Education and Training of Master Motahari's Point of View

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Abstract: Today, education and training discussion is a reality of modern days. Living in such modern world may be impossible without education and training and without possessing a training system. On the other hand, there is essentially no discussion about education and training principle; but the important is interactions for how and what education, i.e. all thought and training schools focus on how and what education and training provided. All attempts of Master Motahari focused on how interiorize the education and training of Islam's point of view. Explaining the objective of education and training of Islam's point of view, analyzing the principles of training and education, recognizing the factors influencing on education and training are the main objectives of this study. Above all describing the properties of Islamic education and training. is another point that will be explain in this paper.
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1. Introduction

The general objective(s) of Islamic education and training is in fact nurturing the man to attain the origin of truth or God. On the other hand, education and training must provide the arrangements, conditions and tools for men to achieving this important factor. It means, "man must be nurtured such that by avoiding the vices and indecencies, dehiscent its higher spiritual talents and adorned to higher attainments and heavenly ideals such that can be provided with the talent and merit of attaining the God esteem and closeness by which can achieve eternal prosperous; a prosperous may not be described by words"). Cheraghe Cheshm, Abbas, 2006, p.21(. On the other hand the objective of education and training must be based on the knowledge and believe to the unique god and Islam and Koran and ended to an action fitted by such believe… and (also) ended to the believe to the man worth in the creating system and reliance of man in this system and continuous and responsible attempt for legally using such power for purification of soul and thought promotion and moral refinement." (Khodamoradi, 2011), (Badragheh & Abadi, 2011), (Behzadi and Nazarpour,2011), (Abedi & Badragheh,2011) , (Badragheh,2011).

In fact, one can state that the final goal of Islamic education and training is "making a positive change in the man and finding a proper identity for him in his personal and social life. According to Koran (i.e. Tour Surah, verse 21) man is forming its identity voluntarily by his volitional acts; so education and training is a light showing the way to a wisdom man to make such change." One can state that the final goal of education and training is "obtained from permanent link between man and God and promote its incentive and direction by education and training as well as its action.(Great Islamic encyclopedia,1999,P. 529)

2. Material and Methods
View of Master Motahari

Of Motahari point of view, the goal of education and training must be such that develop both thought of trainer and community, it means educator must attempts to develop the thought of a person, i.e. provide him with analysis power, not he continuously learn and remember. The thinking force is the person itself who is thinking and interfering and practice religious jurisprudence." .(Motahari, Morteza, 1999, P. 24.

onOn the other hand, Motahari believes that it is not possible to develop thought without education and training. On the other hand, these two are indispensable: thinking is not possible without education and training, the main cause of thought is education and training and as Islam states that thinking is the same as worshiping, the thinking is worship because education is worship. Motahari believes that thinking and education include two issues: "in thinking, besides result man concludes from its thinking, it will develop its thought. Koran is also stressing on thinking not education. (Ibid, P. 25-26)

Principles of Education and Training

Any school defines principles according to the objectives and fundamentals of education and training. Today in western training schools, the main principles are empowering the people for living successfully on the earth. But in eastern schools, like Islam, educating the man means providing it with the

heavenly prosperity this is what gathered from the theory of education and training of Master Motahari. Although necessities and limitation of modern living caused theorists and scholars of eastern schools to revise their views, or provide a modern image of principles of their schools.

In Islam educational school proportional with basics and objectives, there is principles for education and training and we will mention it. In fact, "principles are a set of rules and advising method that is based on practical guide in the process of education and training and deduced by considering the objectives and relying on principles.(Great Islamic encyclopedia,1999, P. 533)

Master Motahari believes: "it is a main fundamental to make thought and rational development in people and or in the society, i.e. power of analysis of problems. It means in the schools, teacher's duty is most important than learning, he must try to empower the students' analysis power not fill its mind with some information." Teacher must teach them how to think not the thoughts itself.

Principles of Education and Training of Motahari's Point of View

It is obvious that Islam religion, as a heaven school has provided different ideas, plans and objectives for all living dimensions of its followers, although stated in brief. Religious scholars historically tried to reinterpret such ideas, plans and objectives considering the modern needs .Time necessities and classify the overt and covert issues and dimensions show the correct way to their followers.

One of such ideas and plans include the ones about man's education and training and how to make its talents actual aiming to attain heavenly ideals and salvation. Now, this paper is trying to seeking for principles of Islamic education and training based on the thoughts of Master Motahari. On the other hand, we will determine that according to Motahari, the Islamic Education and Training .

