



**Muslim Scholars' Views
on Education**

Author

Dr. Hamid Reza Alavi

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Introduction

Throughout history all over the world, there have usually been thinkers on humanities, and particularly on education, whose theories and writings have been based on the Original nature, and therefore these have received acceptance of most people in all times and places.



Since the religion is based on nature a Then set your face upright for religion in the right state; the nature made by God in which He has made men" (Qur'an. Rum 30:30). Thus their natures have had the color of God, and since man's nature is unchangeable "There is no altering of God's creation)) (Qur'an, Rum 30:30), their sayings and writings have always been useable and good for citation. But the presence of such scholars in quite different parts of this great world and in different periods of history has caused many people of the world to be unaware of their opinions or to understand them incorrectly.

Undoubtedly, this will increase disagreements and discord among different people of the world, the very thing those thinkers wished to rectify. Therefore, it appears evident that under such conditions in the world, different factors intend to foment such disagreements and discord, and the bad results of such discord are evident all over the world; the duty and task of researchers and writers will be greater. First, they should discover and identify such scholars, second, identification, analysis and interpretation of their theories, and third, comparative study of different scholars' theories in different religions. This not only will cause, on the one hand, familiarity of the inhabitants of the world with their views and so to use those viewpoints, but also it will, on the other hand, cause designing a systematic model based on religious education for all inhabitants of the world through clarification of the shared core of those views. Such a model can be applied by all peoples and humans of the world in the direction of a worldwide unity and creating peace among all human beings. There were in Iran, throughout history, some great Muslim scholars who represented educational and philosophical theories which had a worldwide influence.

These opinions and theories that were written in hundreds of books and papers were mostly based on Islam, and included all branches of a philosophical- educational school: ontology (and anthropology as its subset), epistemology, axiology; and their educational effects which consisted of definition and description of education, goals, methods, principles, foundations, factors, kinds of education, teaching, curriculum and educational contents, etc. There have been many of such authorities and figures in Iran. However, in this research, the educational opinions and theories (the effect of the philosophy on education) of ten of the most important of them, i.e. Farabi, Avicenna, Ghazali, Khajeh Naseer Tusi, Jalal al-Din Rumi, Hafez, Sa'di, Ibn Khaldūn, Tabatabaee and Motahhari. Investigation of educational theories of such scholars as Avicenna, Ghazali and Khajeh Nasir Tusi indicate that our great educators, even in the past, were aware of the principles of education and always tried to found their teachings on given and definite principles (Shariatmadari; cited in Attaran. 1992). These three scholars' writings and speeches are in many cases well-supported by the Qur'an and Islamic traditions or influenced by them and they were from outstanding personalities of Islamic thought, and were effective in a deep thinking transformation in their era (Attaran. 1992).

(1) A Brief Biography of Muslim Scholars

1-1. Farabi

Farabi (Al-Farabi) (259-339 AH) was born in the village "Vasij" near of Farab. Farabi is a great philosopher and founder of Islamic philosophy. He spent many years in Baghdad in which he wrote most of his books (Seyyed Arab. 2007). His works have been mentioned to be about 400 (Reshnoo zadeh, 2007). He went to the court of Seyfoddowleh Hamdani by his invitation and spent some time in Halab (in Syria). He also traveled to Sham and Egypt. He passed away

in Damascus (Seyyed Arab, 2007 & Hoseini Dashti, 1997). In addition to intellectual aspect and knowledge. Abu Nasr Farabi was morally higher than many other philosophers were. He was a contented person and was accustomed and attached to solitude. He was a man of charitable donation and almsgiving. He believed that the greatness and happiness of a philosopher was in forsaking the world (worldly matters) and the happiness of the soul was in forsaking worldly interests and in seclusion. Farabi considered morality as the result of knowledge and as the introduction of happiness. He considered no greatness, esteem or perfection for a scholar who had no morality. All happiness is obtained through morality and virtues, and one.

whose knowledge has not been a cause of moral refinement, is not happy or lucky. Farabi was not much interested in fame. He preferred truth to all other things (Dehkhoda, 1998). Farabi first started to study and investigate Aristotle's books. He summarized and improved Aristotle's philosophy in such a manner that all people confessed his virtue, and so he made clear the errors of the translators of Aristotle's works. That was the reason why he was called "the Second Teacher" (Aristotle was called the First Teacher) (Hoseini Dashti, 1997). Islamic neo-Platonist, philosopher of language, culture, and society... "the Second Teacher," he was called so for his achievements in logic. Of Turkic origin, al-Farabi studied under Christian thinkers. He settled in Baghdad, traveled in Byzantium, and died in Damascus. His Arabic commentary on Aristotle's De interpretatione argued that divine omniscience does not imply determinism, since the necessary implication of a fact by the corresponding knowledge is not transferred to the fact itself. This division of intrinsic from relational (hypothetical) necessity undergirds Avicenna's essence existence distinction and his central claim that nature is contingent in itself, though necessary in relation to its causes. Al-Farabi found the logic of Koranic promises and threats by seeing prophets in the role that Plato had assigned to poets: naturalizing higher truths imagery and legislation (Honderich, 2005).

Al-Farabi, also called Abu Nasr, in Latin, Alpharabius (870-950). studied and taught in Baghdad when it was the cultural capital of the Islamic world, responsive to the philosophical and scientific legacy of late antiquity. Al-Farabi was highly instrumental in effecting a transition of Greek philosophy, last publicly known in its entirety in sixth-century Alexandria, into Islamic culture. Despite ongoing opposition because of philosophy's identification with pagan and Christian authors, he succeeded in naturalizing the Western philosophy in the Islamic world, where it retained vitality for the next three hundred years. Al-Farabi because known as "the second teacher" after Aristotle, is the main source of philosophical information. His summaries and interpretations of the teachings of Aristotle and Plato were widely read, and his attempt at synthesizing their views was very influential.

Believing in the universal nature of truth and holding Plato and Aristotle in the highest esteem, he minimized their differences and adapted Neo-platonic teachings that incorporated elements of both traditions. Unlike the first philosopher of the Islamic world, the ninth-

century al-Kindi, al-Farabi was in possession of full Arabic translations of many of the most important texts of classical times and of some major Hellenistic commentaries on them. His own commentaries and digests of the works of Plato and Aristotle made them more accessible to later generations of scholars, even as his relatively independent treatises established a high standard of logical rigor and subtlety for later Muslim and Jewish philosophers. Avicenna found his Metaphysics commentary indispensable for understanding Aristotle's text, while Maimonides recommended all his writings, calling them "pure flour". Medieval Scholastic thought, however, was more interested in Averroes and Avicenna than in al-Farabi. Contemporary scholars such as Leo Strauss and Muhsin Mandi have emphasized the esoteric nature of al-Farabi's writings., seen as critical for understanding much of medieval Islamic and Jewish philosophy.

Al-Farabi's main interests lay in logic and political theory. He understood that the Organon was just a universal instrument for understanding and improving reasoning and logical discourse. Against the traditional grammarians of Islam, he argued for the value-free and neutral nature of Greek logic, while against the theologians of Islam, (motakallimoon), he emphasized the difference between their dialectical type of discourse and the preferred demonstrative syllogism of the philosophers. Much of the responsibility for the separation between Islamic theology and philosophy may be attributed to al-Farabi, who avoided engaging religious dogmas and specifically Muslim beliefs as much as possible. He was able to accommodate belief in prophethood and revelation to a general theory of emanation, though he made no special claims for the prophet of Islam. His general view of Religion was that it was a popular and symbolic representation of philosophical ideas, often designed by philosophers. The influence of Plato's Republic in this and other areas of political philosophy is evident, though al-Farabi's Principles of the Views of the Citizens of the Best State manage to give an Islamic coloration to Platonic teachings. Al-Farabi's metaphysical beliefs are more problematical still, and he was reputed to have disowned his earlier belief in the immortality of the soul. (Audi, 2001)

He wrote extensively on logic, and expanded Aristotle's description of the intellect. He also exhibits the influence of Neo-Platonism: creation is an emanation and it is as the images of the world soul or anima mundi that become bodies in space. His work The Virtuous City is a version of Plato's Republic, a description of the ideal civic society in which all the virtues flourish. (Blackburn, 2005)

1-2. Avicenna

Avicenna (Ibn Sina) (980-1037). Persian (Iranian) philosopher and Physician, regarded as the greatest of the medieval Islamic philosophers, served as court physician for the Sultan of Bukhara. He was deeply influenced by Aristotle and still maintained a Muslim faith. He is best

known for his distinction between essence and existence, in which the essences of existing things must be explained by their existing cause (s), whose reality is higher than the sophical and theological perspective. (Pojman, 2003)

Avicenna. as a Persian philosopher, scientist, and physician. widely called "The Supreme Master,- held an unsurpassed position in Islamic philosophy. His works, including the Canon of Medicine, are cited throughout most medieval Latin philosophical and medical texts. The subject of more commentaries, glosses, and super glosses than any other Islamic philosopher, they have inspired generations of thinkers, including Persian poets.

His philosophical works. especially the Directives and Remarks and Deliverance, define Islamic Peripatetic philosophy, one of the three dominant schools of Islamic philosophy. His contributions to science and philosophy are extraordinary in scope. He is thought to be the first logician to clearly define temporal modalities in prepositions, to diagnose and identify many diseases, and to identify specific number of pulse beats in diagnosis. Honderich, 2005)

His autobiography describes him as an intuitive student of philosophy and other Greek Sciences who could not see the point of Aristotle's Metaphysics, until he read a tiny essay by al-Farabi (870-950), who showed him what it meant to seek the nature of being as such. - It was in metaphysics that Avicenna made his greatest contributions to philosophy, brilliantly synthesizing the rival approaches of the Aristotelian-NeoPlatonism tradition with the creationist monotheism of Islamic dialectical theology (kalam). Where Aristotle sought and found being in its fullest sense in what was changeless in its nature (above all, in the cosmos as a whole), kalam understood being as the immediately given, allowing no inference beyond a single contingent datum to any necessary properties, correlatives, continuators, or successor.

The result was a stringent atomist occasionalism resting ultimately on an early version of logical atomism. Avicenna preserved an Aristotelian naturalism alongside the Scriptural idea of the contingency of the world by arguing that any finite being is contingent in itself but necessary in relation to its causes. He adapted al-Farabi's Neo-platonic emanationism to this schematization and naturalized in philosophy his own distinctive version of the kalam argument from contingency: any being must be either Necessary Being, which is therefore simple, the ultimate cause of all other things. Avicenna found refuge at the court of one 'Alaal-Dawla, who bravely resisted the military pressures of Mahmud against his lands around Isfahan and made the philosopher and savant be his vizier. Here Avicenna completed his famous philosophic work the Shifa' (known in Latin as the Sufficientia) and his Qanun fi Tibb, the Galenic Canon, which remained in use as a medical textbook until finally was brought down by the weight of criticisms during the Renaissance. Avicenna's philosophy was the central target of the polemical critique of the Muslim theologian al-Ghazali (1058-111) in his

Incoherence of the philosophers, mainly on 'the ground that the philosopher's retention of the Aristotelian doctrine of the eternity of the world was inconsistent with his claim that God was the author of the world. Avicenna's related affirmations of the necessity of causation and universality of God's knowledge, al-Ghazali argued, made miracles impossible and divine governance too impersonal to deserve the name.

Yet Avicenna's philosophic works (numbering over a hundred in their Arabic and sometimes Persian originals) continued to exercise a major influence on Muslim and Jewish philosophers and (through Latin translations) on philosophers in the West. (Audi, 2001)

One of his arguments concerning the nature of the soul postulates a full-grown man suddenly coming into existence although suspended in empty space, with eyes covered and limbs separated. This 'flying man' would have no sensation. but nevertheless be aware of his being and his self. The argument anticipates the cogito of Descartes. Avicenna believed that being was an accident of essence, and that contingent beings require necessary causes sustaining their existence. This version of the cosmological argument was the accepted by Aquinas. It is in the theological substances as kinds of intelligence that Neo-Platonism surfaces in his work. (Blackburn, 2005)

\ Avicenna was born in the year 980 of the Christian era, or in Mohammedan reckoning the year 370. On 13 October 1950, the Mohammedan year 1370 began: it will end on 1 October, 1951. Therefore, we are met together during the one thousandth anniversary of the birth of Avicenna, Mohammedan reckoning; and that is in fact the occasion for these lectures, which thus form part of the celebration taking place all over the world, to commemorate the greatness of one of the outstanding philosophers and scientists of all times (Wickens, 1952).

1-3. Ghazali Persian Abu Hamid Muhammad Ghazali (Alghazal in Latin texts) (1058- 1111) was the most influential Ash'arite theologian of his time. His role as head of the state-endowed Nizamiyya Madrasa, his monumental work Revival of Religious Sciences, and his autobiographical account Deliverance from Error (often compared to Augustine's Confessions) furthered the triumph of revelation over reason. His specifically anti-philosophical works, Intentions of the philosophers and Incoherence of the philosophers, called on theologians to use philosophical technique to oppose 'heretic' arguments. How-ever, the effects on philosophy proved positive. The study of logic gained widespread theological acceptance. The identification of twenty philosophical problems argued to be false (including eternity, immorality, and rational causality) yeas brilliantly rebutted by Averroes, thus leading to refinement of Aristotelian arguments. and Sohrawardi's philosophy (Honderich, 2005).

Ghazali was an Islamic philosopher, theologian, jurist. and mystic. He was born in Khurasan and educated in Nishapur, then an intellectual center of eastern Islam.

He was appointed the head of a seminary, the newly founded Nizamiyyah School of Baghdad, in which he taught law and theology with great success. Yet, his exposure to logic and philosophy led him to seek a certainty in knowledge beyond that assumed by his profession. At first, he attempted to address his problem academically, but after five years in Baghdad, he resigned, left his family, and embarked on the mystic's solitary quest for al-Haqq (Arabic word for 'the True One'). As a Sufi, he wandered over ten years through many of Muslim major cities and centers of learning, finally returning to Nishapur and to teaching theology before his death. Al-Ghazali's literary and intellectual legacy is particularly of his work and the esteem in which he is held within Islam. He may be compared to Aquinas and Maimonides in the Christian and Jewish traditions respectively. His *Revivification of the Religious Sciences* is considered to this day a major theological compendium. His mystical treatises also have retained their popularity, the *Deliverance from Error*. This book chronicles his lifelong quest for truth and certainty, and his disappointment with the premises of dogmatic theology, both orthodox Sunni and heterodox Shiite thought, as well as with the teachings of the philosophers. The light of truth came to him, he believed, only through divine grace; he considered his senses and reasoning powers all susceptible to error. (Audi, 2001)

1-4. Tusi

Khajeh Naseeroddeen Tusi was from the great scholars of mathematics, astrology and wisdom in Iran in the seventh century of hejira. He was also one of the ministers of that time and he was also one of the great jurists of Shiite Islam. Khajeh has written numerous books regarding different sciences (Moin, 1992). Khajeh Naseer Tusi has also very valuable works in ethics and education (Beheshti, Abuja'afari & Faqih, 2000, P. 113). He was born in 597 AH [in Tus or in Jahrud of Qom] and died in 672 AH [in Baghdad] (Modarresi, 2000). Khajeh Naseer spent his childhood with those ones, according to him, who were pious and religious, and who were aware of some sciences, occupations and crafts. His father was an experienced person, and always encouraged him to learn different techniques and sciences, and to listen to the speech of the aware persons in religiosity. Naseeruddin emigrated from Tus to Neishapur and some other cities to complete his education. Two of his important activities were the establishing of the very great observatory of Maragheh, and a very great library in Maragheh too which had 400 thousands books. He planned that the thinkers could continue and extend their researches, and keep the great heritage of Islam. Tusi wrote about 274 books.

