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ISLAMIC EDUCATION FROM THE PERSPECTIVE OF HOLY QURAN

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Abstract

Background: Quran has such a profound relationship with both teaching and training fields that we can say: the language of Quran is a language for the teaching and training of human beings. Motahary, the martyr professor says: we should study Quran to learn something, because one of the most important duties of the holy prophet peace be upon him and the Quran language is teaching and training humans. And this is also one of our Islamic duties to learn high teachings of Quran. Accordingly, the first verses which were revealed to the Prophet, ordered him to read and it mentioned “pen” which is the symbol of literacy and writing. Quran has taught education and talked about it in various ways. sometimes he has expressed the value of knowledge and wisdom, and sometimes he has expressed the owners' superiority. The Qur'an also emphasizes highly on education and training and we can say from the perspective of education: "The Quran has been revealed to educate human beings, because the whole verses of Quran have an educational message and there is no verse in the Quran that doesn't pay attention to human training. The Quran is a book of guidance and it has been revealed to train mankind. Accordingly, education is the most important task of the prophet. Therefore, the language of the Quran is the language of education and guidance. Concerning these short statements, we want to consider this question: whether the language of Qur'an has any connection with education? If it is so, how is the relationship between these two? Can we extract the key issues, such as foundations, principles, objectives and methods of education from the Quran? Has the Quran said about dimensions and stages of education? It is clear that a comprehensive review of this topic and detailed answers to the above mentioned questions is beyond our capacity but we can point to them briefly. The purpose of this paper is extracting foundations and the core principles of education from the language of Qur'an. The method of research is Descriptive,

documentary and library. The findings show that Islamic education in human society cannot happen unless its contents, methods and goals are based on the Qur'an and Qur'anic goals.

Keywords: History and Philosophy of Education, Training, Islamic education, The holy Quran.

1. Introduction:

Although the word "education" is not used in the Quran and its root, meaning human training has been used twice in the entire Qur'an (one in the form of a verb in the past tense, and the other in the form of the verb Jahd), but terms such as "guidance," "purification" and "cleansing" have been used frequently in the Qur'an, which represents the application of the Qur'an in the field of human education. Martyr Motahary believed that the Qur'an is the food for soul, and on this basis, it addresses the human heart and it wants with his verses to polish, refine and excite human hearts. This is the story of the prophet as a witness because he resurrected only with the weapon of Quran and the same Quran was everything for him and he could make a great change in the world in a short time. It seems that the holy Quran is connected with the field of education more than other scientific fields (humanities sciences). Although the Quran has talked about many scientific issues and even more intellectual matters have been mentioned in it, but you cannot interpret the Qur'an as a specific knowledge such as economics or law book, and because of the dignity of Qur'an and its revelation philosophy, it doesn't express such explanations in detail for example scientific knowledge. But the education of human beings is something that is consistent with the dignity of Quran and it can be argued that the most important philosophy of Quran's revelation is the spiritual rearing of humans; because the philosophy of the Quran cannot be separated from the philosophy of Prophet Muhammad PBUH. God has introduced the education as the purpose of Prophet's mission in many verses of the holy Qur'an. Thus, the relationship between the language of Quran and education is clear and it can be claimed that all orders and instructions of Islam are for the education of human and the purpose of its legislation is the education of human beings and pushing them to spiritual perfections and the Prophet has been sent as the presenter of the program. (Bagheri, 2001: 12

2. How is the Quran connected with education?

After explaining the relationship between the Quranic language and education, we must clarify their relationship and determine what kind of relationship is established between them. Before considering the issue, It is necessary to note that when we talk about the relationship between the language of the Quran and the education, we mean the Islamic education which focuses more on the spiritual aspects of human development, not on the common educational knowledge in university because the knowledge of education, namely the educational sciences, is very vast with its

various fields and Islamic education could be one of its trends. Hence, this paper aims to determine the relationship between the language of the Quran and Islamic education. On the quality of connection between the language of the Qur'an with education and what kind of relationship exists between them, we can speak in several ways such as:

The interaction of the Qur'an language with education in order to cultivate the talents hidden inside human; the coordination of both of them in the spiritual development of human, the assistance of Qur'an to education in deducing its basic elements such as general principles, objectives, goals and methods of education, a leading influence of the Qur'an language in the process of education in the past, present, and future, educational planning based on the centrality of the Qur'an for the future of community's educational system; Orientation of the Quran to education and enriching its content, paying attention of Quran to different aspects of education, including the religious, moral, emotional and social aspects and finally, the Quran as an intellectual sponsor and the main source of extracting key concepts about the Islamic education.