Human Nature and its Properties

This principle is very important for Motahari such that he called one of its books by this name "Nature". Motahari basically is the only person who determined the nature in the Islamic thought more than past and dealt with it extendedly. He makes difference between instinct and nature. He believes that the instinct include that category of wills allocated to man between man and anima,; angles even haven't such property. The principles and fundamentals are:

Moderation principle:

Master Motahari believes that moderation principle must be considered as one of the fundamental factors of education and training systems and also the society needs moderate people. People may not go to extremes; "Koran speaks generally. One time our society affected by a disease and that was this subject that Islam only accounted in worship….the criterion for being Muslim was frequently going to mosque and frequently worshiping. That turned to a disease; but gradually the sign of another disease appeared, and that was ignoring the spiritual and non materials aspects of Islam. This is a disease and if our society affected by it and ignores this aspect, it is also an extreme and deviational society like past. (Motahari believes) the society made by Prophet Mohammad was a moderate society." (Motahari, Morteza, 1999, P320-321).

Master Motahari believes that moderate morality occurs in a moderate society. This, it means "popular morality includes moderate morality." "If society is not moderate, and if social organization and social regulation is not moderate, the individual and personal morality may not also be moderate….the influence of social equilibrium may not be considered only in popular class of people, but individuals class may damage as well." (Ibid, P.321)

The principle of stressing on training in childhood

Today, it is undoubtedly determined that the best time for training the man is in his childhood; because child's rational talents grow in this stage and an intrinsic tendency made in the child and psychologically the childhood age is the age of asking questions and such questions and finding their answers provide him with training specialized for it. "The divine nature of man in Islamic training is the most valuable thing in the world such that one may not prefer any other thing instead. If a speech or behavior is against rules of nature, one must clearly improve it."

While mentioning the view of old educating scholars, Master Motahari states: "old scholars define the equity and justice as below: the justice is the criterion of virtue and abstinence, it means the virtue be a queen for man and even they stated that the man may be provided with admirable morality when he don't tale even in his sleep. For this reason, it is tried more to nurture the child in his childish. It is said that the training is the technique for forming the habit…modern scholars also emphasize the training in childhood. A child in the kindergarten can accept more than a school student and also a school student can more accept than a high school student and so…

The principle for desiring to be guided

Man is a creature, against other creatures of the god, needs to be guided besides enjoying the power of mind and common sense.

The philosophy of education and training is basically the correct guidance of man towards specific objectives. This might be different from a school to school. In Islam training system, the aim of man's education and training is such that it will direct him towards the god and of this school's point of view, common and regular education and training must indeed be directed towards that high goal.

Master Motahari believes that when someone may not be directed and are a barrier against others, one may not malevolent against them; malevolence basically is a kind of barrier against morality and we must always try to guide astray people and not dissuade them of being directed besides errors they done."

The principle of binding the education with spirituality

In new educational systems, the aim of education and training is indeed equipping and training the people for better living materially. On the other hand, the main objective is training the techniques without any spirituality in the training systems. Such societies are considered as secular society and spirituality is a personal affair. It might be trained only in churches or places like it; but as frequently stressed, in Islamic educational system, any education and training is for achieving the ideal, that is god and anything inhibiting it may be considered as a curse and deviation. In Motahari point of view, "if a man interested in nurturing and training himself and his children by Islamic training, or wants to educate people, he may actually emphasize on worship and this subject, ignoring that education and training is a genuine feeling, may influence other aspects as well."

According to above mentioned discussions indicating some of main principles of education and training in Motahari point of view, "education and training principles are accounted as a practical rules to attaining the training objectives. For this reason, the type of training objectives directly influence on forming the type of principles. Because of his point of view, nurturing the divine man is the final goal of divine education and training system, so it must be provided some principles assisting fulfillment of this objective. Absolutely, thinking about mentioned principles can reveal the proportion between them and final goal of Islamic education."

Not following the majority

In Motahari point of view, teaching not following the majority people is one of the pivotal principles for education and training system in any society. He considers the mimicry as one of the serious curses of any human society that causes lag, unawareness and immortality: "freedom of majority rulership, not considering the majority and may not follow the way majority selected…. This is like mimicry. As man is drawn towards mimicking others, naturally it will be drawn towards majority as well… it is because most people are following the guess not following the mind, science and certainty."