Most of his writings concern philosophy, theosophy, mathematics, astrology, and ethics. His writings can be classified under the following ten titles: mathematics, ethics, interpretation, religious jurisprudence, history, geography, medicine, logics, theosophy, and philosophy (Beheshti, Abuja'afari Faqih, 2000, PP. 113-121). In spite of this fact that Khajeh Naseer Tusi was making much effort to promote his own religion and belief (Shiite, Islam), was very kind

to other religious groups of Islam, and respected scholars of each class or religion and refrained from rigid religious intolerance and dogmatism. That is the reason why some Christian orientalists and some of the Sunni scholars and all of Shiite scientists have highly considered his spiritual greatness, religiosity, humbleness and good manners (Modarresi, 2000)

1-5. Rumi

Jalal al-Din Rumi (Rumi, or Moulavi or Moulana), author of a vast collection of Persian odes and lyrics, of which a selection is here offered in translation, was born in A.D. 1207 at Balkh, which now lies within the frontiers of Afghanistan, and died in 1273 at Konya, in Asiatic Turkey. For an account of his Rumi's *Fihri ma fihri*, published by John Murray in 1961 under the title *Discourses of Rumi*; there is nothing I wish to add to what is written there, except by way of stressing the curious circumstances, which attended Rumi's transformation from sober theologian and preacher into ecstatic dancer and enraptured poet. Rumi's father Bah-a' al-Din Valad, had attained eminence in religious circles in Khorasan before his headlong flight to Sal* Turkey on the eve of the Mongol invasions; in Konya where he died in 1230, he enjoyed royal patronage and popular esteem as preacher and teacher. From 1240 to 1244, having completed his long formal education in 1244, when Rumi was ahead), thirty-seven years of age and seemingly set in his ways as a conventional mullah, a wandering dervish named Shams al-Din, a native of Tabriz apparently of artisan origin, suddenly arrived in the Saljuq capital and attracted attention by the wildness of his demeanor. (Arberry, 2002)

1-6. Sa'di

Sa'di's full name is Mosharraf-edin bin Moslehedin-Abdullah and he was born in Shiraz, a city in Iran. in 1184 and died there in 1291. He adopted the pen name of Sa'di in honor of his patron, Abu-Baler Sa'di, a contemporary king of the Atabakan dynasty in Fars, a province of Iran. He lost his father at an early age and came under the protection of this Atabak at his accession in 1195.

Sa'di's life may be divided into three periods :

The period of study, lasting until 1226 when he was sent to the famous Nezamieh College of Baghdad to study. There he

was deeply influenced by the eminent Sufi, Suhrawardi, as well as Ibn-e-Jowzi, another great teacher, whose name appears in some of his poems.

The period of travel beginning in 1226 and lasting till 1256, during which he traveled widely to

many parts of India, Yemen, Hejaz, Arabia, Syria, Abyssinia, North Africa and Asia Minor, and had many opportunities of mingling with peoples of those countries and gaining rich experiences which are reflected in all his works; (Pazargadi, 2000)

Sa'di of Shiraz, or Sheikh Moslehedin Abdullah Sa'di Shirazi, poet, writer and distinguished thinker of the 13th century A.D. (7th century All.) is one of the few men of letters of Iran who has acquired fame not only in Persian-speaking regions, but whose renown has spread well beyond Iran, and has become known in the wider literary circles of the world, as a well known and recognized literary figure. Sa'di was born in Shiraz, according to himself "in a household, all the members of which were theologians stepped in religious learning." The first years of his childhood and early youth were spent in his own hometown where he got a grounding in the sciences and learning of his own times. He then moved on to Baghdad to continue his studies at the "Nizamieh" which was the University of his day. Over a period of twenty years, Sa'di pursued and completed his studies in theology and literature, and then left on a long journey covering Iraq, Hejaz and North Africa and, according to some sources, India, Asia Minor and Azerbaijan as well. It was during the course of these travels that, while adding to his valuable experiences, he came across personalities such as Mowlana Jalaludin Mohammad Moulavi, the great poet of Balkh, Sheikh Safiyudin of Ardabil, Hamam Tabriz and Amir Khosro of Delhi. (Hakimi, 2005)

1-7. Hafez

Khajeh Shamsoddin Mohammad Hafez Shirazi, the shining star of the rich Persian literature, was born in Shiraz in 726 AH. He presented his great Gnostic and poetic services to the Persian literature and Iranian culture during the 77 years of his prolific life.

Hafez created the best literary and Gnostic concepts in the form of eloquent and pithy lyrics. His concepts surpassed those of other contemporary philosophers, thinkers and scholars. His marvelous poems, not complying with the existing norms of his time, contributed a valuable and unique treasure to the Persian literature. He made excellent use of allusions, metaphors, parables and other figures of speech, never achieved before or after him.

Hafez is one of the rare poets capable of expressing the lover's grief, the feeling of burning butterflies, a candle's sigh and a nightingale's love with great eloquence. He has preserved his words in an ocean of accessible and unique definitions and images, which are an honor for the Persian culture.

From His Large collection of poems, nearly 400 well-known verses and lyrics has so far been rewritten and printed thousands of times and translated into tens of other languages. Hafez recited the Qur'an beautifully and cited Qur'anic passages by heart according to all the seven reliable related versions of pronunciations.

Hafez died in 803 AH. He was buried adjacent to the public prayer ground in a suburb of Shiraz. His shrine is the place of pilgrimage for the yearning mystics, lovers of poetic perfection and the seekers of truth and humanism.

The poetic heritage of Hafez includes approximately 40005000 verses, 400-500 lyric-poems, several long elegies, short couplets and a few pieces of 9th century inscriptions.

His lyrics, attributed to divine grace and the complete messages of the great Qur'an, have always been held in great esteem by Persian speakers, enthusiasts and Muslims. People's respect for this great poet is so great that his Divan is found in almost every house.

Before beginning any new venture, or when hesitant about any particular decision, people consult his Divan to seek convincing answer, which they often find. (Salehpour, 2003)

It is a common knowledge that Khajeh Shamsod-Din Mohammad was a gifted Persian poet who left a poetic legacy of approximately 5000 verses, 500 lyric poems, several long elegies, short couplets, and a number of 9-century inscriptions. The whole legacy is considered as a heavenly vehicle that carries the reader of his poems to the heavens, and introduces his soul to the most delicate human feelings. Some consider it as a unique treasure of the Persian literature. His unparalleled use of allusions, metaphors, parables, and other figures of speech was never achieved before or after him.

He acquired the surname Hafiz from having memorized the Qur'an at an early age. Later on, he could recite it according to all the reliable versions of pronunciation (7 versions and 14 versions, according to various sources). Despite his deep love for family life, he lived alone nearly half of his life, mainly because of personal and social complications :

Not, in all the cloisters of tile magi like me a distraught one (in) one place, the Khirka (my existence is) the pledge for wine; the book (the heart in) another place.

The heart, which is a real mirror, hath (by worldly affairs and by the dross of sin) a great dust, (the prohibitor of divine bounty); from God, I seek the society of one, luminous of opinion.

By the hand of idol, wine-selling, repentance I have made;

That again wine I drink not without the face of a banquet adorning.
If of the way of its (beautiful) eye, the narcissus boasted, grieve not (for, version, it hath not);
The mystery of this subtlety, perchance, the candle will bring to its tongue;
If not, for speech, the moth hath not (even) a little solicitude.
From my eye to the skirt, He has established streams (of tears), so that, perchance,
in my bosom, they may be one, straight of stature.
The bark (shaped) cup, bring; for without the beloved's face,
From the heart's grief, very corner of the eye hath become a great Ocean (of tears).

To me, mistress-worshipping, speak not of aught beside;
For, beyond her and the cup of wine, for none is mine, (even) a little solicitude.
How pleasantly to me came this tale when in the morningtime, side,
At the door of the wine-house, with drum and reed, a Christian: "If the being a Muslim be of
this sort that Hafiz is".

"Alas! If, after today, be a tomorrow."

His lyric poetry is acclaimed as the finest ever written in Persian. His lyric poems, especially his passionate lines, were largely seen as allegorical by Iranians, while critics in the West were inclined to construe them literally. He enlivened the conventional imagery of the ghazal, a form of love poetry in rhyming couplets, comparable to the sonnet. His poetry, in ghazal and in the other poetic forms of qasideh. (long rhyming poem) mathnavi (couplets), and ruba'iyat (quatrains), survive in his Divan, a collection that prompted numerous commentaries. After marriage, he became the father of a family with one son. However, his son died before reaching the age of twenty.

The event was followed by the death of his beloved wife, Shakh-e-Nabat, a woman of learning :

That friend, by whom our house the (happy) dwelling of the Pari was,
Head to foot. free from defect. a Pari was.
(My) heart said: "In hope of her in this city, I Will sojourn :"
Helpless, it knew not that its friend, a traveler was.

His Divan was so popular that nowadays it is used for bibliomancy: predictions are made from randomly selected verses. When Hafiz died, some tried to refrain from or prevent the burial of body according to Islamic Sharia :

From the bier of Hafiz, keep not back thy foot :

For though he be immersed in sin, he goeth to paradise.

Goethe's Westostlicher Diwan (1819) was inspired by Hafiz. Hafiz was buried in a splendid tomb to the north of Shiraz. (Clarck, 2002)

1-8. Ibn Khaldun

Ibn Khaldūn (Ibn Khaldun (1332- 1406), was an Arab historian, scholar, and politician, the first thinker to articulate a Muqaddimeh (final revision 1402), the introductory volume to his Universal History (Kitab al-'ibar, 1377-82). Born and raised in Tunisia, he spent the politically active first part of his life in northwestern Africa and Muslim Spain. He moved to Cairo in 1382 to pursue a career as professor of Maliki law and judge.

Ibn Khaldūn created in the Muqaddima (English translation by F. Rosenthal, 1967) what he called an "entirely original science." He established a scientific methodology for historiography by providing a theory of the basic laws operating in history so that not only could the occurrences of the past be registered but also "the how and why of events" could be understood. Historiography is based on the criticism of sources; the criteria to be used are inherent probability of the historical reports (khabar; plural: akhbar) to be judged on the basis of an understanding of significant political, economic, and cultural factors- and their conformity with reality and the nature of the historical process. The latter he analyzed as the cyclical (every three generations, c.120 years) rise and decline of human societies ('umran) insofar as they exhibit a political cohesiveness ('asabiya) in accepting the authority of a dynastic head of state. Ibn Khaldun's sources were the actual course of Islamic history and the injunctions about political and social behavior found in the Greek/Persian/Arab princes and wisdom literature, welded together by an Aristotelian teleological realism/empiricism; by contrast, he was critical of the metaphysical platonic utopias of thinkers like al-Fardbi.

His influence is to be felt in later Arab authors and in particular in Ottoman historiography. In the West, where he has been intensely studied since the eighteenth century, he has been variously seen as the founder of sociology, economic history, and other modern theories of state. (Audi, 2001)

The Islamic historian is remembered in philosophy principally for a simple version of the cyclical view of history. He believed that in a period of about 120 years, a people would pass through the cycle of primitivism, nomadic life, and civilization, the last of which would fall as a new cycle commenced. He is regarded as the first (and still the greatest) historian of Arabic logic, possibly the most outstanding figure in the social sciences between Aristotle and Machiavelli (Blackburn, 2005). Ibn Khaldun was one of the most creative of Muslim statesmen and political thinkers, widely acclaimed by modern historians as the greatest philosopher- historian. In this major theoretical work, The Prolegomena, he introduced the notion of natural causality in history, in contrast to

Islamic theology, and called for the definition and study of sociological and political processes (considered to be the principles of historical methodology) with the express investigative intention of recovering historical accuracy. He defined and claimed to be the originator of a 'science of culture' ('umra"n) that would study cultures in multiple stages in their natural human, social, and political development. His methodology emphasizes the study of environmental impact on social organization and economic processes that define value, prosperity, and culture. (Honderich, 2005)

1-9. Tabatabaee

Mohammad Hosein Tabatabaee (1281- 1360 AH), after spending the elementary levels of Howzeh's (Islamic Seminary) education, went to Najaf, and took different scholars' lessons, and after the attainment of Ijtihad, he returned to Tabriz and taught there for ten years, and then emigrated to Qom (Hoseini Tehrani. 2002).

Tabatabaee was a great Islamic researcher who was involved in researching in different Islamic sciences. He was so humble and he lived an ascetic life for purification and adornment of the soul with admirable properties, trimmed away from vices (Sobhani; cited in Goli zavareh, 1996).

Tabatabaee's manners, morality, thought, knowledge and mysticism were indicators of the immaculate Imams of Islam's morality and knowledge (Hoseini Tehrani, 2004). He forgave individuals' scientific errors and always kept scientific courtesy in correction and criticism of them. He was a very much humble person and too kind to his students and people. He had a very great power of creativity, and was insistent on being generous with his knowledge (Mokhtari, 1998).

Tabatabaee answered the questions of people and his students according to their power of understanding. He stated the scientific matters in short statements (Mokhtari, 1998).

1-10. Motahhari

Mortara Motahhari was born in 1919 in Fariman of Mashad in Iran. He had religious parents. He was intelligent from the very beginning of his childhood, and interested in reading books. Motahhari learned the preliminaries of Islamic science from his father and then went to Mashad to continue his studies for two years. He returned to Fariman and studied his father's books for two years. In 1936, he went to Qom and inhabited Feiziyyeh School -one of the greatest Islamic seminaries or howzas in the world of Islam. He was the student of Tabatabaee. He continued his Islamic studies with much enthusiasm and made use of the teachings of greatest scholars of Islam. He started his scientific, cultural and propagandistic activities from the early years of his inhabitation in Qom. He traveled to Tehran in 1952 and started his teaching in seminaries (howzas) and university of Tehran. He also continued his cultural, scientific and political activities

there. He had many lectures and wrote many books. He was martyred in 1979 (Nasri, 2003) in Tehran.

(2) Educational Ontology

2-1. Goals of Education

Khajeh Naseer believes that a human being has different and diverse abilities, aptitudes and capacities. Man has two attitudes: one towards goodness and one towards badness. Therefore, it is quite necessary that, as one of the most important goals of education, man's abilities to be educated and his or her capacities to be actualized in order that he or she might achieve a scientific and practical perfection and attain the ultimate happiness and nearness to God. It is evident that education and guidance of educators, teachers and guides play a great role in this field (Beheshti, Abuja'fari & Faqihi, 2000).

Khajeh Naseer Tusi introduces as absolute happy one whose happiness has no decline and change. Happiness is obtained whenever its owner enjoys a pleasure of wisdom. One, who has not comprehended such a true and real pleasure, how will be inclined to it? (Tusi, 1981).

Khajeh Naseer Tusi emphasizes "moderation" a characteristic that can bring humans to happiness. Those ones, who pay attention to only some of their aptitudes or powers, cannot reach happiness (Tusi, 1981).

Farabi believes each folk (country) whose cities cooperate to achieve happiness will become lucky, and all the inhabitants of the world will become lucky whenever all folks (countries) in the world cooperate to attain perfection and happiness (Seyyed Arab, 2007).

