



## **Anthropological Foundations of Education from Molasadadra point of view**

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## **Anthropological Foundations of Education from Molasadadra point of view**

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### **Abstract**

The main aim of research is to determine anthropological foundations of education from Molasadadra point of view. The method of research is descriptive-analytic, from Molasadadra point of view, human being is only thing who is evolving continuously as if can spend the lane, Molasadadra by recourse to Koran concluded that human being is not an ended-thing and is not limited to his type and in other side, fact of human is not on his actions but he has endless possibilities which form his nature. Appearance of human locates in world and his innate world and there is coordination between appearance and consciousness. The results of research showed that the most important foundations of Molasadadra are: irrefragible relationship between human nature to God, inclination to peace and eternal peacefully, to be spiritual and to be eternal nature, continuation of education and training, loving science and intellect, good and goodwill. From Molasadadra point of view, human being is only thing who is evolving as if lapses all world lanes and its unification causes subjective determination on his innate and finally shall be finite exploration. Molasadadra as innovative and skillfully proved that human had not special nature from birth and is conquered and revealed to his endless facilities and perfection and this is action and science which form its nature.

**Keywords:** Molasadadra Approach, Anthropological Foundation, Education.



## **Introduction**

Molasadadra anthropological is only anthropological point which saw human with different strategies. Molasadadra has philosophical and mystical approach too. In fact, it can be claimed that same anthropological is most comprehensive one and it has rank and degree which is regarded for mind and separates human from mystical anthropological. Regardless position of human, and mind cannot each it, in all anthropological phases, there is footprint of mind. So that human sees God intellectually. In his thought, God is absolute mind and all phases of progress are intellectual. In one side, anthropological point of philosopher is so close to Koran and saint verses that ignored intellectual insight on his own anthropological and in other side, by renunciation of practical steps in human progress, he acted like mystical anthropologist and reached in sublime positions where mystical world did not see same mystics. Sadra based human is solicitor human and needs canonized and generative progress in order to return into his own nature. In three principles thesis, on importance and necessity of self, he believed that recognition of self is key of all sciences and knowledge. It is base of belief in God and recognition of fraternization of spirits and minds. Recognition of God depends on recognition of self. Notification of self causes notification of God. Lacking recognition of self means lacking self, so that self is same as light and intellect. Lacing recognition of self causes deprivation from eternity world. Someone who did not obtain recognition of world, there is not useful action for him. Recognition of self and its prefaces are great actions and only the noble men have it. Lacking recognition of self causes darkness of heart and insight (Saddroddin Shirazi, 2011). Also, Sadrol Motahellin regarded human nature having different origins and positions in books which its first step is on inferior rank and increases to intellectual degree (Molasadadra, 2012). Existence and ontology are the most basic role in human self and determines quality of its inferior and reach in great intellectual positions (Molasadadra, 2012). In teachings of Transcendent theosophy, we can find that by recognition of existence and fact seeking, we can reach in supreme intellectual positions from most inferior ranks. Sometime Molasadadra stated position of self, he pointed to principles and introductions. In first sight, one can regard existents of his philosophical points. Of course, all bases which are not from same self as if effect of principles in comprehension of self have more logical necessities and other principles play role less. The most important bases are: existence, face as subjectivism



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scale, equality and unification, unification and perfection, human self. At same time, doer is real actions of his own tasks, he is regarded as all his own comprehension and stimulations.

