

Understanding the spiritual dimension of man by focusing on the philosophy of Islamic education and training

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Abstract

The philosophy of education and training is a branch of philosophy that examines the nature of education as well as its goals and problems. The purpose of this research is to know the spiritual dimension of man, which is one of the foundations of Islamic education philosophy.

In this research, data collection is with library method and descriptive-analytical research method. The findings showed that human knowledge is one of the most central issues in the teachings of celestial religions.

The sending of prophets and the revelation of holy books to reach his happiness shows the importance of man. In the divine book of Muslims, man is a two-dimensional creature composed of body and soul, which proved the existence of soul in man.

Also, from the point of view of Muslims, one of the characteristics of the human soul that has given him great honor is intellect and thought, which distinguishes man from many creatures and living beings.

Also, "option" and the power to choose have also made man a privileged being. Finally, with the ability that exists in the human soul, he can avoid moral vices and adorn himself with moral virtues through proper education and correct choice.

Key words: education and training, philosophy of education and training, philosophy of Islamic education and training, anthropology.

Introduction

The philosophy of education is a branch of philosophy that examines the nature of education as well as its goals and problems. When the word philosophy is added to "education and training " (whether it is absolute or limited to a description such as Islamic), the obtained combination refers to one of the additional philosophies.

The philosophy of Islamic education is a science that, while analyzing the most important

keywords used in Islamic education, examines its various foundations (including epistemological, ontological, theological, anthropological, and values).

Anthropology is one of the important topics of the foundations of education in divine religions. The importance of anthropological topics is because anthropology is related to ontological issues, principles, branches of religion and value issues of religion (Mesbah et al., 2014).

Also, from the point of view of human thought, anthropology is effective in the meaning and meaninglessness of life and is very important in psychotherapy. Human knowledge in meeting his basic needs is a logical support for the creation of social systems and institutions. Researches have been conducted on the philosophy of Islamic education and some of these researches will be discussed below.

Vojdani (2018) has conducted a research with the aim of investigating the relationship between the educational philosophy of the society and modern Islamic civilization and explaining the ideal educational philosophy with a civilizational approach (based on the views of the Supreme Leader).

The research method Is descriptive-analytical-inferential. The four components of the ideal educational philosophy are explained in the form of: important actions, educational goals, educational approach and educational dimensions, and based on the findings, in ten intermediate goals in eight dimensions: spiritual, psychological-personality, moral, scientific, civil, cultural-political, Physically and professionally-economically. Finally, a suitable educational approach was proposed under the title "Education of an efficient believer".

Madanifar and Sajjadih (2014) conducted a research titled epistemic structure of Islamic education and training philosophies: foundational or integrative, and by examining verses and traditions, they discussed the relationship between the epistemological field of the philosophy of education in Islam and two epistemological approaches. And the findings showed that the two types of approaches in the epistemic structure each face challenges.

The most important challenge of the integrative approach is the challenge of external justification, and challenges such as the difficulty of

maintaining foundational relationships from the point of view to educational practice, the multiplicity of educational theories, and the place of propositions based on text (verses and narrations), are the difficulties facing the foundational approach.

They propose a new structure for applying these philosophies, which can be referred to as “adjusted fundamentalism”.

In this approach, the macro structure of the philosophy of Islamic education and training is developed based on the fundamentalist structure and in an analogical manner, but in situations with special conditions and on a temporary basis, integration oriented is used in a small way.

One of the important pillars of the validity of a theory in Islamic education and training theories is the reference of that theory to Sharia; So, if the documents of an opinion to Islam are distorted, it is not certain that that opinion is Islamic.

The religious text directs this reference to written documents from religious sources (Alipour and Hasani, 2013). "religious text" says that religion has the nature of a message, and this message is issued from the divine realm and communicated to humans as the audience of religion. It has specific epistemic channels and symbols that are the ways of epistemic communication between God and man.

One of the ways to descend these knowledge and reach them are written texts and teachings.

These texts specifically include clear verses of the Quran and hadiths of the innocents (peace be upon them) (Rashad, 2009).