Farabi considers human perfection as one of the educational goals in acquiring virtues and acting according to them. He believes that action is of particular importance in actualizing the intellectual development (Soltanolqaraee, 2005).

Farabi sees guidance of man's main aptitudes or powers (i.e. lust, anger and rational faculty or intellect) as the aims of education. The major aim was the cultivation of the rational faculty in such a manner that it becomes governor of other aptitudes (Soltanolqaraee, 2005).

The following cases can be known as the goals of education from Farabi's viewpoint :

1. Instruction of right beliefs and strengthening the belief in them; such beliefs as the belief in God, hereafter, happiness and the way to reach it through cognition of deeds and actions that lead to happiness

2. Training of necessary skills for incumbency of a duty in Utopia (virtuous or perfect city)
3. Encouragement of individuals for action according to right beliefs
4. Encouragement of individuals for doing social duties (Howza- University Co- Operation Center, 1998)

Farabi is of the opinion that the goal of education is moderation in the appetitive and irascibility faculties and submissiveness to intellect. Therefore, the goal of ethics and education is a moderate personality that its speech and rational faculties govern other faculties. As for lust and anger, Farabi says that these two are not good or bad in themselves; rather, their goodness or badness is dependent upon whether they are in service of intellect and real happiness or not. In social aspect of education, he deeply believes that the orientation of education should be towards regulating the affairs of Utopia that he has described it in one of his books. Farabi much emphasizes that educational goals to be social oriented. On the whole, it can be said that the following points can be concluded about educational goals:

Perfection of rational faculty in its two sections: Speculative (theoretical), and practical (Pragmatic); Originality or authenticity belongs to perfection and development of speculative intellect, and the leadership of societies is the right of real philosophers, whether they have achieved truth through their own efforts, or through inspiration.

Action and behavior are of particular importance in actualization and development of intellectual faculty of humans. A special and great attention has been paid to social goals and development of expertise, skills, social and economic problems in the thinking and educational system of Farabi.

Intellectual and spiritual perfection and pleasure is higher than material and physical pleasure.

Farabi considers the worldly happiness as an introduction for the hereafter happiness, and he also deems it possible to achieve spiritual happiness in this world. He introduces cognition and attaining the Truth as the ideal goal and the final perfection (Howzeh- University Co- Operation Center, 1993, PP. 267-269).

Avicenna's view on educational goals is almost similar to Farabi's. These two philosophers both emphasize speculative intellect and social aspect of education (Howzeh- University Co-operation Center, 1993, P. 275).

Avicenna calls God as the pure and absolute goodness Who is the true and real Beloved for all human beings. He also believes that happiness is the real purpose and the desired aim of humans.

A real happiness is free and pure from worldly interests and defects. Although sensory' affairs and worldly things appear apparently as happiness, but in fact, they cannot be considered as happiness (Avicenna, 1981).

Avicenna, regarding happiness as one of the goals of creation and education, in harmony with Plato believes that whatever humans become closer to God, their enthusiasm, love, and beatitude increase, and whenever they remain away from God, such an enthusiasm, love, beatitude and joy decrease in them (Shiite encyclopedia, 2007).

Avicenna swears by God that it is only the foolish who become unable of getting to perfection and get attached to this abject and low world. One, who has given her or his heart to the world, is always involved in abyss of pains and disappointment, and is always distressed and in delusion of worldly goods. Then, how may it be possible that such people have love of seeking and cognition of the truth? Avicenna introduces amphibohes and quarrelsomeness as the most invalid efforts. The best actions are those which their doers have a pure intention and clear belief, and the best intentions are those sprung from knowledge. Wisdom is the mother of virtues, and cognition of God is the first and the most important involvements. All bondmen should seek help from God. They should come to know that following the worldly desires causes darkness of the soul; therefore, it is necessary to forsake many of carnal desires in the way of helping people. People should take lessons from the past folks. It is Knowledge that gives its owner a high rank and esteem. In the light of acquiring knowledge and virtues, man's soul will be purified from all kinds of vices (Dehkhoda, 1998). The foundation of Ghazali's educational philosophy is the realization of humankind's happiness as one of the goals of education. He means by "happiness" the other worldly happiness, because it includes all wishes. This happiness is eternal, is a pleasure without pain, is a perfection without decrease, is an esteem without abasement. To achieve such happiness, "knowledge" and "action" should be with each other so that one's behavior to be changed, for as far as one's behavior is not changed well, no happiness will be attained. If a light of knowledge shines to one's heart, her or his behavior will become admirable. Therefore, no change in behavior is expected without education and instruction. That is the reason why instruction is considered as the noblest of affairs. The desirable otherworldly happiness has a non-disjunctive connection with the societies of this world. Thus, it requires instruction to have no disjunctive connection with society needs, in such a manner that there should be some people who strive for a accomplishment of social life in which the life needs of this world have been satisfied, and also be consistent with man's nature and all people to observe God's orders and guidance in what they do. Humans are social in their nature and they need cooperation with each other to prepare their life materials. The task of instruction and education is preparation of people for participation in the accomplishment of the social life, in such a manner that everyone can do what he or she should do without difficulty and doubt (Kilani, translation, criticism and additions by Rafiie, 2007).

Ghazali says that honesty and virtue of human beings are in having the aptitude for cognition of the Exalted God. The characteristic of human being is the ability of obtaining knowledge and wisdom, and the noblest kind of knowledge is the cognition of the Exalted God and his Attributes, because man's perfection is dependent upon this, and humans can attain happiness and can deserve neighborliness of God and proximity to Him through that particular sort of knowledge. The whole happiness of mankind is in this fact that makes vision of God as one's destination, and makes the hereafter as his or her deployed place and the world as passageway (Ghazali, 1989).

Humans should know and recognize the truth of their essence, because if they do not identify this, it will be impossible for them to seek their happiness and attain it. In fact, man's happiness, is in the cognition of the Exalted God, and the cognition of one's soul is the key to the cognition of God (Ghazali, 1997). Ghazali believes that wisdom is God's bounty, which will be given to everyone who deserves it, and the result of wisdom is easiness and the result of wealth is pain and disaster (Ghazali, 1888). Ghazali says that each thing, which is finished because of death, has now a value for the wise; rather, that bounty has value which is eternal and permanent, and this bounty is "faith" which is the seed of eternal happiness (Ghazali, 1888). Ghazali believes that whoever knows the world and is always remembering the last breath of life (death) the affairs of the world will become easy for him, and his faith will be strengthened. Ghazali says that the comfort of the world is only for a few days and is mixed with different kinds of pains (Ghazali, 1888). Everyone who makes his effort in following the bodily pleasures and is like animals in eating, will fall in an abyss of ignominy (Ghazali, 1989).

Ghazali compared anger, lust, etc. to troops that attack humans and can finally overcome, enslave, perish, and bar them from the way of getting to the eternal happiness (Ghazali, 1989). As for the goals of education, Ghazali was of the opinion that human's inner form is not good when it comes to four powers or aptitudes: knowledge, anger, lust, and justice (Attaran, 1992).

According to Beheshti, Faqih and Abuja'fari (2001), although Sa'di has not explicitly stated the educational goals in his works, the following goals can be deduced from his sayings and poems :

1. Detachment

Sa'di speaks in detail of self-cognition, faith, servitude to God, and praising God in his writings and considers such traits necessary if one desires to reach the position of attachment to God; and so to reach a place that includes all values. Sa'di recognizes serving God as a way to gain esteem, power and greatness, and he regrets that people come and go and do not taste the most pleasurable and enjoyable pleasures of sincere devotion and absolute sincerity, which will cause springs of wisdom to flow from the heart to the tongue.

Therefore, the ultimate goal of education, in Sa'di's viewpoint, is the cognition of the Exalted God

and devotion to Him. He says that the way to reach this state is through the soul and being detached so that one acquires inner purity or good morality and is able to surrender to God.

2. Cultivation of spirit

Sa'di considers the cultivation of spirit as the basis of education and man's personality, and believes that it is impossible to cultivate the spirit without the purification of the soul and banishing carnal desires, arrogance, rancor, and oppression. He says that it is also impossible without acquiring moral virtues such as humility, modesty, benevolence, justice, and magnanimity.

3. Health of Body

Sa'di considers man as consisting of physical body and spiritual soul. He states that spirit's cultivation is by itself desirable and as the major goal. However, he considers procurement of health, the power of body, and the satisfying of its needs as desirable intermediate goals for the purpose of worship of God and rendering service to people. He warns humans against indolence. Sa'di mentions four points regarding the health of body: 1) avoiding gluttony, 2) moderation, 3) preservation of greatness and magnanimity, 4) refraining from idleness.

4. Social Adjustment

From the viewpoint of Sa'di, social adjustment leading to peaceful coexistence is desirable as we aspire to the perfection of the ideal society. He imagines a Utopia in which these two things are the firm foundation of each individual in such society. It is the reason that Sa'di, in all parts of Gulistan and Bustan, speaks of characteristics of the individuals in a desired society and mentions such properties as justice, humility, peace, benevolence, sympathy, and contentment as the characteristics of the desirable society. Sa'di mentions the following items as the factors which create social adjustment: 1) justice, 2) humility, 3) self-esteem and uprightness, 4) benevolence and goodness.

Moulavi says that the goal of man's creation is "knowledge and guidance." In another part of "Masnavi," he introduces "knowledge of the truth" as the goal of man's creation.

Therefore, Moulavi believes that knowledge should be for God only. The possessors of such knowledge are those who are affected by their knowledge and insight, and their intellect restrains them from doing evil and committing sins. Moulavi places a particular emphasis on "intent". He says that, for example, a poet composes poetry for a special intent, and his intent plays the main role in this area. Therefore, all men benefit from their deeds and the sciences they learn on the basis of their intent and goal. If these intents and goals are good, the results and benefits of their

deeds and behaviors will be unimaginable and very good. A man, who offers his prayer for God, will definitely be rewarded in this world and the Hereafter. Thus, one can understand that each of the disciplines are a means and instrument that can lead man to God, truth, and true peace and tranquility if man's intent or goal is good and approved. These disciplines cannot, by themselves, give man sublimity and are not consolatory. Sciences, which are tools for submission, sublimity, and transcendence are for leading man to the goals of creation, and should not be taken as the final goals. Moulavi emphasizes that all the branches of sciences and knowledge are for the sake of man.

Therefore, it can be said that those, who love God, should really love Him, and their final desire should be for God. In this case, it is possible for us to speak of a loving worship of God as one of the most important goals of man's creation. Thus, it is up to all the virtuous and wise scientists and scholars not to involve themselves in words, utterances, and appearances, and not to forget the real goal behind the words and controversies.

Goals of education from the viewpoint of Moulavi can be divided into main different groups: 1) ultimate aims, 2) intermediary goals.

30-Regarding "ultimate aims", the following aims can be extracted from Moulavi's poems and writings (Beheshti, Abuja'fari & Faqihi, 2000, pp. 211-219) :

1. Annihilation in God and abiding in Hint or absolute devotion and servitude to God.

Moulavi believes that the ultimate and final perfection of human beings is in the disengagement from existence or being, and in reaching an abiding state after annihilation; and this is the meaning of proximity to God. Annihilation in God means becoming free from darkness, involvements, material and worldly attachments, and disillusionment with everything except God. A man annihilated in God does not see and does not want save God (Beheshti, Abuja'fari & Faqihi, 2000, pp. 211-212).

2. Voluntary death

This particular kind of death means that man dies or isolates himself, when living, from nature and material attachments, is borne in divine world, fights against carnal desires, lives free from ambition, disgrace, position, and eminence, destroys all devilish temperaments and dispositions and reaches a position that kHis the evil- prompting self, makes himself or herself free, and is borne with divine and spiritual life and humanly admirable dispositions; this is the second birth of human being.

3. Intuition or knowledge by heart

In addition to the value of formal sciences, Moulavi believes that a seeking mystic or possessor of gnostic position of intuition, has really achieved the infinite Divine knowledge, and has undoubtedly revealed some secrets of being, even a sea of sciences and facts that others are deprived of. This intuitional and inspired knowledge is not only endless, but it is always in a state of being created, and represents at every moment new sciences and discoveries for the wayfaring mystics.

4. Immediate receiving of God's bounty or emanation

In the beginning, a mystic goes through the way along with his or her educator or leader, but the highest position or rank is where he or she receives the bounty and favor of God Immediately, even a seeker becomes the channel of Divine bounty.

As for intermediary goals, the followings can be extracted from Moulavi's works :

1. Cultivation and guidance of intellect and thought

Moulavi deems necessary the cultivation and guidance of intellect and thought in spiritual experience and intuition, and considers it as a goal of education. Moulavi says that the real knowledge is the intuitive knowledge that man receives immediately from God, and it is endless, and the superficial sciences cannot be considered real because of limitation and instability; but if people receive these sciences correctly, follow them well, act according to them, and cultivate and guide their intellect and thought in the light of them. they will gradually achieve the real knowledge.

2. Solving the existential problems

From Moulavi's viewpoint, humans' existential problems are the philosophy of creation, imprisonment of the spirit in the body, fear of the future, man's attachment to the lust shackle, anger, fame, position, etc., negligence of the real "ego" and of the original home, defect in thinking and intellect, loneliness, etc. Solving these problems is the goal of the mystical education in Moulavi's viewpoint. Moulavi says that these difficulties can be solved through appealing to spiritualities, acquisition of the soul's virtues, avoiding vices, and seeking help from those endowed with divine breath and spiritual soul, and finally the basic solution of these problems is "love". A lover is always in happiness and exhilaration. He or she complains of nothing and no one. There is no short sightedness, meanness, malignancy, cynicism, arrogance, temptation, greed, self- interest, or grief over this world and the hereafter in the heart of a mystic.

Love satisfies the thirst of spirit, satiates the heart, and dissolves the lover in the Lord, and he or she enjoys heartfelt, because the right cause for enjoyment and happiness is internal, not

external. No happiness is possible through possessions, position, fame, or prestige; rather, it is emitted from the inner being.

Moulavi (2000) believes that acquisition of knowledge should be for the sake of God. In other words, man's intention from learning and the dissemination of knowledge should be the nearness to God (pp. 1-2). The knowledge of such scholars is not superficial, because superficial science may lead to negligence (Rum: 7). It is intellect and reason that govern their lives (ibid, p.2). Even their religiosity is based on knowledge. Thus, According to the prophet of Islam "the best of you as to faith. is the best of you in knowledge" (Mohammadi Rey Shahri, 1993, p.121), so their faith is the best and firmest kind of faith; that is because Imam Baqer says that those who acquires knowledge, their knowledge will lead them to righteous deeds (ibid, p. 131).

Therefore, it can be concluded that humans receive benefit from the sciences they learn according to the intentions they have. It is in the light of good intentions that they receive real tranquility and are led to God and truth (ibid, p. 32). The prophet of Islam says that if a person learns science for hypocrisy and worldliness, God will remove blessing from his life and make the life troubled and difficult for him (Mohammadi Rey Shahri, 1993, p. 479).

Educational goals according to Ibn Khaldun's viewpoint can be divided into two general groups: First) ultimate goals, second) spiritual dispositions (i.e. series of goals and perfections of soul) (Behehsti, Faqihi Abuja'afari, 2001, pp. 109-113).