Discussion on human and his existence dimensions is so vast and majority, rom Molsadra point of view, human is only thing who has not certain and closed nature and it is same as another kind but it is regarded as certain type (Sadroddin Shirazi, 1996). Human is regarded as most superior and complicated existing of creation system by heavenly and religious schools and in other side by material and human schools. In fact, each two schools talked by its rights and freedom of humans and its aim is to sublime of human and realization of human nature. But heavenly and religious schools are located as main step and human is regarded as most important step and materialism and human schools are located as main steps. Molasadra believes that recognition of self is key of all sciences and knowledge, recognition of self is base of belief, destination, value and eschatology, thus human shall be educated to obtain it and the relationship between base and aim is reached and final end is to obtain realization of human. From Islam, the first human is Adam, the first Calipha of God on the land. He has been prostrated by other angels and other people are obliged to progress in this lane (Sadroddin Shirazi, 1970). According to it, more emphasizes are put on recognition of human including Ali said that the final recognition is that human recognizes himself (Amadi, 1407), someone doesn't recognize himself and take distance from saving road, he involves in ignorance, Islamic philosophers including Molasadra assigned some of their phisloosphical works to recognition of human. In Sadra system, human is regarded as metaphysical thing, human is an existing which has heavenly fact and merely is not summarized in bodily aspect, it has non-material fact named self, it communicates with God same as a thing and its movement is into special aim and the questions on life, death, perfection are being responded. From unique specifications of system, is its comprehension in definition of human and foundation of anthropology like as a triangle which is philosophical and mystical anthropology and religious anthropology, in other side, there is strong and power bond between religions with Koran. Since the bases correlated with aims, what are the aims of educations? As for importance of said cases in this research, we consider anthropology of education in terms of Molasadra mental foundations.

### **Foundations of Education**



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The mean of education is natural and cognitive specifications which are as real in human and they have origin and foundation of comprehensions, dreams, inclinations, properties and activities pertain to human. In other side, foundations of educations are same universe, capabilities and human specifications which are made from needs and performances. Foundation of education conforms to aims of education. The creator considered special aims for human in terms of his aims and in order to reach in aims, the special capabilities and specifications are created in human. In other side, absolute creator made human as if same mode otherwise did not make him. God has perfect works and there is not void works in his actions and creations and it is impossible to create human without aim. Thus, God regarded silence and calmness as couple (man and woman) and located kindness between them to realize aims of creation. There are propositions in verses and narrations which show cosmology, capabilities and natural (innate and instinct) specifications and mode and status and fountain of human inclinations and activities are from educational bases. The foundations correlate with aims, from recognition of foundation, we consider that what is aim of education? From peacefully aim, eternal life and calmness need education and education of valuable aims is done in domain of bases and shall be realized by foundation. Types of educational aims are: cosmological bases, anthropological bases and cognitive bases Molasadra cosmology formed from two types like ascending and descending mode. Descending arch of universe is started with God' realization. The first creator is on mind which is separated from material. After that, self-world locates. Self is separated from material but needs it in action. The last step of descending is monster which is start point of arch. Monster accepts faces of benevolence from bodily, fauna and animal world to provide realization of human. Human realizes in middle of ascending step and as well fauna and animal modes, can receive mind. All people are shared to have mind and can remove their mind from action and obtain superior human positions (Saddrodin Shirazi, 1981). Attention to importance of values in social and personal life and in social firms are educational systems and since education is on direction of people, thus, these values accept systems and apply them (Naghizadeh, 1999). As for importance, one of the most basic activities of education philosophy is to consider education and valuable affairs. Ethics in education is not one of the subjective and external one and cannot subjective scales (Rahnama, 2009). What is considered in the article is anthropological foundations of education from Molasadra point of view. We are following to recognize human and since human is most complicated thing and has different



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dimensions and aspects and it is impossible to discuss all dimensions in scientific mode, each mode of recognition shall be discussed and deserved for human (Khosropanah, 2003). From Molasadra, human is only thing has not certain and closed nature and he is not same as other typed but each person has certain type (Sadroddin Shirazi, 1996).