What is obvious is that the Qur'an is one of the principal sources of Islamic education and all Muslim sects agree on its accuracy, integrity and authority. Subtilizing in the surahs and verses of the Qur'an makes it clear that the language of Quran is a good language to teach and grow humans. Hence, the Qur'an has spoken a lot about science and scientists, as well as the purification of souls, piety, worship, prayer, encouragement and punishment, and suchlike, and it has invited everyone to learn and study it. It is clear that Islamic education cannot be anything but explaining the concepts in this area and providing ways to study religious values in this context. This article, in its turn, and according to the language of the Quran, intends to refer to the relationship of Quran with the field of education and to reveal some of its hidden aspects. Accordingly, the concept of language, the language of the Quran, the various aspects of Quran language, the connection of the Qur'an language with the education and deducing the key concepts of education inferred from the Quran are discussed. (Sajedi, 1383: 18)

3. Considering education from the perspective of the Holy Quran

Suffice to express the importance of education that Allah in many verses has named himself the Lord of creatures and after the divinity to deity, he points to his own being Lord of the Worlds. The almighty God has mentioned in Surah Baqara verse 129 and 151, the education and development of humans as a duty of the prophets and their ultimate goal and God considers purification as one of the primary duties of prophets and one of their invitation's principles. Purification means releasing the person of those elements and materials which block achieving their development and growth. Human being is the subject of education and one of the most basic science studies in this field, because he

knows education as providing environment to foster and actualize the all potential talents that God has entrusted inside his body as a gift. The man can be truly identified and he can be properly trained only by one who is himself the creator. So the best source for studying human knowledge and the science of Anthropology is the resources connected to divine revelation that is the Qur'an and the hadith. In Islamic sources it has been noted that the helm of human education should be controlled by someone who is aware of the mysteries of human, someone who knows his obvious and hidden angles and dimensions of existence, even better than the person himself. (Mashayekhi, 2001: 25)

4. Some of the reasons to consider the importance of education in the Quran

4-1. Individual growth: proper training can bring the person to the peak of the values and if training was wrong, it could reach him down, as God says in Surah Nahl, verse 78: "And God brought you from your mother's belly while you knew nothing and he granted you ears, eyes and heart till you are grateful."

4-2. Social development: the characteristic of a healthy and developed society is an alive and progressive educational system which creates free, independent, creative and enthusiastic humans.

4-3. Human nature: God says in Surah Shams, verse 7: swear by the essence and swear by the one who created him in a fair and good manner and inspired him good and evil that anyone who actually purified himself will reach prosperity and whoever infected it, will be the losers. (Rafiee, 2009: 38)

5. The proportion of education in the Quran

The researcher in the Quranic verses clearly finds that between the two above mentioned viewpoints, the Holy Quran believes in the second viewpoint. This means that on the one hand Quran recognizes both training and teaching in two different domains, but on the other hand it believes that in many cases these two are companions. (Rafiee, 2009: 38)

6. Educational gaps

Educational gap seems to be the origin and nature of separation of education from the Quran that can be found in both duality of identity and its nature. Approach to this dichotomy is possible in several ways:

A) the duality of training and educational concepts in the Quran: Quran has chosen and applied two independent words and titles for expressing a truth in the name of teaching and another reality named training, because he always uses the word "teach" "learning" and its derivatives for students and scientists and has always mentioned the word "train", sometimes with the word "deity" and sometimes with the word "purification" and its derivatives. This means that whenever the holy Quran aims training all aspects of human dimensions and forces, in both material and the

spiritual, physical and emotional aspects, the Quran has used the word "deity", like the cases that God aims a divine upbringing, parents' upbringing, rulers' upbringing, or the owner's upbringing.

But in the cases that the purpose of education is flourishing spiritual forces of human, the term "purification" has been used, such as the divine prophets' training, the educational functions of Quran and heavenly scriptures and the self-training of human that means decision-making to purge the soul of vices and dirt.

