: The realm of theory

The second part of this discussion on Hirst's belief concerning the meaninglessness of the phrase 'religious science', relates to the status of theory in science. As it was noted in the previous section, it seems that Hirst, in explaining that science has an independent nature, deliberately refers to science methodology and overlooks the realm of theory. Incidentally, in this realm the independence of science cannot be claimed; rather, the influence of presuppositions are very salient in it.

Following the demise of verifiability viewpoint in science during the second half of the twentieth century, the importance of theory has become increasingly salient. According to this, even observations of a scientist are not direct and pure; rather, they are under strict influence of his beliefs and theoretical background. Therefore,

philosophers of science emphasize that a theory-free observation is not possible (Hanson, 1967 and Lakatos, 1970, among others). Here, the word 'theory' entails suppositions and estimations of scientists as well as their intellectual background. According to this, the presuppositions of scientists play important roles in shaping their theories.

Hirst emphasizes that the method and logical framework of science is independent and science does not borrow it from anywhere else. Despite the qualifications needed to be done on this statement which were considered in the previous section, if we assume that it is true, there still remains a question as to what contents would a logical framwork of science entail and what kind of theoretical contents is endorsed by empirical method of science. In the realm of science, based on its logical structure, a specific type of concepts (called 'first-order' concepts) are employed. However, the important point is that what kinds of contents would constitute such concepts. Behavioristic psychology is concerned with concepts of stimulus, response, reinforcement, punishment and so on. Such concepts, with respect to thier framework, are considsred first-order; however, the question is that what kind of theoretical contents do they have. According to such contents, human behavior is formed by environmental stimuli and that is based on more profound presuppositions regarding human nature. On this basis, human behavior, like evry other natural phenomenon, is affected by forces outside of itself and changes according to the formation of such forces. Such content affected by the scientist's presuppositions, is not a part of an independent nature of science anymore; rather, it is a part of its dependent nature. The content scientists provide for the logical structure of concepts is due to their intellectual, philosophical and cultural background and this indicates that science in its theoretical content is cultural and, in its particular cases, religious.

If a psychologist performs research based on presuppositions derived from Islamic beliefs, it would provide a different theoretical

content for the logical structure of concepts of the science of psychology. Based on these presuppositions, the human being is not affected by environmental forces in the same way that other natural phenomena are; rather, the basic form of his behavior must be considered as his 'action' which is based on belief, desire and will. Accordingly, humans are responsible for their actions and as a result they can be rewarded or punished. If psychological researches are performed based on such Islamic presuppositions about human nature, the results would be different from current psychological views and such difference comes from theoretical content rising from different presuppositions.

Now, if these two different types of presuppositions and their corresponding psychological systems enter the realm of education, it would lead to the formation of two different types of educational science and two different subsequent educational systems. Our perception of education, according to the two different viewpoints is different. Presuppositions of Behaviorists on human nature brings about this type of conception for education: Education means the regulation of an individual's surrounding forces such that it could lead to the formation of a specific behavior in him. Islamic beliefs about human being lead to another conception of education: Education means the regulation of an individual's surrounding such that he would have the opportunity to be able to recognize the right and wrong ideas, to choose the right ideas and act accordingly. In addition to the conception and meaning of education, principles and methods of education in the two veiwpoints will, also, be different. Such differences will naturally come about from both, the theoretical concepts rising from the relevant presuppositions and research findings in science formed on the basis of theoretical background of such presuppositions.

Thus, in the theoretical aspect of science, one can meaningfully talk about 'religious science' including cases such as Islamic psychology or Islamic education. The logical structure of science and its

empirical method does not create an obstacle for the meaningfullness of such phrases. In relation to the empirical method of science, with respect to its theoretical dimension, it must be noted that empirical evidence are put forward for or against hypotheses rising from presuppositions. In case the evidence is against the hypotheses, such hypotheses are usually set aside and new ones will be formed based on those presuppositions until supporting evidence are found. In other words, empirical evidence act as a balance that can distinguish hollow hypotheses from complete ones. However, empirical evidence does not eliminate the dependence of hypotheses to their presuppositions. Therefore, if experience supported a hypothesis, it supports it along with the very influences that it has taken from presuppositions.

In addition, presuppositions are not immediately at the exposure of falsifying emperical evidence. Empirical evidence either support hypotheses or refute them but they do not either support or refute presuppositions. As Lakatos (1970) states, as long as the 'hard core', or the presuppositions, of a theory can produce powerful hypotheses in a productive manner, science will progress, and when powerful hypotheses in explaining, predicting and controlling facts no longer emerge from the hard core, then the research program will decline. Experience and empirical evidence do not confirm or falsify presuppositions; rather, they persude us to either abandon or keep them.

In summary, the phrase 'Islamic Education' cannot be considered as a meaningless phrase, rather, there are boundaries to its meanings that must be carefully delineated. If 'Islamic Education', as an example of religious science, is percieved in such a way that, in it, religious presuppositions are the necessery condition for the activity of science, then it would be a meaningless phrase. But in two cases, that phrase is meaningful. First, in the area of science methodology, religious presuppositions must be considered as a part of the set of sufficient conditions for its emergence. Second, in the theoretical area of science, religious presuppositions must be considered as a possible

source for producing and developing scientific hypotheses. In both cases, particularly in the second one, science can take a religious shape according to which one can discusses 'religious science' in general and 'Islamic Education' in particular.

Coherence in 'Islamic education'

The discussion about coherence or incoherence in the phrase 'Islamic Education' is considered within the realm of practice. In other words, in this phrase, if what is meant by the word 'education' is the practice of education, and not the science of education, then upon claiming that such a phrase is incoherent, it would mean that '[the practice] of Islamic education' is paradoxical.

Doubt about the coherence of 'Islamic education'

Continuing his discussion about the meaninglessness of phrases such as '[the science of] Islamic Education', Hirst points out that if someone considers the concept of 'religious education' as a more limited concept than an educational science; i.e. as the collection of educational efforts which take place in religious settings, then he or she may conclude that, so far, discussing 'religious education' can be meaningful. However, Hirst belives that 'religious education' cannot be claimed even within this limited boundary because, in the realm of practice, such a phrase would have a paradoxical nature. In other words, if a previous generation was involved in the transmission of social legacy, such an attempt, in itself, cannot be regarded as education. Such transmission can occur in various manners of which only one can merit the title of 'education'.

Hirst's doubt is based on the distinction that educational philosophers make between 'indoctrination' and 'education'. According to this distinction, what is transpiring, with regard to the transmission of beliefs to the new generation, in religious settings is indoctrination

and not education. According to Hirst and Peters (1970), in order to use the concept of 'education' properly, two conditions must be met: desirability and knowledge development (p. 20). On this account, education means the initiation of individuals into a form of life which is worthwhile, and knowledge and understanding play a fundamental role in it.

Of course, knowledge and understanding here refer to the public form of experience and not personal beliefs and understandings taken to be certain merely by the individual who believe them. In the public form of knowledge, there are common concepts as well as objective tests for claims. Hirst (1974) believes that, of the two conditions, at least, the second condition does not apply to religious claims: "In religion, I have argued, this means that no particular substantive claims can be either assumed to be, or simply taught as, objectively accept-able." (p. 86). Based on this statement, since no necessery condition for the correct use of the concept of education is true of religious claims, hence the phrase of 'religious education' will be contradictory.

According to Hirst, there is only one type of usage in which the phrase 'religious education' can be coherent and that is when an objective conception of religion is in mind. The emergence and devel-opment of a religion in a society is an objective reality and empirical claims can be stated about that which can be publicly examined. In order to grasp an indepth understanding of religious ceremonies, if necessary, the individual can put himself or herself, in an imaginative state. He can imagine himself the follower of a particular religion and participate in the ceremonies; this would also count as a part of an objective understanding and can be a part of a religious education. However, Hirst holds, if the goal of a program is to shape and form religious dispositions and specific emotions towards God in an indi-vidual which could be justified, merely, by accepting that religion, then this cannot be considered as a part of education. Instead, it would be a personal matter. Consequently, if the transmission of reli-

gious beliefs and customs are included in an educational program such that it would be outside the realm of objective knowledge, then the rubric of 'indoctrination', not 'education', would apply to it. On this interpretation, the use of the phrase 'religious education' is contradictory because an indoctrinatory matter is one that cannot be publicly defended in an objective manner. Education and rationality coexist. Every matter that is rationally defensible can be considered as a part of education even though it is a personal matter (p. 88).

The criterion of indoctrination

In discussing Hirst's view, first, we must determine as to what the criterion for indoctrination is and which cases it can be applied to. Some believe that the criterion for indoctrination must be determined according to the subject that is being conveyed to others. Peters (1966) addresses this point with regard to the origin of the word 'indoctrination' that is 'doctrine' (creed, a collection of beliefs). In other words, a creed or doctrine creates a fertile ground for indoctrination. This indicates that if we are dealing with knowledge, indoctrination is not involved because knowledge consists of reasonable beliefs. Religion and politics have been viewed as matters which, due to their being doctrines, are regarded as an appropriate realm for indoctrination.

However, subject is not a precise criterion for the recognition of indoctrination because even in the realm of science and knowledge, i.e., reasonable beliefs, it is possible to create room for indoctrination. In other words, if we decide to rely on the above-mentioned word-origin for the recognition of indoctrination cases, it must be noted that it is not too difficult to create a 'doctrine' from science and then indoctrinate it. Feyerabend (1981) states that Seventeenth and Eighteenth century's science was, indeed, a tool for liberty and enlightenment, but it cannot be deduced that science will surely remain such a tool. He holds that neither in science nor in any other ideology can be found a natural element that would make it inherently liberating. Ide-

ologies can be obliterated and be turned into religions. He says that his criticism of modern science is that it prohibits the freedom of thought (pp. 119-121). Not only is it the case that science can be transformed into a doctrine, but it is also the case that a religious ideology can agitate the process of scientific indoctrination. Taking this aspect into consideration, Feyerabend states that greetings to Californian Christian fundamentalists who have been able to eliminate the rigid formulation of the evolution theory from school books and replace it with the Bible's account of genesis (p. 129). As a result, an appropriate criterion for the recognition of indoctrination cases cannot be obtained according to subject and realm.

Others have sought the criterion of indoctination in 'method' rather than in subject. If a claim is such that it cannot be tested by an objective method, then its transmission to others would be indoctrination. Hirst's viewpoint is consistent with this line of thinking. So is the view of those who have tried to present verifiability or falsifiability as objective methods of testing and as the criterion for distingnishing indoctrination cases.

Although, in this case, method is important, we must not exaggerate its importance. Neither objective testing is easily attainable nor can we easily decide about the indoctrination of something if we did not reach to objective testing. Regarding the first point, it must be noted that the fusion of evidence and theory might create difficulties in understanding the implications of evidence. Different theories subject the same evidence to different interpretations and, based on this, pure facts are barely accessible which, in turn, makes the task of objective testing an arduous one. For this reason, the struggle of competing scientific theories has long been sustained and despite the fact that scientists yearn for objectivity, this feature disallows the straightening out of various theories. Despite Hirst's view which states that religious claims are not testable in an objective manner and have "radically controversial character" (1974, p. 86), scientific claims also

have controversial features and to achieve objectivity in them is not quite easy. Anyway, being controversial does not change anything into an indoctrination matter.

The second point is that the dispossession of an objective test does not necessarily drive everything into the realm of indoctrination. Basically, human's intellect is incapable of examining everything objectively and of, ultimately, drawing a definite boundary between objective and unobjective matters. Even in the realm of science, there are assumptions that cannot be subjected to objective testing and we can only accept them and conduct scientific work based on them. As the critics of positivism have righty claimed, the principle of empirical verifiability, itself, is not empirically verifiable despite being the basis of verifiability (Passmore 1968, ch. 11). As a result, one cannot claim that believing in whatever that is not objectively testable is indoctrination and irrational. Reason must learn modesty and realize that it is restricted by some boundaries and it is not the case that if something lays beyond those boundaries, it does not exist or that believing in it is absurd. It is worth noting that the acceptance of intellctual boundaries, itself, is rational. Accepting such boundaries will result in two types of knowledge for human reason: affirmative knowledge regarding what is within those bounbaries and negative knowledge regarding what is beyond those boundaries. Given that something lays beyond the boundaries of reason, regarding what is within its boundaries, reason can determine what that thing 'is not', although it cannot determine what that thing 'is', and this is a type of knowledge.

Having discussed on subject and method as unacceptable criteria for indoctrination, we will explain the acceptable criterion as "style of presentation" or, as Smart (1973) put it, "attitude" in presenting subjects. The difference between this criterion and the previous one (i.e., method) is that method is merely concerned with logical structure of statements. When we say a subject is verifiable or falsifiable, what we actually mean by that is that the logical structure of the

subject is such that it would render it falsifiable or unfalsifiable. Smart is very much doubtful as to the possibility of considering verifiability or falsifiability as a dividing point between scientific themes, at the one hand, and doctrines, at the other, because the influence of metaphysical element in science and scientific themes prevents such themes from becoming empirically (verifiable or) falsifiable (p. 42); and thus, become similar to doctrines. Smart believes that the kind of attitude towards opposing evidence is what can separate indoctrination subjects from other unfalsifiable matters. If there is this attitude towards a subject that no opposing evidence can falsify it, then this subject within the realm of such attitude will turn into an indoctrination matter. 'Attitude' draws our attention to something more than the logical structure of a subject, and that is our style of encountering with opposing evidence regarding the subject. As Smart puts it: a scientific matter within its logical structure, because of the influence of metaphysical elements in it, is not empirically falsifiable; however, the scientists' attitude towards it is such that it would always leave the possibility for its falsehood and heeds to opposing evidence.

If the style of presenting matters or the attitude towards opposing evidence is considered as a criterion for indoctrination, then any theme with any method will have the potentiality to become an indoctrination matter, given that it is placed in a specific attitudinal area. Therefore, both religion and science, depending on the type of attitude adopted to present or to expand them, may or may not change into indoctrination matters. If a religious scholar presents its religious knowledge with the attitude of leaving no room for any opposing views, then its role cannot be called 'education', rather it is indoctrination. Similarly, if a scientist presents or expands his scientific knowledge with an attitude of preparing a weapon, in advance, for deterring any possible opposing evidence, he or she has, in fact, engaged in indoctrination instead of working in the field of 'education' or 'science'.

Boundaries of coherence in 'Islamic education'

Considering what was explained above, now if we return to our main discussion about coherence, it must be stated that the phrase 'religious education' does not necessarily have a contradictory and incoherent nature. This is because the element of religion or religiousness in it, does not necessarily have an indoctrinatory nature that would make it incompatible with education, which has a rational nature. It is worth noting, here, that it is not the case that even the phrase 'scientific education', necessarily, has a coherent nature; rather, if scientific knowledge and its transmission is accompanied with an attitude of indifference towards opposing evidence, that phrase will, also, be contradictory. Incidentally, in our times, science in universities has, more or less, encountered such a situation. Referring to the role science plays in education nowadays, Feyerabend (1981) says that in universities, brainwashing is taking place in an orderly manner. By saying this, he does not of course mean that there is no criticism, whatsoever, in universities; rather, the point is that such criticisms do not apply to the position of science itself (p. 120). In other words, an immunizational attitude has been adopted towards science itself, and this is what bestowes an indoctrinatory nature to a theme.

Accordingly, absolutism must be abandoned and this question must be put forward that in which cases, 'Islamic Education' would be coherent and under which circumstances it would assume a contradictory nature. Of course, this question, itself, is based on a presupposition that the concept of 'education' (in the realm of practice) has a certain and independent meaning so that it can be said that it is compatible with a view and incompatible with another view. In Hirst's discussion, this presupposition has been completely held and he, according to his analytical position, believes that concepts have specific meanings. However, this presupposition, in its strong sense, is unacceptable because the concept of education, itself, is defined, to a large extent, according to viewpoints and there is not a single and

agreed upon meaning for it. Yet, it is possible to defend this presupposition in its weak sense to the effect that education must lead to growth and development in the human being and although such equivalent terms (growth and development) are also defined based on viewpoints, some agreeable criteria can be found for them. For instance, it can be stated that education must create an independence (in action and/or viewpoint) in the individual. If an individual is quite dependent on others so that he or she could not act and/or think by himself or herself, then it can be concluded that he has remained in his childhood and has not been educated. Such criteria can provide a relatively agreed upon meaning for education and, to that extent, the above-mentioned presupposition is acceptable in its weak sense.

Hence, when we pose the question, 'Is Islamic Education a coherent phrase?', the intention is that if human's thoughts and acts are adjusted according to Islam's viewpoint, will this result in his growth and development? If the answer was in positive, then that phrase would be coherent; however, if the answer was in negative, then the resulting changes in the individual would not be an indication of education; rather, they might be an indication of indoctrination, and, as such, the above phrase will be incoherent.

In chapter three, a conception of education is suggested with relience on the contents of Islamic texts. Accordingly, Islamic Education refers to the process of becoming divine. This process requires that one knows God (Allah) as the Lord of the world and the human, chooses Him as his or her Lord, and undertakes His Lordship (al-rubūbiyyah) and avoids taking others as his Lord. Based on this definition, the purpose of education is that human beings become divine. Becoming divine contains three elements: knowledge (of God as the Lord), choice (choosing God as one's Lord), and action (undertaking God's Lordship throughout one's life). These three elelments involve rationality.

Firstly, knowing God, as He has introduced Himself in the Qur'an,

involves rationality. In other words, in order to know God as, to say the least, the unique Lord of the world (Ikhlās: 1), or that there will be a day (The Other Day) in which God will be the Lord and will evaluate humans' actions throughout their lives (Fātihah: 3), one needs to understand the reasons God has given for each of the cases in the Qur'an and, thereby, to be persuaded internally without external coercion or indoctrination. The Qur'an has persisted that a rational belief (including belief in God) could not be based on blind imitation of outsanding personalities or blind acceptance of given traditions (Zukhruf: 43). Hence, taking knowledge of the Qur'an about God not only naturally involves rationally. It also requires that one read it and think about what is stated in a rational manner. Rationality, here, is held in its wide sense. As it was explained before, one not only can positively be rational about what is within the realm of the reason. It is also possible that one be negatively rational about what is outside the explicit boundaries of the reason

The second element, namely choosing God as one's Lord, also involves rationality. Given that one has acquired rational knowledge about God to the effect that He is the Lord, it is naturally quite rational to choose Him as one's Lord. Hume's well-known proclaimed logical gap between 'is' and 'ought' might be reclaimed here. According to him, one cannot logically deduce an 'ought' from premises containing 'is'. However, this claim need not to be touched here directly. Given that this claim is valid, we are concerned here only about what is rational. In other words, there is a recognizable difference between something being logically valid and rationally valid. Again, rationality here refers to a wide sense of the word. Every logically valid point is rationally valid too, but not vice versa. While it might not be logically valid to follow an 'ought', given an 'is', it is usually considered rational or reasonable to do so. Hence, it is quite reasonable for someone who rationally knows that only God is deserved to be the Lord, to choose Him as one's Lord.

Likewise, given that the first two elements are rational, the third one, namely undertaking God's sayings and acting accordingly, will also be rational. This is the case, particularly because undertaking God as one's Lord indicates that one is at a long process of gradual and continuous departure from the dominance of social, enviromental and instinctual factors. It is not possible to undertake God's sayings as those of The Lord and, yet, be under the dominance of internal and instinctual desires or social and environmental requirements.

Therefore, this conception of Islamic education, by its three basic elements, involves rationality. Such a conception of education is, also, consistent with the relatively agreed upon meaning or indicators of education, i.e., with indices such as independence in action and/or thought, solid personality and so on. It follows that the phrase 'Islamic Education', according to what was discussed, is coherent. So far as the 'Islamic' component of this phrase is concerned, a concept of education was introduced, based on religious texts, which was compatible with the component of 'education' which is concerned with the relatively agreed upon meaning of education.

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Chapter Two

The Description of Man in the Qur'an

Changing the human is not possible unless we have a picture and description of him or her. Thus, in every educational system, description of the human is its touchstone, this is because all parts of an educational system, including its conceptions, analogies, aims, principles, methods, and educational stages relate to the description of the human in one way or another. To which end should the human be led out, how is his or her move toward that end and what is it like, with what rules and methods should he or she be changed, from which stages should he or she pass to be able to reach the aims; all of these are related to the human condition as it is seen by an educational system. This sequence will be followed in this book. First, a description of the human will be suggested according to the Qur'an, and subsequently the concept of education, educational analogies, aims, foundations, principles, methods, and stages will be discussed accordingly.

In order to gain a description of the human in the Qur'an, first, the basic concepts used in the Qur'an in talking about the human will be discussed in an analytic view. Then, all of these concepts will be considered in a synthetic view and by explaining their interrelations, a full picture of the human will be suggested. a further point about the description of human remains, which is the common characteristics functioning within the system of the human being. This point will be discussed later on in Chapter 4 as the foundations of education.

An analytic view

In talking about the human, the Qur'an uses certain words and concepts. In order to provide the Qur'an's description of mankind, it is necessary to analyse each of them separately. The basic words and concepts (to which some other concepts relate) used by the Qur'an in this regard are as follow: spirit (rūh), soul (nafs), divine nature (fitrah), wisdom (aql), will and choice, collective identity, and limitations of humankind. In what follows, these concepts will be analyzed, and in the case of each, related concepts will be explained.

Spirit

The concept of spirit (rūh) is used in the Qur'an, in the first place, as a cosmological concept rather than a concept limited to the humankind. The spirit is the name of a creature of God; a being similar to the angels.[1] The spirit is the origin of life in the world.[2] Thus, it could be said that the appearance of life at every level, including plant, animal, and human life, is due to the spirit. Then what is exactly the nature of the spirit and how does it provide life is not dealt with in the Qur'an, rather it is stated that it belongs to a dark area of human knowledge.[3] It is declared, however, that whenever the constitutive materials of a being reach a certain level of complexity and processing[4], the spirit appears within it at the corresponding level,

and depending upon the intensity of the appearance, certain life characteristics could be seen in the being; namely, plant, animal or human characteristics.

The level of spirit manifestation depends upon the complexity and processing level of the constitutive materials of the being. Where the word 'rūh' (spirit) is used with certain qualifications[5], it denotes these levels, and where it is used without qualifications as 'al-rūh' (The spirit)[6], it refers to the very being who originates these levels of appearance.

As for humankind, the concept of 'rūh' (spirit) is used at two levels in the Qur'an. Firstly, it is used at the level of human life when the human organism has become complicated and evolved to a sufficient level. This appearance of the spirit is common among humans. Secondly, it is used at a higher level of life which is called 'hayat-an-Taiyyibah' (Good life) in the Qur'an and its appearance depends on the deep faith in God and doing the right things.' Life characteristics at this level is also different from those of lower levels. In 'pure life', the heart is turned away from polytheism, the imagination away from temptation, and the bodily organs away from filthy things. This level of life is designated to certain groups and, because of its high spiritual level, the phrase used in the Qur'an is that the human is 'strengthened' by a spirit from God.[8]

Soul

The word 'nafs' (soul) in Arabic means 'self' and in this meaning it does not refer to a particular thing. So, it needs a pronoun, and when it is used with a pronoun, its meaning becomes clear in reference to that pronoun. In some verses of the Qur'an, 'nafs' is used in this sense and there is no other meaning for it as it is seen in this verse: "...your Lord has ordained mercy on Himself..."[9]

'Nafs', however, has gradually found a particular usage and, in addition to the above-mentioned usage, it refers to the human as a

person having spirit and body. In this usage, 'nafs' in itself and without any pronoun refers to a person. In some verses of the Qur'an, this usage is seen, as it is clear in this case: "...whoever slays a soul, unless it be for manslaughter, he slew mischief in the land, it is as though he slew all men..."[10]

Finally, 'nafs' (soul) indicates a further meaning, that is the real being of the human. In this sense, even if a body disappears, its 'nafs' remains. It is in this sense that the human is addressed at the moment of dying: "...and the angels shall spread forth their hands: Give up your souls..."[11]. In other words, the soul is something that exists without its body. In this book, soul is used in this sense.

The soul has different states and in relation to every state, it is entitled to a particular name. One state of the soul appears in parallel to the appearance of an inclination in it to a joyful thing. This inclination is called 'hawa' in the Qur'an which is neutral in itself; neither positive nor negative.[12] When this inclination of the soul becomes intensive so that it must be achieved at any cost and by breaching any law, the soul is called in this state 'ammarah' (commanding the evil)[13]. Having achieved its intention, the soul loses this strong inclination. a second state of the soul appears here. In this case, the soul in fact finds itself (conscience) and becomes aware of the results of breaking laws. Thus, the soul reproaches itself. In this state, the soul is entitled to an additional name, that is 'lawwamah' (self-accusing)[14]. Finally, a third state of the soul appears when the human being becomes close to God. Closeness to God leads to a deep calmness. With the appearance of this calmness the soul is entitled to another name, that is 'mutmainnah' (the soul at rest)[15].