One of the foundation of cognition is justice, justice principle and innate justice are from natural mode of human. Intellectual nature is public and native for all humans. That means intellectual insight is on justice and mental inclination is on good or beautify and innate value so that human is without tyranny and invasion tyranny (Sadroddin Shirazi, 1981). From Molasadra point of view, saint and heavenly ideology says humans are equal and this equality is natural fact and God' tradition. Mohammad says that there is not superior from Arab to Iranian and Iranian on Red and Black otherwise on piety (Ahmadi, 1993), in this view, human is only existing who is evolving as if can lapse all lanes and goes into God (Sadroddin Shirazi, 1996). Molasadra with recourse to Koran concluded that human is not ended existing and is not limited in his form and cast and can be evolved forever (Sadroddin Shirazi, 1981). In another interpretation, fact of human is not his activities, but he has endless possibility which form his nature. Although, human is a unit in the commencement of creation like other things but in end, it is not regarded as a unit fact which is obtained as for ethics and perfection and shall be regarded as independent unit. Human is evolving in terms of his natural movement and transmits from another world to another world and is unified by each world and rank and his evolving lane is continued as for subjective world. Unification of human with each rank of cosmology can realize its subjective step from internal mode and finally results to exploration of another world. According to it, appearance of human in world and his innate in the eternal world is coordinated. Molsadara believes that world and future life are on inside of human and human can observe world and future life. He stipulated that self of human has capability which obtains to supreme level as if all external things are part of it and unify.

### **Conceptualization**

Educational Principles:

Educational principles mean general patterns and instructions which stimulate person to do perform in the domain of aims of God and direct activities of spouse and children and close him to God (Bagheri, 1989).

Mean of Education:



Lexical mean of education: education is derived from Allah since in Arabian culture, hierarchical of parents is derived from education and Allah means growth, reproduction and rebirth (Ebn-e-Fars, 2008). Idiomatic mean of education: education is any action or activity which forms instructive effect on body, mental, personality and material and spiritual capability (Nikzad, 2002).

### **Definition of Anthropology**

Each epistemology which discusses human and considers dimensions of his nature and group is named anthropology (Rajabi, 2002). Anthropology discusses principle and origin of human as well material, social, cultural and behavioral growth (Man 1971). Anthropology is a science which considers scientific recognition of human, the human is on calmness sea, powerful rivers, light of sun and stars and neglect that it has most surprising mode.

### **Theoretical Relationship and Educational Principles**

In religious texts, origin of principles is derived from patterns and structures which are as educational principles and are regarded as subjective facts. Fact of own human and his own dimensions, material and spiritual life and his relationship with God and other persons are bases which are explored. Each of mental, cognitive, ethical, social and saint aspects can be as origin of educational principles. They are not situational and credit principles and have stability, because it is derived from temperament and discovered from natural and mood specifications (Bagheri, 2014). In narration which has been stated by Imam Sadegh to his son: the principles have sub and main scales and have results and they are not derived from suitable result. The part is not realized with origin and origin shall not be base and foundation. In this narration, peace foundation is regarded as origin of stable principles and its aim is supreme educational and this is derived from peace foundations.

### **Relativity in educational Principles**

The principles are relativity in relation to aims that means it is possible that this case is due to its origin but another result is for aim so that the aim is regarded as main target and sub-aim is regarded as method. The prophet regards Allah epistemology from aims of education and accurate training and it is regarded as main mission of prophets and messengers from God (Hosseini, 2015). God dispatched the prophets into people to direct them into God and think about God and obtain epistemology. The piety is derived from epistemology and it is origin and



it is for perfection activity. Relativity principles are different from concept and symbols, some are generalities and other are limited. Some are regarded as main principles and born children that is a general principle is discovered from facts which is recognized by intellectual analysis (like growth and perfection) and by eternal mode, they have more stimulations and they are branches of tree and as subscales from main principle (Obodiyat, 2012).

### **Relationship of principles and ancillaries in Education**

In Islamic educational system, it is necessary to consider principle and ancillary each other. The first step is to recognize and discover principles which shall enhance and found its valuable activities and act them and avoid from activities which are far from them. Imam Bagher says on someone who are dominant on people without good properties and undertake their education warn that: They are oppression parents and are far from good customs and because of lacking principles, have inferior self and cannot obtain science and perfection. They are ignorant and ignore others and there is no one good (Alkafi, 2015).