Ibn Khaldun considers "knowledge, faith, and theistic belief' as the ultimate goal of education. Due to his viewpoint, spiritual dispositions can be divided into three groups: first) scientific dispositions, second) industrial dispositions, third) spiritual dispositions

1. Scientific Dispositions

These are mastering skHis in science in such a manner that its owner can teach that science, participate powerfully in discussions, and understand derived branches from principles with mastering on foundations of the rules and problems of science.

2. Industrial Dispositions

These are practical- intellectual skHis, like sewing and carpentry.

3. Spiritual habits or dispositions

These are firm humanistic moral properties, and the position of soul perfection, which is along with exaltation, motivation, and approaches of the individual to God, angels and the ultimate aim.

According to Tabatabaee (1987), Islam has established its most important commandments, such as Hajj, prayer, jihad, charity, and every kind of religious piety, based "on community" (society). It has also considered the real happiness in the nearness to God as the supreme goal of an Islamic community. Achieving this sacred goal is in itself a great guarantee of performance that acts as a serious inner supervisor for the implementation of the laws regarding an Islamic society.

Tabatabaee (1987), considering one of the verses of the Qur'an (Thariyat: 56), says that the ultimate aim of man's creation and of Islamic education can be worship (and in fact devotion and submission to God). Both worship and perfection that man receives from it are the aims of man's creation. and all are results of worship, such as the mercy of God ... cognition or knowledge obtained from worship, will be a higher aim as compared with worship itself. The truth and reality of worship is in the fact that a bondman reaches the place of humbleness and submission to God. The ultimate aim of creation is to achieve the truth of worship, i.e. a position in which the bondman has separated from himself and all other things, and is always in a state of remembrance of his Lord.

Tabatabaee (1990), in the eighteenth volume of Al-Mizan Interpretation when interpreting the Qur'anic verses mentions this speech from Imam J'afar Sadeq that a believer is a brother of another believer and as his eye and guide, does not beguile or deceive him, does not oppress him, does not mislead him , and if he promises him something, he does not break that promise.

Tabatabaee (1987) argues that in the light of "law of social justice", each rightful cause will be sided and righteousness will be sided with its doers, and the relations among people will become justly. Thus, humans are inevitably in acceptance of having a society and social justice. Islam has considered social spirit in all of its commandments and rules. According to Motahhari (1988), man in Islam has a comprehensive personality and is very sensitive to his social responsibilities.

2-2. Principles and methods of Education

Education is based on broad and general rules and policies which are called principles of Education. These policies can be applied and practiced through methods of education which bring the person to the goals of education. It is possible to extract the following principles from the texts that Khajeh Naseer has written (Beheshti, Abuja'afari Faqihi, 2000) :

1. Discovering aptitudes

People are different in intellectual aptitude and ability, and personal capacities and interests on sciences, skills and occupations. If the unique and particular aptitude and interest of each person in different sciences, techniques and skills are discovered, and she or he is involved in a job and educational field consistent with her or his aptitude and interest, she or he will undoubtedly attain considerable success. Therefore, it is up to individuals, their parents and teachers to discover children's aptitudes and interests to guide them to the way suitable for them.

2. Harmony with nature

Khajeh Naseer believes that one should consider children's nature and the gradual trend of their soul faculties, and that education should be in harmony with the stages of their aptitudes development. Since moderation governs the nature, and coherence and system of the world is based on justice, it is also necessary in education that the principle of moderation, which is based on the nature, be observed so that all the human being's aspects be developed.

3. Harmony with the human's nature of seeking God and religion

According to Khajeh Naseer, harmony with human's nature and religion is the certain principle of education, and all educational policies should be based on this nature, and human's perfection is possible through considering the above fact.

4. Observing development stages

Khajeh Naseer, regarding education based on the gradual growth and development of the individuals, refers to the stages of development of children, the quality of the gradual formation of their aptitudes and powers, and the procedure of the instruction of the composition lesson to children. The stages of children's education are :

A) Suckling period: This stage starts with the birth of children until they become two years old. B) Correction period: After finishing the suckling state, children's education should be started, and they should also be forbidden from companionship with the bad, because they are much influenced by their companions. If their virtues and values are praised, they will turn to these good properties. C) Period of the instruction of religion and morality: the subjects and materials which should be first instructed to children, are religious and morals obligations and that those may become unwavering in their souls. D) Complementary instructions or trainings:

complementary instructions should be started after finishing complementary educations. Students should first be taught the science of ethics if they are interested in acquiring science, after which they should learn social manners and they should be made familiar with social

adjustment factors, and move them away from luxury, affluence, wealth and comfort. E) Job and employment: getting a job and occupation should be prepared for youngsters when the period of their complementary training and instruction is finished. This causes that they taste the sweetness of an occupation and earn a living in this way.

5. Observing the student's understanding and comprehension

Different students and pupils have different powers of understanding and comprehension. Observing these individuals' differences and becoming in complete agreement and unanimity with them is of the certain principles of education. Khajeh Naseer emphasizes that every knowledge or science cannot be taught to every person, rather each knowledge is suitable for a particular group, and teaching that particular kind of knowledge to those, who do not deserve it, is considered as an oppression. Some people receive dubious things, but they do not understand the answers to those dubieties. Therefore, such doubts should not be told to them. It is also necessary that teachers and educators should be familiar with logic and can use it when necessary and speak with each person according to her or his particular mentality.

6. Counseling

Khajeh Naseer Tusi says that all people need counseling in all of their individual and social fields of life, because it can help to achieve goodness and advisability more simply and prevent badness and loss. Khajeh Naseer also emphasizes that the students and seekers of knowledge discuss about a subject they have learned it, because it may be that an hour of discussion would be better than a month of review and repetition.

7. Affection

According to Khajeh Naseer, one should love (a real love) and should be really loved. Thus, if affection governs home, school and society, and is considered in the plans of the officials responsible of educational planning and backgrounds, and plans for its implementation have been provided, then many of corruptions and problems will be solved. The highest kind of affection is that one, which is free from all sorts of defect of materiality, passivity, estrangement and darkness. This kind of affection is given to humans to love the Exalted God. After the inner affection of humans to God, the affection and kindness of parents to their children and of teachers to students are considered as highest affections.

8. Encouragement and punishment

Khajeh Naseer has considered encouragement and punishment as two means for the guarantee of the implementation and extension of education, and making sound the home climate, school, and

society, and creating motivation for avoidance of offenses. He believes that people are different; a group of them should be led to courtesy and morality by warning and punishment, and another group with encouragement and announcement. Although education is founded on encouragement, and a child should be praised and encouraged in public when she or he does a good behavior and if she or he does a bad behavior, we should try to feign negligence in some cases. But if that bad action is repeated, he or she should be blamed in private, and then state the heinousness of that action and caution her or him against repeating that behavior.

9. Practice and repetition

Khajeh Naseer is of the opinion that practice and repetition cause actualizing and realization of one's aptitudes and abilities. Therefore, people should try to create suitable and desired habits and skills and finally acquire sensual dispositions through practice and repetition. Students should repeat the lessons happily and with motive, after learning that lesson and reflection and precision in it.

10. Interior Purification

According to Khajeh Naseer, interior purification is the purification of the inner self from moral corruptions and it is the first step in self-education without which one cannot be adorned with moral virtues. Thus, students should be pious from the very beginning and keep their heart or soul free from offences so that their knowledge may become fruitful.

11. Mortification

Khajeh Naseer believes that mortification is necessary because if the human's soul follows and obeys appetitive and irascible faculties, it will decline to a bestial soul. Although mortification is difficult in the beginning, but considering its effects such as chastity, self-preservation, contentment, trust in God, generosity and piety, it would be sweet and easy.

12. Self-vigilance and Self-examination

According to Khajeh Naseer, self-vigilance is that one always tries to avoid sins, worldly involvements, and obstacles of perfection and cares for his or her inward and outward behavior and speech in order not to behave against God.

Self-examination is that one controls his or her worships and compares them with God's bounties and then confesses his or her defects and sins before God. Both of these cause one to compensate for previous behaviors and try to clean the effects of sins by worship and mortification.

Khajeh Naseer Tusi's view on educational principles is very similar to Avicenna's. The following items can also be extracted from Khajeh Naseer's writings as the most important of educational principles from his viewpoint :

1. Following Nature

Khajeh has paid much attention to this fact that in education, one should consider man's nature and its gradual development. Thus, the education of children should be quite in harmony with their gradual stages of physical growth. Therefore, we should first know the stages of children's natural growth and then plan consistently with that nature.

2. Observation of Stages of Education

Khajeh has considered some stages for education, considering the law of following the nature and some other things. These stages are similar to those ones that Avicenna has put forward.

3. Observation of Individuals' Differences

Khajeh Naseer recommends observing individual differences of persons in educational planning (Howzeh and University Co- operation Center, 1993, pp. 318- 320).

If one wishes to extract some principles from the Farabi's statements, the observing of which originates suitable methods and decisions for achieving goals of education, can refer to the following cases :

Education is for the happiness of the individuals of a society.

Instruction cannot be separated from education, since speculative and practical trainings or instructions are justifiable. Therefore, an instruction, which does not lead to faith and action along with faith and certitude, is useless. Observing individual differences in aptitudes and attitudes to sciences and industries is necessary.

Universal education and instruction are necessary. Those ideas and concepts, which are a prerequisite condition for attaining real happiness, should be taught to all people. Even those ones, who avoid the opinions consistent with Utopia, should become convinced by different methods so that they might turn to right ideas and opinions (Howzeh- University Co-Operation Center, 1998).

Although Farabi has not presented an independent model and design for educational principles,

but the following important principles of education can be extracted from his writings and discussions :

1. Social education: according to Farabi's viewpoint, education is social (meaning humans are social by their natures). Therefore, it is necessary that social goals to be considered for their education, and the achieving of Utopia is a goal that should be considered and accomplished in education.
2. Observation of individual differences: Farabi believes that individual differences (different aptitudes and interests of students) should be considered and observed in education.
3. Preparation of individuals for different occupations: Farabi is of the opinion that each person should be educated for a particular skill and occupation, and this fact should be considered from childhood.
4. The effect of geographical environment and quality of buildings: Farabi believes that natural environment, climatic conditions, and architectural fashion are effective in education. Therefore, he recommends that educators should pay attention to this fact in education (Howzeh- University Co- operation Center, 1993, pp. 271-272).

Education is actualized in the light of some important and comprehensive principles. In the viewpoint of Avicenna. these principles are realized through some educational methods (Howzeh- University Co- Operation Center, 1998) :

1. Self-cognition and Self-education

One should first rectify himself before trying to educate others. To rectify oneself it is necessary to know oneself well. Individuals should completely know their reprehensible properties and habits.

2. Observing individual differences

Different people are different in physical powers, powers of thinking, intellect, aptitudes, and other aspects. Their interests towards different crafts are different as well.

3. Cognition of aptitudes, interests and possibilities

Discovering intellectual abilities and aptitudes should be considered in the selection of a major (or an educational field) or an occupation and craft. Ibn Sina also believes that personal interests in a major or occupation plays an important role in one's progress and success and prevents from wasting one's time. In addition to all of these, there should also exist the learning of possibilities

and instruments for a particular kind of science or occupation.

4. Formulating the plan on the basis of the stages of development

Avicenna has paid attention to the stages of development of children in the process of their education, and has considered a particular plan for each of these stages. Therefore, educational planning should be based on the stages of a person's development and growth.

5. Group training and instruction

Avicenna emphasizes group instruction and believes that a child should acquire knowledge and do his or her job in group, because good children have a good influence and effect on a child. Observing the above principle causes moral and social education of children, actualizes their intellect and perceptions, and satisfies their spiritual needs.

6. Encouragement and punishment

Ibn Sina recommends encouragement and punishment of children as guaranty to keep the admirable dispositions and avoid iniquities and reprehensible habits. He mentions different ways for encouragement or punishment. This indicates that educators should not only use one particular method for encouragement or punishment. For example, encouragement of children can be carried out through praising their good behaviors and moralities, and through getting friendly with children or acknowledging them.

According to Avicenna, five principles are of importance in education of children and youngsters: faith, good and admirable morality, health, knowledge and occupation (Shiite encyclopedia).

7. Selection of Teacher and Friend

Avicenna says in this field that it requires the educator of a child to be wise, religious, and aware of moral education, and to have skHis in the education of children. On the other hand, since one cannot trust one's own cognition of oneself, he or she needs a wise and kind friend to help to show them their morals and moods. (Howzeh and University Co-operation Canter, 1993. pp. 280-283).

The following educational principles can be extracted from Ghazali's writings :<b

1. Imprintability of the child's heart
2. Changeability of morality
3. Graduality of personality formation
4. Effect of habits in education

5. Effect of indoctrination in education
6. Negative or affirmative nature of education
7. Individual differences
8. Different stages of development and growth and the necessity of observing them

The following educational principles can be extracted from Moulavi's works (Beheshti, Abuja'fari Faqini, 2000, pp. 220-232) :

1. Submission to God

Moulavi has emphasized this principle in many cases of his writings and poems. The obeying of this principle gives a particular insight to humans in the light of which they would not see and want save God, and not attach to anything else but Him , and worship only Him. In fact, the real philosophy and reason of all worships is submission and servitude to God.

2. Following the Educator

Moulavi has expressed the need of human beings to an aware and reliable educator. He believes that following such educator will bring man to perfection and elevation. Such educator knows the soul, faculties of the soul, existential dimensions of the soul, temptations and deceptions of the soul, and the spirit's pains, and this is the reason why this educator can help others and treat them well. These educators are as physicians and guides, and are pure bondmen of God that never think of the material and worldly pleasures.

3. Motivation and Request

Moulavi says that the basis and foundation of attaining the truth is the request or wanting which increases man's efforts and activities.

4. Effort and Activity

Moulavi considers effort and activity as great factors for bringing man to goals and aims. He had also introduced these two factors as the cause of man's happiness and joy.

5. God's bounty and grace

In addition to effort and activity, the grace of God is a major factor of bringing humans to perfection.

6. Esteem or the dignity of man

Moulavi believes that in addition to the satisfaction of the material and superficial needs of people, we should not neglect their high and supreme needs. Man has a structure that can be a manifestation of God and a light of Him. Therefore, he should not lose himself and his esteem or dignity.

7. Sociability

Moulavi believes that there is no monasticism or renunciation in Islam. He has introduced joining the society as the way of reaching growth, elevation and perfection. Moulavi says that membership in a society makes man valuable and spiritual, and this causes that man avoids egoism and individualism. It is in the light of joining the society that the spirit of compassion, altruism, patience, trust or good judgment, and affection is cultivated in humans. That is the reason why the principle of sociability has been considered in the Islamic worships.

8. Individualism

Moulavi has stated the individual differences and the psychological and intellectual characteristics of each person, and the necessity of observing these factors in life and education. Educational policies should be consistent with the rate of comprehension, understanding, intelligence and aptitude of each student.

9. Simplification

Moulavi is of the opinion that this principle is the educational principle of all divine religions and the recommendation of all high mystics; while severity and imposing an ignorant plan indicates crudeness.

The educational methods from Moulavi's viewpoint can be divided into two groups: first) methods of student education, second) methods of self training First) Methods of student education

following educational methods can be extracted from Moulavi's works in this field as some of the important methods :

1. Suggestopedia or mimesis method

Moulavi emphasized the effective role of this method in education. He believed that the admonishment of others through one's deeds is more attractive.

2. Affection Method

Moulavi believes that an educator can make students attached to him or her and provide the ground for the student's acceptance of education and trust in the educator.

