

Educational Axiology

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 compatible and coordinated. He has introduced religion as the helper of intellect and religion 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 and forbears them from immoderation and going to extremes. Thus, parents and educators should first teach the Qur'an and religious traditions and obligations to children, and care them for doing religious commandments.

When children finish their childhood period, they should be invited to learning wisdom so that they might make 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 command and direct their lust, anger, desires and 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 from them in the presence of others, and through becoming attached to them.
2. Good mentioning of the pious: children accept model; therefore if the pious ones are praised before them, and sinners and the mischievous are blamed, and the badness of sin is well portrayed for them, they will undoubtedly tend to good models and appeal to piety and avoid sins.

3. Endurance: Patience and endurance are necessary to achieve to the divine straight path, and one can't 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 worships : These are concerned with body, such as prayer, fasting, and hajj(pilgrimage to Mecca)
3. social worships: These 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 faculty of anger and avoiding superciliousness and megalomania, and fasting is the cause of creation of patience, endurance, self-restraint and control of instincts; and Hajj is an emigration towards God and causes nearness to God (Beheshti, Abuja'afari & Faqihi, 2000). From the viewpoint of Khajeh 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 chaste women and men who have a strong will power, love virtues and consider God's satisfaction and countenance 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 learner does not apply his or her intellect, and doesn't understand anything through thinking and reflection, and only rely on suspicion (2000, p.357). Therefore, those who satisfy only to 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 a 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 dark and without effectiveness (Moulavi, 2000). Therefore, Moulavi believes that it is knowledge that causes the piety to become effective and fruitful (Ja'fari, 1994, vol. 14, p.50).

Moulavi emphasizes informal education, in addition to formal education. According to Moulavi, skies and the earth speak with the one who understands, but everyone comprehends the wise words of the universe according to their 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 the power of understanding and merit of them.

Every person does not 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 with 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 everything (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 human being has naturally the best aptitudes, thus, the main role of educators is to realize and actualize these potential aptitudes in the pupils, not creating 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 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 divine aims (Rumi, 2000, P.4).

Also, the Qur’an confirms this fact that:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ

“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” (Surah al-Hadid, 57:28).

It is in the light of a real knowledge that man achieves a status in which can see the being or universe as it is. That’s 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 God-like. 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, they 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” and “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. But 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 have knowledge. Knowledge, wealth, and status will create havoc, turbulence, and disturbance for the bad-natured.

But the man who possesses intellect which 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. But Moulavi does not agree with those sciences and actions that have no spiritual effect, and spring from blind imitations and repetitions, and 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 the teacher of which is God and all the 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 require the knowledge that is not limited to “signs and marks.”

Moulana believes that one can be delivered from usual schools and pages and repetition. And the seekers of truth do not become tired of such an 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 had 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 a 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 Varag,” whosoever considers a saying from knowledge without sufficient piety has become 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 and cleanse the rust of sins from their hearts so that they may change to a true learned and real scholar and enlightened wise. That is because to a man who does this and loves God, there would be nothing hidden to him, and according to the Holy Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“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” (Surah Anfal, 9: 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 it until he himself has not become a true lover inwardly and heartily”:

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

And 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 a knowledge which leads to the spirituality, truth, and God, but “his critic nature and alert 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 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 and 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 knew the art of religious argumentation and theosophy, and he had a high status in the Qur'anic sciences.

Hafez criticism of knowledge and science is at least due to two reasons: first, disagreement with rational sciences and philosophy in the fourth and fifth century in the Islam 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 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 the “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.” And 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 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, and 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 from 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 bad (Eslami Nadushan, 1995, p.19). Therefore, Hafez does not confirm a school in which controversies, arguments and discussions do not lead to a truth and cause pedantry and hypocrisy (1997, p.433). Hafez believes that carnal desires and worldiness are the greatest obstacles or attainment for sacred goals.

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

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

Sa’di considers forsaking carnal desires as the cause of acquisition of real knowledge (1995, p.947). That’s 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 doing 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 has provided 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 takes emphasis on this fact that people not to waste their valuable times learning superficial sciences, and 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 and considers them 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 believes that the soul's purification and deliverance from the captivity of gluttony and lust is the first step of intellectual education. He considers talkativeness, pretentiously not speaking when it is necessary to speak, and speaking when an event doesn't 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 cultivating religion's.

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 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 is aware of mystical thoughts, and he frequently speaks in his works of mystical education, deep emotion, exaltation, love, self-sacrifice and detaching God and 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 to 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*, and has allocated many chapters of these two books to moral education.

He considers himself to be 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 might accept them and might 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 bad-temperedness 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 can't 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 a right speech, and has educated his own soul before educating others.

Mutahhari (1997) takes much emphasis on intellectual development and reasoning in students so that they achieve a position they might 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 might 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 (Mutahhari, 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 God.