All of these three states of the soul are temporal and the human's soul performs these roles one at a time. However, when one of them is performed repeatedly, it becomes steadily a trait of the soul. a soul that continuously follows its bad inclinations[16] acquires a trait that orders it to continuously do the wrong things. On the other hand, a

soul that continuously watches its bad inclinations and charges them continuously, acquires a trait in terms of which self-blame originates in it[17]. And finally, a soul that continuously remembers God, acquires 'certainty' in itself as a trait[18].

Divine nature (fitrah)

The word 'fitrah' is used in the Qur'an once.[19] This word refers to an innate characteristic of the human created by God. In creating humans, God "made them witness against their own souls"[20]. Being deeply present in themselves, the humans clearly found that they have nothing of their own and even their 'selves' are deeply dependent on God[21]. In other words, they found that God intervened between them and their hearts[22]. Then, God asked the human: "Am I not your Lord?" And they who had clearly found this replied: "Yes!"[23]. And in this way, a promise originated in the heart of the human which could not be eradicated by anyone till the meeting of man and God on the Day of Resurrection[24].

This knowledge and insight of the Lord led to an inclination towards Him; the inclination that invites the human to God whenever it becomes activated. This inclination towards truth and God is called 'hanyfiyyah'[25]. This word refers to the human's divine nature where the nature is alive and active.

On the whole, 'fitrah' and the related conceptions (like promise, and inclination towards God) indicate a certain knowledge and inclination which is originated in the human: knowledge of the Lord and inclination towards Him. On this account, the human is not colourless and neutral, rather the state of his being is due to the Lord's light.

Because of the deep penetration of this knowledge and inclination in the human's being, the human can oversee God only when he oversees himself, and, conversely, can have a sense of God's presence only when he could be directly present in himself; similar to the presence that God provided for man during the creation. If God intervenes

between the human and his heart, then escaping God and oneself occur at once; as well as settlement alongside God and in oneself.

Wisdom

The concept of wisdom or reason has a particular meaning in the Qur'an, different from some current meanings of the word. Concepts such as 'faculty of thinking', 'intelligence', and 'faculty of universal perceptions' and the like which are sometimes considered as equivalents to wisdom do not correspond with the meaning held for this word in the Qur'an.

In the Arabic, the word 'aql' (reason or wisdom) and its derivatives have the meaning of 'prevention'. 'aqala lisanahu', for instance, means that someone prevented his tongue from talking. Also, 'ma'qil' means a castle which prevents enemies from entering and attacking. This meaning is seen in other derivatives of the word.

For a better understanding of the word 'aql', we could consider its opposite, namely 'jahl' (ignorance). The main meaning of this word is 'action without reflection'. In other words, as 'aql' indicates a useful prevention and control, the word 'jahl' refers to an action without contemplation that leads to harmful consequences.

In contemporary Arabic, the contrast of wisdom (aql) and ignorance (jahl) is perhaps less familiar for us than the contrast of knowledge (elm) and ignorance. However, as Muzaffar says, in the Arabic, the main contrast had been between wisdom (aqle) and ignorance (jahl), and the contrast of knowledge (ilm) and ignorance was due to the conceptual developments after the age of the Prophet[26].

What Muzaffar says is tenable because if we take ignorance (jahl) to be contrasted to knowledge (ilm), we will encounter difficulties in understanding the verses in which these words are used. Whereas, if we consider the contrast between wisdom (aql) and ignorance (jahl), we will find a clear meaning for them. Muzaffar has mentioned the verse 6 of Hujurat as an evidence for his claim.

We will give another example here. Consider this verse: "...if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful."[27] If we take 'ignorance' here to mean the lack of knowledge, we will encounter the difficulty of why forgiveness and mercy of God is mentioned in this verse, when an action done due to lack of knowledge could not be taken to be a sin to require forgiveness. However, if we take 'ignorance' to mean an action without reflection which is done, say, hastily, then the necessity of repentance after that and acting aright, as well as the requirement of forgiveness will be clear.

It is worth mentioning that the Qur'an uses straightforwardly the negation of knowing, rather than 'ignorance', as a contrast to knowing and knowledge. So, we read: "...Say: Are those who know and those who do not know alike?..."[28] It is clear that if we replace 'do not know' with 'ignore' (yajhalun), given the particular meaning of the latter in the Qur'an, the meaning of the verse will be changed altogether.

So far, it has been clear that, in the Arabic, the word 'aqle' (wisdom), as well as its contrast 'jahl' (ignorance), indicate that the main element in its meaning is 'prevention'; a prevention needed for providing soberness. Now, we must consider the meaning of 'aqle' (wisdom) in the usage of the Qur'an. In fact, the same meaning is intended in the Qur'an and this is clearly seen in the synonyms used in it for 'aql'. Two words are used as synonyms, namely 'hijr' and 'nuhyah', both of which indicate 'prevention'. 'Hijr' means to revet with stones; so, the people of Samud who made houses in the mountains are called 'dwellers of the Rock' (ashab-al-hijr) in the Qur'an[29]. Reveting is done for determining a border between things or to immune things or persons from attacks, and wisdom (aqle) is called 'hijr' because it has such a function[30]. The other synonym, namely 'nuhyah', has also the same meaning because its origin is 'nahy' which means prevention. On this account, wisdom is called 'nuhyah'[31].

While derivatives and synonyms of 'aql' (wisdom) are used in

the Qur'an according to the meaning of the word in the Arabic, it has become a particular concept by means of the certain content given to it in the Qur'an. This content could be considered at two levels of cognition and action which are discussed below respectively.

What is the meaning of using wisdom (aql) at the level of cognition? Whenever a person is in control of his or her cognitive attempts so that he or she becomes immune to slips of thought, and, as a consequence, reaches the understanding of the thing concerned, it could be said that he or she has used wisdom at the level of cognition. Three factors play the main role in abstaining from these slips: evaluating the soundness of reasons, having knowledge, and controlling love and hate. As far as the first factor is concerned, using wisdom occurs when the person evaluates the adequacy and soundness of the reasons held. An example of this is given in the Qur'an. Addressing the Jews and the Christians who had claimed that their religions are the religion of the Prophet Abraham, God says: "O followers of the Book! why do you dispute about Abraham, when the Torah and the Injeel were not revealed till after him; do you not then understand [use your wisdom]?"[32]

In relation to the second factor of using wisdom, namely having knowledge, whoever has more knowledge is capable of using wisdom better at the level of cognition. In other words, having comprehensive knowledge and information makes it possible for the person to have access to more materials for comparison and combining and, hence, to reach deeper cognition or more subtle recognition. Comprehensive information prevents the person from naive inferences. Thus, using wisdom requires that the person be knowledgeable. With regard to this, it is said in the Qur'an: "And (as for) these examples, We set them forth for people, and none understand them but the learned."[33] The relationship between knowledge and wisdom is, however, so complicated that it could not be limited solely to one component. We will return to this point at the end of this section.

Finally, in regard to the third factor, using wisdom at the level of cognition requires that the deviating interventions of love and hate are prevented. As love might prevent us from recognition of weaknesses, hate might prevent us from seeing strengths. When the two feet of love and hate are fastened by the band of wisdom, the person could be immune of deviation in cognition and recognition. Thus, the Qur'an invites the people who consider the awareness of the past traditions as the criterion of their acceptability, to use wisdom.[34]

Having discussed using wisdom at the level of cognition, now it should be considered at the level of action. An act of wisdom is one which is under the control of a prevention due to reflection. Using wisdom at the level of action requires a relationship between cognition and action because reflection on action is possible by means of the acquired knowledge. In other words, using knowledge at the level of action is to move to the light of knowledge. On this account, the first person who leaves the area of wisdom at the level of action is one who does not use one's knowledge to lead one's action. Thus, according to the Qur'an, the people who invite others to do the right things without leading their own actions by means of the knowledge they hold are far from using wisdom.[35] Here we come back to the aforementioned relationship between knowledge and wisdom. Using wisdom at the level of action indicates that the action is guided by knowledge. In a tradition of Ali-ibn-Abi-Tālib (a.s.) it has been said: "When the wise person knows [something] acts according to it and when acted becomes purified."[36] Now, the possible relationships between knowledge and wisdom are as follows: a person's knowledge and wisdom might be equal to each other and this is what the tradition mentioned referred to; in a second state, knowledge might be more than wisdom and this refers to a person whose actions are under the guidance of only some parts of his or her knowledge; finally, wisdom might be more than knowledge and this refers to one who uses his or her total cognition, including not only knowledge but

also speculations, in controlling the actions.

The inclusion of speculations in wisdom shows the expansion and elegance of using wisdom. It is with regard to this element that caution appears as a dimension of wisdom. It is not the case that the human holds the capital of knowledge and certainty in all situations. Hence, the importance and vital role of speculations becomes clear in the human's actions. The human is like a mountaineer who sees some paths and cliffs clearly and walks or stands with certainty but sometimes is surrounded by fog. In the latter case, it is not possible to walk with certainty, nevertheless it is still possible to follow some paths and avoid some cliffs by means of speculations.

Speculations, of course, are of two kinds: wise speculations and ignorant speculations[37]. The wise speculation is due to good considerations of the problem concerned with regard to the evidence. The ignorant speculation, however, is made so hastily that if you analyzed it, you will find that it has been nothing more than an illusion turned into a speculation without any support of evidence. Thus, the wise speculation is valuable and a means for emancipation. The Qur'an, hence, invites those who have not reached knowledge and certainty to use their wise speculations. It indicates that this amount of investment could be enough for showing the way. For instance, it is asked: "Do not these [people] speculate that they shall be raised again, for a mighty day."[38] The prophets have declared, with some evidence, that man will be raised to see the results of his actions. One might not be certain about it, but could one deny it with certainty either? Finding this possibility tenable is the result of the wise speculation. If someone does not take this possibility into account and proudly avoid following the way of the prophets, then it could be said that he or she has avoided being wise and embraced ignorance: "And who forsakes the religion of Abraham but he who makes himself a fool..."[39]. Thus, according to the Qur'an, if someone does not control his actions parallel to the passage of the prophets, then he or she could not

be considered as wise because he or she has not used the least investment of wisdom, namely speculation.

The result of this section is that using wisdom at the level of cognition means to be in control of the flow of thought in order to reach the cognition or recognition of the matter concerned, and, at the level of action, it means to be in control of action by means of acquired cognition, including knowledge and speculation. The particular meaning which the Qur'an has given to the word wisdom (aqle) indicates, firstly, that using wisdom is attributed to a person with regard to his or her whole being. In other words, using wisdom is not merely a cognitive matter. Hence, even if it could be said that a person has used wisdom at the level of cognition[40], but if the result of this cognition is not used in preventing him or her from deviation at the level of action, then, on the whole, he or she must be called ignorant and unwise. Secondly, there is a parallel between using wisdom and being led to the truth and good. Wisdom, because of its control and prevention at both levels of cognition and action, can lead man toward God[41] and this could be partly done by the least investment of wisdom namely speculation. Thus, if someone does not achieve the result of this guidance, he or she has failed in using wisdom. Finally, using wisdom has different levels and it is possible to move along these levels to the highest one. In other word, wisdom is capable of increase and decrease. The highest level of wisdom is called 'lubb' (albab pl.) in the Qur'an. 'Lubb' is the purified state in any thing. Wisdom is called 'lubb' when it could move thus in control of every thing in both realms of cognition and action that it could rescue itself from wrong thoughts as well as wrong actions.[42]

Heart

First of all, it must be noted that, in the Qur'an, it is not meant by the word 'heart' the physiological organ, as it is not meant by its near synonym, 'chest', the thorax. Otherwise, it could not be understood

that guidance toward God requires that the person's breast be expanded.[43] This indicated that these words could not and should not refer to bodily organs.

Also, the current meaning of 'heart' as the locus of emotions or intuition does not completely correspond with what is meant by it in the Qur'an. According to the current meaning, 'heart' is opposed to 'reason' or wisdom and, in fact, this struggle between reason and heart has been an ancient one. Regarding what was said in the analysis of wisdom before, the Qur'an does not limit wisdom to the human's intellectual and cognitive dimension. Rather, from a holistic view, it attributes it to the human when he or she has not only established sound knowledge, but also has walked in its light and all this involves being guided toward God. Hence, there remains no struggle between wisdom and heart. It is worth mentioning before going into the discussion of the meaning of heart that the compatibility of wisdom and heart in view of the Qur'an could be well understood by noting the fact that a single person, namely Abraham, is at the same time the symbol of wisdom and love. He is the symbol of wisdom because it is said that whoever forsakes the way of Abraham is a fool (cf. Footnote 39); he is also the symbol of love as he did not hesitate to sacrifice his son for God.[44]

Now, what is meant by the word 'heart' and its synonyms in the Qur'an? a look at the usage of the word in the Qur'an reveals that the scope considered for it is really expansive, so that all the categories of perception[45], effect and emotion[46], and action[47] are attributed to the heart. This expansive usage shows that the concept of heart could not be limited to one of these cases. In other words, it could not be said that the heart is the locus of perception or the locus of emotions or intuitions or the locus of will. In fact, because all these three are attributed to the heart, it must be considered as the agent of perception and emotion as well as will. On this account, the concept of heart should be considered equal to soul[48] on the ground that the

three categories are the main attributes of the human soul. That is why there are similar attributes for heart and soul in the Qur'an. For instance, the soul is called the 'commanding evil' (see Footnote 13) when it has strong inclinations to vices. The heart is also called 'sinful'[49] and this is when the heart embraces sins. Also, the soul is said to be 'at rest' or certain (see Footnote 15) when it leaves sins altogether and relates to God just as the heart is said to be 'at rest' or certain (see Footnote 18) in the same case.

There is a further synonym for heart in the Qur'an, namely 'fuad'. The same broad usage is seen in the case of this word. 'Fuad' is, at the same time, the agent of actions (and intuitions)[50], the focus of emotions and inclinations[51], and the focus of thinking[52]. Regarding this broad usage, devotion of 'fuad' to one of these dimensions is not acceptable. The same is true about the other synonym of heart, namely 'chest' (sadr). 'Sadr' is sometimes equal to the human soul[53], sometimes equal to thought[54], and sometimes as the focus of emotions[55] and human needs[56]. On the whole, it is clear that the concepts of heart and its synonyms, 'fuad' and 'sadr', are equals to the human soul on the ground that all features of the soul are attributed to them.

Will and Choice

The influential forces are described in the Qur'an in such a way that none of them relates to man in a compulsory way. They include the divine Will without which no motion occurs, angels, devils, governments, social cultures, outstanding personalities, family systems, and inheritance. In what follows, each of these elements will be explained in relation to the human briefly.

First, the relation of divine Will with man is to be considered. Always, appealing to the divine absolute and comprehensive Will has been a way for some to escape the responsibility of accepting the results of their actions: "Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our

fathers, nor would we have forbidden (to ourselves) anything..."[57] However, accepting the divine absolute Will does not negate the human will and choice. In other words, accepting the human will does not make the place narrow for the divine Will that requires considering the human out of the realm of the divine Will. What needs to be explained here is how the divine Will includes the human will.

How the divine Will relates to a creature depends upon its existential picture in God's knowledge. For every thing, in order to come into the realm of existence, God considers different stages. These stages are: knowledge, general will, particular will, destiny, and decree.[58] The first stage involves the existential picture of the creature in God's knowledge. In the second stage, God's Will (general and particular) belongs to the existential picture to be created. Then, the role of factors and the amount of materials needed in the case of the creature are determined. Finally, God's decree is issued and the creature appears in the realm of existence. As for the human, first it must be noted that what was his or her existential picture in God's knowledge. This picture was so complicated and different from those of past creatures that the angels erred in estimation about it. They were thinking in terms of the past creatures and, hence, wrongly judged about the characteristics of the human. Regarding the complexity of the existential picture of man, God addressed the angels: "Surely I know what you do not know."[59] What was considered in this existential picture was, partly, that man has not a pre-determined way in front of him so that he has no choice unless to pass it. Rather, having certain capitals in hand, man 'can' create the way he or she 'want' and pass it. And man has shown in history how he creates ways that no creature had previously created, like hypocrisy.

With such an existential picture in God's knowledge, God's Will to create it is suited to the existential picture. In other words, God's Will about the human is that he or she be capable of 'want'. If we distinguish between 'want' and 'the wanted', we should say that it is not

the case that God's Will belongs to what is wanted by the humans, rather it belongs to the 'want' involved in them. That is why God rejects the claim of those who said: "If Allah had pleased we would not have associated (aught with Him)" (see Footnote 57). The point is that they are wrong about their existential picture in God's knowledge. Polytheism is what the human 'wanted' and God did not have such a picture of the human to determine what he or she 'wanted'. If polytheism was what the human 'wanted', then it would be the outstanding sign of human's choice, rather than being the sign of compulsion to God's Will. Guidance toward God is also what is 'wanted' by the human and God's Will does not belong to it either. God's Will has not been that all the humans be guided: "...if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant."[60] Humans decide to do something and they are themselves responsible before it. And, in fact, God's Will has been that humans can decide.

The same non-compulsory relationship is the case about other influential forces on the human. Angels can influence the human, according to the Qur'an, but by inspiration not by compulsion; as devils can merely tempt the human rather than really get them into err[61]. Governments, on the earth, can also merely limit the humans rather than being able to make their choices altogether. Thus, when the angels ask some humans at their last moments of life, "In what state were you?" and they reply: "We were weak in the earth.", the angels do not accept their claim and ask them: "Was not Allah's earth spacious, so that you should have migrated therein?"[62]

What should be said about the power of social culture? If someone was reared according to certain customs and has been habituated to them, would not he or she become a product of these customs so that he or she could not hesitate about them or reject them? Such a view is not accepted in the Qur'an as is often expressed in the debates of the prophets with their people: "...those who led easy

lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps. (The prophet) said: What! even if I bring to you a better guide than that on which you found your fathers?..."[63] The influence of outstanding social personalities is also judged in the same way and it has explicitly been stated that the outstanding personalities and imitation of them could not be considered as an excuse for the failures of others: "And they shall say: O our Lord! surely we obeyed leaders and our great men, so they led us astray from the path."[64] This is stated by them while they are being punished for deviating from the path; that is, their reason is not accepted.

The same point is held in the case of the smaller circle of the society namely, the family system. The place of the human in the family system and the arrangement of the influential forces in it is not pictured in the way that he or she turns to a shadow of these forces. In order to explain this point, some examples are drawn from the Qur'an: the wives of Noah and Lūt on the one hand and that of Pharoah on the other. The examples are chosen of women, perhaps, because there has been a belief to the effect that women are under compulsion in family systems. Noah and Lūt were two prophets and their wives who were living beside the locus of God's guidance did not believe in God. Pharoah, on the other hand, was the locus of disbelief but his wife embraced the faith: "Allah sets forth an example to those who disbelieve, the wife of Noah and the wife of Lūt: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah...And Allah sets forth an example to those who believe the wife of Pharoah when she said: My Lord! build for me a house with Thee in the garden and deliver me from Pharoah and his doing.."[65]

Finally, the relationship between the human and inheritance should be considered. Could it be claimed that, because of the transmission of inherited characteristics, a predetermined and unavoidable state is

provided to the child? If so, it should be said that the state of an embryo is determined before the birth and his or her prosperity or adversity is predetermined. Whereas, according to the Qur'an, the determination of the final state of a child and his or her human position is dependent on what he or she is given at birth and, then, the divine guidance is given to him or her and he or she is examined in the course of life and thereafter it should be seen whether he or she chooses the guidance and acts accordingly or rather goes astray from the path: "Surely We have created human from a small life-germ (itself): We mean to try him, so We have made him hearing, seeing."[66] This requires that will and choice is not replaced by inheritance. Thus, the traditions that talk of the human prosperity and adversity at the embryonic stage or talk of a certain inborn disposition ('tynah') are acceptable only when they are not contradictory to the mentioned verses of the Qur'an. The traditions might be held, for instance, to refer to a preliminary and changeable state (or a preliminary divine decree)[67]. In other words, inheritance provides a preliminary state of (non-physiological) characteristics which could be changed by the individual's choice and action. Otherwise, the penalty of a person's misdeeds should be paid by his or her parents from whom they are inherited. Whereas, according to the Qur'an, "...a father shall not make satisfaction for his son, nor shall the child be the maker of any satisfaction for his father..."[68].

To sum up, the arrangement of influential forces on the human is not so that it leaves no place for human will and choice. To the extent that the human possesses will and choice, he or she is responsible for his or her actions.

Collective identity

The human is not described in the Qur'an solely as an individual, a detached and isolated individual; rather, his or her relation with the community within which he or she lives is also considered as a basic

feature of his or her identity. As explained before in the analysis of 'Will and Choice', according to the Qur'an, the human is not seen will-less. Nevertheless, it is held that the formation of human identity is basically dependent on the kind of relationship he has with others. On this account, speaking of collective identity does not indicate that there is a 'common spirit', with an autonomous and distinct nature, for every community or society which reincarnates in each one of its members. As usual, in such conceptions, an individual is nothing but a feature of the very common spirit or collective nature, whereas, according to the Qur'an, the individual can and should reflect on the collective customs according to which he or she lives and reject their nonsense and unreasonable assumptions. Or, if it was not possible, leave that system of collective life and choose another one.

Collective identity is not predetermined, rather the humans make it by means of participating in certain relations to each other. The human has two kinds of action: An action whose direct and observable results do not extend the limits of the individual, and an action which has waves that extends those limits and relate the individual with others and others with him or her. The latter kind of the action is the context in which the collective identity is formed. Thus, whoever is in a community and continually lives in it, he or she has put himself or herself in a certain network of mutual relationships and because of this a collective identity develops in him or her. On this account, the individual must be careful about the people with whom he or she shares because being and continuing to be in a certain social relations indicates that he or she is at the exposure of a collective identity: "...when you hear Allah's verses disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them..."[69]

Because the human has two kinds of action (individual and social), his or her identity which is the result of his or her actions will have two features which could be termed as individual and social or

collective features of identity. This point is held in the Qur'an. An interesting case to consider is the usage of the word 'book' in the Qur'an. This word, when used about the human and his or her actions, indicates human identity. This is because as human identity is the result of his or her actions, 'book' is also the result of actions. It might be the case that what is meant by the book is the human's soul on which the effects of the actions are painted. Having considered the quality of human identity and his or her book, when we study the concept of book in the Qur'an, we find that there are two kinds of book: a book for the individual and a book for the community; the former indicating individual feature of human identity and the latter its collective feature. Thus, on the one hand we read: "And We have made every man's actions to cling to his neck, and We will bring forth to him on the Resurrection Day a book which he will find wide open."[70] On the other hand, it is said that, "And you shall see every community kneeling down; every community shall be called to its book: today you shall be rewarded for what you did."[71]

Where the book is of two kinds, individual and collective, bringing the humans for evaluating their identities at the Resurrection Day will also have two dimensions, individual[72] and collective[73]. Subsequently, rewarding the humans will also have individual and social dimensions. Thus, it is said in the Qur'an, on the one hand, that, "...no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another..."[74]. This refers to the individual dimension. But, on the other hand, it is said, "That they may bear their burdens entirely on the day of resurrection and also of the burdens of others whom they lead astray without knowledge..."[75]. This statement indicates the social dimension of the matter. The extra burdens are the result of the humans' social actions and if they were called extra, it would have been so with regard to the individual dimension of the humans. When observed from a social angle, however, these are not extra burdens. Rather, they are the result of col-

lective identity of the individuals, and, in fact, in the final analysis every one bears his or her own burdens.

Regarding the collective identity of the humans, the Resurrection Day is called 'the day of loss' (yaum-al-taqabun) (see Footnote 73). The word 'taqabun' (loss), in Arabic, indicates a loss which has mutual characteristic, that is, it refers to the social dimension.[76] In other words, when the individual's state in the network of social relations becomes lower in comparison to those of others, the loss has a social dimension. Such a loss is meant in the verse mentioned. This social dimension is not limited to losses, rather, gains of the humans could also have social dimension. The word 'taqabun' indicates this aspect as well, even though implicitly; in the balance of social loss, there are lower, as well as higher, states. Regarding these two features of social dimension of the human identity, it is mentioned in the traditions that any one who develops a good or bad custom in the social life, to the extent that it continues to be held in social relations, its effects, good or bad, will return to the person concerned and this is, in fact, a part of the community book.

Therefore, the individual, being in any community, will have a collective feature in his or her identity parallel to his or her position in the community and the kind of his or her relationships with others. This collective feature of identity is a part of the description of human.