### **Molasadra Anthropology**

It is so important to discussion on human and his existence dimensions in transcendental wisdom, from Molasadra point of view, human is existing who has not certain and closed nature and like others who have not persons but each person is regarded as unique in turn (Molasadra, 1996). In this insight, human is only being who is evolving as if can lapse all world lanes (Molasadra, 1996). According to Sadrol Motahelin, the only thing for comprehension is material and its instruments because the parts of material are foreign and hidden whereas, unification and identification are conditions for comprehension. Thus, more barriers and existing is separated from material, its presence shall be realized more and more separation, more unification and as result, presence and comprehension are more. Material is same as veil and more separated more visible (Lahiji, Bita, 2003). As for separated fact of body, one can conclude that science and comprehension which are same as unification and presence, are equal to existing and science (Sadroddin Shirazi, 1989). Molasadra concludes that human being is not an ended being and is not limited in the form of material (Sadroddin Shirazi, 1987). He stated that human being is not limited and constrained regardless other beings (Ebrahimi Dinani, 2000). And fact of human is not his actions but it is endless possibilities which form its nature. In other side, although, human has unified face like another being but it is not regarded as a unified fact but each person shall be



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independent existing because of ethics. Human being is evolving in terms of his nature material and moves from world to another world and unifies with it and his evolving progress goes into intellectual world same as subjective world. Unification of human makes subjective realization and finally exploration for him. According to it, appearance of human locates in world and his another life is on future life and it needs coordination between appearance and other life for inferior things and it is natural that they don't pay attention to other life. Also, for things superior than beings including angels and even for God, appearance and other life have not meaning and all existing like separated one are beyond time, place and material and thus, there is not vein for them. Molasadra believes that world and future life locate on human. He stated that self of human has capability to reach in supreme rank as if all external things are part from his nature and unify them (Sadroddin Shirazi, 1996).

### **Anthropological Foundations from Molasada Point of view**

#### 1- Unbreakable relation of Human' nature to God:

Although in Molasadra philosophical teachings, temperament was not discussed directly but as for following cases, his theory shall be stated on temperament as implicitly.

1) molasadra regarded sensual faculties as instruments for recognition and stated that its real source is exemplar and separation faculty of human and it is based on Koran and saint verses. Therefore, fact of human is saint temperament (Sadroddin Shirazi, 1419).

2) Molasadra discussed on exemplar body in bodily resurrection and regarded it as place for spirit in after life (Sadroddin Shirazi, 1975). This theory states that attention to non-material temperament is regarded as eternal model of human. In other side, since material body is not same as nature of God, it is mortal one but separation aspect of human which is supreme dimension of it is inseparable.

3) In determination of existing dimensions of human, Molasadra emphasized upon Jabaroot and theoretical talking faculty and regarded another faculty as introduction or instruments for talking faculty. Because of it, he emphasized practical perfection (Sadroddin Shirazi, 2003).

Since more scientific perfection in human, practical perfection is more and all Muslims scientists especially followers of Molasadra emphasized it. In ethical books, awaking of temperament and self-awareness of human are derived from notification and recognition





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and origin of ethical contents and neglect from temperament and ignorance as root of bad works. This case conforms to Molasadra ethical theory and Koran ethical mode which based on saint temperament (Sadroddin Shirazi, 1419).