3. Encouragement or punishment Method

Moulavi agrees that education is based on encouragement and affection. In spite of this, he has sometimes spoken of punishment when encouragement or kindness is not effective in the education of a student. But the intention of teacher should be educational and for the correction of the student's behaviors, and must not be a kind of revenge, acting out of self-interest or self-comfort.

4. Good Admonishment or Positive Advice Method

Moulavi introduces good admonishment or good exhortation as the educational method of God's prophets. He has used this method in many cases and in different stories and exemplum. He refers to two major points in this regard: First) If admonishment is prudent and tactful and its conditions are observed, it will have a very great influence and effect. Second) the main condition for effectiveness of admonishment is the readiness of the one who is to receive that admonishment. Many a stubborn man opposes the friendly advices, or justifies them.

5. Counseling Method

Moulavi has spoken of this method in many cases, and has mentioned its role and importance in helping individuals for cognitive changes, creating new insights and finding solutions to different problems.

6. The Method of taking an object lesson

Moulavi has introduced the taking lesson method as the sign of intellectuality, insight and growth. He believes that man can take many lessons from the history of the past.

7. Storytelling Method

Storytelling is one of the most frequent used methods of Moulavi. He has explained many facts in different kinds of stories.

8. Exemplum Method

Moulavi has used exemplum to clarify different subjects to permeate them in audiences and

addressees.

He has described, in some cases, difficult and complex subjects through using several running subsequent exempla.

Second) Self-training Methods

The following educational methods can be extracted from Moulavi's works in this regard, as some of the important methods (Beheshti, Abuja'fari & Faqihi, 2000, pp. 235- 262) :

1. Fulfillment of Knowledge

According to Moulavi, the heart of the matter of knowledge is commitment and action. The criteria of humanity should be searched in practical obligation and commitment, and we should not be beguiled by superficial knowledge of some people. If knowledge is combined with action, it not only brightens the soul of its owner, but also guides the ignorant people. A man, who has no commitment to his knowledge, is like a tree that has no root. On the other hand, from Moulavi's view, the basis of knowledge is intuitional, and this particular kind of knowledge is only obtained through action. It should also be noted that in the event of acting according to superficial science (not intuitional sciences), one can gradually achieve the desired perfection and intuitional knowledge.

2. Loving God

Moulavi considers love as the most basic mystical educational method, and believes that spiritual education and development is only possible through having such a love, because love has a power that changes or revolutionizes the personality of the lover and purifies him from himself and from his unbecoming properties, habits and behaviors, and leads him to harmony with the beloved.

3. Watching over the soul and self- examination

Moulavi has much talked about watching over the soul and self-examination and their role in self-training. He has considered them as the factors of leading humans to perfection, self-revelation, heart indulgence and passing the stages of Mystic Journey.

4. Reciting the Qur'an

Moulavi said to us, regarding the Qur'an, not to consider it like other words and usual concepts because its appearance has a great inner form. If we read the Qur'an and speculate on the deep meaning of each verse, our soul will gain such a magnitude that enthusiasm of flying leaves it

restless with no moment of calmness.

5. Remembrance and Thinking

Moulavi is of the opinion that man's thinking should be combined with remembrance of God, because this remembrance causes dynamism, purification, and magnificence of thinking, and also causes separation and purification from all sorts of evils and vices. It not only enlightens man's thought, but also it cultivates his inner senses.

Ibn Khaldun believes that the following items can be considered as the principles and methods of education (Beheshli, Abuja'fari & Faqihi, 2001, pp. 115- 128) :

1. Graduality in Instruction

According to Ibn Khaldun, the first point, which should be considered here, is that the instruction for a student leads him to learning. When it requires creating a disposition in that student, it needs time and is done gradually, because the aptitude of someone is gradually actualized or realized.

2. Consideration of the Measure of the Student's Understanding, Aptitude, and Gradual Cultivation Ibn Khaldun believes that the amount of intellectual ability of students in scientific subjects and problems should be identified, and then they should be instructed consistently with their aptitudes so that their understanding and aptitude in learning might be cultivated.

3. Development of Instruction from the Simple to the Difficult

Ibn Khaldun is of the opinion that not observing the above mentioned fact and not considering the correct instructional and teaching method cause students not to comprehend the subject matter and then drop out.

4. Applying Different Teaching Methods

It is up to the teacher to be aware of different teaching methods and be able to apply them in order to use the suitable method and procedure in instruction and teaching. Ibn Khaldun believes that teachers can use different teaching methods for their students. Some of these methods are: first) lecture; a teaching method in which the teacher tries to transfer his knowledge to the student. There is a one-sided dialogue between teacher and student and the lecture is teacher-centered. Second) Suggestopedia teaching method in which the subject matters are taught to the students through their imagination by deeds or speeches. Third) dialectic and scientific dialogue (debate) between teachers and students, or encouraging the students to discuss with one

another.

Ibn Khaldun considers the second method more complete and more comprehensive than the first one is. He also believes that the third teaching method is the simplest one for the students to learn.

5. Creating a suitable ground and atmosphere for learning and removing the obstacles Ibn Khaldun says that there are the following obstacles and problems for learners in learning, and teachers should try to remove or solve them :

Applying vague words

Selection of a brief and short text (or subject matter)

Abundance of text books (as instructional sources)

Frequently involvement in instrumental sciences

Teaching materials beyond student's understanding

Mixing the subject matters

Longitude of instruction time Concurrent instruction of two different disciplines

Verbal controversies

6. Simplification and Kindness of teacher

This can be very effective in the educational achievement and moral education of students. In contrast, severity and harsh treatment will cause many negative and psychological disorders, including the student's dropping out.

7. Keeping freedom and personality (self-esteem) in students

According to Ibn Khaldun, it is of the effective methods in education to bind teachers, educators, parents or everyone else, to be friendly. Also, it is a stimulant to free the expression of feelings and personality in students, and to avoid imperious orders or instructions. Not considering this fact causes that ability and self-esteem of students to be destroyed.

8. Evaluation and Assessment

It is up to teachers and educators to evaluate their students' performances in order that the students might know what they have done, and what- that which should have been done- have not done. What students have said, and what- that which should have been said- have not said. In general, what and how their deeds and speeches have been, so that it might be possible to

correct them.

(3) Educational Epistemology

3-1. Learning

Ghazali believes that the human's soul easily accepts education, for there is basically knowledge and wisdom in it. These two items have been given to the soul from the very beginning of creation, and one should try to actualize them, as one should try to dig a well and then take out water. Knowledge is obtained from two different ways: first) the divine revelation and inspiration. The divine revelation is revealed by God to the prophets that had finished with the prophet of Islam. The inspiration is inspired to the saints and it still continues and does not end. Second) usual and current instruction and learning in schools. To achieve this particular kind of learning, some principles should be observed: 1) Cultivation and reinforcement of moral aspect before instruction, 2) Consideration of individual differences and aptitudes, 3) Graduality and sequence in instruction and learning. 4) Rewarding and punishment, 5) Encouragement and motivation, 6) Having a master (teacher), and presence in classroom (instruction), 7) Practice, action, and repetition, 8) involvement in schooling Ghazali invites people to an open attitude to different sciences and to show an open face to them, whatever their

subjects might be, because knowledge, irrespective of its subject, is noble.

It is necessary that differences among ideas are to be accepted. Diversity of ideas and views in a single subject is not a reason for invalidation of that subject. There are two reasons for this opinion of Ghazali: first) there are many kinds of potential sciences that have not been yet actualized, and humans can achieve them. Second) discovering of one new science causes deepness in one's faith and firmness in Islam. If religious sciences cause cognition of God and His Attributes, natural sciences reveal and expose the Acts of the Exalted God in existence. Thus, Ghazali invites teachers to inform their students of the value of all sciences in order that the students, observing graduality and sequence, may study other sciences after learning each branch of science. Ghazali is of the opinion that it is up to the wise of a society to study and investigate the new or foreign subject and make it suitable for their own society adorned with values.

According to this viewpoint, scientific and cultural interaction and exchange are carried out among the wise, because Ghazali believes that it is dangerous for the beginners in knowledge to go to an environment which is against their own beliefs and values (Kilani, Translation, Criticism

and additions by Rafiie, 2007).

Ghazali believes that education can bring humans from what they are in to what they should be. Education, as life, is the natural right of everyone. Man has been created for worship and servitude of God, and education is not only the prerequisite of worship of God, but it is also a kind of worship. Ghazali considers education both as an individual necessity and as a social necessity, for it is in the light of which that culture and thought remain, and it is also a means for transmission from a generation to another. Therefore, what culture and thought man has is from education, without which man worth nothing, and he is the product of his own education. Imam Ali, in a very educational warning, says to the educators to educate their children for today. The delicate point of this wise statement is that the development of a child should, at least, be in harmony with the natural development of culture and civilization and positive transformations of humans' life. Some parents have no view about life except that which they themselves wish. Then, they educate their children as they themselves desire or as they have been educated. While according to the saying of Imam Ali, parents should think beyond their own time. It is not only the student that needs to be educated but even the educator needs to be educated, and he or she needs to educate someone else (the student), and this need is satisfied through education of another person (the student), and this is one of the reasons for the affection of the great teachers toward their noble students (Rafiei, 2002).

Ibn Sina has mentioned the necessity of this fact that the students' interests should be known and discovered and they (students) should be much cared for to be educated to become moderate persons. To do this, one should not let anger or grief overcome him. They should be kept away from what they hate. Moral modification causes the body and the spirit health. Ibn Sina also wants education to be a means for entering in production and participation in the economic activities of the society. Thus, Ibn Sina deems it necessary that a boy, after learning the Qur'an and the principles of the Arabic language, should be led to one of crafts and occupations that is consistent to his nature (Ali & Reza; translation, Criticism and additions by Rafiie, 2005).

Teaching and instruction methods should bring the students to the educational goals. Therefore, to reach the goals envisioned by Sa'di, there is emphasis on such activities as question and answer and improved lecture methods. He also suggested some points in teaching, instruction, and learning that can improve the students' education. He not only emphasized paying attention to the techniques of speaking or talking, but also placed much emphasis on the distinct role of silence as one of the greatest techniques or methods of increasing and improving educational policies.

The importance of questioning and asking according to Sa'di's viewpoint is revealed when he says, "They asked Imam Mohammad Bin Mohammad Ghazali, (on whom be the mercy of God) by what means he had attained such a degree of knowledge. He replied, 'In this manner, whatever I did

not know, I was not ashamed to enquire about..." He tells people to inquire about every thing they do not know; "since for the small trouble of asking, you will be guided in the respectable road of knowledge (Gulistan, chapter VIII, tale LXXVII). However, he also notes that "whenever you are certain that any thing will be known to you in time, be not hasty in inquiring after it" (ibid, tale LXXVIII). One should think and then answer. He says, "whosoever doth not reflect before he giveth an answer, will generally speak improperly" (Gulistan, chapter VIII, tale XXXVI).

Sa'di refers to three points in applying the question-and-answer method. First, we should question for knowledge: He believes that one should not ask a question for pedantry, ostentation and dawdling, and for getting information about the others' private and personal affairs. Therefore, if the questioner receives his answer without asking and with patience and silence, it is not necessary that he asks a question. Second, ask questions from the wise ones: Sa'di is of the opinion that one should ask educated, knowledgeable and well-intentioned scholars. Third, he believes in the necessity of a well-thought-out answer. When a wise person wants to give the answer to a question, he will do this in a thought-provoking way, technically and with good intentions because the unexamined speech can mislead instead of increasing knowledge (Beheshti, Faqih Abuja'fari, 2001).

When speaking and questioning or answering, Sa'di emphasizes not interrupting the others. "No one confesses his own ignorance, excepting he who begins speaking whilst another is talking, and before the discourse is ended" (Gulistan, chapter IV, tale VII). The reason Sa'di says this is that "a discourse hath a commencement and a conclusion" (ibid). In another instance, he says, "Whosoever interrupts the conversation of others to make a display of his own wisdom, certainly betrays his ignorance" (Gulistan, chapter VIII, tale LXXXII). He adds, "A wise man speaketh not until they ask him a question" (ibid).

Sa'di orders all people, "Till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose" (Gulistan, chapter 1, tale XIII). Sa'di says that when a business can be managed without one's interference, it is not proper for him to speak on the subject; but if he sees a blind man in the way of a well, if he keeps silence, it is a crime (Gulistan, chapter I, tale XXXVIII). Therefore, Sa'di concludes, "Until you are persuaded that the discourse is strictly proper, speak not; and whatever you know will not obtain a favorable answer, ask not" (Gulistan, chapter VII, tale XIII). "He who listens not to advice, studies to hear reprehension. When advice gains not admission into the ear, if they reprehend you, be silent" (Gulistan, chapter VIII, tale XLVIII).

Since Sa'di believed the sources of knowledge are unlimited, he did not confine himself to formal and classic textbooks. He placed particular emphasis on informal learning, by which the students try to take lessons from the great school of nature and the events of their lives and the lives of other people, in all places and times. Thus, people should not confine themselves to the

appearance of matters; rather, they should make great effort to get to the essence of matters and subjects and try to comprehend their truth. The educational method of storytelling utilized by Sa'di in both poetry and prose can be considered as an epitome of the teaching methods. Therefore, students should be committed to this approach in that they not only study history books, for example, but also must pay great attention to all of history, nature, and all human beings, if they wish to reach the highest educational goals. This is also a task of all scholars and authorities in the educational system.

Sa'di believes in hidden learning and learning from all things. For example, he relates, "They asked Loqman from whom he had learnt urbanity, and he replied, 'From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same.' Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction" (Gullistan. Chapter II. tale XXI).

Sa'di believes in "informal learning" and says, "Listen to the discourse of a learned man with the utmost attention" (Gullistan. Chapter 11, tale XXXVIII). Sa'di wants all people to pay attention to the admonitions of the advisers and take lessons from them. He says, "Know you not, that you will see your feet in fetters, when you listen not to the admonition of mankind" (Gulistan, chapter I, tale XVI). Sa'di believes that "admonition" comes before "confinement", saying, "Great men first admonish, and then confine; when they give advice and you listen not, they put you in fetters" (Gulistan. chapter XIII. tale XC). Sa'di says that it is up to humans to admonish even though the other does not listen: "Admonish and exhort as your duty requires; if they mind not, it does not concern you. Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there smiting his hands and exclaiming, 'Alas! that I did not listen to the wise man's advice' (Gulistan, chapter VII, tale V).

Sa'di also believes, "The fortunate take warning from the histories and precepts of the ancients, in order that they do not become an example to posterity" (Gulistan, chapter XIII, tale XC). Therefore, Sa'di orders all people, "Take warning by the misfortunes of others, that others may not take example from you" (ibid).

Teaching methods and instructional content alone are not sufficient to bring students to the educational goals. It is also necessary to utilize particular techniques to improve and accelerate the gradual progress of students toward those goals. Encouragement and punishment of students are necessary techniques. The reasons for using these two are the same: leading students to educational goals. It is necessary for educators and teachers to be the epitome of both authority and affection, so students will both respect and love them.

A teacher should be the epitome of affection and authority. He explains, "Anger, when excessive,

createth terror; and kindness out of season destroys authority" (Gulistan, chapter VIII, tale XVIII). Therefore, Sa'di believes that teachers should be not so severe as to cause disgust, nor so lenient as to encourage audacity. Severity and lenity should be tempered together; a wise man carries not severity to excess, nor suffers such relaxation as will lessen his own dignity. Thus, one should be complacent, but not to that degree that they may insult him with the sharp teeth of the wolf (ibid).