Limitations of the human

One part of the description of the human in the Qur'an relates to the limitations that either are actually along with humans or have lurked to catch them at the appropriate moment. The verses that express these limitations seem to blame and reproach the humans. a closer analysis, however, shows that these verses are not always blame-laden, rather they are meant to describe the human. On this account, the description of the human according to the Qur'an will not be complete unless these limitations are also considered. Here,

the discussion will mainly be about the classification of the limitations and the characteristics of each class. a more detailed explanation will be given in chapter 5 under the rubric of 'general characteristics of the human'.

The verses that express limitations of the human could be classified into three categories[77]. The first category includes the limitations which involve the creation of the human. Hence, in this category, limitations are related to how the human is created. Take these examples: "...and human is created weak"[78], "Surely human is created of a hasty temperament"[79], "Human is created of haste..."[80].

The second category includes limitations that do not involve the creation of the human, rather they are due to being in certain circumstances. These limitations could, of course, be seen as rooted in the first category. The point is, however, that the appearance of the second type of limitations is dependent on the factor that the human be in certain circumstances. For instance, when it is said that: "Being greatly grieved when evil afflicts him. And niggardly when good befalls him."[81], the two characteristics of grievance and niggardliness are regarded as those whose appearance is due to being surrounded by difficulties or being at the exposure of gains. It is also the case in the following example: "Nay! man is most surely inordinate, Because he sees himself free from want."[82] The characteristic of being inordinate is due to seeing oneself free from want which itself occurs, usually, when the person is prosperous.

In the third category, limitations are concerned which are provided by the human's choice. In other words, the human unknowingly creates these limitations for himself or herself by his or her free actions. For instance, mendacity is a limitation for the human which prevents him or her from the truth.[83] Also, trickery, particularly when used against the truth, is a deprivation provided for the human by himself or herself: "And when We make people taste of mercy after an affliction touches them, lo! they devise plans against Our verses.

Say: Allah is quicker to plan..."[84]

Of the three categories of limitation, the first one is, according to the Qur'an, by no means a case for reproach of the human. This is because the first type of limitations are departure points for the human and, in fact, such limitations are necessary for the human being on the ground that God has wanted the human to be the conqueror of the summits, rather than being summit-dwellers (like angels). The conquest is the result of a move that begins from the foot of the mountain and if it was not the departure point, the conquest would not have been a conquest at all. Thus, if the human is to become 'strong', then he or she should be 'weak' in the beginning; as he or she should be hasty in the beginning if meekness is required.

The second type of limitation, to the extent that it is due to the first type, is also descriptive and, hence, is not the subject of reproach. This is because, as it was said, departure points are necessary for ascension. However, where these limitations continue and root as a result of the acceptance of initial weaknesses, they are subject to reproach. 'Being weak' is necessary without it being subject to blame, but when it turns to 'remaining weak', it becomes blame-worthy. In the example mentioned for this type of limitation, being grieved in encounter with difficulties as well as being niggardly in prosperity could be natural. However, the acceptance of these states and not trying to be in control of them, is at the scope of choice and, hence, blame-worthy. a further example is jealousy the appearance of which is unavoidable when the person is confronted with outstanding characteristics in others. However, extending and strengthening it is avoidable and in the scope of choice and, hence, blame-worthy.[85]

The third type of limitations are completely blamed because they are created by the humans themselves. Contrary to the other two types of limitations which were necessary for ascension, this kind of limitation is a barrier for it. Thus, in the Qur'an, in talking of these

limitations, reproach is explicitly stated: "Evil is the likeness of the people who took Our verses as mendacious and were unjust to their own souls."[86] The same view is also seen in the case of human's 'contention': a person who sees the signs of the truth but does not stop his or her contention, is regarded as the most oppressive person.[87]

A synthetic view

Having analyzed each of the basic Qur'anic concepts about the human, it is time now to have a synthetic and holistic view on them. The synthetic view itself has two parts. First, it is required to determine the inter-relations of the analyzed concepts and thereby make it possible to have a holistic conception of the human. This part will be discussed in what follows under the rubric of 'Face of the human'. The second part deals with the general functions of this holistic and systematic state. General functions of a system is naturally a part of any synthetic view on the ground that they are results of the system as a whole. While it is also possible to speak of particular functions of a system, our discussion will be limited to the general ones because we deal with the description of human in general rather than being concerned with particular groups of the people. The general functions will be discussed in chapter 4 under the rubric of 'General characteristics of the human'. This is because they will be considered as foundations of education on which educational principles and methods will be based. This seems better in order to provide a more clear connection between educational foundations, on the one hand, and educational principles and methods on the other.

Face of the human

What is the relationship among the concepts analyzed previously and, accordingly, what is the whole picture of the human in the Qur'an?

It seems that the concept of 'soul' (nafs) is the widest among all

the concepts discussed. This is because, as explained before, 'soul' is the real being of the human and, hence, includes different dimensions of the human to which other concepts refer. As far as soul with such a position is concerned, it is necessary, first, to talk about the relationships among 'soul', 'spirit' and 'heart'. This is because these three concepts, at the level of human description, are co-extensive. Even though the concept of spirit, in the first place, is cosmological, at the level of human being, there seems to be no difference between spirit and soul, except that 'soul' is a new name for the portion of the spirit that appears in the body of an embryo and, thereafter, constitutes the real being of a particular individual. On the other hand, the relation between 'soul' and 'heart', as explained before, seems to be a relation between two co-extensive concepts because, in the Qur'an, the main dimensions of soul is attributed to the heart. Thus, the three concepts of soul, spirit and heart, being co-extensive, refer to the real being of the human in terms of which other concepts should be considered. Hereupon, for referring to the real being of the human, we will mainly use the concept of soul.

Fitrah and the human soul

Now, the relation between soul and 'the divine nature' (fitrah) of the human should be considered. As explained before, the divine nature of the human refers to an inherent knowledge of God as well as an inclination towards Him. Accordingly, the divine nature refers to one dimension of the soul. In other words, the knowledge and inclination is endowed in the soul during its creation. This knowledge and inclination is so kneaded in the soul that it is not possible to isolate it from the soul.

It is not, however, the case that this knowledge and inclination be lively present and active in the human soul. Rather, it becomes active in the soul in the same state that it was first kneaded in the soul: in the first appearance, God makes the human soul completely present

in itself so that it has no absence of itself and then asks it to talk about its real being. The soul, being looked at itself directly and without any veil, clearly finds that it belongs wholly to God. Thus, it starts to talk of God as its Lord. Having understood this belongingness, the soul finds a deep inclination in itself towards God. Becoming active again occurs in the same manner: Whenever and to what extent the soul becomes present in itself and clears its realm of being of others' invasion, the divine knowledge is awoken in it and the inclination towards God appears consequently.

Thus, one should not think that the human's inclination towards God is like an automatic engine which continuously works and the human is, consequently, always seeking God. This conception would lead us to say that all humans are seeking God but they mistake in identifying Him. It might be said, for instance, that the human takes money instead of God wrongly or unknowingly. However, this claim is not persuasive. Even if the human is corrected in the case of such a mistake and understands that the money is not and could not be God, he or she might still continue to devote himself or herself to gaining money instead of seeking God. Man's turning away from God is, in fact, a conscious matter: "Most surely man is ungrateful to his Lord. And most surely he is a witness of that."[88] Similarly, seeking God is also conscious. Thus, the divine nature (fitrah) is a rooted divine knowledge and inclination in the soul which could be forgotten or awoken.

Wisdom and the human soul

A further relation among the concepts analyzed is between wisdom and soul. Wisdom is also a dimension of the soul which could be considered as the factor of recognition and guidance. Wisdom is the main source of the soul for recognition of the desired aim and abstaining it. Cognition and recognition is only one level of wisdom.

So far as recognition is concerned, wisdom is the distinguishing

knowledge of the soul; that is the knowledge that deals always with two sets of things and distinguishing between them. Now, if the two sets were of the kind of thought, then they would be referred to by 'right' and 'wrong' and with regard to this, wisdom is sometimes called theoretical wisdom. As well, if the two sets were of that kind of action, then they would be referred to by 'good' and 'bad' and with regard to this, wisdom is sometimes called practical wisdom. In other words, wisdom at the level of recognition is a factor that prevents from deviation in judgment between right and wrong, as well as good and bad.

Beyond recognition, however, wisdom is the factor of guidance and achievement of the right and the good, which is performed by prevention of the soul from following the wrong and the evil. On the whole, the soul is entitled to the attribution of wisdom as both recognition and guidance is involved in it. Otherwise, if it failed in guidance, even if it achieved recognition, it is not entitled to that attribution.

Will and the human soul

Another relation concerns the will and choice, on the one hand, and the soul on the other. The will and choice is also to be regarded as a further dimension of the soul by which the human becomes the origin of determination of what he or she wants. Having will and choice, the human soul is far from being in compulsory relations to the forces existing in the world. Accordingly, while the soul is under the influence of the forces, it is not the case that it can not determine or prefer its actions and choices. To understand the will and choice in terms of determination and preference, requires that a distinction be made between will and choice, on the one hand, and inclination on the other. Will is not the same as inclination or strong inclination, even though it is not possible to talk of will without assuming inclination in the first place. In fact, when the element of acceptance or rejection of inclinations is taken into account, the time comes for

talking of will and choice. When the person feels an inclination and accepts or rejects to realize it, this approved or disapproved inclination (and in the case of conflict, the preferred inclination) manifests the will.

What has been said so far indicates that without appealing to wisdom at the level of recognition, it is not possible to talk of will. The elements of approval or disapproval show that recognition is performed and this is the trace of wisdom. If a creature lacks wisdom, whether basically or practically, it is not possible to talk of will in it. This is clearly the case in children as well as the adults whose mind is similar to those of children. If social, cultural or family systems treated the individual in such a manner that his or her wisdom would remain 'embryonic', he or she not only could not hold a will against them, but also would be a will-less instrument in their hands. Such people are weak in wisdom and, hence, will is not developed in them. These have no task for resisting against those systems: "Except the weak from among the men and women and children who have not in their power the means nor can they find a way (to escape)."[89] It is said about 'the weak' that they are: "children, and men and women who look like children in wisdom."[90] However, if wisdom at the level of recognition developed in a person so that he or she could and did understand the differences among thoughts and ways of life, then he or she would not be in the realm of those who are weak in wisdom.[91]

When opportunities are available and wisdom unfolds in people, they can recognize their inclinations and are capable of approving or disapproving them. Here, it is possible to talk of will in these people. Thus, they could resist the oppressive systems or, otherwise, migrate and rescue themselves from the oppression. Even if the migration in the earth[92] was not possible, it would be possible for them to migrate in their hearts[93]; that is, unlike the realm of oppression they lived in, they disagree with what is going on around them: "He who disbe-

lieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief - on these is the wrath of Allah, and they shall have a grievous chastisement."[94]

Finally, it should be noted that wisdom only at the level of recognition is necessary for the appearance of will. At the level of guidance, however, there is no such necessity since, all people's will would belong to the good, whereas the human will is selective and can go in the direction of good or evil.

Collective identity and the human soul

A further relation among the concepts analyzed is between collective identity and the human soul. In the analysis of the collective identity it was mentioned that what is meant by identity is the result of human actions and given that some of these actions are social and collective, the result of these actions constitutes collective identity of the individual. Now, in regard to the relation between collective identity and soul, it should be said that the former is a shape given to the latter as the results of collective actions of the individual. Being in mutual relationship with a group or community, the individual puts his or her soul at the exposure of a certain formation which is suited to the kind of group or community. Thus, while the identity of human soul has a social facet, it is not pre-determined historically, rather it is formed by means of the individual's mutual relation to the community.

In addition, it is not the case that the individual will necessarily find an identity suited to the community in which he or she lives. Rather, given that another facet of the human identity is individual, the formation of the soul's identity is entirely dependent on which kind of community and social relations will be preferred by the individual, on the one hand, and his or her individual actions on the other.

Limitations and the human soul

The final part concerns the relation between the limitations involving human beings and their souls. The limitations analysed before are as chains on the human soul which should be overcome in order that the soul could transcend.

The first two kinds of limitations, discussed previously, are clear examples of the chains that could provide transcendence of the human soul. The first kind, which involves the creation of the human, provides necessary conditions for ascension of the soul. The second type of limitations which appear in different situations are potential chains on the soul which confront it with certain barriers in each circumstance to be overcome.

Even the third type of limitations, namely those the humans themselves create, are, at least at the first instances of their appearance, as backgrounds for the transcendence of the soul. Sins are performed by will and choice, but their appearance is a background for activation of the soul's self-accusation and the latter is required for the development of the soul. Sins should be evaluated with regard to their consequences. On this account, sins might be more productive than some good actions with certain characteristics: "The sin that displeases you is better in the view of Allah than the virtue which makes you proud."[95] This does not indicate that people should be invited to commit sins; committing sins needs no invitation, it rather shows the reasonable role sins could play in the ascension of the soul.

By the way, why did God, having declared that the humans will live on the earth[96], settled Adam and Eve in the garden? It seems that the reason was that they experienced and knew the essential features of their souls: commanding the evil (ammarah), self-blame (lawwamah), and certainty (mutmainnah). Thus, what happened in the garden was that they were first tempted to eat the prohibited fruit, then their evil inclinations became manifest to them and they declared that they were unjust to themselves[97], and finally they re-

ceived some words from God and turned to Him[98]. Then, they descended to the earth. Feeling guilt (in its normal sense) is built in humans in order for them to rescue themselves from the third kind of limitations.

Conclusion

Having considered the basic concepts about the human and their inter-relations, it is now possible to see the face of human as a whole. The human's real being, namely the soul (or spirit or heart), is a battle ground in which and on which different forces and factors are in action: There is an inherent divine knowledge and inclination in it (fetrah) which results in a rest and certain state (nafs-al-mutmainnah); a strong inclination towards what satisfies wants (nafs-al-ammarah); a factor for recognition and guidance (wisdom); a force for self-blame in the case of wrong doings (nafs-al-lawwamah); a determinant power for action (will and choice); an influential social force which paves the ground for a kind of identity (collective identity); and weaknesses held in the soul from the beginning or as potentialities which realize in different situations (limitations). This is a really crowded field. Unlike the idea that different forces are in action, according to the Qur'an, the human is not a being who is pulled or pushed by means of certain inner or outer forces. Rather, the final result of this crowded field and the struggle going on in it is the human action. That is to say, this complicated arrangement of the forces does not prevent the human from acting. The very human attempt and action is the important thing in terms of which the whole face of the human should be drawn: "And that human shall have nothing but what he strives for; And that his striving shall soon be seen."[99] The striving and the resulted actions are what shape the human in the final analysis.

The human striving will lead to two distinguished ways and, thereby, two kinds of human face will appear[100]. In the first face, the human's

striving provides a constellation in his or her soul in which evil inclinations (hawa) are dominant, whether the soul's own inclinations or those of others accepted by it; will is the servant, and wisdom and the divine nature are the captives[101]. This is the face of a person who has forgotten himself or herself and is alienated. In this picture, the human is 'possessed' and 'occupied'[102]. It should not be overlooked, nevertheless, that this setting is the result of the human's own actions. The will which is now the servant was, in the first place, the determinant factor of the soul. When the inclinations are accepted and followed by the human, they will, of course, do according to their own logic, namely possess and occupy.

In the second possible face which results from the striving of the human, this constellation is shaped in the soul: Wisdom is the pioneer and, at the same time, harmonious with the divine nature; will is the agent of wisdom; and the captives are the soul's own evil inclinations and those of others being accepted by the soul. Wisdom guides the humans to home; to their real owner (the Lord). Here, the humans are familiar with themselves as well as with God; this is because familiarity with oneself and with God are accompanied, as are also alienation with oneself and with God.

Footnotes

1. Qadr: 4. "The angels and the spirit descend in it by the permission of their Lord for every affair."

2. a comparison between the two following verses shows that spirit is the origin of life: 1) Mujadilah: 22: "...these are they into whose hearts He has impressed faith, and whom He has strengthened with a spirit from Him..."; 2) Nahl: 97: "Whoever does good whether male or female and he is a believer, We will most certainly make him live a good life...". Both cases are about the same thing, but what is referred to in the first case as the strengthening of the spirit is stated in the second one as making the person live a happy life. It follows that spirit provides life. (See: Tabatabi, Muhammad Hussain, Almizan fi Tafsir-al-Qur'an, Beirut: Muassisih-al-Alami Lil-matbuat.)

3. Bani-Israel: 85. "And they ask you about the spirit. Say: The spirit is one of the commands of my Lord, and you are not given aught of knowledge but a little."

4. Hijr: 29. "So when I have made him complete and breathed into him of My spirit, fall down making obedience to him."

5. Hijr: 29 (cf. Footnote 4).

6. Qadr: 4 (cf. Footnote 1).

7. Nahl: 97. "Whoever does good whether male or female and he is a believer, We will most certainly make him live a good life, and We will most certainly give them their reward for the best of what they did."

8. Mujadilah: 22. "...these are they into whose hearts He has impressed faith, and whom he has strengthened with an inspiration from Him..."

9. An'ām: 54. "...your Lord has ordained mercy on Himself..."

10. Maidah: 32. "...whoever slays a soul, unless it be for manslaughter he slew mischief in the land, it is as though he slew all men..."

11. An'ām: 93. "...and the angels shall spread forth their hands: Give up your souls..."

12. So, it could be positive as is seen in Abraham: 37. "...therefore make the hearts of some people yearn towards them and provide them with fruits...". It could also be negative as is seen in Jasiyah: 23. "Have you then considered him who takes his low desire for his god...".

13. Yusuf: 53. "And I do not declare myself free, most surely (man's) soul is wont to command (him to do) evil...".

14. Qiyamah: 2. "Nay! I swear by the self-accusing soul."

15. Rad: 28. "...now surely by Allah's remembrance are the hearts set at rest."
16. Jasiyah: 23 (mentioned above in 12).
17. Ali-ibn-Abi-Tālib (a.s.) (peace be upon him), Nahj-al-Blaqah, Subhi Salih (ed.), Beirut, Sermon: 191. "They always blame themselves..."
18. Fajr: 27. "O soul that art at rest!"
19. Rūm: 30. "Then set your face upright for religion in the right state - The nature made by Allah in which He has mad men..."
20. A'rāf: 172.
21. Baqarah: 138. "(Receive) the baptism of Allah, and who is better than Allah in baptism?..."
22. Anfal: 22. "'... and know that Allah intervenes between man and his heart..."
23. A'rāf: 172.
24. ibid. "They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this."
25. cf. Footnote 19.
26. He says that the contrast of ignorance and knowledge was a new usage among Muslims due to the translation of Greek philosophy into the Arabic which led to imposing limitations on the meaning of many words to become suitable to the philosophical thoughts. According to him, the main meaning of 'jahle' was an action without reflection. Muzaffar, Muhammad Reza, Usul-al-feqh, vol. 3-4, Tehran: Mustafawi Publications, 1386 (1966), pp. 73-74.
27. An'ām: 54.
28. Zumar: 9. (My emphasis). It is also interesting to note that because 'knowledge' and 'ignorance' are not opposite, they could be present in a person at the same time. Consider this example: "Often the ignorance of a learned person ruins him and the knowledge he has does not avail him." (Ali-ibn-Abi-Tālib (a.s.), Nahj-al-Blaqah, Saying: 106.)
29. Hijr: 80-82.
30. Fajr: 5. "Truly in that there is an oath for those who possess understanding."
31. Ta Ha: 54. "...most surely there are signs in this for those endowed with understanding."
32. A'lay Imrān: 65.
33. Ankabūt: 43.
34. Baqarah: 170. "And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way."
35. Baqarah: 44. "What! do you enjoin people to be good and neglect yourselves while you read the Book; have you then no sense?"
36. Ali-ibn-Abi-Tālib (a.s.) (peace be upon him), Qurar-al-Hikam, Abde-al-Wahid-

ibn-Tamimi (ed.), vol. 1: 101, Tehran: Tehran University Publications.

37. A'lay Imrān: 154. "...they entertained about Allah thoughts of ignorance quite unjustly..."

38. Mutaffefin: 4-5.

39. Baqarah: 130. (My emphasis)

40. Baqarah: 75. "...and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know this."

41. Ja'far-ibn-Sadeq, peace be upon him, was asked: 'What is wisdom?', he said: 'What God is prayed by it and the paradise is achieved by it...'. Muhammad Bāqir Majlessi, Bihar-al-anwar, vol. 1, p. 116, Beirut: Muassessih-al-wafa.

42. For the characteristics of this level of wisdom see the Qur'an: Rad: 17-26.

43. An'ām: 125. "Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards..."

44. Saffat: 102-107.

45. Bani-Israel: 46. "And We have placed covering on their hearts and a heaviness in their ears lest they understand it..."

46. A'lay Imrān: 159. "...and had you been rough, hard hearted, they would certainly have dispersed from around you..."

47. Baqarah: 225. "...He will call you to account for what your hearts have earned..."

48. See: Almizan fi Tafsir-al-Qur'un, (Baqarah: 225) (cf. Footnote 2)

49. Baqarah: 283. "...his heart is surely sinful..."

50. Najm: 11. "The heart was not untrue in (making him see) what he saw."

51. Abraham: 37. "...therefore make the hearts of some people yearn towards them..."

52. Nahl: 78. "...He gave you hearing and sight and hearts that you may give thanks."

53. Adiyat: 10. "Does he not then know when what is in the graves is raised, And what is in the breasts is made apparent?"

54. Bani-Israel: 51. "Or some other creature of those which are too hard (to receive life) in your minds!"

55. A'rāf: 43. "And We will remove whatever of ill-feeling is in their breasts..."

56. Hashr: 9. "...and do not find in their hearts a need of what they are given..."

57. An'ām: 148.

58. "...he said: [God] knew and mad [general] will and made [particular] will and determined destiny and decreed and ..." in Muhammad al-Sādiq, al-Tuhid, p. 334, Tehran: Maktab-al-Sādiq, 1398 (1978).

59. Baqarah: 30.

60. An'ām: 35.

61. Abraham: 22. "And the Satan shall say after the affair is decided: Surely Allah

promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves...". I have used this point from the following book: Behbudi, Muhammad Bāqir, Compulsion and Choice, Tehran: Miraji Publications.

62. Nisa: 97.

63. Zukhruf: 23.

64. Ahzab: 67.

65. Tahrim: 10-11.

66. Insan: 1-2.

67. See Persian translation of Al-mizan (cf.), vol. 5, pp. 17-19: vol. 25, p. 323.

68. Luqman: 33

69. Nisa: 140.

70. Bani-Israel: 14.

71. Jasiyah: 28.

72. Marium: 95. "And every one of them will come to Him on the day of resurrection alone."

73. Taqabun: 9. "On the day that He will gather you for the day of gathering, that is the day of loss [and gain]..."

74. An'ām: 164.

75. Nahl: 25.

76. I have taken this point from: Sadr, Muhammad Bāqir, Muqadamat fi al-Tafsir-al-muzui lil-Qur'an, Beirut: Dar-al-tujiyh-al-Islami, p. 81.

77. The classification is taken from: Ja'fari, Muhammad Taqi, Insan dar Ufuqi Qur'an, Tehran: Bunyād Bia'sat.

78. Nisa: 28.

79. Maarij: 19.

80. Anbiya: 37.

81. Maarij: 19.

82. Alaq: 6.

83. Maidah: 75. "...See how we make the verses clear to them, then behold, how they are turned away."

84. Yunus: 21.

85. Falaq: 1; 5. "Say: I seek refuge in the Lord...from the evil of the envious when he envies." (my emphasis)

86. A'rāf: 172.

87. Kahf: 54-57. "...human is most of all given to contention...and who is more unjust than he...".

88. Adiyat: 6-7.

89. Nisa: 98.
90. Muhammad-ibn-Ali (al-Bāqir, peace be upon him), in al-Kāfi: Bab-al-Mustazaf, Muhammad Kulyni Razi (ed.), Tehran: Elmiyah Islamiyah Publications.
91. Ja'far-ibn-Muhammad (al-Sādiq, peace be upon him): "Who knew the differences of the people, then he would not be the weak. ", ibid.
92. Nisa: 97.
93. Nahl: 106.
94. ibid.
95. Ali-ibn-Abi-Tālib (a.s.) (peace be upon him), Nahj-al-Balāqah, Saying: 46. (cf. Footnote 17)
96. Baqarah: 30. "And when your Lord said to the angels, I am going to place in the earth a successor."
97. A'rāf: 19-22.
98. Baqarah: 37.
99. Najm: 39-40.
100. Lail: 4. "Your striving is most surely (directed to) various (ends). Then as for him who gives away and guards (against evil), And accepts the best, We will facilitate for him the easy end. And as   for him who is niggardly and considers himself free from need (of Allah), And rejects the best, We will facilitate for him the difficult end."
101. Ali-inb-Abi-Talib (peace be upon him): "...Many a slavish mind is subservient to overpowering longings." Nahj-al-Balāqah, Saying: 207. (cf. Footnote 17)
102. Baqarah: 275. "Those who swallow down usury cannot arise except as one whom Satan has prostrated by (his) touch does rise..."