### **2- Inclination to Peacefully and Eternal Peace**

Sadroddin in preface of tenth chapter of fourth travel which was on modes of self, stated fact of peacefully and writes in terms of his philosophy that: good and peace and comprehension are on peace but since existing are different in terms of perfection, then, more complete being, more peacefully and vice versa, comprehension of peaceful shall be changed as perfection and imperfection as intellectual faculties are superior than passion and anger faculties, its peaceful is greater and love and passion is more, then, our roles shall be completed and perfected and disconnect from body and returns into its real destination and reach in peaceful which is not described and compare with sensual nature (Sadroddin Shirazi, 1410). Sadrol Motahelin on the analysis of content which needs comprehension of presence says that more dependency to material as real fact, the presence is less and comprehension is incomplete and when our intelligence separates from our body, presence of complete and more (Sadroddin Shirazi, 1410). But when the belongings are arbitrary and disconnected by order to God, human informs his fact and if his real foundation is based on human mode, enjoys it, but if real foundation is based on Bahai, he is far from his own self and he is regret from negligence. Sadrol Moatehellin says after citation of peace: One knows when self reaches in peace and happiness that has been customized to good workings and actions and separate from sins and fresh out heart from pollution.

But how human whose passion, anger and intellectual faculties are dominant on it, separates him from passion and anger faculties. Sadrol Motahellin says: Since perfection of self is done by participation of body and three faculties from practical wisdom, it is due to act for another action and dominant on body and bodily faculties and order them based on wisdom so that reaction of self causes hardship of self against bodily faculties (Sadroddn Shirazi, 1410). But this is difficult case and shall be done by confirmation of God. But which self plays role in order to obtain peace? Is regarded as another question which stated by Sadrol Motahellin and he attributed to his theoretical base and makes important its practical aspect in order to reach in destination. But when reaches destination, it is not important more (Sadroddn Shirazi,



1410). Molasadadra stated that the highest perfection and peace of self is to reach in separated being and intellectual imagination which is done by action and unified. Also, he stated on types of peace, methods for obtaining and the barriers details.

### **3- Step by step of education**

From Molasadadra point of view, action and faculty are moving together and have obtained perfection degree and shall change. Against each skill, there is special action and against each body, there is certain self, then it is impossible that self-returns into fauna and animal models and when it is on womb, his face doesn't violate fauna degree.

As for Molasadadra point of view on step by step and gradual mode of education, it is anticipated that in education especially in order to reach in ideals of Islamic education, it is not possible as immediate and human reaches in growth and development gradually and makes necessary and logical to gradual of education (Maleki, 2010). Since self and body moved its evolving steps and the faculties are emerged in fauna, animal and human modes, thus, their education shall be done gradually and step by step and is done.

### **4- To be spiritual and eternal Human (Spiritual Survival)**

Molsadadra as for main of quintessential movement believes that spiritual self is not event but it is bodily (Sadroddin Shirazi, 1998). Self is in the limitation of event and possession but it is spiritual in survival and intellectual (Khajavi, 1987). Molasadadra believes that since each quintessence is movable in its nature, self is regarded as a movement too and moves from its inferior step (body) into its perfection point to promote its highest quintessence mode (Zakavi, 2005).

### **5- Continuation of education and training**

According to quintessence theory, world is a continuous unification and has integrated movement, this movement consists of action and faculty, that means each of movement is done by action is regarded as faculty for another step. Continuation of education is derived from action including body or mental and passing from a step needs for future action in education (Khosronejad, 2008). Therefore, education and training system shall not be cancelled but all moments of human life are covered by it. Education is not special for childish and adolescent and it is not limited to official educations for school and



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university but self reaches in any step, has superior step and covers all life cycles and it is necessary to educate.

### **6- Empower comprehension and understand facts (intellectual)**

Molasadra cognition is based on unification of world or mind and wisdom. In this unification, the wise shall be converted to reasonable. From Molasadra point of view, what is important in the field of cognition is that science is same as evident not unknown and this is determined by unification between world and apparent. According to Molasadra, it is not imaginable reasonable thing otherwise, think about something. If then, the rational contrasts with be rational, it needs the rational shall be separated from its nature and if wise and reasonable are not unified, reasonable is not possible because reasonable is that face of reasonable is obtained for wise and if reasonable is separated from its existing, it is not for reasonable. From Molasadra, wise is superior reason than self, since self is dependent on material for moving, thinking and prestige but wise is far from dependences and it is most strong reason to obtain God (Sadroddin Shirazi, 1992). Fact of human is perfected with reason and its self is completed. Thus, base of humanity is perfection of self and action and the value of humans is estimated with wise and intellectual. Then, when wise doesn't complete quintessence of wise, its action is not completed (Bayat, 2004). According to it, education system shall organize plans, materials and methods as if considers reasonable dimension of mind and helps him.