For this reason, an important part of the research that is proposed in the philosophy of Islamic education is based on these religious texts. This research, with the benefit of religious texts, examines the knowledge of the spiritual dimension of man, focusing on the philosophy of Islamic education.

Philosophy of Education

Philosophy is a word with Greek roots and the Arabic word *philosophia* means lover of knowledge, and it is a science that discusses the most general issues of existence that are not related to any specific issue and are related to all issues, and considers all of existence as one issue. And discusses about it (Motahari, 1995).

About the concept of philosophy of education and training, there are various views, some of the most important of which are discussed.

Newsom has classified the common viewpoints in defining the philosophy of education and training into three categories: philosophy of education and training as a perspective on education, philosophy of education and training as the application of philosophy in education, and philosophy as a general theory of education.

He calls the second point of view the most general point of view and considers the approach of deriving educational points from systematic philosophies in this point of view (Newsom, 1959).

William Franken after dividing philosophical activities into three parts; speculative philosophy, normative philosophy and analytical philosophy mention three types of speculative, normative and analytical philosophy of education.

According to him, the philosophy of education is a theory in search of hypotheses about man and the world, which is related to the process of education.

Normative education philosophy specifies the goals to be achieved and the principles to be followed in the process of educating people and provides recommendations on the means of achieving these goals.

Analytical philosophy of education is very important in order to clarify the concepts. Of these three, speculative and normative educational philosophies belong to the philosophy of the educational process, and analytical educational philosophy belongs to the philosophy of the field of education (Franken, 1956).

Kingsley Price divided the philosophy of education into four branches; Analysis of education and training, metaphysics of education and training, ethics of education and training and epistemology of education and training .

He considers the analytical examination of education and training, along with an effort to relate it in a special way with metaphysics, ethics and epistemology, as the definition of the philosophy of education.

According to his belief, the analysis of education and training means “clarification of the words needed in education and training”. Metaphysics

of education and training, meaning “explanation of the facts expressed through education and training”, ethics of education and training, meaning “justification and correction of moral recommendations of education and training”, and epistemology of education and training, meaning “introducing and explaining the necessary criteria for acquiring knowledge” (Price, 1956).

In explaining the concept of philosophy of education and training , Philip Smith mentions four types of combinations: philosophy and education and training , philosophy in education and training, philosophy for education and training, and philosophy of education that philosophy and education. It includes the concept that philosophy, as a form of knowledge that speaks about the nature of reality, knowledge and value, has obvious relations with education.

In other words, it is possible to infer different views and educational plans from different philosophical schools and systems. Philosophy in education means the use of philosophical thinking or philosophizing in education.

Philosophy for education means trying to prepare special plans for educational practice and policy, as well as analyzing educational issues, and finally, philosophy of education is the analysis of education into its most important dimensions as a foundation for formulating educational theory (Smith, 1965).

The concept or nature of the philosophy of education has “pre_inferential”, “inferential” and “post-inferential ”. These three levels are not across from each other; Rather, they are in each other’s length and so to speak, they are in order of each other.

The philosophy of education at the pre_inferential level is nothing but recycling, gathering, adjusting and compiling the views that philosophers (both early and late) have put forward about education.

The philosophy of education at this level has nothing to do with creation and innovation; Except in the open limit of a new and artistic manifestation of what was created before.

The philosophy of education has a historical identity at this point, and it focuses on re-presenting, harmonizing, and re-authoring the views of pure philosophers.

The philosophy of education at the inferential level is the systematic, logical and systematic

intellectual effort of the philosopher of education to discover and deduce the educational views of pure philosophers in the field of educational goals, programs and methods, from their philosophical thoughts in the three realms of existentialism, epistemology and values. Finally, the philosophy of education and training at the post-inferential level, that is, the creation and innovation of new philosophical foundations and educational ideas and perspectives that are appropriate to it.

As can be seen, the aforementioned triple concepts of the philosophy of education are located in three different intellectual levels or orders, i.e. “Recycling”, “Discovery” and “Creation.”