Sa'di believes that one should use both encouragement and punishment in a timely manner, adequately and thoughtfully, because undue, unnecessary and unexamined anger and punishment makes the student truant, and the undue encouragement makes him or her be arrogant, egoistic and exigent to the extent that she or he does not obey the teacher or the educator. According to the viewpoint of Sa'di, encouragement and motivating others is of particular importance and can influence them for better performance to accomplish the desired goals (Gulistan, chapter I, tale III).

Sa'di puts emphasis on praising the students and says in this regard, "If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet" (Gulistan, chapter I, tale XXIV). Sa'di does not think it advisable to overindulge in blame when the blame is necessary (Gulistan, chapter I, tale XVI).

It appears that Sa'di affirms punishment when necessary. Sa'di says, "A king sent his son to school, and placed a silver tablet under his arm. On the face of the tablet was written in gold, "The severity of the master is better than the indulgence of the father" (Gulistan, chapter VII, tale IV). However, punishment should be the last method in education and not the first one. He professes, "When the hand has failed in every trick, it is lawful to draw the sword" (Gulistan, chapter XIII, tale XV). "Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not that whosoever spareth the life of a serpent, committeth injury towards the sons of Adam (ibid, tale XVI). The reason Sa'di confirms punishment in some cases is that "An enemy does not become a friend through indulgence; nay, it increases his avarice. Be humble unto him who shows you kindness" (Gulistan, chapter VIII, tale LXXXI). In another tale, he adds, "When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness" (Gulistan, chapter VIII, tale LXI). He believes the base men do not deserve affections because "when you connect yourself with base men, and show them favor, they commit crimes with your power, whereby you participate in their guilt" (Gulistan, chapter VIII, tale VIII). In another instance, he says, "When you support and favor the vicious, you commit wickedness with your power, by participation (Gulistan, chapter VIII, tale LIII).

Sa'di believes that in spite of some of similarities between different people, there are some

differences in their aptitudes as compared with each other (meaning there are differences between their physical, intellectual, social, emotional and moral aptitudes).

Sa'di says that people should consider the extent of their abilities. He is of the opinion that "whosoever contendeth with the great sheds his own blood. He, who thinks himself great, has been compared to one who squints and sees double. You will get a broken front by sporting your head against a ram" (Gulistan, chapter XIII, tale XLV). In another example of this, he says, "It is not the part of a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than you are; put your hand under your armpit" (ibid, tale XLVI). He also warns, "A weak man, who contends with one that is strong, befriends his adversary by his own death". (ibid, tale XLVII). Sa'di emphasizes that the teachers should speak to students in conformity with the temper of the hearer (Gulistan, chapter VIII, tale XXIX).

Due to the viewpoint of Moulavi, one of the points that a teacher should consider is the individual differences of the students that the teacher must pay attention to the fact that the addressees and the students are quite different in aptitudes, attitudes, interests, knowledge, etc., and therefore, the sayings and teachings of the teacher should be in accordance with these differences. It is also up to the teacher to consider the spiritual capacity of his students. The word "reminding" can indicate that Moulavi believes that man has the best potential aptitudes in himself, and one of the responsibilities of the tutor and teacher is to nurture those aptitudes.

Motahhari (1997) emphasizes that teacher should pay attention to the mental and psychological states of students, and not to make them tired when they are not ready for learning.

According to Motahhari (1997), if a teacher uses encouragement or punishment for students, they should be aware of the reason of this action of the teacher, because these actions might become useless when the students do not know which behaviors of them should continue or which of them should be improved or avoided.

Motahhari (1996 and 1997) takes much emphasis on harmonious cultivation and breeding of all of the students' aptitudes; physical, intellectual, social, emotional, moral and religious.

Motahhari (1997) does not accept those habits which individuals do passively without any thinking, brightness and luminosity (of the soul). He emphasizes the education and acquisition of knowledge in childhood and narrates this saying that knowledge in childhood is like inscription on a stone.

He introduces work as a factor of concentration and prevention from committing sins. He also believes that the particular aptitudes of every person should be considered in choosing any job or occupation for him or her. A good work can be very effective on man's feelings, personality and

self-esteem. According to Nasri (2003), the necessity of society is not only for satisfying one's biological needs, rather human beings need social life in their spiritual dimension. Therefore, many natural aptitudes of humans are not actualized without society.

Motahhari considered "teaching" of his students as a religious worship and obligation (Educational Facilities Affaires and Libraries Bureau or EFALB, 2007). In addition to the fact that Motahhari had mastered teaching, he also had a great piety and moral obligation and commitment. That was one of the reasons why he was well accepted by his students. Motahhari never gave a contemptuous look to his students. He listened to his students and answered their questions carefully.

In addition to his gentility, his behavior towards the students was friendly and kindly. He tried to solve his students' problems. He made great efforts to educate his students to be alert and sensible critics. He was much interested in seeking truth. Motahhari put forward the scientific and religious problems, and then encouraged his students to pursue and solve them. He respected scientific opinions even though he was opposed to them. He deeply investigated the subjects, and he reacted scientifically to them. He sometimes used discussion-teaching method, and he often used question and answer teaching method. Sometimes, one third or more of the time of the class was spent on solving the lesson-related problems of the students and answering their questions. He warmly welcomed the students' questions and gave suitable answers to them. Motahhari had a clear speech when teaching and explaining the subject matters. He had also a regular and disciplined way of teaching. He described well the prefatory notes at the beginning of his teaching, and determined all the lesson upon which the preliminaries were based. He spoke clearly and wrote in a simple style and used many examples. He taught with enthusiasm and mastered the relations of sciences with each other. The materials he taught were new, and his students knew the benefit and application of those materials. He paid attention to the individual differences of the students and encouraged the active and cheerful pupils. Therefore, his teaching did not appear to be monotonous, and his students did not become tired (EFALB, 2007).

3-2. Educating a child

Family should be so fit that can represent admirable and useful children to society. Avicenna shows much emphasis on the product of a marriage (children and their education). He has introduced the following periods as the stages of a child development and growth upon which his or her education should be based: 1) prior to instruction: Ibn Sina considers the first stage of the development of a child from the birth to about six years old. The duty of parents in this stage is giving a name to their child. It is up to them to choose a good name for the child; a name which is admirable due to religion and society.

The second duty of the parents is milking their child. Avicenna recommends that a child should

have her or his mother's milk. In the event of choosing a nanny, she should have a praiseworthy morality, a healthy nature, and be away from foolishness and illness, because her milk affects the child. The third duty of parents in the above stage is the correction of their child. When the child is weaned, his or her correction should be started before blameworthy dispositions and reproachable habits may attack him or her. That is because Avicenna believes that the child tends to evil and appeals to reprehensible habits and dispositions faster, and then these bad properties overcome his or her nature, and it will hardly be possible to make him or her get rid of these habits and properties. The second stage starts when the child's joints have grown and the child has possessed verbal and aural readiness, and suggestibility. Although Avicenna has not mentioned a particular age for this stage, but he has considered the suitable age for beginning primary education to be when the child is six years old. Ibn Sina is of the opinion that the subject matters the child should learn are: the Qur'an, writing and reading, and knowledge of the religion, besides the instruction of those poems which instigate the child. Simultaneous with this, intellectual and moral education should be carried out. Avicenna believes that memorizing poems, understanding, and repeating them can cause intellectual cultivation, strengthen the memory and intellectual readiness, and promote the level of comprehension on one the hand, and on the other, it leads the child to good morality and behavior of which the poems are composed, and installs the moral virtues in the child's soul. Thus, the child gradually appeals to good deeds through speculative accepting of good moralities and habits. In the stage of vocational training, an adolescent should learn the occupations and crafts he loves, select them, and make herself or himself ready for them. When one masters that occupation, he should turn to the acquisition of income and earn his livelihood by his own wage.

After the above stage, one can get married and form an independent family. Avicenna does not mention a definite age for this stage, but so much is certain that this new stage can begin when a person has passed successfully the previous four stages: been adorned with praiseworthy properties and habits morally and behaviorally, and possessed the necessary ability economically and intellectually for managing his family.

Although Avicenna himself has not directly defined education, but considering the ideas of him, it can be deduced that he believes that the nature of education is planning and activity of society and individuals for the soundness of family, child's development, and the management of social affairs to bring human beings to happiness in this world and the hereafter (Howzeh-University Co-Operation Center, 1998). Avicenna emphasizes education of children, and has put forward new subjects in this field (Shiite, encyclopedia, 2007).

3-3. Curriculum and Educational Contents

Khajeh Naseer Tusi has formulated the children's educational plan according to their natural development. Thus, he believes that this plan should extend consistently with the development of

the children's powers and abilities. Appetitive faculty should be first paid attention to since the beginning, because it is the first faculty that appears in humans, and it has been installed in them for their survival. This is the reason why children search first for food, water and sleep. Therefore, before overcoming blameworthy morals and habits through satisfying this faculty, they should be corrected with good manners and praiseworthy dispositions and manners of living such as the manners of eating food, speaking, socializing, taking exercise, besides other good dispositions such as humbleness, obeying the parents and teachers, and in addition, religious teachings should be taught to them. When children grow more, they should be taught with reason and proof of what they have already learned through imitation and appeal to science or crafts on the basis of their capacity, aptitude, and interest.

If they want to learn wisdom, they should first learn logics so that they might learn the procedure of thinking correctly, to be kept away from intellectual errors, and they should then learn mathematics to become familiar with argumentative problems, and at the end, they should engage in philosophy and wisdom. Khajeh Naseer has mentioned three fundamental points regarding educational plans: 1) educational plans should start with those texts which are simple in content and small in volume, in order that children may enjoy acquiring knowledge, and then harder texts should gradually be started. 2) Educational plans should be formulated in such a manner that every person, who is involved in acquiring each branch of science and skill, may bring it to its final and ultimate state, and does not give it up in the middle of the way. 3) In educational plans, fundamental, durable and old sciences should be preferred to new and endurable sciences. Islamic sciences should be considered as the most valuable ones, and prayer and relation with God should be more paid attention to, because these two are very fruitful for the learning of sciences and achieving the nearness to God. They make man familiar with origin and end (Beheshi, Abuja'afari & Faqihi, 2000). Khajeh Naseer recommends that it is necessary for the principles of health to be taught to students (Modarresi, 2000). Khajeh Naseer believed that medicine, astrology and philosophy could be applied for the welfare and health of people. Therefore, he was always thinking to find a way to encourage people toward empirical sciences. He himself was famous because of his very comprehensive information regarding wisdom, astrology, medicine, mathematics and religious sciences (Badkubehi Hazavehi, 2004).

Khajeh Naseer Tusi mentions that it was in the light of "knowledge" that God showed the superiority of Adam to angels and ordered them to prostrate before Adam. In addition to this, knowledge is the means of bringing humankind to the eternal happiness. Therefore, a seeker of knowledge is a growing existence that does not surrender to ignorance. It is up to a learner to choose the best from each branch of science, and seek a science that is needed now and for the affairs of the world, and then for a science that is needed in the future. It is also up to the learner to prefer knowledge of Monotheism and try to recognize God through argument and reason. Students should choose the more aware, pious, and older ones as their teachers. In addition It is necessary that the students themselves always try to speculate regarding the accurate problems

and points, for these things can only be comprehended through deep consideration.

A student should have self-esteem and should be high-minded, and seek simultaneously the acquisition of knowledge and earning of living. He should never wish for people's properties. There is no particular time for acquiring knowledge. Students should always seek knowledge to achieve virtues. This is a picture that Khajeh Naseer portrays for a student and shows him or her as a person who has decided to strive in the cause of God and transacts with God to exalt the esteem of knowledge and extend its lights in the boundaries of life, in order that he or she might be purified, and this is the task and duty of all the God's prophets.

Due to the Ghazali's view, curriculum has an extensive and complete structure in which religious sciences and worldly occupations interact and are taught with each other. Intellectual sciences are like drug for health and religious sciences are like food. It is not meant in such a comprehensive instruction that a learner should achieve expertise in all fields of the curriculum, rather it is meant that the learner should become familiar with the general features of sciences in order that it might help him or her to achieve a cognitive perfection, and then become expert and master in a particular field of science. Curriculum is extensive and it includes diverse fields of knowledge and work. Ghazali believes that the standard and criteria of value and distinguishing of sciences from each other are the result of each branch of science and firmness of the reasons for that science. Due to the viewpoint of Ghazali about both obligatory and voluntary sciences, their rate of obligation is based on one's life development and the conditions of a society. For example, when an individual reaches the legal age (at which one should undergo religious commandments) prayer becomes obligatory on him, or whenever a person has a wealth, he should pay alms from it in certain percentage. One should have the knowledge of all obligations. Such a concept, for Ghazali, is a changeable concept that causes the curriculum to develop in harmony with an individual's life and society's conditions and development. The domains of curriculum, from Ghazali's viewpoint is almost equal to the educational principles of the Qur'an and the Islamic traditions, the most important of which are: the domain of the Islamic belief, the domain of the soul purification, the domain of the study of the Qur'an and the systems and principles mentioned in it, the domain of applied sciences (Kilani; translation, Criticism and additions by Rafiie, 2007).

Ghazali believes that curriculum should consist of Qur'an instruction, good news, stories and biographies of the righteous, and memorizing of good poems. Ghazali also is of the opinion that the child himself should face problems and difficulties in order that he might acquire the necessary readiness for tolerating and solving the life problems. He considers physical training as a necessary part of curriculum to move the students away from weakness and infirmity. He considers play as a natural means for learning and progress of students (Sheari Nejad, 1998).

Avicenna recommends learners to decide to learn "natural sciences", "pure mathematics and arithmetic", "divine science" and "logic" that help to know the truth for itself and virtue for its

acceptance, and act according to them. He deems necessary to teach linguistics, because it is necessary for all of us to apply the words, and these help thinking. Despite all of these, Avicenna believes that it is necessary to learn philosophy before other sciences, because it makes humans familiar with the truth of the facts and phenomena as far as it is possible for humankind. Phenomena are divided into two groups: first) those affairs whose existence depends on our will power and our actions, second) those affairs whose existence is not dependent upon our will power or our actions. Knowledge or cognition to the first group is called speculative philosophy, and to the second group is called practical philosophy. The aim of the speculative philosophy is the Perfection of the human soul through learning, and the aim of practical philosophy is the completion and perfection of the soul not only through instruction, but also through instruction of what is done and acting according to it (Ali & Reza; translation, criticism and additions, by Rafiee, 2005).

Motahhari (1997) emphasizes this fact that we should also pay attention to the future, its needs and conditions in educational and curriculum planning and teaching.

(4) Educational Axiology

4-1. Religious and Intellectual Education

Khajeh Naseer Tusi has considered a very firm and deep relation between religion and philosophy, and has also considered the task of these two as compatible and coordinated. He has introduced religion as the helper of intellect and as the first educator, and wisdom and philosophy as the second educator for human beings. He has combined the doctrines and teachings of these two with each other, and recommends that it is up to parents to lead their children to religion, because it is religion that can lead humans to wisdom, justice, bravery and chastity, and makes them moderate away from extremes. Thus, parents and educators should first teach the Qur'an and religious traditions and obligations to children, and direct them to follow the religious commandments. When children finish their childhood period, they should be invited to learn wisdom so that they may follow what they have learned in the beginning through imitation, based upon reason, and try to appeal to moderation, and govern justice in their lives, although achieving justice seems very difficult in every field. Humans can only attain real happiness when they control and direct their lust, anger, and desires, make their intellect consistent with the orders of religion, and make their will power in harmony with God's will.