### **7- Good and goodness**

Mean of good and goodness is ethical properties which covers ethical goodness and consists of two classes like personal inclinations and social and personal needs. The virtues like brevity, discipline, dominant on self and the sample which are based on personal inclinations and the virtues like friendship, help to others, faithful, sacrifice and the affairs based on social inclinations. Islam considers to direct human in the framework of God and acts in terms of God' orders. in fact, importance of human dimensions is that the prophet says: I was dispatched for completing ethical virtues (Majlesi 1402). Koran regarded kindness of God to owners of ethics and virtues in many verses (Cow, 193, Al Emran, 134, Maedeh 13, 93, Cow, 222). According to it, the good men are someone who do perform good actions. From Molasadra, good work is defined in terms of perfection



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and bad is defined in terms of lacking perfection and on material world. Molasadra believes in lacking bad and divisional theory.

### **Molasadra Educational Insight**

Molasadra in terms of fundamental base of endless nature of human and according to Koran verse concluded that human is not certain thing and it is not regarded as ended being and not limited in a certain form. Human is only being who has weak face and because of weakness that can many skills. Thus, human' face is different from other thing and of course, from Molasadra, weakness is regarded as superior point of human compared others and accept new talents in order to reach in higher ranks. Although, human has regarded as unified fact compared with one single face and obtained virtues and shall be dependent. Thus, human can be regarded as superior thing among other things since he can reach in superior ranks and has been supreme creators (Hosseini, 2015). In this view, main and root of human is on world where ascended and in his ascending lane, shall return into same world and its necessity is degree and rank which is between this world and another world and human is on evolving lane that can lapse all methods and many humans reached in rank of ranks shall be cancelled (Hosseini, 2015). Human has different ranks and degrees because of different areas and in each rank, they have special nature and can possess another thing. Thus, more perfection of human, vaster domain and can reach in high perfection. One of the most important principles is that since rank of human was communicated with each other thus, personal unification is limited and as result, human of other life is same human of our world and he is resurrected in terms of ugly virtues.

From another point, according to Molasadra point of view on superior place of human, human is summarized in all world aspects and all world are appearances of human world and another specification of human is that human is emerged in terms of it.

Molasadr' view on unification existing showed that there is correlation between them and finally, fact is same as reason, thus, it contrasts with fact and reason as if regarded it (Hosseini, 2015). Molasadra stated his view using the foundations and stated that coverage of God is on all world and it is appeared in works and actions of creators and emblem of God. There is not thing in world but they are part of unlimited actions and



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they are regarded as God' actions. According to it, human' action is attributed to God and it is due to doer' action and it is evident that this base is due to prominent works for relation between human and its life. Molasadra stated the highest position for human in terms of Koran and in this view, saint caliph is complete human which was created by God and he is reason and logic from God and possessed world and obey then. Superior and value of same human is due to saint caliph and caliph is due to acceptance of saint God. According to it, minimization of saint caliph and Goodness is on human and God dominants on him, the creation is for human and it can be for special actions and this human is on reasonable perfection step and tries to reach in superior rank and directs into sensual mode and it is on three faculties to grow and open doors of other world. This same position is for all people and persons who are deserved to leader society and educate people and direct them. From Molasadra point of view, this is unique specification of human consists of all parents and nobles in science and action but each of persons weather complete or incomplete use it and use creativity and this same view offered great and noble for human and separates him from mistake (Hosseini, 2015). From this view, since human is presented as substitute of God on the land and shall be goddess, thus it is important to reach in superior position and rank and he is regarded as caliph on land and it is seen that human can reach in superior rank and reached in another position which shall not obtained by other beings and this is due to bodily virtues and communicates with satan and due to inferior material position and will communicate with satan and wild life.