In short, the philosophy of education is one of the philosophical sciences or additional philosophies, from an epistemological point of view, which explains and proves the conceptual and affirmative principles of education with a rational method (Beheshti, 2015).

Philosophy of Islamic education

Education means to teach (Motahari, 2018). Education is used from two roots “Rabb” and “Rabo”.

Education comes from the root of Rabb which means to move towards spiritual perfection (Tabatabaei, 2017) and education comes from the root of Rabo which literally means to feed and raise and in the term it is a set of measures and methods that are used to create, maintain, desire, complete perceptions. , optimal decisions and actions are made in education (Beheshti and Nikoyi, 2019).

The category of education is one of the most important topics that have been raised and it requires attention to the nature of learning, growth and development of human beings, morally and intellectually, and paying attention to how all these are related and connected to each other.

The philosophy of education is a branch of philosophy that examines the nature of education as well as its goals and problems, and includes the examination of educational theories, their presuppositions, and the arguments for and against them.

When the word “philosophy” is added to “education and training ” (whether it is absolute or limited to a description such as Islamic). The

obtained combination refers to one of the additional philosophies.

Additional philosophies – depending on the intended meaning of their additional – are divided into two main categories, the first degree science which examines issues related to additional knowledge with a philosophical (rational) approach, and the second degree science which deals with the study of other knowledge and issues such as foundations, goals and methods examines it (Mesbah et al., 2014).

Considering that “Philosophy of Islamic education and training” is used as a second-rate science and oversees another science.

Accordingly, the philosophy of Islamic education and training is a knowledge that, while analyzing the most important keywords used in Islamic education and training, examines its various foundations (including the foundations of epistemology, ontology, theology, anthropology and values).

It also considers the goals of Islamic education, principles, areas and stages, factors and obstacles, and its methods and their relationship with each other (Mesbah et al., 2014). In the following, the discussion of anthropology, which is one of the foundations of the philosophy of Islamic education, will be discussed.

Anthropology

One of the important topics of the foundations of education in divine religions is anthropology. The importance of anthropological topics is because anthropology is related to ontological issues, principles, branches of religion and value issues of religion and is of special importance.

The question of God, man and existence has always been raised as three basic questions for man. In the meantime, paying attention to man and knowing him is of special importance to the extent that the call to know man as a complex creature has been one of the main teachings of many philosophical, mystical and religious schools.

In the religious teachings of Islam, knowing a person about himself is the most useful knowledge, and on the other hand, not knowing a person is considered ignorance of everything. Man will never benefit from his human life without knowing his truth.

Even though it has material and sensual pleasures. Of course, what is meant by

knowledge is superficial knowledge, in such a way that one knows that one exists and must live; Because animals also have this kind of knowledge, but the meaning is a deep knowledge of oneself.

In the sense that, in addition to the knowledge of his own existence and the necessity of human life, he should also have knowledge of his creator, perfection, happiness, and the way to reach it, and he should know that life without virtue, knowledge, and knowledge of God has no value, and his life should always be accompanied by rationality and thinking (Khosrupanah and Mirzaei, 2018).

In anthropology, based on the type of attitude, anthropology is divided into holistic and partial (Rajabi, 2013) and according to methodology, it is divided into moral, mystical, philosophical, religious, and experimental anthropology (Khosrupanah, 2014).

Throughout human history, thinkers have taken different ways to solve the riddles and questions raised about humans. Some investigated the problem with an experimental method and founded “experimental anthropology” which includes all fields of human sciences.

A group has considered the right way to know a human being through mystical behavior and intuitive perception, and with the efforts they made in this way, they have achieved a kind of knowledge about human beings that can be called “mystical anthropology.”

Another group, through reasoning and philosophical thought, has achieved the investigation of the angles of human existence and researched him from this point of view and called the result of their intellectual effort “philosophical anthropology”.

Finally, a talented group of religious texts and narrative method sought to know man and founded “religious anthropology” (Rajabi, 2013). Religious anthropology deals with dimensions, characteristics, truths and various human values by referring to religious texts and sources.