Khajeh Naseer Tusi recommends to three facts to guarantee the implementation of religious

commandments: 1) encouragement and punishment: Parents and educators can make children and adolescents interested in religious affairs through praise, compliment and acknowledgment in the presence of others, and through becoming attached to them. 2) Good mentioning of the pious: children accept models; therefore, if the pious ones are praised before them, sinners and the mischievous are blamed, and the badness of sin is well portrayed for them, they will undoubtedly tend to good models, appeal to piety and avoid sins. 3) Endurance: Patience and endurance are necessary to get to the divine straight path, and one cannot achieve perfection and elevation without them. Worship is of the important religious education factors, and is divided into three kinds: 1) inner worships: these are concerned with one's heart, such as beliefs, and thoughts 2) organ's worships: these are concerned with the body, such as prayer, fasting, and hajj (pilgrimage to Mecca), 3) social worships: these are manifest in social contacts, such as observing justice, equity, benevolence and prodigality. Prayer is the factor of humble submissiveness and adoration before God, and causes a decrease in the faculty of anger, and make one avoid superciliousness and megalomania. Fasting leads to patience, endurance, self-restraint and control of instincts. The Hajj is an emigration towards God and it causes nearness to Him (Beheshti, Abuja'afari & Faqih, 2000). From the viewpoint of Khajch Naseer Tusi, one whose knowledge and action are right and correct can be called wise (Tusi, 1981).

Avicenna emphasizes moral education and deems religious education necessary for moral education. He means by moral education upbringing of chaste women and men who have a strong will power, love virtues and consider God's satisfaction and contentment in their deeds (Sheari Nejed, 1998).

Moulavi confirms the knowledge of those ones who are not superficial in science and attain "Certainty by sense-perception" and higher ranks of knowledge (Ja'fari, 1994, vol.2, p.616). He complains of an imitational science in which a learner does not apply his or her intellect, and does not understand anything through thinking and reflection, and only rely on suspicion (2000, p.357). Therefore, those, who are satisfied only with their senses in cognition, such knowledge will be an obstacle for them, and will debar them from all kinds of perfection (Ja'fari, 1994, vol. 11,p.375).

Imam Ali introduces the real science as the root of every goodness (Ghorar-al-Hekam). Moulavi introduces "ignorance" as "disbelief" and knowledge as a factor which removes such disbelief (Ja'fari, 1994, vol. 7, p.156). He also believes that knowledge has a particular shininess. Therefore, it can be said that those persons without knowledge are in darkness and without effectiveness (Moulavi, 2000). Therefore, Moulavi believes that it is knowledge that causes piety to be effective and fruitful (Ja'fari, 1994, vol. 14, p.50).

Moulavi emphasizes informal education, in addition to formal education. According to Moulavi, the skies and the earth speak with the one who understands, but everyone comprehends the wise words of the universe according to his spiritual ability. Also, life can teach the highest lessons to

humans provided that they take lessons (Rumi, 2000, pp. 15, 19-20, 71).

Moulavi believes that all teachers should really pay attention to the individual differences of their students, and speak to them according to their merits and powers of understanding.

Not every person does deserve receiving wisdom and higher ranks of knowledge and insight (Rumi, 2000, pp. 50-51, 19-20, 34). The prophet of Islam said that God's prophets have been ordered to speak with people in accordance to the level of their understanding and intellect (Al-Hakimi, 1991, P. 167).

According to Moulavi, it is up to all people and students to reinforce the power of thinking and reflection in themselves so that they may understand the real and hidden aspect of every fact and achieve to very comprehensive and deep meanings of every thing (Rumi, 2000, pp. 8,20,38, 40, 49, 53, 60).

Moulavi is of the opinion that speeches, deeds and characteristics of teachers and educators can actually affect students (Rumi, 2000, p. 21).

Moulavi believes that man has naturally the best aptitudes. Thus, the main role of educators is to realize and actualize these potential aptitudes in the pupils, and not to create new aptitudes in them (Rumi, 2000, p.22).

According to Moulavi, motivation, interest and enthusiasm in seeking and acquisition of science and knowledge can be very effective factors in the success of individuals. If one wants to attain comprehension of truth, it is quite necessary to make his thought free from all carnal desires and all worldly goals, which are against the divine aims (Rumi, 2000, P.4). The Qur'an confirms this fact that: "O you who believe! Be careful of (your duty to) God and believe in His Apostle: He will give you two portions of His mercy, and make for you a light with which you walk and forgive you" (Hadid (57): 28).

It is in the light of real knowledge that man achieves a status in which he can see the being or the universe as it is. That is the reason why Moulavi repeats this pray of the prophet of Islam: "O God, show us the things as they are. It is in the light of the real possessors of such knowledge that all the world lightens, and all human beings are guided by them (Rumi, 2000. p.2).

If man wishes to understand the truth, it is quite necessary to purify his thought from all sorts of temptations, and those intents and objectives which are not Divine and godlike. Moulavi asks God to show him the entire universe as it is and not to be strayed. Worldly belongings that appear very beautiful and attractive for some superficial people are in fact objects that those who have not understood their reality fall in love with and never identify their worthlessness. From the

viewpoint of Moulavi, "knowledge and sciences" can both "guide" or "make man to go astray."

Knowledge can guide man to the straight path if he is freed from the shackles of materialism and temptations. Moulavi emphasizes that if man can overcome lusts and carnal desires, even for a moment, in this case, all the knowledge of the prophets will become clear for him. However, those, who are pawns of selfishness and egoism and have not been delivered from passing fancies and urges, cannot possess useful knowledge for themselves or others. That is because worldliness and profanity make blind the man's intellectual eye and separate him from the real knowledge. Moulavi even believes that teaching the bad-natured persons is like giving a sword to a thief. That is the reason why Moulana says that giving the sword to a dead and blind drunk is better than the base and abject to have knowledge. Knowledge, wealth, and status will create havoc, turbulence, and disturbance for the bad-natured.

For the man who possesses intellect that has reached insight and intuition and has "knowledge and action"-that is, he thinks well and is driven to do deserving deeds-others will assuredly have humility and humbleness before such an intellect.

Moulavi speaks of "the pleasure of knowledge and Devine action". He deems sufficient the Devine acceptance for his own "knowledge" and "action," and he also expresses his repugnance toward all things save this. Nevertheless, Moulavi does not agree with those sciences and actions that have no spiritual effect, and spring from blind imitations and repetitions. He asks God that he would be freed from such sciences and actions before his death. From the viewpoint of Moulana, the real knowledge tries to reach the "Certitude" and "Certitude" tries to see "the Beloved." Moulavi believes that such love cannot be found in the pages of usual books, because this real love comes from pure hearts and souls that are freed from the shackles of egotism and have therefore come to a position where they can see and understand the truth as it is. Moulavi introduces the "love" as a real school that the teacher of which is God and all men are the students. The knowledge received in such a school is "infinite" because "the Beloved," that is the Lord of the worlds is "infinite." That is the reason why Moulana orders man to acquire the knowledge that is not limited to "signs and marks."

Moulana believes that one can be delivered from usual schools, pages, and repetition. The seekers of truth do not become tired of such inborn and instinctive knowledge. The sciences that are found in the usual schools are something different from "love". Thus, a man who appeals to the Divine love is as if he has obtained all the real sciences and it is not necessary for him to have any other distinctions and sciences. Because when the knowledge is blended in man's heart and soul, it really helps and saves him.

Moulavi uses the words "spirit", "knowledge", and "love" with each other, and believes that the real life is in the light of such knowledge ingrained with love, which pervades the man's body, and

the body receives the spirit and life. It is in the light of "love" that man's intellect changes into pure gold and finds its true value. Thus, Moulana requests insistently from the superficial jurisprudents to seek the "knowledge of love" and learn and teach it, because this knowledge can save man in this world and in the Hereafter. Therefore, the enlightened know the knowledge of reaching God through their hearts.

According to "Abu Ali Varaq", whosoever considers a saying from knowledge without sufficient piety becomes an offender. Hafez orders such persons :

"O ye, the unaware and ignorant! Try to become aware and knowing".

It means that Hafez asks those persons to remove all lusts which are obstacles of receiving the real heartfelt things and cleanse the rust of sins from their hearts so that they may change to true learned and real scholars and enlightened wise men. That is because there would be nothing hidden to to a man who does this and loves God. According to the Holy Qur'an :

"O believers, if you fear God. He will assign you a salvation, and acquit you of your evil deeds, and forgive you; and God is a bounty abounding" (Anfal (8): 29).

In this stage, it is possible for man to require the insight, wisdom, and knowledge along with a real love, and in such a period, he can be the leader of others because according to Hafez :

"The way of love, is a way which it is impossible for one to guide others to until he himself become a true lover inwardly and heartily" :

"As long as thou art not a true follower, then how may it be possible for thee to become a true leader?"

A school that nurtures such pupils and students is the school of mysticism (Gnosticism) and love :

"In the school of truth, before the love belletrist O ye the son! Try to become a father someday."

The necessity of accompanying "love" and "intellect" and avoidance of absolute rationalism is emphasized by Hafez.

Evidently, Hafez does not disagree with all sciences; rather, he confirms the knowledge which leads to the spirituality, truth. and God, but "his critical nature and alerting mind often oppose the pedantries and pretentiousness of the superficial learned men of his time" (Khorramshahi, 1993, Vol. 2, p. 991).

Hafez worries that the joy of life and fervency of love are not found in the lives of most people, and that thought of piety, guidance, and cure or remedy of the hearts among men are not seen in the society. Thus, he is waiting for a state and time when the enlightened recluse, by enlightening the bright sun of truth, to bestow upon the dark and sunless life of men a real verve and vigor :

"I see no verve in anyone nor any thought of heart's cure and piety. The inner self became dark; may God want that from the unseen a recluse would enlighten a light, Hafez attends not in lessons and seclusion, nor the learned have an absolute knowledge."

Therefore, it can be deduced that "Hafez's criticism of science, knowledge, book, lesson, piety, learning, and college is not because he himself is not a learned man or a scholar; for it is quite evident that Hafez had learned well the prevalent sciences of his day and was a wise man and an eloquent and literary master, and he knew the art of religious argumentation and theosophy, and he had a high status in the field of the Qur'anic sciences.

Hafez's criticism of knowledge and science is at least due to two reasons; first, disagreement with rational sciences and philosophy in the fourth and fifth centuries in the Muslim world, which Gazzali is its leader and the Sufis, such as Ibn Jauzi and Ibn Teymiyyeh, its followers; second, disagreement with pedantries of the superficial scientists and the avaricious hypocrites and sanctimonious ones during the time of Hafez (Khorramshahi, 1993, Vol. 2, p. 991).

Such learning, science and intellect are obstacles of attaining a true insight and knowledge, because it is possible for man to require this insight and knowledge when he is freed from the shackles of materialism, egoism, ambitiousness, and pretentiousness :

"As long as (in thyself) the wisdom of excellence thou seest (and of that wisdom art proud), thou sittest void of divine knowledge; to thee, one word I say: Thyself, behold not, so that (in safety) thou mayst escape."

Hafez has criticized "intellect" in some of his poems, but "his purpose is not to dispraise the innate intellect, but he wants to confront giving extremist validity to intellect, and oppose putting it against intuition, spiritual insight, mysticism, and love" (author, year, page). The college, which is the promoter and disseminator of such intellect and knowledge, is in contrast and conflict with love, intuition, and insight. It is not confirmed by Hafez, even it is very dreary and gloomy for him :

"Now, weariness of the (useless) disputation of the (outward) college, hath my heart taken :

Once, awhile (only) the service of the beloved (the perfect murshid) and of wine (of love) I will do."

"Seek the book of verse (truths and subtleties) and make way to the desert (choose solitude) ('Tis the time of justice.) What time is this for the college, and the argument of the Kashf-i-Kashshaf?

"Yesterday, the Head of the college was intoxicated. and he gave decision, Saying: "Wine is unlawful, but (is) better than the property of legacies (obtained by fraud)."

In the two above poems, Hafez mentions "Kasf-I- Kashshaf, on the subject matters, administering the school(s) of endowments and "he names the formal college and book tauntingly and bitterly" (Khorramshahi, 1993, Vol. 1, p. 275).

Hafez addresses, with much emphasis, the unaware persons and wants them to become aware of the facts of the universe (1997, p.554), because if they do not change themselves, they will die of egoism (ibid). Hafez considers egoism as the worst veil and obstacle in the way of achieving elevation, knowledge

and submission to God. The great wish of Hafez is the purification of all humans from what is had (Eslami Nadushan, 1995, p.19). Therefore, Hafez does not confirm a school in which controversies, arguments and discussions do not lead to the truth, but cause pedantry and hypocrisy (1997, p.433). Hafez believes that carnal desires and worldliness are the greatest obstacles of attainment for sacred goals.

According to Hafez, the seeing and comprehension of truth determines the worth of every person (1997, p.370). However, Hafez speaks of the conceit of science and the science without action (which proves that science) and complains of them (ibid, p.521 and p.122).

Hafez introduced elevation and perfection obtained through submission to God and His worship. Undoubtedly, those who can achieve such a station have known and recognized God. Therefore, the goal of education can be the acquisition of knowledge and the acquisition of love and nearness to God.

Sa'di considers the forsaking of carnal desires as the cause of acquisition of real knowledge (1995, p.947). That is the reason why he emphasizes that truth should be searched for in those ones who have succeeded to forsake their carnal desires (ibid, p.796). Also, Sa'di introduces a superficial scholar whose action does not prove his or her knowledge, as those individuals who suffer in vain and make effort in vain (Alavi. 2002, p.186). Sa'di believes that committing crimes and sins is much more objectionable from scholars as compared with others (ibid). Even, Sa'di introduces knowledge as the factor of nurturing religiosity (ibid, p.214).

Sa'di believes that a man is lucky and prosperous if he provides a provision from knowledge for himself (1996). Sa'di introduces science and knowledge as the heritage of God's prophets (Alavi,

2002, P.180).

Sa'di introduces the wise persons as the pure gold that everywhere they go, all people do know their values, while the ignorant are like counterfeit jewelry that are alone and outsider in their own home (ibid, p.180).

Sa'di strongly emphasizes that "knowledge" is the factor of nurturing "religiosity" in humans (Alavi, 2002, p.214). Thus, he puts emphasis on this fact that people are not to waste their valuable times learning superficial sciences, and to appeal to those sciences which lead them to perfection (Sa'di, 1374, p.847).

Sa'di considers humanity, magnanimity and courtesy as the knowledge, or the essence of knowledge. Thus, from his viewpoint, if a human being lacks such characteristics, he is only apparently human, and will be inwardly as an animal (ibid, p.974).

Sa'di has a comprehensive view of education. He considers all kinds of education as complementary of each other. According to Beheshti, Faqih and Abuja'fari (2001), kinds of education from the viewpoint of Sa'di can be classified as follows :

1. Intellectual Education

Sa'di considers intellect as the great gift of God. He believes that if intellect governs man's existence and being, then the carnal soul will have no power to fight with intellect, and man will be able to reach perfection. It is in this way that man speaks thoughtfully, avoids pretentiousness, takes lessons from every happening, swallows his anger, quells his lust, and is not avaricious. Sa'di believed that the soul's purification and deliverance from the captivity of gluttony and lust is the first step in intellectual education. He considered talkativeness, speaking unpretentiously when it is necessary to speak, and speaking when an event does not deserve speech as the characteristics of ignorant people.