Chapter Three

The Concept of Education

The word 'tarbiyah' is widely used to indicate the plan of Islam in shaping the human. In this chapter which is devoted to the analysis of Islamic concepts in relation to education, it will be explained, first, that the word 'tarbiyah' is not adequate to indicate the meaning mentioned, and then an alternative will be suggested by appealing to the analysis of some Qur'anic words. Finally, the analogy of education in the Qur'an will be explained in accordance with the alternative suggestion.

Inadequacy of the word 'tarbiyah'

The root of the word 'tarbiyah' is 'ra-ba-wa'. This root indicates the meaning of enhancement and it is clear in its different derivatives[1]. For instance, in the Arabic, hill is called 'rabwah' indicating its enhancement with regard to the surface of the earth. Also, breathing is called 'rabw' because it makes the chest go up (and down)[2]. Again, usury is called 'riba' because it leads to an enhancement to the main capital.

Thus, the word 'tarbiyah', with regard to its root, means preparation for enhancement and growth and, hence, is used to indicate feeding the baby. However, it is, in addition, used to indicate purification ('tahzyb') which means to dismiss bad moral characteristics[3]. In this case, it is meant that moral purification leads to an enhancement in spiritual position and, hence, purification could be called 'tarbiyah'.

The concept of 'tarbiyah' (from the root 'ra-ba-wa') is not used widely in the Qur'an and wherever it is used in the case of human, indicates mainly physical growth, as is clear in this case: "...and say: O my Lord! have compassion on them [my parents], as they brought me up (when I was) little."[4]. Here, the word 'saqlr' (little) is opposite to 'kablr' (big) and this indicates that the concept of 'tarbiyah' is used in this verse in the meaning of physical growth. One might say what is the importance of a mere physical growth for which one must ask the Lord's compassion for them. The answer is clear; according to the Qur'an, the usual activities of parents in child rearing require respect for them[5] even though they are 'mushrik' (associate something with God) and order their children to accept their wrong doctrine[6].

A similar usage of the concept of 'tarbiyah' is seen in Pharaoh's address to Moses: "Did we not bring you up as a child among us..."[7]. What Pharaoh means is that he rescued Moses from death and reared him, rather than indicating education in its wide sense or even moral purification.

Therefore, the word 'tarbiyah' with its limited usage and meaning in the Qur'an could not be considered as an equal to Islamic education.

The background of the Islamic concept of education

Unlike the limited usage and meaning of 'tarbiyah', there is another root, namely 'ra-ba-ba', which is widely used in the Qur'an with a wide scope of meaning. It seems that the Islamic concept of education needs to be sought in the usage of this word[8].

Now, the meaning of the word 'ra-ba-ba' will be explained and then with regard to the related verses in the Qur'an, the concept of education will be analyzed. There are two elements in the meaning of 'ra-ba-ba': possession and regulation. Thus, 'rabb' means the regulator, possessor. Because of the two elements of the meaning, 'rabb' could be used to indicate only one of the two, but when there is no evidence for such a limited meaning, the full meaning is held.

Having considered the meaning of the word, now the question is, what is its position in the Qur'an. Looking at the verses in which the word and its derivatives are used makes it clear that introducing God as 'rabb' has had a central position in the efforts of all prophets.

According to the Qur'an, the prophets did not show considerable efforts to indicate that God is the creator. Rather, it is stated that the enemies of the prophets clearly admitted it[9]. They could admit that God is the creator and, at the same time, say that: "The hand of Allah is tied up"[10]. The problem was always in that God be accepted as the 'rabb' (the Lord) of the world and man; namely, as God who operates the world: "...both His hands are spread out..."[11].

The prophets always confronted with a gap between God being the Creator and the Lord. The polytheists admitted that God is the Creator but believed that different lords are in control of the world. In such a world it was possible for Pharaoh to claim that: "...I am your Lord, the most High."[12] The prophets' efforts were to overcome this gap and to show that God as Creator and the Lord are not separable. God's creation is continuous. God is not like a builder who leaves the building when he finishes the work. Regulation could not be taken from God. Rather, only the possessor can regulate and the regulator possessor is the Lord. The Lord, in this sense, is the Creator as well. Now, it is clear why the confrontation of the prophets with the governors of their time was inevitable. To accept God as the unique Lord of the world indicates that the governors can not consider themselves as the Lord of people. Their being the Lord of people

requires that there be no one 'Lord' but "lords besides Allah"[13].

The central position in the prophets' invitations was to introduce God as the unique Lord. Noah says: "And indeed He has created you through various grades"[14]. Here, God is not considered only as the creator. Rather, His continuous creation is concerned as the important point. Abraham has also devoted his effort to introduce God as the unique Lord. He, along with his people, said that the star or the moon is his Lord but when they set, he said, "...I do not love the setting ones" and that "...If my Lord had not guided me I should certainly be of the erring people"[15]. That is to say, God as the Lord is in continuous relation and guidance to His creatures. In the same manner, Moses talks about the unique Lord. This is a strange concept for Pharaoh who believed in or was familiar with different lords. Thus, he said: "...And what is the Lord of the worlds?" Moses explains that He is the Lord of the west and the east, the Lord of the heavens, the earth and whatever between them.[16] Also, the Messiah invites his people to the unique Lord: "...the Messiah said: O Children of Isreal! serve Allah, my Lord and your Lord."[17] The prophet of Islam is also following the same path. Thus, addressing the Jews and Christians, he says: "...O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah..."[18]

Thus, all the great prophets tried to show that God is the Lord. It could even be said that the main problem of all people, including those who associate others with Allah, was about who deserves to be the Lord: "Surely those who believe and those who are Jews and the Sabians and the Christians and the Magians and those who associate (others with Allah)... These are two adversaries who dispute about their Lord..."[19]. All of these groups could be divided into two branches whose dispute is about the Lord; one including those who believe in the unique Lord and the other including those who associ-

ate others with Him[20].

Why is the central position in the prophets' invitation devoted to the Lord? This is because man's main problem lies in choosing among the 'lords'. The first point here is it is inevitable for man to choose a lord. The human might take his or her own desire as the Lord[21] or other people's desires[22] or both. Whatever is taken as the source of regulation for the person's deeds, it will be as his or her Lord. The second point is that when something is taken as the Lord, it begins to shape the person's characteristics according to its own. Thus, there is a clear relationship between choosing a lord and a certain kind of actualization for one's possible states. And this is exactly the point that relates having a lord to education.

A definition for Islamic education

Based on the explanations given in the last section, the basic Qur'anic teachings about the Lord are as follow:

- a) Only the creator could be the Lord and these two are not separable;
- b) Taking lords other than God leads entirely to dissociation in the person's being[23];
- c) Whoever is taken as the Lord, he or she will benefit from the person. God is the only exception to this rule[24];
- d) The price of taking God as the Lord is to free oneself from being possessed by anything else.

According to these points, the following definition could be suggested for Islamic education: "**To know** God as the unique Lord of the human and the world, to select Him as one's own Lord, **to undertake** His guidance and regulations and to avoid those of others." As the bold words show, the basic elements of this definition are: knowledge, selection and action. Each of these will be explained briefly below.

Knowledge: It is meant by knowledge that the person understands why only God deserves to be the Lord and why He is the unique Lord of man and the world. This knowledge is the touchstone of being educated. It is not possible to talk about the Islamic education without this knowledge being acquired.

Selection: The knowledge gained is the background for choice. According to this element, education requires the person to choose Him as the Lord: "Surely this is a reminder, then let him, who will take the way to his Lord."[25]

Action: Having known and selected God as the Lord, the person should undertake the guidance of the Lord and act accordingly. To act according to the Lord's guidance is an important element in this definition without which the knowledge and selection could not give their fruits. At the same time, taking the Lord's guidance involves a continuous avoidance of those who proclaim to be the Lord of the person, whether his or her own low desires or those of others. With regard to this negative aspect of the third element, important Islamic concepts such as 'tat'hīr' (to clean) and 'tazkiyah' (to purify) find their proper position in the Islamic concept of education. On the Whole, actions of the person are what lead them to acquire good characteristics. Hence, while in some places of the Qur'an purification is attributed to God and the Prophet[26], in others it is attributed to the person and his or her action: "He will indeed be successful who purifies it [the soul]."[27]

Having considered knowledge, selection and action as the basic elements of education, we will point out that education in this sense does not, in fact, occur during childhood. Rather, this period should be considered as a 'preparatory period'. Hence, what is involved in it is to prepare the child to enter into the main realm of education properly. That is to say, all what is done in that period must make the child capable of taking knowledge, of selecting and of acting. This could show the importance of that period because without providing

the suitable ground for entering into the realm of education, it could not occur properly either. Nevertheless, being educated, according to the Islamic concept, involves the three elements mentioned. Education could not occur without the person having proper knowledge, being capable of choosing the Lord and acting accordingly.

As a result of the process of education in this sense, the person finds characteristics derived from the regulation of the Lord. Hence, the person could be attributed to the Lord because there are signs of the Lord on his different states. That is why two words derived from 'the Lord' in the Qur'an to refer to what are called 'the teacher' and 'the student' in the current usage. These two words are 'rabbany'[28] and 'ribby'[29] respectively. Both of these words refer to someone who is attributed to the Lord but the attribution is stronger in the first one, namely in the case of the teacher.

The analogy of education

Analogy is a feature of thinking and speaking in which similarity between two things is concerned. In analogy, we attempt to attribute characteristics of a familiar thing to a non-familiar one and, thereby, to know it or make it familiar. The cognitive role of analogy could be seen in, for instance, empirical sciences in which 'simulation' and 'modeling' is pervasively used. Wave motion of light is, for instance, an attempt to know light by means of familiar characteristics of wave. Analogy has also a role in remembering complicated subjects.

Analogy has always been used in educational systems and its main role has been to help remembering. Analogy, both because of using a concise form of expression and being related to sensible things, is capable of providing permanent pictures in the mind. This role of analogy could be used in educational systems in two ways. We will refer to them by first order and second order analogy.

In the first order analogy, we use analogy as an educational method in order to provide a desired mental or social change in the individual.

For instance, in order to encourage a person towards humility, we might use an expression like this: "Branches laden with fruits bend down."

In the second order analogy, however, it is not meant to provide a certain change in the individual. Rather, the point here is what 'education' itself looks like. In other words, instead of talking about some components of the educational process, education as a whole is concerned here. Hence, referring to it as second order analogy. It is clear that this type of analogy deals with a concept of education held by a person or a theory. Here, only the second type of analogy is concerned. Following the concept suggested for Islamic education in the previous section, analogies of the second type used in the Qur'an will be explained below.

Second order analogies are always used in educational theories. Using these analogies, theorists of education show the essence of their theories in but one sentence or mental picture. This concise picture provides strong inclinations for educators to evaluate their educational strategy according to its implications.

Two famous analogies of education are 'making' and 'growth'. According to the first analogy, education is like making a chair from wood. What is presupposed in this analogy is that the educator plays the main role in education. According to the second analogy, namely growth, education is like the growth of a plant. In this analogy, the educator's scope of activity is limited in comparison with the first analogy. What a person will be in the future is rooted in him or her as potentialities. The educator should attempt to be a good gardener and to provide suitable circumstances for the growth of the person. In other words, the human is supposed to have an inclination toward perfection and it is sufficient to remove obstacles from the way.

Having considered these preliminary points, we turn now to the Islamic analogies for education.

The Analogy of education in the Qur'an

Apparently, the two analogies of 'making' and 'growth' are used in the Qur'an in relation to education. However, it will be argued that these analogies, in their usual sense, are not regarded in the Qur'an to be suitable analogies for education.

The analogy of 'making' might be referred in the case about Moses, where God says: ".and I cast down upon you love from Me, and that you might be brought up before My eyes."[30]. The word 'litusna' in this verse means, literally, 'to be made'. However, as its English translation (be brought up) shows, it is not used here to refer to the whole process of education. Rather, it is used with a limited scope to refer only to the physical growth of Moses. That is why the verse continues to express how Moses was brought back to his mother to take care of him. Thus, the implicit analogy of 'making' here does not refer to the whole process of education.

On the other hand, some analogies are used in the Qur'an that prevent us from considering the analogy of 'making' suitable for education. This is an example: "And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Satan overtakes him, so he is of those who go astray. And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications."[31]

Where it is said, "if We had pleased, We would certainly have exalted him thereby", it indicates that the analogy of 'making' is rejected. In other words, the person should also want to transcend himself, but if "he clung to the earth and follow his low desire", God will not rescue him.

The analogy of 'growth' is also used in the Qur'an. However, it is not used in the usual sense of the analogy to indicate that the

human is like a plant with a powerful desire to grow so that suitable circumstances could be sufficient for that. The analogy of growth does not fit together with the Islamic concept of education. Thus, wherever the analogy of growth is used, it is not used in the usual sense. Rather, it is always used with some qualifications to fit the Islamic concept of education.

What qualifications are needed to make the growth metaphor suitable? The Islamic conception of education, explained in the last section, involves certain kinds of thoughts and actions. Thus, the analogy is qualified in a way to include the basic elements, namely thoughts and actions. Hence, a good thought is likened to a good tree: "Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven, yielding its fruit in every season."[32]. What makes this good tree grow? The good deeds: "To him do ascend the good words; and the good deeds, lift them up."[33]

When the human thought and action take the central position in education, it is clear that this coin will also have another side, namely bad thoughts and actions. Thus, the other side of the analogy will run this way: "And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability."[34] This refers to thoughts, but actions too have their own place. Contrary to the first picture in which action was likened to water that makes the tree of thought grow, here not only thought is likened to a rootless tree, but also action is likened to a mirage: ".their deeds are like a mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught."[35].

In addition, because the human's thoughts and actions determine the way to be passed, it could be said that the human is the plant and the gardener at the same time. This kind of expression is also used in the Qur'an's analogies: "The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven

ears (with) a hundred grains in every ear."[36] It is said in the interpretation of this verse that by the 'parable of a grain' is meant 'parable of the cultivator of a grain' because the people 'who spend their property' are concerned.[37] This analogy is also two-sided. Hence, we read: "The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of people who have done injustice to their souls and destroys it."[38]

Another case of the growth analogy used in the Qur'an is to liken the human to the land: "We send down water on it. And as for the good land, its vegetation springs forth (abundantly) and (as for) that which is inferior (its herbage) comes forth but scantily."[39] Here, also, the analogy is two-sided; good and bad lands. In this analogy, instead of likening the human to a seed which needs good circumstances, the human is principally likened to the land that could be good or inferior. In other words, goodness and badness of the human should be sought in himself or herself instead of the circumstances; it should be sought mainly in his or her thoughts and actions instead of nature and substance.

As the above-mentioned cases of the growth analogy show, the usage of this analogy in the Qur'an is quite different from the usual usage of the analogy. The point is not that the human is like a seed, being full of positive potentials, which needs to be put in suitable circumstances. Rather, the human determines his or her growth by means of his or her thoughts and actions. That is why a two-sided analogy is always needed.

So far it is established that the two famous analogies of 'making' and 'growth' are used either by putting limitations or by making qualifications on them. These are done in order for the analogies to be fitted to the concept of Islamic education.

Finally, a third type of analogy used in the Qur'an will be explained briefly in the end of this section. This analogy is to liken the

human to the human. If this was a tautology, it would be a useful one. An example of this type of analogy is this: "And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?"[40]

In this analogy, two persons are compared to each other. One is a slave who has neither a voice of his own, nor an ability to gain successfully what he needs. He is weak as well as dependent. The other person is a free man. He is not a burden on others. Rather, he finds the right way by means of his insight. In addition, he invites others to the just manner. The latter person is what an educated person looks like. This analogy indicates that education involves knowledge and insight, choice, action and social responsibility. On the contrary, lack of education involves a low position at the side of wisdom, choice and action that turns the person to a burden which should be carried by others. With regard to the Islamic concept of education suggested before, it is quite clear that this analogy is completely fits with that concept. This is an analogy created principally by the Qur'an to indicate the basic elements of the Islamic concept, namely knowledge, choice and action.

Footnotes

1. See: Almunjid, Beirut: Dar Al-Mashriq Publishers, 1973.
2. Esfahany, Raqib, Mujam Alfaz Al-Qur'an, Beirut: Al-Taqadum Al-Arabi, 1972.
3. See: Almunjid under 'Hazzaba'.
4. Bani-Israel: 24.
5. Ahqaf: 15.
6. Luqman: 15.
7. Shura: 18.
8. The root 'ra-ba-wa' itself is derived from 'ra-ba-ba' according to a mode of derivation which is called 'bigger derivation' in the Arabic grammar. Also, the roots 'ra-ba-a' (indicating refinement and collection) and 'ra-a-ba' (indicating growth) are also derived from it according to this mode. It might be the case that the meaning of these derivatives are put wrongly under the root 'ra-ba-ba' (Mustafawi, Hassan, Al-tahqiq fi Kalimat Al-Qran Al-Karim, vol. 4 [under 'rabb'], Tehran: Bungah Tarjumih wa Nashri Kitab).
9. Luqman: 25.
10. Maidah: 64.
11. ibid.
12. Naziat: 24.
13. Baraat: 31.
14. Noah: 14.
15. An'äm: 76-77.
16. Shura: 23-28.
17. Maidah: 72.
18. A'lay Imrän: 64.
19. Haj: 17-19.
20. Tabatabi, Muhammad Hussain, Almizan fi Tafsir-al-Qur'an, Beirut: Muassisih-al-Alami Lil-matbuat.
21. Jasiyah: 23: "Have you then considered him who takes his low desire for his god..."
22. Baqarah: 120: "...And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper."
23. Yusuf: 39: "...are sundry lords better or Allah the One, the Supreme?"
24. Shura: 77: "Surely they are enemies to me, but not (so) the Lord of the worlds."
25. Muzzammil: 19.

26. Maidah: 6 and Baraat: 103.
27. Shams: 9.
28. A'lay Imrān: 79.
29. ibid: 146.
30. Ta Ha: 39.
31. A'rāf: 176.
32. Abraham: 24.
33. Fatir: 10.
34. Abraham: 25.
35. Nūr: 39.
36. See: Hikmat, Ali Asqar, Amsali Qur'an, Bunyad Qur'an Publications, 1361.
37. Baqareh: 261.
38. A'lay Imrān: 117.
39. A'rāf: 58.
40. Nahl: 76.

Chapter Four

Aims of Education

Some words and concepts are used in the Qur'an in a way that they refer to desired final states in relation to the human life. What is usually called 'aims of education' should be sought in these words and concepts. The most important of them are as follow (there are others which could be included in them): rushd (growth)[1], tat'hir (general purification)[2], hayat taiyyibah (good life)[3], hidayat (guidance)[4], ibadah (worship)[5], taqwa (piety)[6], qurb (nearness to God)[7], rizwan (to seek God's pleasure)[8], qist (equity)[9], falah (salvation)[10], tafakkur (reflection)[11], izzah (independence and might of Islamic society)[12], taawun (cooperation)[13], tazkiyah (moral purification)[14], quwwah and nizafah (strength and cleanliness)[15],

A classification of the aims

A closer look at the verses in which the above-mentioned words are used will show that their domains are not alike. Thus, the similar

words and concepts could be classified in terms of their domain. A classification with two large categories is suggested here which will be called 'intermediate aims' and 'final aims' respectively.

Intermediate aims. The first category includes the expressions that refer to one of the human dimensions. Naturally, this category will include some sub-categories each related to one of the human dimensions. There is a horizontal relationship between these sub-categories. In other words, these sub-categories are relatively independent of each other. By the 'relative independence' it is meant that the different dimensions could be considered as separate aspects. This is not, however, an absolute independence. Rather, this independence is a matter of focus. Thus, one dimension may have indications about other dimensions in an implicit way.

From among the above-mentioned expressions, these belong to the first category: Tafakkur (reflection), tazkiyah (moral purification), qist (equity), taawun (cooperation), izzah (independence and might of Islamic society), and quwwah and nizafah (strength and cleanliness). It is clear that each of these expressions refers to one of the human dimension: 'Reflection' is related to the intellectual dimension; 'moral purification' is related to moral dimension; 'equity' is related to the economic dimension; 'cooperation' is related to the social dimension; 'independence and might of Islamic society' is related to the political dimension; and finally, 'strength and cleanliness' is related to the bodily dimension of the human. What was called 'relative independence' could easily be seen among these expressions.

Final aims. Unlike the first category, this one includes the expressions that refer not to just one dimension but to all human dimensions at the same time. There is a vertical relationship between the final aims and the human dimensions or, one could say, intermediate aims. Thus, the position of a final aim is above the intermediate ones. In other words, all the intermediate aims should seek a further and higher aim. The same relationship is between a final aim and the human

dimensions. All the activities in different dimensions should be directed toward the final aim.

From among the above-mentioned expressions, the following are final aims: Rushd (growth), hidayah (guidance), tat'hir (purification), hayat taiyyibah (good life), taqwa (piety), qurb (nearness to God), rizwan (to seek God's pleasure), and ibadah (worship). These expressions refer to the aims of all human dimensions at the same time. This point will be explained more below in the case of each of the final aims.

The all-inclusiveness of final aims

In explaining the final aim words, because of partial or complete similarity between some of them, they will be explained in pairs.

1. Growth and guidance

'Growth' (Rushd) is not used in the Qur'an in the meaning of physical growth or development. Rather, it has the same meaning of guidance toward God and that is why it is used as the opposite to error and deviant path (qay)[16].

Growth or guidance refers to the direction and meaning of creation. Thus, no creature is left without guidance from God. In the case of the human, guidance is done in two phases. In the first phase, guidance means 'showing' the way. In this kind of guidance, the right path and the deviated one are made known. Hence, this guidance includes the guidance of the prophets as well as the inner and innate guidance of man given by wisdom. In both of them, discrimination between right and wrong beliefs or deeds is involved.

In the second phase, guidance is not limited to 'showing' the way. Rather, it involves 'passing' of the right way. The guide, in this sense, is not who he merely shows the way. Rather, he leads the person to reach the end. Guidance, in this sense, is the final aim because it is

only in this kind of guidance that the human could be saved from ruin [thus, guidance indicates 'fauz' (achievement)[17]] and reach home [thus, guidance involves 'falah' (salvation) and 'salam' (safety)[18]].

To reach this final aim requires that the first phase of guidance be passed. If the person entered the right way, then the second phase would appear: "And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good."[19]

To say that the guidance is the final aim indicates that its shadow should be on all human dimensions. In other words, the human should strive to follow God's guidance in all dimensions of life, including physical, intellectual, moral, social, economic and political dimensions. Even though this attempt is not guidance, in the second sense, it is surely its requirement. When the attempt appears from the human side, leading the human to the final stage appears from God's side.

2. Purification and good life

Purity and uncleanness are two attributes used in relation to the things that indicate inclination or hate toward them. These two kinds of attributes have been known to all peoples in their dealing with different concrete things due to their natural tendencies.

In Islam, the two attributes are used not only in relation to the things, but also in relation to abstract entities. Thus, all the Islamic teachings, moral principles and behavioral prescriptions are discussed in terms of purity or uncleanness. That is why the belief in the unity of God is known as the great purity[20], as the belief in polytheism is held as the great uncleanness[21]. Purity, in this wide sense that includes beliefs, morality and actions, is a final aim in Islamic education.

This final aim is sometimes called 'good life'. The main characteristic of this life is purity and this includes all dimensions of life. This purity should be sought in all dimensions, namely physical, intel-

lectual, moral, social, economic and political ones. In this sense, this aim becomes a final aim of education.

In the physical dimension, some physical things, like blood and urine, are considered as unclean in Islam. Good or pure life requires that the person's belongings be kept from being polluted by these things. In the intellectual dimension, polytheism and idolatry are considered unclean and should be avoided. In the moral and social dimensions, dirty temptations, concerning one's own life or those of others, are considered unclean and should be avoided. In the economic and political dimension, breaching equity and oppression are considered unclean and must be avoided. Therefore, good or pure life is also a final aim of education that includes all human dimensions.

3. Piety

The word 'taqwa' (piety) is derived from 'wiqayah' which indicates keeping something from harm. Accordingly, 'taqwa' (piety) refers to a state in which the human is immune from being slipped into guilt or doing wrong[22].

There are different levels for piety. At the lowest level, the person has not the power to keep himself or herself from slipping into error. Thus, he or she does the wrong things. However, the person finds himself or herself immediately after having slipped and controls himself or herself thereafter[23].

At a further level, the person has a stronger power to control himself or herself. Thus, as soon as he or she is tempted, he or she overcomes it. At the previous level, the person's control appears after doing the wrong, whereas here, it appears at the level of the thought of doing wrong[24].