Heavenly religions have been revealed to guide humans. In an important part of the texts of these religions, anthropological topics have been discussed and many words have been said about human values, truths and institutions (Khosrupanah, 2004).

By reflecting on himself, man finds that in addition to the body and physical phenomena, states and phenomena such as memorizing, thinking and remembering occur in him, which are different from physical phenomena.

Among the works of scientists and the teachings of divine religions, the two-dimensionality of man and the combination of soul and body can be seen. Christian writer Augustine Rhinoceros sees man as a complete unity of the two essences of soul and body.

He accepts two views about the soul. Someone like Plato considers the soul to be the essence of the body and something that existed before the body, and usually uses the Platonic and Platonic definition of the soul in his philosophical discussions about the soul; But in contrast to this definition, he considers the Bible's definition of the soul, which is a single element that comes into being after the body is created.

Usually, in his theological discussions, Augustine uses the Bible's definition of the soul and considers it to be separate and superior to the body, and believes that even the act of recognizing a person from the environment around him is done by the same soul.

In fact, when the five senses perceive something, it is a form of this perception that is reflected in the soul, and since the soul surrounds the whole body, the whole body is under the knowledge and influence of the soul (Encyclopedia of Philosophy, 2016).

By studying the works of scientists, different views have been raised about the human soul, which is one of the dimensions of human existence and is important in anthropology.

Some have completely denied it and think of man as his material body. Some others consider the soul to be a material entity and dependent on the body and one of the effects and characteristics of the physical dimension of man.

Muslim philosophers and scientists consider it to be an immaterial entity and at the same time independent of the body. In the following, the nature of the human soul in Muslim religious texts is examined.

The human soul in the Holy Quran

The word "soul" has been proposed as one of the most mysterious words in the field of anthropology, and after that philosophers,

theologians, mystics and psychologists have expressed their opinions about its truth.

The word "soul" In Farsi means soul, and its plural is "spirits" (Dehkhoda, 1994). Despite some commonalities in the use of this word in religions and sciences, different interpretations of the soul have been presented.

This word is used in Arabic and Hebrew languages with the same dialect, and in religious texts it is also mentioned with the same word and has been the source of various interpretations. The word soul is mentioned 21 times in the Holy Quran; Sometimes it is used in a binding and adverbial form, such as Ruhol al-Quds, Ruhol al-Amin, Ruhi, Ruhna, and sometimes without addition or adverb. Undoubtedly, in all these cases, a single example is not meant. According to the appearance and context of the verses of the Quran,

the cases of use can be placed in several groups, some of which are mentioned:

(وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَنَاتِ وَأَيِّنَّاهُ بِرُوحِ الْقُدُسِ) (بقرة
1. (253:

The holy spirit that helped and strengthened the prophets in fulfilling their mission.) (Baqareh :253)

(أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ) (مجادله: 22)
2.

The spiritual force that helps and strengthens the believers.(Mojadele : 22)

(نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ) (شعراء: 193).
3.

A special angel of revelation .(shoara:193)

(نَزَّلَ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ) (قدر:4).
4.

A great angel of the angels or a superior creature.(Qadr:4)

(كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا) (شورى: 52).
5.

Heavenly revelation.(shora:52)

(فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ) (حجر:
6.(29

The human spirit is the great spirit that separates man from animals, it is the highest honor, all the strength and activity of man originates from it,

with the help of it, he unlocks the secrets of science and reaches the depths of beings (Makaram Shirazi, 2014).(Hejr:29)

In the Quran, God has said In four cases with different interpretations, "The soul is from the order of God", which is the full text of one of the verses:

«وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا» (اسرا:85)

They ask you about the "spirit", say: The spirit Is from the command of my God . In many hadiths, Imams (peace be upon them) as the main interpreters of the revelation, have statements about the verse, some of which are mentioned.(Asra:85)

It has been narrated from Imam Sadiq (peace be upon him) that he said: The soul Is one of God's creations, It has vision, power and strength, God places it In the hearts of prophets and believers. In another narration, the soul is from the kingdom of God and from God's power (Makaram Shirazi, 1995). These narrations are used to mean that "the soul Is of God's command" which means that it Is a special creation of God that Is from the realm of the kingdom and is a direct creation of God that came into existence without the intervention of natural causes and that time and space have no way in it.