2. Religious Education

Sa'di frequently speaks in Gulistan and Bustan of God, His greatness, mercy, forgiveness, kindness, creation manifestations, and of the hereafter and resurrection day. He invites people to religion and religious education. He has considers religion and faith as the basis of a man's life, and he even considers knowledge as the means of nurturing of religiosity. He emphasizes knowledge and good deeds in religious education, and recognizes the religious knowledge as the means of bringing man to his spiritual purpose. He says that good deeds are the result of that religious knowledge. Sa'di places emphasis on three points in religious education :

1) God's remembrance, 2) lamentation and supplication for morality, 3) thinking of the hereafter,.

3. Mystical Education

Sa'di was aware of mystical thoughts, and he frequently spoke in his works of mystical education, deep emotion, exaltation, love, self-sacrifice, approaching God, welcoming hardships for the sake of God, and annihilation in divine essence. He has allocated the third part of Gulistan to love, deep emotion and exaltation and says that it is up to the mystic seeker to start the journey toward the infinite region of cognition and mysticism by self-refinement and overcoming the carnal soul, until he gradually reaches a place where there is no trace of his own name and remembrance.

4. Moral Education

Sa'di frequently speaks of moral virtues and high human values such as forgiveness, chivalrousness, sympathy, compassion, justice, magnanimity, goodness, righteousness, and contentment. In Gulistan and Bustan, he has allocated many chapters of these two books to moral education. He considers himself an educator of morality and as an admonisher. Sa'di's art is in his ability to express skillfully and artistically the moral virtues and admonishments using beautiful, eloquent, fluent, and rhythmical statements in order that the reader may accept them and may not become tired of them. Sa'di has particularly emphasized moral education, and has introduced moral education and acquisition of good morality as the purpose of the mission of the prophet of Islam and the aim of the Qur'an's revelation. He considers badtemperedness and moral degeneration as factors that will cause man to fall into a burning Hell and eternal punishment. Sa'di believes that moral education is very difficult and requires much time.

He emphasizes two fundamental points in moral education. Sa'di is of the opinion that moral education should begin in childhood, because if a bad habit is positioned in a man's nature or soul, it cannot be easily omitted. Secondly, Sa'di believes that the success of moral education is dependent upon a good educator who has virtue and knowledge, does good deeds, has right speech, and has educated his own soul before educating others.

Motahhari (1997) takes puts emphasis on intellectual development and reasoning in students so that they may achieve a position that they may be able to identify and differentiate goodness from badness and have a critical thinking.

Intellect in itself is not sufficient; rather it is necessary that knowledge and science to be added to it, so that it may be cultivated. It is also necessary that we make free our intellects from the indoctrinations of the environmental norms and habits, and try not to follow the majority if we see that they go astray. In other words, we should have a scientific spirit (Motahhari, 1997).

He introduces man's intentions as the spirit of worship. Those worships can be accepted by God and are effective for humans which their doers have a good intention for the sake of Motahhari (1996) considers self-esteem as the center of the Islamic ethics. He emphasizes this Islamic tradition that whosoever knows oneself will surely know one's God. He also says that it is up to all of us to know ourselves in order that we may discover how to be and how to behave.

Qorbani (2005) introduces the properties and characteristics of the Universal Perfect Man from the viewpoint of Motahhari as follows :

- Faith and belief in God
- Moderation and harmony between values and aptitudes
- Being of service to God's creatures
- Freedom, so that one does not put up with any compulsion, not to be slave of any power, and to select all (good) things freely
- Having a spiritual suffering because of the lack of harmony with this world; man has to struggle for eternity and get attached to the Supreme Deity.

Motahhari believes that one of the reasons for the lack of success in the refinement of the soul is that moral education among us has been reduced to instruction and teaching, not in the form of constructiveness and treatment (EFALB. 2007).

Motahhari (1991) believes the cognition, which is obtained through man's senses, is called "superficial" cognition but the kind of cognition obtained through "intellect or reason" is "deep cognition". Sense and imagination are considered as preparing factors for intellect to make conceptual form which is proportionate to the intellectual or reasoning faculty.

According to Tabatabaee (1987), speculation and reflection on man's status and paying attention to the Qur'anic verses indicate that human theoretical sciences (the knowledge of properties of things) spring from senses which intellectual knowledge follows. As for practical sciences, which are concerned with piety, impiety, corruption and righteousness of affairs, these sciences are obtained through divine inspiration which have been placed in man's heart and nature. The third kind of knowledge that roots from divine inspiration can be effective whenever the second kind of knowledge is competent and it grows correctly as intellect can be effective when man is stable in his natural piety and religion. God says in the Qur'an: "And none do mind except those having understanding" (Aal Emran (3): 7). The Qur'anic statements both in extending religious sciences and teaching useful sciences to people, regarding the details which possess sensory properties,

uses such wording as the following which refer to man's senses: Did you not see?, do you not see?, did you see? ...etc. As for the intellectual generalities which are related to material and immaterial general facts, even out of matters and sensory things of environment, the Qur'an does introduce "intellect" as a reliable source and it uses such sentences as: "for the people who reflect and rationalize, the people who think or reflect, the people who remember or remind themselves of their actions, the people who comprehend" ... etc.

In practical propositions which concern good and evil, profit and loss in piety and ugliness, the Qur'an refers to divine inspiration and mentions those things that man can understand through his inner inspiration and uses statements as "this is better for you", "his heart is verily sinful"...etc. Tabatabaee (1987) refers to this fact that despite more than three hundred verses in the Qur'an, which invite people to thinking, reminding, and reasoning, or teach the prophet of Islam an argument for proving a truth or wiping out any vanity, there is not even one verse in the Qur'an where God orders His bondmen to believe unknowingly or do anything else that God has ordained and go in a way blindly.

The world is just like a book written by an aware and informed author, that each sentence and chapter of which consists of some meanings, subjects and purposes. A discipline applied in words and sentences is of particular precision, and it indicates a special aim. Every one can somewhat read the sentences of the creation book, understand some meanings from them, and find out the purpose of the author of this great book. Every one can comprehend clearly the wise systems, signs, and symbols of prudence in the reaction of the world. Thus, the Qur'an invites and leads all human beings to study the creation and the structure of creatures in order that they may recognize and know God. This fact has also been much emphasized in the speeches of the infallible Imams (Tabatabaee; Footnote by Motahhari, undated).

Tabatabaee (1990), in the interpretation of this verse, "Certainly We sent our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity" (Hadid (57): 25), says that the Qur'an explains the meaning of the divine legislations of the religion through sending the messengers and divine scriptures and balance. He adds that the purpose of all of these things is that people may become accustomed to justice.

Tabatabaee (1990) in the nineteenth volume of al-Mizan Interpretation when interpreting this Verse: "He is who raised among the illiterates an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the wisdom, although they were before certainly in clear error" (Jom'eh (62):2), states that the word "purification" means pure growth, growth which is accompanied by blessing divine grace. Therefore, the reason why the Qur'an says that the prophet purifies people is that he makes their morality virtuous and their deeds rightful. As a result, they reach perfection in their humanity, their statuses become good in the world and in the hereafter, and they live prosperously and die

prosperously.

4-2. Factors of Education

According to Khajeh Naseer, human's deeds, behaviors and thoughts are among those factors which make their personality in such a manner that when an action is repeated, it influences people's inner self and gradually forms permanent and firm disposition and becomes so hard that is not easily perishable and transitory. Therefore, one who lives thinking always concerning the Origin and Return day, his or her soul is affected accordingly and accepts those states consistent with such thought and effects. One of the other influencing factors on man's personality is a companion and playmate. Thus, it is up to all people to socialize and associate with those who are pure from evils and adorned with virtues.

On the basis of this, those, who seek perfection, should search for an anthropos teleios (the perfect man), associate with him and accept his speech so that they may reach perfection, because every being, who wants to attain perfection, should attain herself or himself to a more perfect being in order that he may enjoy his perfection. It should be noted in this regard that the highest companionship and association is the association with God, His name and his remembrance and surrendering to Him that gives a divine color to human's behavior and thought (Beheshti, Abuja'afari & 2000). There are many factors which are effective on one's education. Two most important factors in this field are 'heritage' and 'environment'.

Ghazali, following Islam, accepts the effect of heritage on human's education. He also refers to some Islamic traditions to mention the importance of individual heritage and its role in creating the personality backgrounds in a child. Therefore, Ghazali deems it necessary that a spouse should be righteous, pious, faithful and friendly. He emphasizes that people are not to give, as wives, their girls to ill-tempered, weak in faith men. That is because the consideration of these facts does not let reprehensible heritage factors affect the growth and development of a child's personality. On the other hand, Ghazali also accepts the influence of environment on the education of people. The environmental factors can be divided into two groups: first) non-humanistic factors, which are divided into natural and supernatural factors. Second) humanistic factors, which are divided into family, school, community (group of friends), and individual factors. As for the natural factors. Ghazali does consider the instructional role of nature, and according to this, he has invited people to external (objective) Journey. Ghazali believes in the effect of supernatural factors on human's life, personality and education. He considers God as the basis and principle in man's life, the creation of his personality, and his education. Other things are considered only as some means or

instruments. Ghazali also believes that true knowledge is the result of illuminative disclosure and intuition that he calls such knowledge, "God-given knowledge" and considers it as a divine gift. As for the other factors, Ghazali mentions the roles and duties of parents, teachers, friends, and students. Observing such duties and tasks may have very good influences on pupils and students (Rafiei, 2002). The principle that all philosophers and moralists have agreed upon is this fact that the ultimate aim or goal of seeking knowledge and education is a religious aim, and as Ghazali says that this aim is learning a knowledge which is useful in the hereafter and that encourages its learner to obey God and brings him to a certitude that is the source and origin of knowledge.

Khajeh Naseer also considered it compulsory for learners to obtain God's satisfaction, purify ignorance from themselves and others, and revive the religion and keep it through promotion of good and prevention of evil in themselves and their relatives as much as possible (Ali & Reza; translation, criticism, and additions by Rafiee, 2005).

Ghazali has considered teacher as the successor of the prophet of Islam in guidance of people provided that he or she is adorned with some moral virtues including endurance, gratitude, trust in God, certitude, open handedness, contentment, tranquility of the soul, patience, humbleness, knowledge, truth, modesty, loyalty, dignity, and equanimity. If all of these admirable characteristics are available in a teacher, then he will be a light of the prophet's lights that deserves to be followed by others. Ghazali is of the opinion that those involved in instruction have undertaken a great work, then they should respect manners and duties of being a teacher (Ali & Reza; translation, criticism and additions by Rafiee, 2005).

Ghazali believes that nutrition, parents, school, companions, exercise, encouragement...etc., are effective in education (Howzeh- university Co-Operation Center, 1993, P.305).

According to Moulavi, interaction of humans is of the important foundations of education. People are affected by different factors such as parents, educators, teachers, friends, social and environmental conditions and situations. On the other hand, good or bad behaviors and actions of human beings make their dispositions, and their intentions, thoughts, attitudes, beliefs, and inner things make their appearance. In fact, apparent deeds and behaviors and inner intentions and beliefs are always in continuous interaction until man's personality and character is created. Moulavi has mentioned such interaction in different parts of his poems and writings. He has explained the influence on people by their educators, friends, companions, temptations, imaginations, thoughts, etc., and considering all of these, he has deemed it impossible that one can take the way of happiness without a guaranteed and secure model and example. Regarding good and bad thoughts, imagination and temptation to beauty, he believes that bad thoughts of humans make them sensitive, depressed, out of spirit, and disappointed- Moulavi was of the opinion that someone's speech, behavior, insight, and thinking make his real personality and character, and his personality structure is influenced by them. Sins cause man's spirit to decline.

He also considered the decline and depression of spirit and the happiness and cheerfulness of one's spirit as a being influenced by actions and behaviors.. Man's spirit tends to egoism due to false imaginations and illusions, vanities, such as servility, eulogy, and flattering, and his heart gradually becomes sick and he violates (laws or traditions). The basis of all of these is baseless imaginations and invalid fancies. Even, it is peoples' vanities that have caused some wars, corruption, disgrace and all that they have been involved in (Beheshti, Abuja'fari & Faqihi, 2000, pp. 201-204).

Ibn Khaldun believes that there are different factors effective in man's education. These factors can be classified into three groups: social, psychological, and natural. Social factors are divided into life situation, social situation, job situation, and fanaticism. Psychological factors are divided into intimacy, habit, and imitation. Natural factors are divided into weather, existence environment, and kind of food (Beheshti, Faqihi & Abuja'afari, 2001, pp. 95-108).

Motahhari (1997) introduces the following items as the factors of education :

Enforcement of will power and worship

Affection, the enforcement of the sense of seeking the truth

Meditation or watching over the self, and self-examination

Thinking (thought), affection to friends of God, marriage, striving in the way of God

Work (having an occupation).

Sa'di places much emphasis on the determinative role of inheritance and heritage on man, to the extent that he says, "An evil root will not thrive in a goodly shade. To educate the worthless is like throwing a walnut upon a dome. Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed. The wolf's whelp will at length become a wolf, although it be brought up along with men. How can anyone form a good sword out of bad iron? O ye philosophers, it is impossible to convert a worthless wretch into a good man. The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard, waste not then seed upon it" (Gulistan, chapter I, tale IV). In another tale, he says, "When nature has given capacity, instruction will make impression, but if iron is not of a proper temper, no polishing will make it good" (Gulistan, chapter VII, tale I).

Sa'di believes that "a capacity without education is deplorable" (Gulistan, chapter VIII, tale LVI). He gives some examples of this, saying, "the education is the same, but the capacities are different; although silver and gold are produced from a stone, yet these metals are not to be found in every stone. The star Canopus shines all over the world, but the scented leather comes only from Yemen" (Gulistan, chapter VII, tale VI). Therefore, Sa'di concludes that "an education without capacity is thrown away" (Gulistan, chapter VIII, tale LVI). "A student without inclination is

a lover without money; a traveler without observation, is a bird without wings; a learned man without works, is a tree without fruit; and a devotee without knowledge, is a house without a door" (Gulistan, chapter VIII, tale LXXI). In spite of this, Sa'di emphasizes the role of education in childhood and believes, "He who is not taught good manners in his childhood will have no good qualities when he arrives at manhood" (Gulistan, chapter XII, tale III). Sa'di likens a child to a piece of green wood that can be bent as much as we please, but when it dries, it cannot be made straight without fire (ibid).

Sa'di believes that good children are so important for their parents and society that "it is better in the opinion of the wise that a woman in labor should bring forth a serpent than wicked children" (Gulistan, chapter VII, tale X). Therefore, it is up to educators to teach wisdom to their sons. He counsels, "If you desire your name to be remembered, teach your son wisdom and judgment" (Bustan, pp. 382-383). Sa'di places so much emphasis on intellect that he believes if such a son "lacks both these assets, you will die, and have no descendants" (p. 383). Sa'di admonished that it is up to the parents and educators to take care of their sons and bring them comport "so that their eyes are not fixed at others' hands, because he who shows no care of his offspring will see him cared for by others and roaming about" (Bustan, year, p. 384).

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