Still at a higher level, the scope of control goes beyond doing wrong, whether actually or in thought. At this level, the control is totally on the side of goodness of actions. In other words, the person is concerned about the quality of his or her actions and tries to examine and reex-

amine them to be sure that they are done solely for God's sake: "O you who believe! Be careful of (your duty to) Allah, and every one should consider what one has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is aware of what you do."[25] Here, the order for being careful (piety) has been done twice. The first order refers to controlling oneself from doing wrong whether in action or in thought. The second order, however, refers to the third level of piety. Thus, the invitation for considering what is done.

Given that piety has different levels, it should be said that it is more a 'path' than 'final state'. In other words, we must have piety while treading on the path of God and this path should principally be traversed by means of piety. Thus, when we talk about the piety as a final aim, its highest level is meant.

Piety as a final aim should direct all dimensions of life. Doing only for duty and God's sake, rather than for other motives, should be a final state for physical, intellectual, moral, social, economic and political activities. The influence of other kinds of motives will naturally be seen in the lower levels of education. However, this final aim should be a point toward which the person strives.

4. Nearness to God

The other two related final aims are 'qurb' (nearness to God) and 'rizwan' (to seek God's pleasure).

The first point here is 'nearness' is a requirement for the human. God is always near to the human at its highest level.[26] Therefore, nearness actually is always there, but the human might be ignorant of it. This leads us to the second point: Nearness is mental rather than physical. The nature of nearness is attention. If the human concentrates on God, then nearness would be available for the human. To be more attentive, the human will be nearer to God. Thus, prayer is called 'the greatest remembrance of God'. The real nature of nearness is attention and the traits and characteristics one acquires

by means of it could be considered as its results.

'Rizwan' (to seek God's pleasure) is also related to 'qurb' (nearness). This is because the nature of 'rizwan'(to seek God's pleasure) is also attention; an attention not to God's 'reward', but to His 'pleasure'. Therefore, 'rizwan' is the highest level of nearness. That is why a little amount of it is more valuable than other achievements: ".and best of all is Allah's pleasure-that is the grand achievement."[27]

Like other final aims, 'nearness to God' and its highest level, 'rizwan', should be a final state to be sought in all human dimensions.

5. Worship

The Qur'an states that 'worship' (ibadah) is the final aim in the creation of man[28]. This indicates that it could be considered as a final aim for education.

What does it mean to say that worship is a final aim? The appearance of worship includes some bodily states and movements. These, by themselves, could not be the final aim. Then, we must ask of the real essence of worship. According to the Qur'an, the real essence of worship is called 'ubudiyyah'. This means that one takes God as one's Lord ('ubudiyyah' and 'rububiyyah' refer to the same thing from different angles).

To consider God as one's Lord requires, firstly, the person to know Him and why He deserves to be the Lord. Thus, in the interpretation of 'to worship Me' it is said that 'to know Me'. Furthermore, it requires freedom from whatever and whoever might be taken as the Lord. In this sense, taking God as the Lord (ubudiyyah) is a quite difficult job because it requires the person to free himself or herself from being the slave of anything. Perhaps, because of acquiring the knowledge and gaining the freedom, sometimes it is said that the human is created to take God's mercy[29].

Therefore, what is in fact the final aim is taking God as the Lord (ubudiyyah) rather than worship (ibadah) Per Se. Taking God as the

Lord, as a final aim of education, should direct the human's activities in different dimensions of life.

Relationships among the final aims

Having considered the different concepts concerning final aims, now it is appropriate to ask about their relationships. The point is that these concepts merely show a conceptual plurality. However, they do not refer to different things. Rather, at most, they refer to different aspects of the same thing.

Now, in order to consider their relationships, it seems better to put 'ubudiyyah' (taking God as the Lord) at the center because it is explicitly stated as the final aim in the Qur'an. Then, other concepts will be considered as refering to different aspects of it.

'Ubudiyyah' (taking God as the Lord) as the final aim of education requires the person to pass a long and complicated process in breaking hegemonies of different things and states. The human, because of the pressure of natural needs (such as physical, psychological, and social needs) is always at the exposure of being possessed by something or someone. 'Need', which is natural, turns easily to 'humiliation'. The practice to get out of these possessions and hegemonies is the other side of the coin of taking God as the Lord. This shows how the process of taking God as the Lord would have educational relevance on the ground that such a process involves finding great capacities and a stable personality.

'Ubudiyyah' (taking God as the Lord) as the final aim of education will direct all human dimensions. In the physical dimension, it requires the person to be in control of lusts[30]. In the intellectual dimension, it requires the person to consider knowledge as derived from God and the more he or she acquires knowledge, the more he or she feels the presence of an Almighty Being[31]. In the economic dimension, it requires the person to see God as the real owner and to know that only in conformity to divine laws like equity the human can

provide a better condition for life[32]. In the social and political dimension, it requires the person to see God as the real source of governing and to avoid exalting himself or herself on others or making mischief[33].

Having considered 'ubudiyyah' (taking God as the Lord) as the final aim of education, we will consider the other final aims as different aspects of it. Thus, if we are concerned about the final result of the human's life in the desert of the world, then 'taking God as the Lord' would be considered as 'guidance' and 'growth'. Again, if the actual effects of 'taking God as the Lord' in human life are concerned, then we would talk about 'good life' and 'piety'. Finally, if in addition to the actual effects, motives of an educated person are also concerned, we would talk about 'nearness to God' and 'to seek God's pleasure' as indicating, at the same time, motivational aspects of 'taking God as the Lord'.

A general conclusion

In chapter two, it was concluded that, according to the Qur'an, the main thing that determines the human entity is his or her action. In chapter three, in explaining the concept of education, it was stated that the prophets' main concern was to show that any person, in fact, chooses a lord and acts according to its guidance and thereby determines his or her entity. In addition, their attempt was to show that only God could and should be taken as the Lord and this shows the real nature of Islamic, or rather more generally religious education. In the present chapter, it is concluded that 'ubudiyyah' is the final aim of education. Ubudiyyah is the other side of the coin of taking God as the Lord. It is in this way that all the three points, namely determining the human entity, the nature of education and the final aim of education, match each other.

Footnotes

1. Baqarah: 186: "...so they should answer My call and believe in Me that they may walk in the right way."
2. Maidah: 6: "...He wishes to purify you ."
3. Nahl: 97: "...We will most certainly make him live a good life."
4. Fateh: 20: "...and that He may guide you on a right path."
5. Zariat: 56: "And I have not created the jinn and the human except that they worship me."
6. Baqarah: 187: "...Thus does Allah make clear His communications for people that they may guard (against evil)"
7. Kahf: 24: "...Maybe my Lord will guide me to a neared course to the right than this."
8. Hadid: 27: "...and (as for) monastic life, they innovated it - We did not prescribe it to them-only to seek Allah's pleasure."
9. Hadid: 25: "Certainly We sent Our apostles with clear arguments, and send down with them the Book and the balance that people may conduct themselves with equity."
10. A'raf: 69: "...therefore remember the benefits of Allah, that you may be successful."
11. Hashr: 21: "...and We set forth these parables to people that they may reflect."
12. Maidah: 54: "...then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers."
13. Maideah: 2: "...and help one another in goodness and piety, and do not help one anther in sin and aggression."
14. Shams: 9: "He will indeed be successful who purifies it [the soul]."
15. Qasas: 26: "...surely the best of those that you can employ is the strong man, the faithful one."; Muddassir: 4: "And your garments do clean."
16. Baqarah: 256: "There is no compulsion in religion; truly the right way has become clearly distinct from error. "
17. Naba: 31: "Surely for those who guard (against evil) is achievement."
18. Maidah: 16: "With it Allah guides him who will follow His pleasure into the ways of safety."
19. Ankabüt: 69.
20. See: Tabatabi, Muhammad Hossain, Almizan fi Tafsir-al-Qur'an, vol. 2, p. 210, Beirut: Muassisih-al-Alami Lil-matbuat.

21. Baraat: 28: "O you who believe! The idolaters are nothing but unclean."; Luqman: 13: "...most surely polytheism is a grievous iniquity."
22. See: Esfahany, Raqib, Mujam Alfaz Al-Qur'an, Beirut: Al-Taqadum Al-Arabi, 1972.
23. A'lay Imran: 135: "And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults."
24. A'räf: 201: "Surely those who guard (against evil), when a visitation from the Satan afflicts them they become mindful, then lo! they see."
25. Hashr: 18.
26. Qaf: 16: "...and We are nearer to him than his life-vein."
27. Baraah: 72. The word 'rizwan' is indefinite in this verse. It is said that this indicates scantiness. (See: Alburhan fi Ulum Al-Qur'an.)
28. Zariat: 56.
29. Hüd: 119: "Except those on whom your Lord has mercy; and for this did He create them."
30. Nissa: 27.
31. Baqarah: 255; Fater: 28.
32. A'lay Imran: 26.
33. Yusuf: 40; Qasas: 83.

Chapter Five

Foundations, Principles and Methods
of
Education

Preliminaries

It seems necessary to define the words 'foundation', 'principle' and 'method' in the first step. Let us begin with 'principle'.

Even though the word 'principle' is used in almost all branches of knowledge, it is not the case that principles in all of them are of the same kind. Our suggestion is that it should be expected for the word to have a particular meaning suited to the realm concerned. In the traditional philosophy, for instance, where the philosopher was trying to find out the real entity of different observed objects, the word 'principle' would mean the real origin of the things. In this sense, the pre-Socratic philosophers called water or fire as the origin of the things. Also, when some Moslim philosophers maintain that 'exist-

ence', rather than 'essence', is the principle they mean that it is what really exists in the world.

Now, when we transfer to the realm of experimental sciences, the word 'principle' does not indicate the same meaning. This is because in these sciences the person is not concerned with finding the final root of the things. In other words, the scientist deals mainly with things in the phenomenal world. In the scientific realm of knowledge, two distinct areas could be considered: The areas of theoretical and applied sciences. In each of these areas, 'principle' would have a particular meaning suited to the area.

As far as the theoretical sciences are concerned, 'principles' should refer to the laws discovered. This is because the main concern in these sciences is to find out the constant relationships between the things. Thus, when we talk about the principles of, say physics or psychology, what we mean are the laws or law-like relationships discovered in these sciences between the things concerned. This does not, however, prevent us from considering some other meanings for 'principles' in these sciences such as 'postulates'. Postulates refer to some propositions, usually borrowed from other branches, which are needed for these sciences to be substituted. However, the former meaning of principles is used when the sciences are substituted and have, in addition, provided findings.

Likewise, when we transfer to the area of applied sciences, 'principle' finds a new meaning. This change of meaning is due to the fact that what is concerned in the applied sciences is different from that of the theoretical sciences. The main concern of the applied sciences is to provide desirable changes in the relevant situations. For this to be done, what are required are some general guidelines. Accordingly, 'principles' in these sciences refer to general guidelines. While principles in the theoretical sciences refer to 'laws', in the applied sciences they refer to 'rules'. Thus, in the former, a principle is stated in a proposition that includes an 'is'; whereas, in the

latter, it is stated in a proposition that includes an 'ought'.

So far, we can conclude that 'principle' in education refers to a general rule or guideline. This is because education belongs to the branch of applied sciences. Thus, in this book, by 'principle' it is meant a general rule by which we can guide our educational decisions.

Now, we turn to the concept of 'foundation'. What are called foundations in education are, in fact, principles of theoretical sciences. In other words, principles of applied sciences are based on principles of theoretical sciences on the ground that lawlike relationships are concerned in the latter while rules for manipulating situations according to the lawlike relationships are sought in the former. Thus, foundations of education consist of theoretical scientific statements known as laws as well as theoretical philosophical statements. On the other hand, principles of education are those rules, which are stated with regard to the foundations. The principles, however, are not simple translations of the statements including an 'is' (foundations) into the statements including an 'ought' (principles). This is because principles are not determined solely by foundations. Rather, principles are under the influence of the aims of education as well. Thus, educational aims might give way to some principles while prevent some others; as they might provide priorities for some principles, while postpone some others.

Finally, the concept of 'educational methods' needs to be explained. As educational principles rely on foundations, educational methods rely on the principles. Educational principles and methods are, of course, of the same kind because both of them are expressed in statements including an 'ought'. However, their difference is that principles include general statements, whereas methods include particular statements. Thus, it seems more proper to organize educational methods by means of educational principles. Accordingly, a group of educational methods might be based on an educational principle. This not only provides a better organization of methods, but

also paves the ground for creating and suggesting new methods. This is because every educational principle is as a criterion for encountering new and complicated situations. Having considered the criterion, one is capable to suggest new methods.

The above-mentioned definitions about educational foundation, principle, and method will be relied upon in this chapter which is devoted to discussing about the Islamic educational foundations, principles, and methods. Even though what is stated in the Islamic texts are not theoretical or applied sciences in the conventional sense, it is not deniable that the texts include statements on the description of the human as well as statements on the guidelines and commandments. What are considered in this chapter as foundations are general characteristics of the human stated in the Islamic texts. These are similar in kind to what are discussed in theoretical human sciences. These characteristics which are firstly general to all humans and secondly are expressed in statements including an 'is', will be considered as foundations of education. On the other hand, educational principles and methods will be stated with regard to guidelines and commandments expressed in the Islamic texts.

Foundation 1:
Influence of the appearance on the inner self

The appearance refers to all observable states of the human and the inside refers to unobservable states like thought and intention. The inside has a higher and a lower level. In this foundation, only the higher level is concerned.

According to this foundation, the appearance casts its influence on the inside. Hence, most of human inner states are shadows whose objects are the organic states and motions. Whenever bodily movements take a role, a shadow is cast within the human with the same characteristics of the movements. This influence is not mechanical.

Bodily movements do not originate the influence as mere movements. Rather, there are meanings or intentions behind them and the influence depends partly on them. However, the point is that without the intervention of bodily movements, the influence does not occur. What is even stranger is that if these movements are taken by self-imposition, the influence would occur. Hence, Ali-ibn-Abi-Tālib (a.s.) says: "If you cannot forbear then pretend to it since it is seldom that a man likens himself to a group and does not become as one of them."[1]

There are statements in the Qur'an, which indicate this foundation. When, for instance, it is said 'And remember the name of your Lord'[2] (with emphasis on the name of the Lord) or 'O you who believe! Do not go near prayer when you are intoxicated until you know (well) what you say.'[3], it is clear that the influence of the appearance on the inside is presupposed.

On this foundation, the appearance is not limited to the desired and good states. Rather, it includes undesirable behaviors. Thus, Luqman advises his son in this way: "And do not go about in the land exultingly."[4]. The appearance, be good or bad, does influence the inside.

Principle 1: Changing the appearance

This principle relies on the above-mentioned foundation. Where the appearance has influences on the inside, then anyone who wants to change the inside through education should change the appearance. Changing the appearance is one of the important principles in the Islamic education. It should not, however, be confused with mere pretension. In pretension, there is an intention to cut the relationship between the appearance and the inside of oneself, so that the person tries to have impacts just on others. Whereas, in 'changing the appearance' the relationship is intact.

According to this principle, whenever we want to provide a development in the inside, we should change the appearance properly.

In other words, if looking, speaking, being silent, hearing, walking, sitting, eating, and etc. are changed desirably, then they will elicit desirable feelings, thoughts and decisions. Naturally, this principle precedes most other educational principles because it refers to outer behaviors, which function, from the beginning of the childhood.

Even though this principle is not explicitly stated in the Islamic teachings, it is implicitly presupposed in a huge number of statements and recommendations. For instance, referring to Prophet Muhammad, Ja'far ibn Muhammad (a. s.) says: "Allah's Prophet was eating like a servant, sitting like a servant, out of humility to Allah"[5]. Why was the Prophet persistent on keeping these appearances (stated in continuous past tense in the sentence)? This is because these behaviors reinforce the humility, even though they are, in turn, due to the humility.

Methods

Relying on foundation 1 and according to principle 1, we can talk about the methods of manipulating the appearance. In this section, two methods will be explained: Self-suggestion and self-imposition.

Self-suggestion

Self-suggestion means to state particular words in order to provide inner changes. In other words, self-suggestion is mainly verbal. However, in a more generalized way, we can talk about behavioral self-suggestion. This means to perform a behavior in order to put an impact on the inside. Thus, three kinds of self-suggestion could be considered: Verbal, behavioral and verbal-behavioral.

Verbal self-suggestion could be considered positively or negatively. In the former, particular words are stated and in the latter, the statements of particular words are prevented or principally silence is recommended. Here, just two examples of positive self-suggestion are mentioned:

1- One of the disciples of Ja'far ibn Muhammad (a. s.) came to him and said: "Sometimes blasphemous thoughts come into my mind." In response to his disciple's question for recommendation, he said: "(Whenever it occurs) Say: There is no god but Allah."[6] In this example, it is suggested to use speech for controlling thought.

2- Cachination is undermined in Islam. This is perhaps because it leads to an over-happiness, which, in turn, prepares the person for breaching moral limitations. In order to control this inclination due to cachination, it is recommended that, "If you cachinated, say 'O God! Don't hate me' in the end."[7]

As for negative self-suggestion too, the following two examples are sufficed:

1- Ja'far-ibn-Muhammed (a. s.) says: "Don't quarrel with people for defending your religion because quarrel makes the heart ill."[8] Here, speech in a quarrelsome manner is prevented on the ground that it leads to the illness of the heart. In this regard, 'the best challenge' is suggested in the Qur'an in which logic and reasoning is concerned instead of quarrel.

2- Repeatedly, it is stated in the Islamic teachings that, "Surely, silence is one of the doors of wisdom."[9] This is because silence leads to more thinking about what the person wants to say or do and thereby leads to a better manner.

Now, in behavioral self-suggestion, a certain act or behavior, instead of speech, is recommended or prevented. In the former, namely positive behavioral self-suggestion, a desirable behavior is recommended in order to provide inner changes. Two examples are mentioned here:

1- We read in the Qur'an: "And the servants of the Beneficent God are they who walk on the earth in humbleness."[10] This verse recommends those who claim that they are God's servants to show this manner in their walk. This is because it leads to humility, which is one of the characteristics of God's servants.

2- Ja'far-ibn-Muhammed (a.s.) says: "It is from humility that a person sits in a place lower than his or her dignity's level."[11] This outer behavior controls false pride in the person.

As for negative behavioral self-suggestion, an example was mentioned previously where Luqman says to his son, "And do not go about in the land exultingly."

Finally, the third feature of self-suggestion concerns the combination of verbal and behavioral self-suggestion. Two important and famous examples of this kind are the Islamic prayer (salat) and pilgrimage to Mecca. In both of these cases, there is a combination of some speeches and motions. Naturally, the combined kind of self-suggestion is stronger and more influential.

Self-imposition

In this method too, the inside is changed by means of the appearance. The difference between self-suggestion and this method is that in the former the inside escapes from the speech or behavior concerned. When the appearance is changed in spite of the avoidance, which exists in the inside, then this method is performed.

According to the method of self-imposition, the resistant inside could be tamed and inclined by means of imposed speeches or behaviors. However, it should not be forgotten that imposition has certain limitations without which this method becomes useless. The first limitation is that imposition belongs to the realm of 'action' rather than 'belief'. As for belief, imposition does not help "There is no compulsion in religion; truly the right way has become clearly distinct from error."[12] In believing, one could not put burdens on oneself. Rather, in order to distinguish guidance from deviation, one should take burdens of oneself; of one's heart, eyes and ears[13]. When belief entered the heart, then for stabilizing it, one should put a burden on oneself: The burden of action.

The second limitation of imposition is that it should not go beyond

the tolerance of the individual. Overburdening makes the person leave the scene of education altogether. With regard to this point, it is recommended in the Islamic teachings, "Don't impose worship on you."[14] However, if this limitation is considered, not only imposition is not prohibited, but also it is not avoidable. Thus, according to a further group of teachings, "Good morals are dependent upon difficulties"[15].

The essence of self-imposition could be seen in most of the Islamic commandments. Two famous examples are 'fasting' and 'the holy war' (Jihad). In both of these commandments, there are difficulties. Other than these, there are many cases in which the rationale of this method is applied. It suffices here to mention two further examples:

1- We read in the Qur'an: "O you who believe!...treat them (your women) kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it."[16] Showing kind behavior, unlike the inner hate, is a clear example of self-imposition.

2- Ja'far-ibn-Muhammed (a. s.) says that any believer (in God) who acts in order to cool his anger, he will disgrace himself in the end. "This is because every believer is bridled."[17] In other words, every believer in God should impose silence on him or her when he or she is filled of anger.

On the whole, the first foundation and principle and the relevant methods, namely self-suggestion and self-imposition, indicate that, according to the Islamic teachings, education is partly dependent on changing the appearance properly in order to provide inner changes and developments.

Foundation 2:
Influence of the inner self on the appearance

In the first foundation, the influence of the appearance on the inside was discussed. This is not, however, to say that the inside is totally passive. Rather, it is also at work in shaping the apparent

behaviors according to its characteristics.

This foundation too, like the first one, refers to a general human characteristic. Accordingly, if a change occurred in the inside of a person, it would somehow appear in his or her behavior. On the other hand, if the appearance did not accept a change, its reason needs to be sought in the inside.

This foundation is presupposed in the Islamic texts. Thus, we read in the Qur'an: "And when they hear what has been revealed to the apostle, you will see their eyes overflowing with tears on account of the truth that they recognize."[18]. This verse is talking about a behavior of the believers (crying) which is due to an inner state, namely recognizing the truth. However, because this characteristic is general, it is not limited to the believers. Thus, we read in a further place about unbelievers: "Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened."[19]. Here too the influence of the inside on the appearance is considered.

Principle 2: Changing the inner self

This educational principle relies on the second foundation. With regard to the second foundation, a general rule or principle could be used in education. According to this principle, in order to change a behavior, we need to provide a change in the inside of the individual. Neglecting the inner changes leads to superficiality in education. The second principle invites us to radical changes; to remove the symptoms by eradicating the roots of illness in the inside.

This principle has an important place in the Islamic education. Without an inner change, which should occur sooner or later in the process of education, the apparent changes are worthless. Thus, we read in the Qur'an: "The dwellers of the desert say: We believe. Say: You do not believe but say, we submit; and faith has not yet entered into your hearts."[20]

It might seem that this principle is contradictory to the first principle, which was about changing the appearance. However, the fact is that these two principles are complementary, like two sides of a mountain, which seem in contrast to each other but together merge at a peak. Hence, changing the appearance and the inside, both are needed to be at work. The Qur'an sees both of these principles as necessary: "And abandon open and secret sin."[21]. Open sins, among other meanings, refer to those sins, which are done by bodily organs, while secret sins refer to those, which occur in the heart.

Methods

This group of educational methods are organized in a way to provide an inner development and to change behaviors thereby. Two methods are discussed here: Insight giving and inviting to belief.

Insight giving

The attempt in this method is to change the individual's conception about different things. Thus, the rationale of this method is to begin from changing an inner state. Let us, first, explain the word insight. This is a translation of the Qur'anic word 'basyrah'. Insight is not exactly the same as knowledge. Even though insight is constituted of knowledge, it is not the case that knowledge Per Se be insight. Insight requires knowledge but not the other way round. Insight, in the usage of the Qur'an, is a kind of deep and extensive knowledge, which makes it possible for man to reach the essential truth of the thing concerned. Whereas, knowledge might be superficial and limited and, hence, confusing. That is why, in the Qur'an, knowledge is being attributed to deviant people while insight is always negated from them: "They know the appearance of this world's life, but of the hereafter they are absolutely heedless."[22]

The method of insight-giving is explicitly stated in the Qur'an:

"Indeed there have come to you insights from your Lord; whoever will therefore see, it is for himself and whoever will be blind, it shall be against himself."[23]. Different kinds of insights are given to the human in the Qur'an. We will confine ourselves below to three kinds of insights which are about the universe, the world, and death.

Insight about the universe

The Qur'an gives a particular insight about the universe. According to this insight, the basic truth about the universe is that it is originated from a transcendental Being; namely God. Thus, the basic characteristics of the universe derive from this relation to God. Three of these characteristics will be discussed below in relation to God's presence, dominance, and grace.

By 'presence' it is meant that God is present everywhere in the universe. Accordingly, presence is basic in the universe rather than absence. The latter is conventional and relative. The past, for instance, is absent relative to the present time. On the other hand, presence is real and absolute. Accordingly, nothing is in fact hidden: "And with Him are the keys of the unseen treasures-none knows them but He; and He knows what is in the land and the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, rnor anything green nor dry but (it is all) in a clear book."[24]

By 'dominance' it is meant that only God's power is finally determinant everywhere either by direct doing or, indirectly, by allowing people to do things: "Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's permission, and that He may abase the transgressors."[25]

Finally, 'grace' as a further characteristic of the universe refers to the fact that God's generosity is at work everywhere in the universe: "All those who are in the heavens and the earth ask of Him; every moment He is in a state (of generosity)."[26] This general grace is referred to by an attribute of God, namely 'rahmaniyyah' (benefi-

cence). Accordingly, giving is a 'rule' in the universe and prevention is only an 'exception' whose reason need to be sought in the receiver rather than in the giver: "And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants."[27] If capacities permit, there will be no prevention for God's giving.