One of the signs of human dignity is the divine spirit being breathed into him (Qaraati, 2015).

(ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ) (سجده: 9)

Man is the bearer of the divine spirit. God breathed into man from his own spirit (a great and worthy soul), which is God's creation .(Sejde:9)

(وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ (انعام: ١٦٥)

On the other hand, In this verse, God has introduced man as his representative and successor on earth.(Anaam:165)

The position of caliphate is not finished unless the representative caliph is disqualified and all his existence, works, rulings and measures are related to him (Tabatabaei, 2008).

(وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) (بقره: ٣١)

And God taught Adam all the names, in fact, God has made man worthy of the position of divine caliphate in this way, and the soul means the source of life, with which living beings are able

to feel and move voluntarily, and dead souls with that life. (Tabatabaei, 2017).

According to the verses, man has the conditions that God has given him the position of caliphate .(Baqa:31)

The view of Muslim thinkers about the human soul

God says in various verses: "I breathed into man from my spirit":

(sejde:9) «وَنَفَخَ فِيهِ مِنْ رُوْحِهِ» (سجده:9)

(Hejr: 29 and p.: 72) «وَنَفَخْتُ فِيهِ مِنْ رُوْحِي» (حجر: 29 و ص:72)

Some believe that the soul is a part of God's parts, and the meaning of blowing "divine spirit" is that God has separated a part of his being and inserted it into the human body.

This idea is incorrect and unwise; Because everything that has a component is a compound, and every compound is considered a possible existence and a needy creature since it needs its parts (Fakhr Razi, 2016).

While God is absolutely needless and pure perfection, and everything needs Him in its existence and perfection. "Nafkh" means blowing inside the body, but sometimes it is an allusion to creating an effect or something imperceptible in something .

There are two main points of view In the explanation of the verse

«نَفَخْتُ فِيهِ مِنْ رُوْحِي»

; In the first view of interpretation

«نَفَخْتُ فِيهِ مِنْ رُوْحِي»

It indicates that from the point of view of the Quran there is a truth called "soul" which has several characteristics:

a. This "soul" has an independent reality, along with angels and humans.

b. This "spirit" is superior to angels and superior to humans

c. Based on the verse : (اسراء: ٨٥) «قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي» This "spirit" is from the "realm of order"; In the sense that it is issued directly from God's will and his existence is instant and not gradual, therefore he is a single and royal being.

d. "Soul" Is the source of life, knowledge and power in every being.

e. This “spirit” has strong and weak levels and degrees, some of which have been manifested in humans.

Based on these characteristics, angels are of the spirit and abstract universe, and the human spirit, the Holy Spirit, and even divine revelation, which is referred to as the spirit In the Qur'an, are all manifestations of that independent general spirit. Allamah Tabatabai believes that the truth of "soul" has levels and degrees of strong and weak, complete and incomplete; Because the effect and fruit of this spirit Is “life” and life has various degrees and levels; There Is a level of that spirit In plants, and a more complete level of that is in animals, In the light of which it has sensory perception and voluntary actions and activities; A more perfect order than this Is life, knowledge and power In man, with this he can benefit from more intellectual perceptions and voluntary works.

A more complete order than this life and spirit Is in the angels until it leads to the source of life, that Is, that general spirit.

Therefore, the “spirit” is not specific to humans, but an example and a ray of the spirit has been manifested In humans, and another example of it In angels; Even animals and plants benefit from this “soul”; Because these two also have life, and life depends on having a soul (Tabatabai, 2017). From here, the difference between the soul of an animal and the soul of a human being is known. The soul of an animal Is more imperfect and weaker than life, knowledge, and power, but the human soul has a more complete and stronger degree than life and the effects of life.

The result Is that verse «نَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ» expresses the fact that the human soul is a separate reality from the universe and in fact it Is the manifestation and grace of the general soul; That is, that absolute spirit has manifested itself In man by God's permission and has filled his soul (Tabatabai, 2007), and because of the honor that the human soul has over the souls of other creatures, God has attributed the blowing of this spirit to himself.