### **Discussion and Conclusion**

Discussion of findings shows that Molasadra ontology consisted of two classes like ascending and descending, from cognitive value is justice, human is only being who is promoting as if laps all lanes and is not limited to his form and cast and in terms of quintessence is evolving, the most important foundation of anthropology is irrefragible relationship between human 'temperament to God, inclination to happiness and eternal peace, step by step education, to be spiritual and eternal of human, continuation of human and education, empowering comprehension and reasonable. From educational point of Molasadra, main and root of human is on world where is ascended and shall return into it,



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human of future life is same of world and he is stimulated in terms of good and ugly virtues. From Molasadra point of view, all world is coverage of God and Molasadra stated substitute place for human. This view conforms to Imam Khomeini point of view. Imam Khomeini regarded human having angle, Jabaroot, beyond and other area (Mousavi Khomeini, 2009) and counted specifications for each of them shall be considered. He in forty narrations (Mousavi Khomeini, 1995) stated that human is only being who can promote its nature. Since humanity is not realized otherwise, to use its capacities in terms of philosophy and wisdom and it is discrimination aspect of human with other things and it is evident that this is possibility to reach in superior position and locates near God. This finding conforms to view of Alameh Tabatabaee in which human self is separated and non-material which has not length and width and doesn't locate in four walls but it has reasonable relationship with body and unified it and is comprehended by other bodily virtues (Tabatabaee, 2007).

Molasadra by recourse to Koran concludes that human is not ended being and is not limited in a form or cast (Sadroddin Shirazi), in other side, fact of human is not its actions but it is endless possibility which form its nature. Although, human has unified face same as other beings but in end, he is not regarded as unified fact but each person shall be regarded as unified identity and this finding conforms to view of Alameh Tabatabaee in which Koran, heavenly book is for all Muslims and the aim of book is to educate and train human to reach in peaceful and happiness of God (Tabatabaee, 2007). Unification of human with each rank of ontology is subjective step of ontology and finally exploration of him. According to it, appearance of human in world and other life is coordinated between appearance and future life. This finding conforms to view of Imam Khomeini, he regarded fact of human as temperament and temperament is presented as non-material fact which was realized from spiritual world (Mousavi Khoemini, 1995). Human mind has practical and theoretical dimensions. According to development of each human in one of the dimensions, human existing is different. Human can obtain complete humanity when theoretical and practical dimensions are on superior rank in which unify with reason world and observe intellectual fact, thus, beings are started from wisdom and resulted to wisdom (Sadroddin Shirazi, 1981). From Molasadra point of view, human has



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different aspects and because of it, there is many origins and fountains in his world, reaching in separation world and reasonable one and separate from sensual aspects are another dimensions. Thus, self doesn't reach its perfection point otherwise shall be selected in terms of theoretical and practical point, from Motarahi point of view, there are specifications in human by God which separate him from other beings and one of them is wisdom, from him, human life shall be as if the specifications are same as seeds and grow in human (Motahari, 1995). Since evolving progress of human is obtained by education, then in order reach in destination and instrument for moving, it is necessary to recognize lane of movement, vehicle and manner of movement. Approach of Molasadra is provided suitable bed to analyze compared with human and his exploration. Molasadra by religious innovation proved that human being had not special nature from early birth and he is ready and explored to facilities. According to it, he said human has special nature and instinct since birth and has not different but in end of its evolving lane, there is not same two humans but each has unique properties and it is suggested that as for educational foundations of Molasadara, its idea shall be used and compare it with western philosophers.

But this research has limitations like persona references about Molasadra and lacking sufficient background on educational principles.

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