Now, what is the educational relevance of this insight? When this conception is provided about the universe with three basic characteristics of presence, dominance, and grace, then a proper background is made for changing behaviors of people. Seeing God present everywhere prevents people from doing wrong, particularly in seclusion and, on the other hand, persuades them to do right, particularly when no one observes or rewards them. Using this insight as an educational method for changing behavior is repeatedly seen in the Qur'an. This is an example: "If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do."[28]

Also, seeing God dominant everywhere prevents people from being proud of their own power or being fearful from that of others when resistance against them becomes necessary. Consider this example of the usage of the method in the Qur'an: "Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector."[29]

Finally, seeing God's generosity available everywhere prevents people from being jealous of others' successes or despairing of their own. Consider this example from the Qur'an: "Say: O my servants! Who have acted extravagantly against themselves, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful."[30]

Insight about the world

'World' is used here as equivalent to the word 'dunya' used in the Islamic texts. In this sense, 'world' is not the same as 'universe'. The world is more humane than the universe. The latter might be there without the human being created in it. However, in the former, the life of the human is essential. It could be said that the world is the name for an elementary and superficial phase of the universe in which the human is living now.

The Qur'an gives a particular insight about the world. Accordingly, the essence of the world could be stated in two words: suffering and aspiration.

With regard to the first characteristic, the world is the house of suffering. This is because it is endowed with calamity. The world is like a path paved at the foot of a volcanic mountain with shaky rocks. No one, neither believers in God nor unbelievers, could pass this path with immunity. Suffering is inevitable in the world but only its meaning could be different for different people.

With regard to the second characteristic, aspiration shows the nature of the world. This is because God has ornamented the world and has, in addition, permitted Satan to make bad deeds fair-seeming[31]. The two characteristics could be seen in the description of Ali-ibn-Abi-Tālib (a.s.) about the world: "I warn you of the world for it is the abode of the unsteady. It is not a house for foraging. It has decorated itself with deception and deceives with its decoration. It is a house, which is low before Allah. So He has mixed its lawful with its unlawful, its good with its evil, its life with its death, and its sweetness with its bitterness."[32]

This insight about the world could be used as an educational method for changing the conception of the human and changing his or her behavior thereby. To understand that suffering is essential in the world provides readiness for accepting difficulties and tolerating sufferings. While readiness gives birth to patience, being caught un-

awares leads to dread. The Qur'an has used this method: "And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise."[33]

Also, to understand that the world is endowed with aspiration and to know that its goods are wrapped with gold foil makes the person wary that in exchange more may have been paid for. The Qur'an, of course, does not invite people to leave the world. Rather, it is stated to them that, "do not neglect your portion of the world"[34]. What is at stake here is that they should not be deceived in the world: "Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation."[35]

Insight about death

A further case for insight-giving concerns death. The first point in this insight is that death is considered as transition to a further period of life, rather than being considered as the end of life. The life after death is so strong that the life of the world seems a play in comparison: "And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life-did they but know!"[36]

The second point is that the kind of death and the quality of life after death for a person is determined by the essence of his or her life in this world. Dying is not of the person's choice; nevertheless, the kind of death is under his or her choice. What determines the kind of death is the kind of life one lives in this world. Thus, it is said to people to choose the kind of death by choosing their way of life: "O you who believe! Be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims."[37]

It follows, as the third point, that the contrast usually drawn between life and death no longer holds. Rather, life and death goes into

one another and is given birth from each other. According to the Islamic teachings, this is a stable equation: anyone who forgets death, he or she, would also be deprived of life; he or she has only a body which has become the grave of his or her soul. Doubtless, this would seem strange for those who always have sought opportunity for living in escaping from death. Nevertheless, this is a great truth that without solving the puzzle of death, it is not possible to know life.

Having considered that the life after death is dependent on the life in the world, one cannot be careless about what one is doing. The Qur'an has used this insight to change people's deeds: "Nay! Do those who have wrought evil deeds think that We will make them like those who believe and do good-that their life and their death shall be equal? Evil it is that they judge."[38]

Inviting to faith

This is the second method related to the principle of changing the inner self. Faith is a deep inner state in which the person accepts something by certainty. Thus, the place of faith is the heart. It is sometimes stated in the Islamic texts that faith is to be accepted by heart, acknowledged by tongue, and physically put into the practice. This is not, however, contradictory with saying that the place of faith is the heart. This is because what is meant in those statements is that both acknowledgement and action are the signs for the existence of faith in the heart. Hence, in some places it is stated: "Faith is not demonstrated except by action"[39]. Furthermore, if someone is obliged to acknowledge something against his or her faith, he or she is, doubtless, among the faithful.[40]

Faith requires some knowledge and free will. As for knowledge, it is not deniable that some faiths are based on ignorance. However, according to the Qur'an, faith, in order to be acceptable, should be based on knowledge[41]. In addition, faith is voluntary. It is not the case that someone suddenly finds faith in his or her heart, unknow-

ingly and involuntarily.

Having considered that faith appears both knowingly and voluntarily, we understand the relationship between this method and the previous method, namely insight giving. The latter is a necessary condition for the former. Since the acceptable faith relies on knowledge and insight, all kinds of insight about the universe, the world, and death are required for faith to appear.

What is particular to the present method is the second part of faith namely choice. When the insights are given to a person, it is required to provide a motion in his or her free will to find commitments on what he or she has known. Invitation to faith is based on such a rationale. Nonetheless, invitation is but a proper background for faith to appear and is by no means a guarantee for it. Nothing more than this could be done here. After all, it is the nature of free will and could not be helped. However, this is not to say that this method has no effect on the person. Rather, it has its own educational relevance.

This method is used in the Qur'an. Take this example: "Those who disbelieve think that they shall never be raised. Say: Aye! By my Lord! You shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah. Therefore believe in Allah and His Apostle and the Light which We have revealed; and Allah is Aware of what you do."[42] As is seen in this verse, there is a reference to the insights given (in more details elsewhere) in the Qur'an about the universe and death. Relying on these beliefs, and for the sake of encouragement, an explicit invitation to faith is given to the people.

Foundation 3: The steady formation of character

The third foundation of education, referring to a general characteristic of man, concerns the steady formation of character. In the previous two foundations, the interactive influence of the appear-

ance and the inner self was discussed. This third characteristic also concerns the inner self. We might consider two strata for the inner self: a surface stratum and a deep stratum. The previous discussion, in fact, concerned the surface stratum of the inner self. In this foundation, however, the deep stratum is concerned.

According to the Qur'an, people's outer and inner states steadily lead to a stable condition in the deep stratum of the inside: "Nay! Rather, what they used to acquire has become like rust upon their hearts."[43] There are a number of points here. First, continuity in acquisition is concerned which indicates the steady formation. Second, the acquisition, according to the Qur'an, refers to both inner thoughts (or intentions) and outer deeds: "...and whether you manifest what is in your minds or hide it, Allah will call you to account according to it."[44] In other words, all the acquisitions of the person is considered, including what appears as behavior and what rests inside. Third, the resultant condition is regarded as a stable state in the inner self (referred to as 'rust upon their heart').

This stable inner state or character is called 'manner' (shakilah) in the Qur'an. When the character or manner is formed, it turns to a source for the formation of the person's actions: "And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust. Say: Every one acts according to his manner."[45] This verse is talking about believers and unbelievers; that is to say, this characteristic of the inner state is general to man. This influence of manner or character is not limited to the action; it also has influences on the person's perceptions and feelings. The verse implicitly indicates how perceptions of the two groups are different from the same thing, namely the Qur'anic verses.

The influence of manner or character on feelings is stated elsewhere in the Qur'an. It is stated that both believers' and unbelievers' actions are seemly for them. This is about believers: "...but Allah has endeared the faith to you and made it seemly in your hearts."[46]

The following refers to unbelievers: "What! Is he whose evil deed is made fair-seeming to him so much so that he considers it good?..."[47] This is not to say that both kinds of feelings are subjective in the same way. Rather, while the former is defendable by means of its underlying knowledge, the latter is not so: "What! Is he who has a clear argument from his Lord like him to whom the evil of his work is made fair seeming: and they follow their low desires."[48]

On the whole, it is a foundation for educational decisions that a stable, and at the same time quite influential character is steadily formed in the individual due to the interactions between his or her inner and outer states.

Principle 3: Continuity and care about action

This principle relies on the foundation discussed above. Since the formation of character is due to the continuous interaction of inner and outer states, we need a general rule in education in order to guide the process of that interaction to provide a desired character in the individual. Thus, the principle indicates that continuity and care about the actions is required.

Continuity refers to the quantity and care refers to the quality of actions. As for continuity, the rule is that the desired actions should be done repeatedly in order to provide a stable state in the person. On the other hand, care about actions indicates that the person should do what he or she does, in accordance with the criteria of acceptability. These include inner criteria, like intention, and outer criteria, namely conditions of how to do the action. Involvement of continuity and care is necessary. This is because the former without the latter constructs superficial and rigid habits and the latter without the former does not construct anything at all.

This principle is presupposed in the Qur'an. In the following example, this principle is used in the case of prayer. However, this is

only one case of using the principle without being limited to it. Consider the example: "...Those who are constant at their prayer... And those who keep caring on their prayer."[49] The person's prayer provides a stable inner state when he or she is constant in doing it on the one hand, and cares about its inner conditions (the intention of getting near to God) and outer conditions (namely its rituals). The same rationale of combining continuity and care about actions could and should be used in other cases.

Methods

Regarding the principle of 'continuity and care about action', we will discuss about two educational methods: Making obligations and self-evaluation.

Making obligations

This method has been used in all divine religions. In this method, doing a job, which is essential to the purposes of religious education, is regarded as an obligatory action. Obligation refers to a duty which should be performed necessarily and if it is not performed for certain reasons, it should be compensated one way or another.

Making obligations provides continuity and care in one's action and thereby paves the ground for the formation of character. This is because, not only is there in duties an obligatory element which guarantees continuity. There is also an element of care in them, which are referred to as the conditions of being accepted by God. For a duty to be accepted, some inner states, like good intention, and outer states, regarding particular rituals, should be provided. This prevents the person from performing the duty carelessly or incompletely and thereby guarantees quality of the action.

This method is used extensively in the Islamic texts. We read, for instance, in the Qur'an: "(This is) a chapter which We have revealed

and made obligatory and in which We have revealed clear communications that you may be mindful."[50]

Since obligations and duties provide the background for continuity and care, they have particular priority in all religious recommendations and commandments. Thus, the person's attempt should be devoted to protect them. There are two enemies for these duties, one appearing when the person is in a bad mood, and the other when he or she is in a good mood. The former is called in the Islamic texts 'tasweif', meaning 'to postpone performing a duty to a near future'. Regarding this point, it is recommended: "Beware of postponing the action to a near future; do it when it is possible for you."[51] The latter enemy, appearing in a good mood, is an inner state in which the person is so immersed in peripheral actions that he or she is prevented from doing what is obligatory. With regard to this, it is stated: "When the recommended actions interferes in the obligatory ones, then reject them (the former)."[52] This is because they negate the utilities of the obligatory actions, namely continuity and care.

Doubtless, religious obligations in Islam are particular actions determined by God and no one can add to them on his or her desire. However, what is at stake here is the general essence or the rationale of this method. Broadly speaking, the educational relevance of this method is that the basic and important actions should be regarded obligatory, in the same sense discussed; namely as actions which should necessarily be done always (quantity) in the proper way (quality) or, otherwise, compensated. Thus, as we talk about religious obligations, which are, at the same time, educational, we can talk about educational obligations in a broader sense which include more cases than the religious ones.

Self-evaluation

The other educational method, which belongs to the principle of 'continuity and care about action', is self-evaluation. Self-evaluation

is a method for evaluating one's own actions and hidden intentions. Concerning this method, we read in the Qur'an: "...and every one should consider what she [or he] has sent on for the morrow."[53] This method, as introduced in the Islamic texts, provides the background for continuity and care about actions.

What are the criteria for evaluation according to Islamic thought? Three criteria are introduced here. The first criterion concerns the individual's intention or motive in action. Accordingly, the final intention of actions should be the acquisition of nearness to God. This criterion concerns the quality of actions. We read in the Qur'an: "And He (Allah) is Who created the heavens and the earth.He might try you, which of you is best in action."[54] Interpreting this verse, Ja'far ibn Muhammad (a.s.) says: "It is not the case that it means more in action but rather more correct in action and the correctness of action is only due to fear of Allah and pure intention."[55] When the action is not due to dominance on others or pretension but rather due to righteousness, then it could not be considered insignificant; excess here is not numerical, rather it is related to purity of intention. Thus, Ali-ibn-Abi-Tālib (a.s.) says: "No action performed with righteousness is insignificant."[56]

The second criterion is persistence in action. This criterion guarantees success and reaching the end. The prophet Muhammad (s.a.) says: "The criterion of action is its end."[57] This statement implies that the person should be persistent in his actions. Without persistence the most excellent actions become useless and remain incomplete; on the other hand, with persistence ordinary actions become fruitful. Regarding this point, Muhammed-ibn-Ali, al-Bäqir (a. s.) says: "The most loved actions by Allah is what the person is persistent in even if it be insignificant."[58]

The third criterion is abundance. Having considered the previous criteria, numerical excess is also relevant in evaluating one's actions. We read in the Qur'an: "...He (Allah) might try you in what He gave

you, therefore strive with one another to hasten to virtuous deeds."[59] This indicates that one should do as many good actions as one could, a complementary element of this criterion is underestimation. In other words, when a person becomes successful in doing plenty of virtuous deeds, he or she needs to underestimate this outcome. This is apparently a nonrealistic orientation in evaluating one's actions. However, considering the usual overestimation by people in evaluating their own actions, it seems quite realistic that they underestimate their actions in order to provide a balance in evaluation. Conversely, the same kind of counter-evaluation is needed in the case of negative actions. In other words, people should overestimate their negative actions even if they are insignificant. This is because the natural tendency of people to underestimate their own negative actions leads to a distortion in realistic evaluation. That is why, asking God, Ali-ibn-Hussain (a.s.) says: "[make me successful]... in underestimating the good even if they be abundant in my speech and deed, and overestimating the evil even if they be little in my speech and deed."[60]

These are the criteria for evaluation. In the method of self-evaluation it is meant that the person take these criteria and thereby evaluate his or her speeches and actions. Self-evaluation is required for the person who is on the right path and shapes a good character.

Foundation 4:
The influence of circumstances on the human

Another general human characteristic presupposed in the Islamic texts is that man is under the influence of circumstances. This is not to say that man is totally determined by circumstances. Nevertheless, different kinds of circumstances put people at the exposure of different influences. Three kinds of circumstances could be differentiated: temporal, spatial, and social.

As far as temporal circumstances are concerned, different human inner states are related with different temporal states. a piece

of evidence for this in the Qur'an is seen when the Prophet of Islam is ordered by Allah to pray at night: "Rise to pray in the night... Surely the rising by night is the firmest way to tread and the best corrective of speech."[61] In other words, the Prophet's prayer is seen more influential on him in the night compared with that during the day. This is, perhaps, because the night with its depth gives way to silence, attention and concentration. Hence, the human inner states are deeply experienced at night and this is not surely limited to prayer. Rather, other inner states are also experienced in the same way, as it is said that pain increases at night. Other than these cases, which more or less directly refer to the natural impacts of different temporal situations, sometimes, an association between an event and a temporal situation leads to the latter's particular influence. That is why a night is called 'grand night' due to the revelation of the Qur'an on it and, hence, is better than a thousand months.[62]

Spatial settings are also different in this regard. The plain breathes generosity, as the mountain instills firmness, into the human's soul. It is stated in a tradition that: "There was no prophet unless he lived as a shepherd."[63] Thus, the prophets all lived in the lap of nature and most of them were familiar with the heart of the mountains, like Moses (a.s.) with the Tur in Sinai and Muhammad (s.a.) with the Hirä in Mecca. In addition, like temporal situations, spatial settings sometimes become influential due to an association between them and some events. That is why the Ka'bah in Mecca is called 'God's house'. This indicates that in this place, God is more easily and deeply remembered due to the particular rites being done in it.

Finally, social circumstances are also influential on the human. If a person is and remains within the web of particular social relations, then a similarity appears between him or her and the other members of the web. This kind of influence is presupposed in the Qur'an where we read: "And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked

at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell."[64] Those who live with each other will be similar in identity; conversely, those who are similar in identity would live with each other. This refers to the influence of social circumstances on man which might be stronger compared with the influence of temporal and spatial settings.

Principle 4: Improving circumstances

This educational principle relies on the previous foundation. With regard to the influence of circumstances on the human, this principle indicates that in order to change behaviors and inner states of man, the encompassing situations should be properly changed. Changing the person's relationships with temporal, spatial, and social circumstances leads to changes in his behaviors and inner states.

Sometimes we try to reject the undesirable behavior or thought by attacking it directly and neglecting the circumstances which nourishes it. Thus, the attacks seem useless and lead us to despair. The rationale of this principle invites us to an indirect attack, namely to change the nourishing circumstances.

This principle is accepted in Islamic thought and is widely used in educating man. To mention but one example, we refer to the description of Moses' encounter stated in the Qur'an. According to the Qur'an, Moses left his followers for a while. In his absence, one of them, called Sāmiri, made a beautiful calf, which had a mooing sound and said to them that it was their God. Aaron, the associate of Moses, made some clarifications in showing that the calf could not be God. When Moses returned, he decided, in addition to Aaron's clarifications, to remove the actual circumstances. Addressing Sāmiri, Moses said: "...look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea."[65] Clarification is surely necessary but might

not be sufficient for changing human behavior. For this to be done, changing circumstances has its own portion.

Methods

In relation to the principle of 'improving circumstances', three educational methods will be discussed here. These methods will be entitled as 'background making', 'changing situations', and 'introducing exemplars'.

Background making

Since human inner states and actions are nourished by circumstances, different situations have different potentialities in shaping those states and actions. Choosing and organizing proper situations acts as a facilitator that increases the possibility of showing desired inner states and actions.

These potentialities are, in fact, concerned in this method. This method, itself, has two features: One concerns providing positive conditions and the other preventing negative conditions. Both of these features are considered important in the Islamic texts. Few examples will be suggested here.

Concerning the positive conditions, there are considerable cases in the Islamic tradition which put forward recommendations on choosing the proper partner, nourishing the mother properly during pregnancy, choosing good names for babies, nourishing the babies with their mothers' milk and so on. All these are regarded as providing positive conditions where each has a particular potentiality in directing the process of education.

Concerning the prevention of negative conditions, it is stated in the Qur'an that children should ask permission for entering their parents' room at three points during the day, "...before the morning prayer, and when you take off your clothes at midday in summer, and after the

prayer of the nightfall; these are three times of privacy for you."[66]

On the whole, this method with its two features is to provide the proper background for education.

Changing situations

This is the second method based on the principle of 'improving rcircumstances'. The difference between this method and the previous one is that in the latter, namely 'background making', the potentialities of circumstances are concerned, while in the former, actual states are subjects of change.

This method has been considered as an important method in the Islamic educational system. In what follows, some examples will be given which show an attempt to properly change or organize temporal, spatial, and social situations.

Concerning temporal situations, it is stated in the Qur'an that the people who have acquired righteousness have had, among other things, a certain manner in using their time: "They used to sleep but little in the night. And in the morning they asked forgiveness."[67] These people devoted a part of their time at night to worship and followed it by asking forgiveness in the morning. This is because these times are suitable for spiritual development. That is why, in some of the Islamic texts on traditions, a chapter is opened and entitled 'The times and states in which acceptance (by God) is desired'. For instance, in such a chapter in Käfi it is stated: "Muhammad-ibn-Ali [al-Bāqir] (a.s.) said: When my father had a need, he used to ask it (of Allah) at this time namely sunset."[68] This is, perhaps, because at the end of the day, people are in a state to evaluate on what they have done during the day and, hence, are in a state to understand their shortcomings and their need to God.

The same kind of change or organization is held on spatial situations. Different spatial situations have different impacts on man. Therefore, changing a person's location leads to a change in his or

her state. a new place, parallel to its characteristics, has particular inspirations on the person. An example of this kind of change could be seen in the necessity considered in Islam for Muslims to go to Mecca for Pilgrimage. Being present in this place, the person re-members Abraham, his son Ismael [Samuel], and his wife Hajar and what happened to them and their deep love of God. Hence, the per-son in this situation is at the exposure of God's mercy even if he or she is an on-looker: "Allah the blessed sends one hundred and twenty (waves) of mercy; sixty for those who go around the Ka'bah and forty for those who pray and twenty for the on-lookers."[69]

Finally, the same importance is regarded for changing or organiz-ing social situations. Changing inner states is sometimes dependent on changing the social relations in which the person is living. At the extreme, the social change might require a change at the govern-ment level by force. Referring to this kind of change, it is stated in the Qur'an: "And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper."[70] At a lower level, social changes should be provided by recommendations people give to each other: "And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and for-bid evil."[71]. At the lowest level, when the person could not provide either of the two kinds of change, he or she should leave the situa-tion. Thus, Ja'far-ibn-Muhammad (a.s.) says: "a believer should not sit in a meeting in which Allah is disobeyed and he or she is not capable of changing it."[72]

Thus, the main rationale of this method is to change a person's behavior or inner states by changing the actual situation, either ac-tively by removing the obstacles in the situation or passively by sim-ply leaving it.

Introducing exemplars

This method refers to social situations and their influence on the human behavior. In this method, the educator attempts to put the pupil at the exposure of desired states and behaviors actually shown in a person. This person could be the educator himself or a third person.

This method is frequently used in the Islamic texts. The equal word for 'exemplar' in these texts is 'uswah', which refers to the state which a person shows in following of another person. This method is used in the Qur'an: "Certainly you have in the Apostle of Allah an excellent exemplar; [this exemplar is] for him who hopes in Allah and the latter day and remembers Allah much."[73]

Following the exemplars, however, is not regarded in the Qur'an as blind following. Rather, this kind of following is explicitly undermined: "And thus, We did not send before you any warner [prophet] in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps. [The prophet] said: What! Even if I bring to you a better guide than that on which you found your fathers?. "[74] Instead of blind following, the Qur'an invites people to follow what is right and reasonable. This could be seen in an order given to the Prophet Muhammad for following the previous prophets: "These are they whom Allah guided, therefore follow their guidance."[75] What is required here is not an unqualified following to say, for instance `follow them'; rather, it is a qualified following limited by guidance. Even though they are prophets, the subsequent prophet should only follow their guidance. An example is given in the Qur'an: Abraham is introduced as a good exemplar (uswah). However, an exception is stated in his deeds concerning his request for forgiveness for his father (or uncle) who was an unbeliever in God.[76]

Thus, while introducing exemplars is an important educational method, it should be distinguished from blind following. To avoid this

mistake, the educator should give the relevant criteria to his pupil to be able to choose the desirable behavior and, then, follow them, on the one hand, and to be able to recognize undesirable behaviors and stop following them, on the other.

Foundation 5:
Resistance and influence on circumstances

Another general human characteristic presupposed in the Islamic texts is that humans can resist against the impact of circumstances and, at best, can influence it. According to this characteristic, mans' states are not shadows, which are cast into him from the outside. In other words, mans is not the continuation of circumstances; rather, he is like a limitation and a boundary for circumstances. Thus, man can resist against requirements of different situations, including physical as well as social situations.

Resistance against physical situations is referred to in the Islamic concept of 'zuhd' (asceticism). Referring to this, Ali-ibn-Abi-Tälib (a.s.) says: "The whole of asceticism is confined between two expressions of the Qur'an. Allah, the Glorified, says: 'Lest distress yourselves for what escapes you, and be over-joyous for what He has granted you' [Hadid: 23]. Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from both sides."[77] Resistance against social circumstances is also considered in different places of the Qur'an. For instance, we read: "O you who believe! Take care of yourselves; he who errs cannot hurt you when you are on the right way."[78]

This characteristic is general and, thus, is not limited to good people. The deviant people are also the result of a resistance against guidance. Rather, one might say that the humans are usually more resistant against guidance than deviance. The Qur'an talks about the people who persistently resisted against prophets so that they 'put

their fingers in their ears, cover themselves with their garments, persist and are puffed up with pride.'[79]

As stated before, resistance, at best, leads to making influence on circumstances and changing it according to one's design. The prophets were trying to play this part, as God states it to Moses: "Go to Pharaoh, surely he has exceeded all limits."[80] This part of the characteristic is also general. That is to say, wrong people can also change circumstances according to their wants. Thus, Ali-ibn-Abi-Tālib (a.s.) says to his followers: "By Allah in whose power my life lies, these people will overcome you not because they have a better right than you but because of their hastening towards the wrong with their leader and your slowness about my right (to be followed)."[81]

This general characteristic should be considered as an educational foundation upon which particular educational principles and methods are built.