Although another Quranic words such as growth, guidance, healing, virtue, refinement, creation, modification and purification can also be considered as a supervisory act of the Quran on training, but nothing as much as the purification can supervise the ideal training of the Quran, that is providing a proper environment and background for prospering positive, divine and exalted trends and desires. Besides thinking on the meaning of purification, which is then discussed, there are some evidence that can be identified to prove the axial position of purification among other pedagogical implications of the Qur'an including two things: A. Noting the educational terms and verses of the holy Quran that draws the picture of a completed and exalted human, regarding his spiritual forces and talents, we conclude that the other terms and words in Islamic literature that are carrying the meaning of training, are drawing the picture of a person who is on track to complete his orientation and training toward perfection, while attaining the rank of purification, is drawing the perfect human face who has conquered the peak of perfection and training is a more efficient way. Two: Another reason is that the mission of the prophets and their special task in the Holy Quran has been introduced as the education and cultivation of human. (Shariatmadari, 2003: 52)

B) The conceptual discontinuity of education and purification

What is derived from the word, the educational thinkers' term, the custom of native speakers and the Quranic applications, indicates that education and purification are at least in two dimensions separated: a. 1. Teaching and learning by itself are carrying the approved concept and it means adding something to the mind, the intellectual forces and the human perception, while purification somehow always has a negative sense. As scholars and linguists say, the purification has been used in one of these three meanings in the holy Quran: Development, the certain amount of money paid to the poor, and the purity of the human soul. But these all mean the same thing and it is growing. (Tabatabai, 2012: 30)

C) Contraction and Expansion of Education

Based on the teachings of the Qur'an, purification and spiritual training are ranks that are established between negation and affirmation to which one may or may not achieve. It is not such that only some people have benefitted a

little and others have benefitted more. As the characteristic of virtue is like this. In this view, human beings are divided and classified into two groups, the purified and no purified ones. Those who purify themselves have attained the best structure and status of the "best position» (Tin / 4). And those who have been deprived to reach this rank, are in the "lowest position" (Tin / 5) But the science and students are not like this, the science itself includes ranks and orders. Consequently, the training has quantitative calculations too. And this is why in the literature of the Quran, the abundance or paucity of knowledge has been mentioned and knowledge has been placed in the field of quantitative calculations and measurements. When God is comparing his knowledge to the human's knowledge, he says that man's consciousness is considered insignificant and small. (Rafiene, 2009: 69)

7. Some basic concepts of Islamic Education

7.1. General principles of education

The "general principles" of education means the general concepts of ontology and anthropology, which is beyond the scope of education including other scientific fields. These concepts provide a background to infer the principles of certain scientific knowledge. As an example here we mention one of the foundations of education, which is related to anthropological concepts on which the holy Quran has emphasized too.

Human Nature: One of the general principles of education, which has both anthropological aspect and has also been emphasized by religious texts, is human nature. The word "Fetrat¹" is on the rhythm "Fe elah¹" in the dictionary, and has been driven from the word "Fatara²" meaning creation, innovation and invention without any experience and this form has only mentioned once in the Quran about the human being. Since the form " Fe elah" refers to a particular type of action, "nature" also implies the special creation of human that means human being is created in a specific manner. Therefore, human has a special creation is based on "The Nature of Allah". The nature of Allah is a Quranic term that refers to the innate and natural ability of human to the recognition and faith has been moulded to (the water and mud of) his essence, and doesn't need to learn. Accordingly, the human nature, which exists in human being race, is one of the principles of human education and training. Among his innate characteristics, we can set some of them as the basis of his education and abstract some principles. The education process should also be planned in such a way to be implemented as to foster the feature. (Fathi Melkawi), 2006: 78