In the second point of view, the meaning of "Nafkh" and blowing in verse «نَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ»

is to express the link between the body and the soul (Tabatabai, 2007).

In explaining the matter, It should be said: According to verse 14 of Surah Mominun, man was created from a body called sperm.

This sperm, In the process of an evolutionary process and internal and essential transformation, reaches a stage that the Holy Quran interprets as «ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ». This new creation has completely different characteristics and features from the previous stages, In the sense that what was created in this particular creation; It is not from the origin of sperm, alkah, and muggeh, but it Is a transcendental truth and from the origin of the abstract and the world of the kingdom; A luminous truth that knowledge, power, will, and life are all the effects and consequences of his existence, and it Is called “soul.”

The meaning of «نَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ» is to explain the bond and unity of existence between the soul and the body. Although the human soul and the animal soul are both physical and material at the beginning of creation, they are different from each other towards the end of the evolutionary process.

The ultimate level of development and evolution of the animal ego is to achieve sensory and imaginary perceptions. In fact, at the end of its essential movement, the animal soul achieves sensory and imaginary perceptions and some voluntary actions; While the human soul has more talent and ability; In such a way that it has many capabilities for evolution.

It should be noted that the addition of the soul to God in the verse «نَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ» a “ceremonial addition”; That is, it expresses honor and greatness (Tabatabaei, 2017).

The human soul deserves to be called “God's soul” because of its honor and superior characteristics and talents, and this point expresses the fact that although man is made of “soil” or “sperm” in terms of material and physical dimension, but in terms of the spiritual aspect that humanity depends on, it benefits from such privileged and valuable features that God has attributed to himself.

And he said: «مِنْ رُوحِي» Therefore, after creating the soul in the human body, God congratulates himself. (Mominun: 14). «فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»؛ One of the most Important characteristics of the divine soul of man is that it can be the manifestation of the names and attributes of the Almighty and the manifestation of his perfections; For this reason, in the hadiths, the heart of a believer has been interpreted as the Throne of God, the Most Merciful. One of the characteristics of the human soul that has made It highly honorable is intellect and thought, which distinguish man from many creatures and living beings.

Also, “option” and the power to choose have also made man a privileged being. With this feature, man can become superior to angels or Inferior to animals and quadrupeds (Majlesi, 2016).

Man can follow the path of happiness or misery by his own will. If the soul Is pure, it will enter the world of happiness, and if the soul Is polluted, it will enter the world of misery, so the soul can help guide people In the matter of education.

Conclusion

The conducted studies showed that the philosophy of education is a branch of philosophy that examines the nature, goals and issues of education.

The philosophy of education and training mainly belongs to applied philosophy, which includes the examination of the basic concepts and theories of education as well as their philosophical implications.

"Philosophy of Islamic education and training" is used as a second-rate science and looking after other science, and therefore, the philosophy of Islamic education and training is a knowledge that, while analyzing the most important keywords used in Islamic education and training, Its various foundations examines (including epistemological, ontological, theological, anthropological and values).

In terms of the framework of religious education, the topics of anthropology have a strong relationship with the principles of religion and ontological issues and are related to the branches of religion and the value issues of religion.

Also, in the topic of anthropology, among the works of Islamic scientists, the two-dimensionality of man and the combination of soul and body can be seen. The soul, which Is God's creation, is considered In the divine books. According to Muslims, the human soul has dignity and characteristics. One of the most important characteristics of the divine soul of man Is that It can be the manifestation of the names and attributes of the Almighty and the manifestation of his perfections.

Another feature of the human soul that has made it highly honorable is Intellect and thought, which distinguish man from many creatures and living beings.

Also, “option” and the power to choose have also made man a privileged being. With this feature, man can become superior to angels or Inferior to animals and cattle. Finally, with correct education and right choices, a person can avoid moral vices and adorn himself with moral virtues and walk the path of happiness and reach the level of a perfect human being.

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