Principle 5: Responsibility

With regard to the foundation discussed, we can consider an educational principle or general rule entitled 'responsibility'. By responsibility it is meant that people should be educated in a way that their resistance against circumstances is increased so that they follow their inner obligations rather than simply following outer pressures. This inner obligation is called responsibility or the sense of duty.

Accordingly, a person's behavior should be guided by the inner obligation whether in showing or refraining from the behavior. Particularly, the time of showing a behavior is more important since it is one thing to show good behavior under the pressure of the good circumstances and quite another to show it due to the inner obligation even under good circumstances. On the other hand, there is a big difference between a person who has not been in bad circumstances and has not done wrong and a person who does not commit wrong even in a difficult situation. Referring to such a person, we

read in the Qur'an: "And among people is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss."[82]

It should be noted that inner obligations are not always the shadows of outer obligations. Rather, there is a difference in kind between them. In the inner obligation, the person should have good reasons for himself or herself in accepting and following the obligation. Whereas, in an inner obligation, which is a shadow and continuation of the outer pressures, there is no such rationality for the obligation. a further conclusion drawn here is that inner and outer obligations are not mutually exclusive. In other words, an outer obligation, which is adequately reasonable, could turn into an inner obligation proper. Only those outer obligations, which are not reasonable, are mutually exclusive with inner obligations. Thus, one might receive some obligations from God which are, in the first instance, outer obligations, but could turn into inner obligations on the ground that they are reasonable: "There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Satan and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing."[83]

On the whole, according to this principle, the person's behaviors should be guided by reasonable inner obligations. Being reasonable, these inner obligations pave the ground for resistance against bad circumstances as well as avoiding a blind following of the requirements of good circumstances. This is an important educational principle, which should guide our educational management. In what follows, the educational methods relevant to this principle will be discussed.

Methods

Relying on the principle of responsibility, two educational methods will be discussed here. These methods will be entitled 'encountering the results' and 'test'.

Encountering the results

In this method, there is no place for order and prevention which are outer obligations. Eliciting inner obligation is the main concern in this method. According to this method, the educator's attempt should be limited to showing the person the result of his or her actions. When the person understands that the results of his action is harmful, he avoids doing the action, but this time, due to an inner obligation. This kind of inner motivation is also seen where the results of the action are positive.

Encountering the results of actions could be done at two levels: one time at the level of 'perceiving' and the other time at the level of 'seeing'. At the first level, we make the person become aware of the results of his action while at the second level, we let him to face them. In other words, one time we bring the results to the presence of the person, while at the other time, we bring the person to the presence of the results. It is clear that of these two, the latter is more influential.

This method, with its two levels, is used in the Qur'an. At the level of perceiving, this statement of the Prophet of Islam could be referred to: "Indeed there have come to you insights from your Lord; whoever will therefore see, it is for himself and whoever will be blind, it shall be against himself and I am not a keeper over you."[84] As the last sentence indicates, the Prophet as an educator does not see himself, principally (except when it becomes necessary, for instance during childhood), as a keeper over people; they should keep themselves from harm.

The level of 'seeing' is also considered in the Qur'an. a key con-

cept here is 'God's permission'. This concept indicates that God has allowed the people to experience the harmful results of their actions[85]. This is because, confronting these results can make people decide to avoid their wrong actions: "Corruption has appeared in the land and the sea on account of what the hands of people have wrought, that He may make them taste a part of that which they have done, so that they may return."[86] Two points should be noted here which show the educational relevance of God's permission for people to taste the results of their actions. The first point is that it has been performed with the hope that disobedient people would repent. The second is that this performance is not for revenge. That is why they are made to taste only 'a part of that which they have done'.

Therefore, the first method for eliciting the sense of responsibility is to encounter the pupil with the results of his action at both the 'perceiving' and 'seeing' levels.

Test

The second method related to the principle of responsibility is test. This word is equal to the Qur'anic word 'ibtila'. The latter means to put a person in a state to see whether he or she acts according to its usual requirements or, instead, resist against them. Thus, this method is regarded to increase the inner obligation of the person, which is the base of responsibility.

Test is considered in the Qur'an in two kinds of situations; difficult and easy: "...We try you by evil and good by way of probation."[87] Each of these two situations has usual results of its own. In difficult situations, the person tends to give up before harsh affairs; as the test is done in order to increase the person's resistance. On the other hand, in easy and temperate situations, the person tends to become selfish and lazy. The test is done in the latter in order for the person to resist becoming selfish and lazy.

The educational method of test is not solely for the person's

strengths and weaknesses to appear. Rather, its more important effect is that the person's weaknesses disappear and his or her strengths increase. The appearance of weaknesses and strengths is only a background for changing them properly. Referring to this point, it is stated in the Qur'an: "...and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts."[88] This purge is dependent on the encounters with test situations and it could not be provided by other methods like insight-giving and advice.

A particular case of using this method is mentioned in the Qur'an concerning Abraham. Allah wanted to choose him as a leader (Imam) for the people. Hence, He began to put Abraham in different test situations: "And when his Lord tried Abraham with certain words, he fulfilled them. He said: Surely I will make you an Imam for people."[89]

Thus, according to this method, the educator should put the pupil in test situations of both kinds in order to overcome their usual requirements and act by inner choice.

Foundation 6: The attraction of favor

Another general human characteristic presupposed in the Qur'an is that favor has a deep attraction for humankind. Favor goes beyond the rationale of equity. The latter is based on right: equity means to give someone his or her right. Favor, on the other hand, means to give someone more than his or her right or that one takes less than his or her share.

Referring to the attraction of favor on the human, it is stated in the Qur'an: "And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend."[90] In a further place, one of the attributes of wise people is considered to be that they 'repel evil with good'.[91]

This characteristic should be considered as an educational foundation upon which relevant principles and methods should be based. These will be discussed in what follows.

Principle 6: Grace

Given that favor has a deep attraction for man, an educational principle will be considered to the effect that educational management should be based on grace. The rationale of grace, like favor, in comparison with the balance considered in equity, is an imbalance in educational relationships. There are two kinds of imbalance with regard to equity; one transcending and the other descending it. From these two, only the latter is undesirable which is called 'oppression', and the former is desirable which is the same as grace.

According to the principle of grace, the educator should go beyond what the person deserves. This means that when the person shows a good deed, he or she should be responded by more than what he or she deserves, and in showing a bad deed, be reacted by less than he deserves.

According to the Islamic teachings, God has made it necessary for Him to treat man according to mercy[92]. Thus, we read in the Qur'an: "And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into."[93] Not only is it a requirement of grace to ignore, in the first instance, the wrong doings of the person, but is also a further requirement of it to embrace his or her least attempts for doing right. Ja'far-ibn-Muhammad [al-Sādiq] (a. s.) says in this regard: "Whoever attempted to do a right thing but did not do it, [Allah] considers a deed like that for him and whoever attempted to do a right thing and did it, considers it for him ten times and whoever attempted to do a wrong thing but did not do it, it is not considered upon him and whoever attempted to do it and did it, one wrong deed is considered upon him."[94]

Used as an educational principle, grace requires the educator to follow a general rule to the effect that to ignore, as far as possible, wrong doings of the pupil, on the one hand, and to embrace positive tendencies, whatever they may be, on the other.

Methods

In what follows, two methods will be discussed by relying on the principle of grace. One of the two methods refers to wrong doings and the other to desirable deeds. The first one will be discussed under the rubric of 'forgiveness' and the other under 'rewarding generously'.

Forgiveness

One of the methods for treating the wrong doer is to forgive him or her. This treatment could change the person due to the attraction favor has on the human in general.

Forgiveness itself has different features. The first feature of it precedes the apology and repentance of the wrong doer. This is a particular requirement of grace. Referring to this type of forgiveness, we read in the Qur'an: "And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults)."[95]

The second feature of forgiveness is to prepare the background for the wrong doer to return and apologize. Grace requires the educator to stop reacting exactly in parallel to the wrong doer's acts. Instead, the educator should, for instance, contact the pupil who has broken off his relationship with him or her as a consequence of the fault. This feature of forgiveness is very important because it makes it possible for the person to return. Referring to this shape of forgiveness, it is stated in the Qur'an: ".then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful."[96]

Finally, the third feature of forgiveness appears when the person is prepared to return from the wrong deeds and apologize. In this case, forgiveness requires that the person's apology be accepted immediately. The time of the wrong doer's return should not be considered as the proper time for blame and reproach. It might be a good time for taking commitments of the person not to repeat the fault. However, it is not a proper time for blame. Describing God as such, the following verse reads: "The Forgiver of the faults and the Acceptor of repentance."[97]

Forgiveness with its three features is more influential in changing the human than punishment. The educator should be prepared to use this method and rely on its particular influence.

Rewarding Generously

This method refers to positive actions of the pupil. Grace requires, in this case, the person to be rewarded and, rather, generously rewarded.

This method has two features; one appearing before the person's actions and the other after that. According to the first feature, the educator should give good-tidings to the pupil concerning the rewards, which will follow his or her action. This method is influential due to its foundation, namely the human characteristic of being attracted by favor. The influence of this feature is of the motivating kind. That is to say, it provides a strong motivation in the person to pursue the action concerned.

This feature of the method is frequently used in the Qur'an. The prophets are all described as the users of this method: "Allah raised prophets as bearers of good news."[98] All the prophets gave good news to people concerning the heaven as the reward of good deeds: "Enter the garden, you and your wives; you shall be made happy. There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the

eyes shall delight, and you shall abide therein. And this is the garden which you are given as an inheritance on account of what you did."[99] Giving good news concerning the heaven has the most possible range of time. However, it could be done with different ranges of time with regard to the person's capacity. The rationale of giving good news is the same; no matter how long is its time range.

The second feature of this method appears when the action is done. Here, the educator is at the phase of actual rewarding. According to rewarding generously, the educator goes beyond the real value of a person's action in giving reward. The influence of this feature of the method is to motivate the person to do the action concerned again and again. This feature is also used in the Qur'an: "That Allah give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure."[100]

It should be noted here also that the rationale of this feature is the same, no matter the extent one has been generously rewarded. What is essential here is that the educator should be generous in giving the reward.

Foundation 7: The development of human capacity

Even though humans, according to the Islamic view, are the same in nature, inner and outer possibilities are not distributed among them in the same way. Thus, individuals are distinct and different from each other. This difference is correspondent to different capacities of the individuals.

'Capacity' is a translation of the word "wus'a" used in the Qur'an: "Allah does not impose upon anybody a duty but to the extent of her capacity."[101] The point being discussed in this foundation is that human capacity develops through different periods and this is a general human characteristic. Referring to this point, it is stated in the Qur'an: "And indeed He has created you through various grades"[102] This statement includes both prenatal (referred to in some verses[103]) and

postnatal developments. Only the latter is concerned here.

In the following verse, an outline is given about the periods of the postnatal development: "Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and gray hair."[104] Accordingly, there are three major periods for the development of human capacity: initial weakness, strength, and final weakness. There is a parallel between physical and mental weakness or strength through these periods. Each of these periods will be explained more below.

The period of initial weakness

According to the Qur'an, the individual, from birth to the puberty, is called 'child' (tifl)[105]. Thus, this period could be called the period of childhood. Weakness, both physical and mental, is regarded as the main characteristic of this period. Thus, religious obligations, which require both physical and mental capability, do not address the child.

The main characteristic of this period is stated in other words as play. This is stated in a verse of the Qur'an which refers to different periods of human life: "Know that this world's life is only play and sport and gaiety and boasting among yourselves."[106] The first characteristics, namely play and sport, indicate the requirements of childhood. Thus, in a number of sayings, the religious leaders (Imams) have recommended people to let their children play for seven years. There are, of course, some sayings that indicate that children after seven years of age be ordered to do some deeds like praying. These are regarded as suggestions for preparing children and shaping initial good habits in them.

The period of strength

After the childhood and with the beginning of puberty, physical and mental strengths appear. This period, in turn, could be divided into three stages.

In the first stage, puberty and maturity occurs. Two kinds of physical and mental maturity are differentiated in the Qur'an. What is called 'buluqi nikah' in the Qur'an refers merely to the physical and sexual maturation and what is called 'buluqi ashudd'[107] or 'rushd' refers to the mental maturation: "And test the orphans until they attain puberty [buluqi nikah]; then if you find in them maturity of intellect [rushd], make over to them their property."[108] Maturity of intellect here indicates the ability to perform economic and social affairs properly. In other places, the strength of understanding is also stated in this stage: "And if they [your parents] contend with you that you should associate with Me what you have no knowledge of, do not obey them."[109] Here, God addresses adolescents to disobey their parents if they oblige them to take unreasonable beliefs. This indicates that the person has reached the strength of understanding in this stage.

The second stage, after maturity, is called 'istiwa' in the Qur'an which means balance and full growth: "And when he attained his maturity and became full grown, We granted him wisdom and knowledge."[110] Indicating stability and balance, 'istiwa' refers to the final state of emotional and intellectual instabilities of the previous stage. The capability of taking wisdom and knowledge in this stage shows the appearance of new capacities in the person.

Having reached (the capacity of) wisdom and knowledge, the person is capable of using wisdom and knowledge in the third stage. This stage is a place for taking the fruits of rational decision making. There is an indication in the Qur'an that this stage begins at the age of forty. Referring to this point and the previous stages, the verse states: "And We have enjoined on the human doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! Grant me that I may give favor which Thou

hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit."[111] The final statements indicate that wisdom is flourished in the person..

The period of final weakness

Once again the weakness appears at the final stage of the human life. This weakness is, at the beginning, physical and becomes gradually mental as well. Referring to the first kind of weakness, Zacharias [Zakariya] says: "My Lord! Surely my bones are weakened and my head flares with gray hair."[112]

The second kind of weakness, namely mental weakness, is referred to in this verse: "And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything."[113] This indicates that memory disorders and intellectual disturbances occur in the adulthood.

In sum, three basic periods of initial weakness, strength, and final weakness show a developmental process in the human capacity.

Principle 7: Justice

This educational principle relies on the general human characteristic of capacity development. People have different capacities and every individual has a process of development in his or her capacities. The principle of justice indicates that educational relationship should not be held with different people or an individual in his or her different phases of development in the same way. Rather, this principle requires a balanced status on the two sides of educational relationship concerned.

This concept of justice could be seen in the words used in the Qur'an in the meaning of 'way' [the path leading to God]. These words are as follow: dïn, sirät, shariyah, millah and sabïl[114]. These

words could be classified into three parts: the first two words in one part, the second two words in another part, and the final word in a third part. 'Dïn' (and 'sirät') refers to the main way. In this sense, there is only one way that goes to God. Thus, these two words are used in the Qur'an in singular. That is to say, all the divine religions have the same nature and, in this sense, no religion abolishes other religions.

On the other hand, 'shariyah' (and 'millah') refers to the different religions as different ways of reaching God. In this usage, every prophet has a distinct religion: shariyah of Noah, shariyah of Moses and the like. Naturally, in this usage, the differences of the religions are also concerned in addition to their similarities. Thus, one could say that a new religion abolishes the previous one. That is to say, a new religion substitutes new commandments for those of the previous religion. The rationale for this change was the differences that appeared in the new generations. However, this does not negate that different religions have the same nature. Metaphorically speaking, 'dïn' is like a highway and 'shariyah' is like the different lanes in it. While all the lanes go to the same end, they are different.

Finally, 'sabïl' is also used sometimes as a synonym to 'dïn' referring to the main way of reaching God. However, because this word is sometimes used in plural, it indicates a different meaning: "And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good."[115] In this verse, different ways of Allah is referred parallel to different people who strive hard for Allah. Thus, it could be said that 'sabïl' is sometimes used with regard to individual capacities. Following the mentioned metaphor, we might say that within a certain lane, different individual drivers each go in a particular way.

Therefore, while only one way is provided for all people throughout the world and history to go toward God, there are different subways in it for different societies or generations, as well as different

sub-subways for different individuals to pass. This is an exemplification of the divine justice according to which treatment of every person and society is based on their particular capacities. Thus, we read in the Qur'an: "And We will set up a just balance on the day of Resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account."[116]

In sum, justice is an important educational principle according to the Islamic view, that should guide educational relationships. With regard to the previous principle, namely grace, it should be noted that these two are complementary to each other. In other words, educational relationships require balanced as well as unbalanced kind of treatment. Justice without grace is too hard to be tolerable, as grace without justice is too soft to be able to manage educational relationships properly.

Methods

Three educational methods will be discussed based on the principle of justice. These methods are entitled: obligation according to capacity, warning, and punishment according to faults.

Obligation according to capacity

The Qur'anic word 'wus'a' (capacity) refers to both mental and physical capacity. Capacity of the person is the criterion in making obligations. Thus, even "...Allah does not lay on anyone a burden except to the extent to which He has granted it."[117] The prophets were also talking to people and asking them according to their capacities. It is stated in a tradition: "We, the group of prophets, are ordered to talk to the people with regard to the amount of their wisdom."[118]

The educator should consider the pupil's capacities, both mental and physical, in his or her educational obligations. Individual capaci-

ties could be understood only by close observation and experience. Nevertheless, some recommendations could be stated in general concerning people's capacity. Referring to what was stated in Foundation 7 on the development of human capacity, the following points could be made.

From 2 to 7 years old, the child could not be expected to undergo obligations. Activity and play are the main characteristics of this phase. Of course, children are made familiar with customs and are asked to do according to them during these five years. However, this is not to say that the child is capable of undergoing obligations. This is just for preparing the child to master in behaving according to the customs. Thus, in case of failures, the child should not considered as 'responsible' for his or her actions.

From 7 years on, the child could be expected to undergo obligations and gradually, by experiencing the puberty, he or she becomes capable of responsibility for his or her actions. At this stage, the adolescent becomes capable of autonomous thinking. At the high level of puberty (buluqi ashudd), the person could be expected to show adequacy in economic and social relations.

After the high level of puberty, at about the third decade of life, the person could be expected to show considerable emotional stability. In the fourth decade of life, it is expected that the person show wisdom in his or her intellectual as well as actual aspects of life. In the intellectual realm, wisdom requires considering different aspects of the subject matter of thinking and judging accordingly. Thus, the person is expected to reach the right beliefs. In the actual realm, wisdom requires that the person show commitment to do the right things.

After the forth decade, the person is expected to be an experienced person in a particular area so that he or she could guide the others. The prophets, as usual, began their invitation to people toward God at forty. The prophet Muhammad, for instance, says: "My

Lord taught me good manners for forty years; then said: Surely, you have a sublime morality."[119] Thus, the expectation of guiding others at this phase requires the person to use his or her great efforts to correct his or her faults. In other words, in this phase, the expectation is at its highest level.

In the old age, because of weakness in both mental and physical realms, there is no serious expectation of the person.[120]

Warning

A basic concept in the Qur'an is 'inzār', which is translated into 'warning'. This concept means to make someone aware of painful events which will occur in the future, usually as the results of his or her actions. 'Warning' is a requirement of the principle of justice discussed above as an educational principle. This is because punishment will be just only when the person is somehow aware of the results of his action and does it intentionally. If the person was not aware of the results or was deeply immersed in forgetfulness, then he or she would not be deserved the punishment which would be unjust. Of course, the forgetfulness that is preceded by awareness and intention will be an exception ("So taste, because you neglected the meeting of this day of yours."[121]). Thus, justice requires that before the occurrence of the painful results of that action, the person is made aware of them. That is why 'warning' is regarded here as a method based on the principle of justice.

This point, namely the requirement of justice for warning, is explicitly referred to in the Qur'an. Allah, by stating this shows that He is just: "And We did not destroy any town but it had (its) warners. To remind, and We are never unjust."[122] Thus, when the bad doers cry and ask for a further opportunity, Allah defends His just action in punishing them: "And they shall cry therein for succor: O our Lord! Take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who

would be mindful in it should mind? And there came to you the warners; therefore taste; because for the unjust, there is no helper."[123] God has warned people by sending the prophets, who are called the warners, and descending the heavenly books. The Qur'an is, for instance, called "a warning to mortals"[124].

Therefore, according to this educational method, the educator should not carry out a punishment unless he or she has adequately warned the pupil beforehand. What is required in this warning is to give to the person an explication of the possible painful results succeeded by his or her action. Surely, this warning should be done more than once. This is because the awareness should be adequately entered in the person's mind so that it could be said that he or she has done his or her deed with awareness or with a neglect which is not defensible on the ground that it is preceded by an awareness.

Punishment according to faults

A further requirement of justice, which appears in educational methods, is that punishment should be carried out according to the faults of the person concerned. In other words, punishment should not be determined by irrelevant factors compared to the faults, such as the extent of the educator's anger. Referring to this point, it is stated in the Qur'an: "O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety."[125]

Thus, justice requires the punishment not to exceed the amount of faults. However, punishment might exceed the tolerance of the person and this does not contradict the justice. Sometimes the person's fault has consequent effects on other things or persons. Just punishment requires those effects to be taken into account and this makes the punishment exceed the person's tolerance. Tolerance or capacity is the criterion in obligation (discussed above as the first method based on justice) but not in punishment. This point is referred to in

this verse of the Qur'an: "Allah does not impose upon anyone a duty but to the extent of its ability.Our Lord! Do not punish us if we forget or make a mistake; Our Lord! Do not lay on us a burden as Thou didst lay on those before us."[126] This is a request from Allah to treat them according to His grace; however, if He treats them according to His justice, then the burden will exceed their tolerance as it had been done with the predecessors.

To use the method of 'punishment according to faults', the educator should consider the following points:

Firstly, punishment should refer to the act of fault rather than the intention of doing the fault. One should not proceed to punish the person by knowing his or her intention to commit the fault.

Secondly, when the fault occurs, the educator should consider whether the action is intentional or inadvertent.

Thirdly, inadvertent faults do not, in fact, deserve punishment; even though they require compensation for the consequent harms on other persons or things. This does not include the inadvertent faults preceded by awareness and intention. These types of inadvertent faults deserve punishment.

Finally, if the fault has led to harms on other persons or things, the punishment will include compensating them even though they exceed the person's tolerance.

Foundation 8: Honor

A further general characteristic of the human, which could be considered as an educational foundation, is 'Karämah' (honor). According to the Qur'an, the human is honored by God: "And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created."[127]

As this verse indicates, honor is not restricted to a particular race

or group of the humans. Rather, all the humans are of the same essence and all have the same dignity. This general human characteristic is an educational foundation upon which particular educational principles and methods should be based. These will be discussed in what follows.

Principle 8: Esteem

Based on human honor as the foundation, we will talk of 'esteem' (a translation of 'izzah') as an educational principle. This principle indicates a rule to the effect that all educational decisions should be guided in a way that leads to the esteem of the person.

What is the relation between 'Karämah' (honor) and 'izzah' (esteem)? While the former is general to the human, as mentioned above, the latter is restricted to the believers in God: "...and to Allah belongs esteem and to His Apostle and to the believers."[128] In fact, esteem is like the fruit and honor is like the seed. God has honored the human by giving what is humane (like wisdom or will) to him or her. When what is given works well and leads to the belief in God, then esteem is provided for the human. Thus, it could be said that esteem is the doubled honor because it provides an honor after the initial honor: "Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance."[129] On the other hand, if the human begins to fight against God, then he or she has wasted his main ground for honor and there will be no ground for his or her honor: "...and whomsoever Allah abases, there is none who can make him honorable."[130]

A second point in understanding 'izzah' (esteem) is that it is not a mere inner feeling in the person to the effect that he or she has esteem. Rather, it refers to a real and existential characteristic which is obtained through belief and action. While the real esteem involves inner feeling of esteem, the other way round is not necessarily correct. That is to say, one might have inner feelings on his or her es-

teem without having the real esteem. This point is made clear in the following verse a part of which was mentioned above: "They [hypocrites] say: If we return to Medina, he who has the most esteem will surely drive out the meaner therefrom; and to Allah belongs esteem and to His Apostle and to the believers, but the hypocrites do not know."[131]

Now, when we talk about providing esteem in the human, it does not refer merely to self-esteem as an inner feeling. Rather, in addition to it, it requires that the person's human investments (the main ground for honor) give their fruits in reaching the right beliefs and actions.

Methods

Two educational methods will be discussed here based on the principle of 'esteem'. These two methods will be entitled: Showing the abilities and feigning negligence.