7-2. the principles of Education

The term "base" in the dictionary means the foundation, the building, and something that is the basis for everything else. Concerning the thought and opinion, which are more important than the material and physical issues, the

essential and major subjects which are the basis of minor theories are considered the intellectual and conceptual principles. The "Base" is in fact the same beings and realities that are considered in the area of ontology and anthropology, and is the basis of scientific theories. And based on it, the minor principles and rules are inferred. For example, if the validity of the same news in the principle argument is the basis for someone, so it will be the basis for judgment in legal matters. In the field of education, the same concept of "base" is intended, and on this basis, the fundamental, general and constant ideas of human, which arise from ontological and anthropological approaches, form his teaching and training principles in the domains of education. In other words, the basis of education is the descriptive concept of beings and realities which are the origin of educational principles. So concerning the human thinking and his field of study toward the general basics of education, we can say that the principles of education are numerous. If the theorist in the education area believes that human has the nature of Allah, he will provide some foundations, principles and methods that are fitted the innate desires of learner. (Motahary, 1994: 455)

Therefore, concerning education we cannot talk about a basic unit, but the education will have several principles, which will be divided into the philosophical, scientific, anthropological, psychological, sociological, theological and some other principles, and we will consider each in their own field of study. Here, according to the divine nature of human, who was considered the foundations of public education, we will point to its suitable basis:

Seeking truth: Motahary has considered the "seeking truth" as one of the most important natures of human, and has counted it as one of the holy trends of human. In his opinion, truth-seeking is a knowledge that means receiving the reality of life as it is.

Human beings have the tendency to discover the realities of life and understanding the facts as they are. The motivation of seeking truth as a natural power is located in the human soul and causes him to seek and discover the truth. This inner thirst makes human to withstand suffering, risks and distances to seek knowledge, travel to different countries and achieve high academic qualifications. Of a large collection of human natures which it is necessary to note that the truth-seeking is a small can be selected as the basis of his education and we plan on its basis. It is natural that executing the process of education on this basis is different from its executing on the basis of the denial of human seeking truth nature.

Therefore, the task of educating is prospering and guiding this inherent tendency in a proper way, because most of people have failed to recognize the fact and act according it because of the deviation from the path of nature.

Prophet (peace is upon him) said: "every infant is born with a divine nature, but her parents are pulling him toward Judaism, Christianity and Magus¹".

The incorrect education will darken the human nature and barricades his growth and development and leads the way that he wants to the learner. The importance and role of education in guiding the human's seeking truth power has been well clarified in this prophetic Hadith. Therefore, one of the foundations of Islamic education is human's seeking nature, based on which the process of education must be designed and implemented. (Fathi Melkawi, 2006: 53)

7-3. the methods of education

The term "method" in the terminology resources means way, manner, approach, style, etc., and as an idiom it has been used in different meanings. "Method" in the language of education experts is: the detailed instructions and behavioural methods based on pedagogical principles that define the behaviour of teachers and educators in the implementation of education process.

In this paper, "method" means a systematic and purposeful behavior of teachers and trainers in the process of education, on the basis of which their educational activities have been followed in order to achieve the specified goal. In other words, the "method" concerning education is a culture and a way that is extended between the principle and purpose and the trainer adopts his behaviour according to it and regulates the training process. Of course the methods of education are changeable and the instructor can choose the best methods. "Method" is an extension that the lines between the principles and objectives that assists the teacher and educator in achieving the desired goal. (Mashayekhi, 2002: 52)

The language of Qur'an contains many methods of education, which are used for the growth and prosperity of human nature because it seems to Motahary that the language of Qur'an is the same language of nature and talks to the heart of human and wants to change inside him. For this purpose, he has used several methods that can be divided into cognitive, emotional and behavioural methods. These methods can be inferred from the verses of Quran and the Prophets peace be upon them have used these methods in the education of their nations. The method of intimidation and encouragement, advice and recommend, respect and reverence, praise and punishment, logic and reasoning, debate and dialogue, stories and suchlike are methods that have been used in the Quran. "Preaching" is one of the appropriate methods for awakening human nature, of which all the prophets have used it to advice people.

The method of Preaching: "preaching" means deterring with frightening; as Ragheb-e-Esfehani writes: "preaching is prohibition with dismay¹". Allameh Tabatabai says: Preaching is the expression that softens the soul of the listener and dilutes his heart. Accordingly, preachers and educators are concerned with the human heart; this method can awaken the heart of instructor and flourishes his nature. Imam Ali peace be upon him in his famous letter to Imam Hassan peace be upon him has said: "Rehabilitate your heart with preaching²". (Tabatabai, 1996, 372)

Preaching is of methods which has explicitly mentioned in the Qur'an as a way of invitation to the truth and also one of educational methods of all the prophets, especially the Prophet Mohammad peace be upon him. The Holy Quran says: " with wisdom and beautiful preaching invite everybody to the way of Allah and discuss them in a way that is better²".