Mutahhari (1996) considers self-esteem as the center of 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 might discover how to be and how to behave.

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

- Faith and belief to 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 select all (good) things freely
- Having a spiritual suffering; because of lack of harmony with this world. Man has to struggle for eternity, and getting attach to the Supreme Deity.

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

Mutahhari (1991) believes the cognition which is obtained through man's senses is called "superficial" cognition but the kind of cognition obtained trained 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 (Mutahhari, 1987).

According to Tabataba'i (1987), speculation and reflection on man's status and paying attention to the Qur'anic verses indicate that human theoretical sciences, i.e. 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 hearts and natures.

The third kind of knowledge that roots from divine inspiration can be effective whenever the second kind of knowledge is competent and 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 (Al-Emran: 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 verses as the followings which refer to man's senses: Did you not see?, do you not see?, did you see? and, 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 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", and 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.

Tabataba'i (1987) refers to this fact that despite being 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 that God has ordered

His bondmen to believe unknowingly or anything else which God has ordained, or go away blindly.

The world is just like a book written by an aware and informed author, 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 indicates a special aim.

Everyone can somewhat read the sentences of the creation book and understand some meanings from them, and find out the purpose of the author of this great book. Everyone can comprehend clearly the wise systems and 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 structure of creatures in order that they might recognize and know God.

This fact has also been much emphasized in the speeches of the infallible Imams of the religion (of Islam) (Tabataba'i; Footnote by Mutahhari, undated).

Tabataba'i (1990) in the interpretation of the 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”***, (Surah al-Hadid, 57: 25) says that the Qur'an explains the meaning of divine legislations of the religion through sending the messengers and divine scriptures and balance, and adds that the purpose from all of these is that people become accustomed to justice.

Tabataba'i (1990) in the nineteenth volume of al- Mizan Interpretation with regard to one of the verse of the Qur'an: ***“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”*** (Sura al-Jumu'ah, 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 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 status become good in the world and in the hereafter, they live prosperously, and die prosperously.

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 it 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) and associate with him and accept his speech so that they might reach to perfection, because every being who wants to attain perfection, should attain herself or himself to a more perfect being in order that it may enjoy its perfection.

It should be noted in this regard that the highest companionship and association is association with God, His name and his remembrance and surrounding to Him that gives a divine color to human's behavior and thought (Beheshti, Abuja'afari & Faqihi, 2000). There are many factors which are effective in one's education. Two most important factors in this field are: heritage and environment.

Ghazali, following Islam, accepts the effect of heritage in 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 the people not give in marriage their girls to ill-tempered, weak in faith men. That's because 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 in 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 natural factors, Ghazali does consider the instructional role of nature, and according to this, 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 mankind's life and his personality creation and education, and other things are considered only as some means or instruments.

Ghazali also believes that a 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 causes they might have very good influences on pupils and students (Rafiei, 2002). The principle that all philosophers and moralists have agreed upon it, is this fact that the ultimate aim or goal of seeking knowledge and education is a religious aim, and as Ghazali says this aim is learning a knowledge which is useful in the hereafter and encourages its learner to obey God and brings the learner to a certitude that its the source and origin of the knowledge.

Khajeh Naseer also has considered it compulsory for learners to set obtaining God's satisfaction and purifying ignorance from themselves and other ignorant and revival of the religion and keeping it through

promotion of good and prevention of evil about themselves and their relatives as far 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 more virtues including: endurance, gratitude, and trust in God, certitude, open handedness, contentment, and tranquility of the soul, patience, humbleness, knowledge, truth, modesty, loyalty, dignity, and equanimity.

If all of these admirable characteristics are 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 accepted 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 (Howzaeh- 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, 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. As regards good and bad thoughts, temptation and imagination to beauty, he believes that bad thoughts of humans make them sensitive, depressed, out of spirits, and disappointed.

Moulavi is of the opinion that some one's speech, behavior, insight and thinking make their real personality and character, and their personality structure is influenced by them. Sins make man's spirit declined. He also considers the decline and depression of spirit, and happiness and cheerfulness of one's spirit as a being influenced by actions and behaviors. Man's spirit tends to egoism due to false imagines and illusions, vanities, such as servility, eulogy, flattering and his heart gradually becomes sick and he violates.

The basis of all of these is baseless imagines and invalid fancies. Even, it is peoples' vanities that has caused some wars, boast, disgrace and all that they have been involved in (Beheshti, Abuja`afari & Faqih, 2000, pp. 201-204).

Ibn Khaldun believes that there are different factors which are 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, imitation. Natural factors are divided into: weather, existence environment, and kind of food (Beheshti, Faqih & Abuja'afari, 2001, pp. 95–108).

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

- enforcement of will power; and worship
- affection, the enforcement of the sense of seeking 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 in mankind, 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 that "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 admonishes 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*, p. 384).

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