Displaying Abilities

One way for a person to obtain esteem is that he can manifest his or her abilities. When a person sees himself or herself able in doing something, he or she feels self-esteem. As mentioned above, the real esteem involves the inner feeling of esteem. Thus, a requirement of esteem is to feel it in oneself and the latter is due to seeing that one has the ability to do something.

However, this inner feeling is not necessarily the same as real esteem. There is a further requirement here: the person should see his or her 'abilities' as the 'favor' of God. Looking at one's abilities in this way not only shows that the person has flourished the seeds of his or her initial honor in believing in God; it also has the consequence that the person is prevented from self-conceit which is associated with seeing 'abilities' as one's own property. Instead, seeing them as the favor of God invites the person to thank God.

Thus, it is stated in the Qur'an: "And as for the favor of your

Lord, do announce (it)."[132] The announcement is not merely by the tongue. It refers to speech as well as action. While the former requires the person to speak about them as God's favor, the latter requires him or her to show them in action and this is also a way of thanking God for His favor.[133] In other words, to hoard up one's abilities in oneself means that God is not thanked.

It should be noted that showing abilities implies that the person should know the borders of his or her abilities and does not exceed them. Otherwise, the person's attempt will not lead to esteem but rather will undermine it.

Feigning negligence

The difference between the previous method and this one is that in the former, the strengths were concerned and in the latter the weaknesses are concerned. Both strengths and weaknesses of the person are related to his or her esteem; discovering the former and covering the latter leads to the increase of esteem.

Feigning negligence (called 'taqāful' in the Islamic texts) is a method for covering the weaknesses of the person. Covering the weaknesses, in fact, could be considered in two places: before being certain about them and after that. Sometimes the educator sees it plausible that the pupil has committed a fault and sometimes he or she, based on the evidence, is certain about it. Feigning negligence is only related to the latter case. The former is discussed in the Islamic 'fiqh' under the title of 'correctness principle' (asālat-al-sihhah). In what follows, this point is also referred to because of its clear relevance to the present discussion.

The principle of correctness indicates that others' actions should be considered, in the first instance, as correct. In this way, negative possibilities should not be regarded as tenable. Pursuing them might lead to finding a bad intention or root of action in others; nevertheless, and perhaps exactly for this reason, pursuing is prevented in

order that the person's esteem is kept intact. Thus, Ja'far-ibn-Muhammad (a.s.) recommends in this way: "Falsify your ear and eye about your brother (in Islam); if fifty persons say that he said such and such while he himself says that he has not said that, consider his speech as correct and do not believe those of others"[134]

When all the ways were closed for the educator in considering the pupil's action as correct, it is the time for feigning negligence. The educator should accept the pupil's rationalizations even though they are weak. It should not be forgotten that the most dangerous moment in education is the moment that the pupil sees no need to cover his or her fault and rather explicitly exhibits it. Feigning negligence is a trick to avoid encountering this moment. This method prevents us from destroying the person's self-esteem altogether and what enables the person to avoid committing faults is the very self-esteem.

The educator should not undergo the temptation that accepting the rationalizations of the pupil would undermine the educator's authority. It is interesting to note that the Prophet Muhammad embraced people's rationalizations so widely that hypocrites called him 'ear' to indicate simple-mindedness. Referring to this, it is stated in the Qur'an: "And there are some of them who molest the Prophet and say: He is ear (believes every thing that he hears); say: a hearer of good for you."[135]

The attempt of the educator to show himself or herself so capable that nothing could be hidden from his or her eyes is at least useless and at most harmful. The educator should have ears as well as eyes. It is stated in a tradition: "The goodness of social life and relationships is like the content of a measure, two thirds of which is cleverness and one third is feigning negligence."[136]

Feigning negligence is not a sign of the simple-mindedness of the educator. Instead, it is a ground for the esteem of the educator himself in addition to the pupil. Thus, it is stated: "Make your dignity great by feigning negligence of the commonplace."[137]

Foundation 9: Thinking

Thinking is an attempt to resolve puzzles; whether they are just a hobby or real and vital problems or, beyond these, mysteries resolved by certain insights. With regard to this extensive area of thinking, it could be said that thinking occurs in all humans. In this sense, humans are all thinkers.

Accordingly, if, in the Islamic texts, some people are blamed for the lack of thinking, it is, in fact, because of the lack of a particular type of thinking instead of the lack of thinking itself. This particular type of thinking might be in terms of the area of thinking or its direction. Where it is said in the Qur'an, "Do they not reflect on themselves?...,"[138] a particular area of thinking is concerned; and where it is said that "Surely he reflected and guessed, but may he be cursed how he plotted,"[139] a particular direction for thinking is concerned. Likewise, wherever people are invited to thinking, they are, in fact, invited for showing a particular type of thinking (in terms of area or direction) instead of thinking itself.

Being a general human characteristic, thinking could be considered as a foundation upon which educational management should be based.

Principle 9: Unfolding wisdom

There is a difference between 'tafakkur' (thinking) and 'taaqqul' (using wisdom) as used in the Qur'an. While thinking is regarded as a general human characteristic, as stated above, using wisdom is restricted to a group of humans. In fact, wisdom is the guided thinking. Thus, every case of using wisdom is a case of thinking but not the other way round. In addition, wisdom involves the guidance to the truth and good as explained in chapter 2. Referring to this characteristic of wisdom, it is stated in the Qur'an: "And who forsakes the religion of Abraham but he who makes himself a fool. "[140] To forsake the way of Abraham parallels foolishness and this indicates

that wisdom requires following this way.

Relying on thinking as a foundation, we can talk about an educational rule or principle concerning unfolding wisdom. In other words, this principle indicates that the wild process of thinking in the human should be controlled and guided so that the person could reach the truth and good.

Methods

Three methods for unfolding wisdom are referred to, implicitly or explicitly, in the Qur'an. These methods could beentitled: evaluating the claims, teaching knowledge, and purification. These methods will be explained briefly in what follows.

Evaluating the claims

In a sense, reason has built-in methods for evaluating every assertion. When we ask for evidence of a claim and when we derive implications of a statement or refer to an event as to what has led to it and so on, we use our innate reason. In this sense, methods of the reason neither could be given to it, nor could be taken from it.

There are numerous cases in the Qur'an in which people are addressed with questions without being given the answers. That is to say, they could find the answer by means of the built-in methods of reason. We mention only two examples here. In the first case, it is stated: "What! Do you enjoin men to be good and neglect yourselves while you read the Book; do you then not use your reason?"[141] In the second case, we read: "And when Our communications are recited to them, those who do not hope for Our meeting say: Bring a Qur'an other than this or change it.Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you then not use your reason?"[142]

What is involved in this method is that the pupils use their innate

reason to evaluate the arguments and statements they encounter. In this evaluation they should consider what they hear in terms of their contexts, entailments, requirements and so on. It might be said that this is tantamount to saying that the pupils should learn logic. This is, in fact, correct but it should be noted that the basic rules of logic are not 'learnt' in the real sense; rather, they are built-in methods of the reason. This is not, however, to claim that the pupils do not need to have enough practice on using these rules and their derivatives properly.

Teaching wisdom

One way for unfolding the wisdom of a person is to teach him or her 'hikmah'. According to the Qur'an, the prophets, whose main responsibility was to invite people to use their wisdom, were teaching them 'Hikmah'.[143] This word refers to the established and reliable knowledge concerning both the realms of things and deeds. This knowledge is a necessary background for using and unfolding wisdom: "And (as for) these examples, We set them forth for people, and none use their wisdom in understanding them but the learned."[144]

As far as the realm of things is concerned, three basic parts of knowledge that the Qur'an has given to the humans are related to the unity of God; the Day of Resurrection, and the necessity of sending the prophets. To learn these parts of knowledge, people should use the built-in methods in their reason. However, the point is that when these parts of knowledge are learned, wisdom, being fed by them, flourishes. Now, brief references will be made to each of these three parts of knowledge. Then, a hint will be made on the knowledge concerning the realm of deeds.

In the case of the unity of God, the Qur'an invites people to think about the evidence indicating it. In this way, they naturally should use their reasons: "...you see no incongruity in the creation of the Beneficent God; then look again, can you see any disorder? Then turn back the eye again and again; your eye shall come back to you con-

fused while it is fatigued."[145] Using their reasons, people observe the things in the world, reflect on their relationships in terms of congruity and incongruity, and then look at the evidence and conclude. In this way, and for guiding the thought, the Qur'an has used counterfactual arguments: "If there had been in them [the heavens and the earth] any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him)."[146]

Concerning the Day of Resurrection, the Qur'an teaches that the universe is created with a wise purpose. The purpose requires that people's actions be evaluated accordingly and reacted properly. This leads to God's rewards and punishments on good and bad people, partly in this world and fully in the Day of Resurrection. To teach this point, the Qur'an invites people to observe and think: "Say: Travel in the earth, then see how was the end of the guilty."[147] In this respect the argument goes: "And how many a town which was iniquitous did We demolish, and We raised up after it another people! So when they felt Our punishment, lo! They began to fly from it. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned. They said: O woe to us! Surely we were unjust. And this ceased to be their cry till We made them cut off, extinct. And We did not create the heaven and the earth and what is between them for play."[148]

When there will be a day for judging people's actions, it requires that people be informed about it as well as about how they could save themselves from the punishments and make themselves worthy for the rewards. This shows the necessity of sending the prophets as well as the necessity of thinking about what they say and believing in them: "...nor do We chastise until We raise an apostle."[149]

Finally, in the case of the knowledge or wisdom concerning human deeds, the Qur'an teaches what is correct or desirable in the realm of actions. a long list of these kinds of actions are given in

different parts of the Qur'an. This is an example: "And make yourself submissively gentle to them with compassion on them [the parents]... And do not kill your children for fear of poverty; We give them sustenance and yourselves (too)... And go not nigh to fornication.And do not kill any one whom Allah has forbidden... And give full measure when you measure out... And do not go about in the land exultingly... This is of what your Lord has revealed to you of wisdom."[150]

By means of teaching these kinds of knowledge, the background is made available for feeding the reason and the result will be the flourishing of the wisdom.

Purification

Inner conflicts among different emotions undermine the human reason and lead it to faults in both theoretical and practical realms. That is why love or hate might make the reason blind, so that it considers wrong thoughts as right. In the practical realm too, the obedience of low desires leads the reason to consider bad deeds as good: "What! Is he whose evil deed is made fair-seeming to him so much so that he considers it good?..."[151]

Thus, a part of the Islamic methods for educating the reason is devoted to providing control on emotions. The following are the most important instances of using this method:

1. Differentiating the thinker and the thought

In order to flourish the reasoning process, the thought should be considered distinct from the thinker. This is to prevent love and hate towards people from blocking the reason. Thus, Ali-ibn-Abi-Tālib (a.s.) said: "A wise saying is a lost article of the believer. Therefore get wise sayings even though from people of hypocrisy."[152]

It might be said that sometimes the thought is right but the thinker uses it for wrong intentions. Could we confine ourselves in this case merely to the thought and ignore the person who is presenting it? In

fact, what happens in these cases is that the person presents the right thought briefly or incompletely so that he or she can keep his or her wrong intention behind it. Otherwise, namely in presenting the right thought in detail or completely, it would not be possible to do that. Hence, in these cases, instead of hiding the brief or incomplete right thought, it should be detailed or completed. Presence of the right involves the absence of the wrong.

2. Abandoning the low desires

Following desires and answering any tendency one feels leads to the weakness of the reason because the work of the reason involves selection and rejection; it affirms some desires and disaffirms others. Thus, Ali-ibn-Abi-Tälib (a.s.) says: "The best riches is abandonment of desires."[153]

3. Avoiding conceit

Overestimating the value of one's own deeds, which involves underestimating that of others, is the content of conceit. It is considered as a harm to the reason because its result is that the person's evaluation of oneself and others deviates from the reality. To avoid conceit, the person should go in the opposite direction. That is to say, one should begin to overestimate the value of others' deeds and underestimate that of oneself. Thus, it is stated: "The person's reason is not complete unless... one underestimates abundant good deeds of oneself and overestimates little good deeds of others."[154]

4. Controlling anger

The reason sets the limits while intense anger breaches them. That is why controlling such kind of anger is required for the flourishing of reason. Describing the purified people, the Qur'an refers to this important trait: "...those who restrain (their) anger and pardon people; and Allah loves the doers of good (to others)."[155]

5. Being cautious about denial

Involving obstinacy, denial prevents the person from considering evidence for or against a claim. In this way, denial is an enemy to the reason, which is sensitive to evidence. Referring to this point, the Qur'an states: "And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them."[156] Thus, the flourishing of the reason requires that the person be cautious about strong denials and, instead, consider evidence.

On the whole, purification is one of the educational methods for providing better grounds for the work of the reason.

Foundation 10: Weakness

Weakness, in contrast to strength, is referred to in the Qur'an in at least three cases: weakness of body[157], weakness of intelligence (a level lower than madness)[158], and weakness of the soul or wisdom. What is concerned here is the weakness of the soul or wisdom. This kind of weakness is compatible with the strength of body and intelligence. That is to say, it might be the case, and usually is so, that the person is physically strong and intelligent, while he or she is weak in terms of the soul. Weakness of the soul appears when the person is confronted with duties and responsibilities.

Weakness of the soul is regarded as an initial general human characteristic: "Allah desires that He should make light your burdens, and the human is created weak."[159] The Qur'an indicates two main cases of the appearance of weakness in the human; one in repelling situations like war[160] and the other in absorbing situations like where one feels sexual desire[161].

Even though the weakness is an initial general characteristic, it is not the case that it persists necessarily. Every kind of weakness has

a strength of its kind; as the bodily weakness of the infant is replaced by the strength of puberty, the weakness of the soul could also be replaced by related strength. However, while the former replacement occurs naturally, the latter is acquired. When this strength is obtained, the human will no longer show weakness: "And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way; nor did they weaken, nor did they abase themselves; and Allah loves the patient."[162] This strength is so considerable that "the strategy of the Satan is weak"[163] before it.

Nevertheless, as far as the weakness is an initial general human characteristic, it could be considered as an educational foundation.

Principle 10: Tolerance

With regard to the foundation of 'weakness', 'tolerance' could be considered as an educational principle or rule. This principle requires our educational management be made with regard to the limits of the pupils. This principle is exemplified in this verse of the Qur'an: "...Allah desires ease for you, and He does not desire for you difficulty."[164]

Because tolerance is the principle, the whole faith of the Prophet Muhammad (a.s.) is called 'the faith of easiness and tolerance' (al-sahlah al-samhah). Thus, even in cases where the duty is difficult by nature, God takes tolerance as the principle. For instance, in the case of fasting which is of a difficult nature, God permits the people who are sick or traveling to leave it for a further time and those for whom it might be harmful to replace it by feeding the hungry people.[165]

Also, in the case of the holy war which is of a difficult nature, this tolerance could be seen: "It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful"[166]

Having such an important place in the Prophet's faith, tolerance should be considered as a principle, which guides educational methods.

Methods

According to the principle of tolerance, two educational methods will be discussed here. These methods will be entitled 'phasing the duties' and 'revising the duties' respectively.

Phasing the duties

Using the principle of tolerance, God has required people to do some of the duties in different phases, instead of doing them at once and completely. For instance, in rejecting and abandoning usury, God considered three steps to be taken one after the other.

In the first step, it is said moderately that there is no growth in usury: "And whatever you lay out as usury, so that it may increase in the property of people, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-it is these (persons) that shall get manifold."[167]

In the second step, usury in its most oppressive feature (double and redouble) is prohibited directly and punishment is promised: "O you who believe! Do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful. And guard yourselves against the fire which has been prepared for the unbelievers."[168]

Finally, in the third step, the strongest words are used in preventing people from it: "O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from Allah and His Apostle; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss."[169]

This example shows the rationale of tolerance in phasing the duties. While usury is the most hated thing for God from the beginning, it is not stated in the first address. Instead, moderate words are chosen to talk about usury. This gives an exemplar for dealing with difficult educational duties. Accordingly, the educator should cut the duty in a number of phases and be patient in conducting each of the phases.

Revising the duties

A further method based on the principle of tolerance is 'revising the duties'. According to this method, if the pupil's weakness appears during the duty, the educator should come a step down and revise the duty.

God has used this method as well. For instance, when God invites the believers to resist against the unbelievers, states that the believers, because of their particular understanding of the universe and its relation to God and because of believing in God, could fight against unbelievers with ratio of one to ten. Namely, every believer could fight with ten unbelievers. However, when the weakness of the believers appear, God changes this ratio from one to two: "O Prophet! Urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand. For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred."[170]

A further example could be seen in the revision of a command given to the believers not to have sexual relations with their wives during the fast. However, when their weakness appear, the command was changed: "It is made lawful to you to go into your wives on the night of fast; they are an apparel for you and you are an

apparel for them; Allah knew that you acted unfaithfully to your-selves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you ."[171]

These cases show that a requirement of tolerance is revision in the duties considered and which were known later on to be beyond the capacity of the persons. Accordingly, the educator should not persist on his or her initial decisions, given that the capacity of the pupils is known to be weaker. The educator should not be concerned that this would undermine his or her position as an educator. Rather, the appearance of tolerance on the educator's side has more influ-ential educational effects on the pupils.

Footnotes

1. Nahj-al-Balāqah, Saying: 203
2. Muzzammil: 8.
3. Nisa: 43.
4. Bani-Israel: 37.
5. Rayshahri, M. (ed.), Mizan-al-Hikmah, vol. 9, p. 665.
6. Kulayni, M. (ed.). al-Kāfi, (Kitab-al-Iman wa-al-kufr, Bāb-al-waswas).
7. Ibid, Bāb-al-duabah wa al-duhk.
8. Ibid, Bāb fi tarki dua-al-nās.
9. Ibid, Bāb-al-samt.
10. Furqan: 63.
11. cf. 6 above, Bāb-al-tawazua.
12. Baqarah: 256.
13. A'rāf: 176: "...they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear."
14. Ja'far-ibn-Muhammad (a. s.), cf. 6 above, Bab-al-iqtisad fi al-ibādah.
15. Ali-ibn-Abi-Tālib (a. s.), quoted in Abdulwahid Amidi (ed.), Qurar-al-hikam, vol. 1, p. 19, Tehran: Publications of Tehran University, 1350.
16. Nisa: 19.
17. cf. 6 above, Bab ma-akhazahu Allah alā-al-mumin.
18. Maidah: 83.
19. An'ām: 43.
20. Hujurat: 14.
21. An'ām: 120.
22. Rūm: 7.
23. An'ām: 104.
24. An'ām: 59.
25. Hashr: 5.
26. Rahmān: 29.
27. Shura: 27.
28. Baqarah: 271.
29. A'lay Imrān: 173.
30. Zumar: 53.

31. Kahf: 7: "Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in deeds." See also, Nahl: 63.
32. Nahj-al-Balāqah: Sermon 111.
33. Nisa: 104.
34. Qasas: 77.
35. Kahf: 46.
36. Ankabūt: 64.
37. A'lay Imrān: 102.
38. Jasiah: 21.
39. cf. 6 above.
40. Nahl: 106: "He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-on these is the wrath of Allah, and they shall have a grievous chastisement."
41. Zukhruf: 23-24: "And thus, We did not send before you any warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps. (The warner) said: What! Even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are unbelievers in that with which you are sent."
42. Taqabun: 7-8.
43. Mutaffefin: 14.
44. Baqarah: 284.
45. Bani-Israel; 84.
46. Hujurat: 7.
47. Fatir: 8.
48. Muhammad: 14.
49. Maarij: 23-34.
50. Nūr: 1.
51. Majlisi, M. Bihār al-anwār, vol. 10, p. 111, quoted in Hakimi, M.R.; Hakimi, M., and Hakimi, a., Al-hayat, vol. 1, p. 321, Tehran: Daftari Nashri Farhangi Islami.
52. Tuhaf al-uqul, p. 170, quoted in ibid, p. 308.
53. Hashr: 18.
54. Hūd: 7.
55. Al-wafi, quoted in Hakimi, M. R. et al. (cf. 51 above), p. 272.
56. Nahj-al-Balāqah, quoted in ibid, p. 273.
57. Al-ikhtisas, quoted in ibid, p. 281.
58. Al-wasail, quoted in ibid, p. 281.

59. Maidah: 41.
60. Fiyz al-Islam, a. N. (ed.), Al-sahyfah al-sajadiyyah, Prayer 20, Tehran: Sarayi Umld, 1375.
61. Muzzammil: 2-7.
62. Qadr: 3
63. Mizan al-hikmah, vol. 9, Chapter 'Nabi'.
64. Nisa: 140.
65. Ta Ha: 97.
66. Nür: 58.
67. Zariat: 17-18.
68. Cf. 6 above, 'Bab al-uqat wa al-halat allati turja fiha al-ijabah'.
69. Ja'far-ibn-Muhammad [al-Sädiq] (a. s.); cf. 6 above, Kitab al-Hajj.
70. Nisa: 75.
71. Baraat: 71.
72. Cf. 6 above, Bab: Mujalisahtu ahl al-maasi.
73. Ahzab: 21.
74. Zukhruf: 23-24.
75. An'äm: 90.
76. Mumtahanah: 4.
77. Nahj-al-Baläqah, Saying: 431.
78. Maidah: 105.
79. Nüh: 7.
80. Tä Hä: 24.
81. Nahj-al-Baläqah, Sermon. 95.
82. Haj: 11.
83. Baqarah: 256.
84. An'äm: 104.
85. A'lay Imrän: 166: "And what befell you on the day when the two armies met (at Uhud) was with Allah's permission, and that He might know the believers."
86. Rüm: 41.
87. Anbiya: 35.
88. A'lay Imrän: 154.
89. Baqarah: 124.
90. Ha Mim: 34.
91. Rad: 22.
92. An'äm: 11.
93. Nür: 14.
94. Quoted in: Gurji, a., Maqalat Huquqi, Tehran: The Administration of Farhang wa Irshadi Islami, p. 299.

95. Shura: 30.
96. Baraat: 118.
97. Mumin: 3.
98. Baqarah: 213.
99. Zukhruf: 70-73.
100. Nür: 38.
101. Baqarah: 286.
102. Nüh: 14.
103. Muminun: 13-14.
104. Rüm: 54.
105. Nür: 31.
106. Hadid: 20.
107. Kahf: 82.
108. Nisa: 6.
109. Luqmän: 15.
110. Qasas: 14.
111. Ahqäf: 15.
112. Maryam: 4.
113. Nahl: 70.
114. A'lay Imrän: 83; Fatihah:6; Jasiyah: 18; Baqarah: 120; Baqarah: 108.
115. Ankabüt: 69.
116. Anbiya: 47.
117. Taläq: 7.
118. Bihär al-anwär, quoted in Hakimi, M. R. et al. (cf. 51 above), p. 146.
119. Ibid.
120. See Nisa: 98.
121. Sajdah: 14.
122. Shura: 207-208.
123. Fatir: 37.
124. Muddassir: 36.
125. Maidah: 8.
126. Baqarah: 286.
127. Bani-Israel: 70.
128. Munafiqun: 8.
129. Haj: 50.
130. Haj: 18.
131. cf. 128 above.
132. Zuha: 11
133. Almizan (Zuha: 11).

134. Fraid; quoted in Gurji, cf. 49 above.
135. Baraat: 61.
136. Quoted in Falssafi, M. T., Akhlaq, vol. 1, p. 419, Tehran: Hayati Nashre Maarifi Islami, 1336/1957.
137. cf., 136 above, p. 404.
138. Rüm: 8.
139. Muddassir: 18.
140. Baqarah: 130.
141. Baqarah: 44.
142. Yunus: 15-16.
143. Jumah: 2.
144. Ankabüt: 43.
145. Mulk: 3-4.
146. Anbia: 22.
147. Naml: 69.
148. Anbia: 11-17.
149. Bani-Israel: 15.
150. Bani-Israel: 23-39.
151. Fätir: 8.
152. Ali-ibn-Abi-Tälib (a. s.), Nahj-al-Baläqah, Saying 80.
153. Ibid, Saying 34.
154. Bihär al-anwär, quoted in Hakimi, M. R. et al. (cf. 51 above), p. 154.
155. A'lay Imrän: 134.
156. Ahqäf: 26.
157. Rüm: 54.
158. Baqarah: 282.
159. Nisa: 28.
160. Baqarah: 187.
161. Anfäl: 66.
162. A'lay Imrän: 146.
163. Nisa: 76.
164. Baqarah: 185.
165. Baqarah: 185-186.
166. Barä̈at: 91.
167. Rüm: 39.
168. A'lay Imrän: 130.
169. Baqarah: 278-279.
170. Anfäl: 65-66.
171. Baqarah: 187.

This seventh-page book is an attempt to provide the readers with concepts, principles, and methods of education laying on the Islamic education framework and by deriving its Islamic content of concern.

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