Elsewhere God commands his prophet to use the method of "preaching" in his invitation of people toward God:" Tell people that I only advise you one thing and that is to rise for God two by two or one by one¹". (Surah of Saba', 46). In any case, the preaching or advice is a Quranic method to teachings of the prophets in the education of people that has existed in the teachings of the prophets and the holy Prophet of Islam has also used it. This method plays an important role in the growth and prosperity of human nature. An effective preaching can awaken the heart and lead ignorant. There are many examples of this kind in the behaviour of infallibles and other religious leaders who have immediately transformed and guided the sinful people by their words. (Bagheri, 2001: 90)

7-4. the dimensions of Education

The dimensions of "education" mean its different aspects toward students and learners. And if we want to foster all of his physical and spiritual aspects such that the concept of education the demands, it is necessary to note to the different dimensions that are arisen such as religious, moral, emotional, intellectual, and suchlike aspects.

Because human breeding in both the material and spiritual dimensions requires both careful and scientific planning and also needs the suitable contents that fit educational dimensions, therefore, he must try in these two contexts to achieve the desired objectives of education and training. Planning is the task of educational experts and there are educational and training contents in the holy Quran that must be used by experts.

Quran has a lot to say in the field of education and about all of its aspects that here we cannot mention they all and Only one dimension, which seems to be the most important aspect, has been noted;, the divine education that Quran says all of prophets, in fact, have come to implement it: " we raised a messenger in every nation to worship God¹". (An-Nahl, 36)

The Religious education: education is a general process that one of its fields can strengthen the worship aspect of their students. Motahary, the martyr says worship is along with the true love and they are inseparable because they both are rooted in human nature. Love is something beyond affection and it sends human out of his normal mood. Love doesn't let human's eating and drinking. Love is a simple devotion to her lover, and he sees himself mortal in love and he sacrifices everything to lover. This is where the lover considers worship as his honour and tries to satisfy his lover. The task of education is to strengthen the natural tendency of people to worship God and guide him in the right direction, which is the worship of Almighty God. The executives of education must plan somehow in the teaching sector that the concepts of God, the worship of God and the pray conditions can be explored for the students and in the education sector, their motivation to worship can be built and strengthen so they would worship God with love and heart desire. Because the Holy Prophet (peace be upon him) has said the best of people are those who worship by love. The language of Quran is the Language of worship that invites people to prayer, fasting, Khums, Zakat, Hajj, jihad, enjoining the good and forbidding the evil. According to the Quran, the creation of man is to worship God who has stated in this context: "I haven't created the jinn and mankind except to worship me¹".'

Worship has components and conditions that must be taught to learners through education and should be practically implemented. (Sajedi, 1383: 29)

8. Summary and conclusions

Education is the most basic and most essential needs of human. Quran is the Educational Charter of the Islamic Nations and it is full of personal and social trends. Thinking In the verses of the Qur'an and doing its laws exactly will bring happiness and prosperity. Education helps purification and the purification is an introduction for education and both are led by the brain, thinking and determination to guaranty the education. In sum, it is clear that according to the meaning of the root words "teaching" and "training", the education is not only a teaching tool for education but also education is the best examples of training, but it is " training the teachable talents of man". Considering the stages of human-making of Quran, we find that in the first steps of (preaching) Quran helps man and preaches him in a good manner and awakens him from the neglect sleep. Quran keeps humans away from the good and bad and leads them to prosperity. In the second step (treatment) Quran erases the bad traits of people up to all the evils will be vanished that nothing bad will remain at his heart. In the third stage (lead), Quran leads all people with kindness and compassion to the true teachings and appropriate actions.in the fourth step (salvation): Quran raises guided People who deserve to get closer to him in degrees. And makes their homes close to him one after another until they are in

nearest place to him and they will be prosperous as the sincere. So the Quran is a preacher and a healer for the internal pains and also it is guidance to the right path and Quran sends mercy to the believers by the permission of God. In short, the Islamic education will not be happen in human society unless its content and method is based on the Qur'an and keep the Qur'an's goals as their goals.

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