Properties of Islamic Education and Training

Nurturing together with loyalty is the most prominent property of Islamic education it means: "due to its relation with imperial majesty of god and consequently covering all people, Islamic education and training must be deal with all human being, whether man or woman who are trying for education and training. In Islamic education and training, nurturing the man's mind is not the only objective, but nurturing the talents of men wholly is considered. For this reason, Islamic education and training not only consider training or transferring the knowledge (education), but also undertakes nurturing all essence of learners (training)."

In the view of Motahari, the properties of Islamic education and training are also indicating this meaning. It means, Islamic education and training covers all dimensions of man. For example, Motahari believes that some school in their education and training system has no plan for nurturing the physical dimension of man and some other have no plan for nurturing the spiritual dimension of man but Islam has a training plan for both physical and spiritual dimension of man: "in Islam, self-indulgence- i.e. nurturing the physical situation not sloth- not only is not forbidden but also is praised…. Brushing the teeth, strengthening the eye and ear are necessary and indispensable." In the view of Motahari, "if someone try wholly for promoting and strengthening its physical dimension… it may leave neglected other aspects and dimensions of his life." Therefore, in Islam point of view, "promoting and nurturing the body is suitable for man not as a goal but as a tool and provision for having a healthy spirit. There are different factors playing important role for fulfilling the man's training and according to Motahari, it is necessary to be considered by coaches and authorities for proper nurturing the man. Decisively, there is gross difference between the nurture mentioned by Mothari and current nurturing. It has been frequently stated that in modern education and training, the final goal is preparing the man for better living in modern

and super modern world. But what is considered by some people like Motahari is nurturing the man such that it can achieve heavenly fortune besides attaining the gifts and prosperous in this earthy world; on the other hand, paving the way for closing the god is the final goal of Islamic education and training and Motahari is theorizing it: i.e. final goal of Islamic education is nurturing a man more closer to god with a religious behavior… and it means making a proper situation provide the field for emergence of natural talents of man and complement it. Creating such spiritual space for promoting the man as mentioned above occurs by following factors as indicated by Motahari

Will

Will is a main key for fulfilling the Islamic education and training in man. In the view of Motahari, by properly nurturing the will in man, it is possible to fulfill the Islamic education and training. He sees the will by religious angle not by philosophical wisdom angle to the religion, because according to Islamic instruction, man is continuously in errors and in the risk of following the carnal desires it means committing the crime or religiously sin. By such interpretations, "will is a power defined in the man related to the man's wisdom and against its desire related to its nature". "Dominating on the desire", purification of the soul and virtue, as indicated in Islamic texts, are other names of will(Motahari, Morteza, 1999, P.320- 321)

Praise and worship

Another factor stressed by Motahari with a role in education and training is praising the god. He considers the praise and worship as the specific man's talents with its role must be promoted for nurturing. In his view, Islam religion emphasizes specifically worshiping and praising and nurturing such feeling in man. While accounting the stages of worship, he adds: "one may not negate types of worshiping totally, because all people are not in high degree, we may use this way if we will direct most people to god and then nurturing them to attain higher degrees and this is why Koran stressed more on material affairs… for most people, the practical way is this way, so Koran enumerate heavens with physical joys in it."(Ibid , P. 339 and 340)

Love

Undoubtedly, love as a main spiritual need of man plays important role for providing its spiritual and mental health and sweat it. In Islamic education there has been more stressed on making the intimacy between believers and emergence of heart bound based on love such that Prophet Mohammad states:

be aware that friendship of believer is the biggest factor of faith. By such sentence one can interfere that love and affection is the main basis of faith and love development is necessary for promoting the faith."

While negating loving others- by a cost- Motahari believes "that love is important that be logically, i.e. love adapted with policy including present and future, the love actually is beneficence and affection. (Ibid , P. 339 and 354)

Therefore, he negates blindly, unilateral and unconditional love.

-Promoting the truth seeking

In the view of Master Motahari, seeking for knowledge and attaining the science occurs due to the feeling of truth seeking of man. Therefore he believes that one must promote such feeling. He believes prejudice is one of the barriers of truth seeking and attaining the knowledge and adds Islam has combated strictly with prejudice: "according to Imam Ali, if one will has prejudice on things, it is better to be on good things and virtues.(Tajedini, Ali, 2009, P.28)

Caring and calculating

Motahari believes that the caring and calculating factor is specialized for education and training in Islam but in non religious or secular educative systems, this factor may not be considered at all. Caring means an individual is caring all its behaviors and actions during his life to ensure not acting against divine rules. Calculation means scoring itself.

Man must know how much good behavior it had and how much bad work (Naghibi, Rasoul, , p.3)

Thinking

In the view of Master Motahari, there are three kinds of worshiping: "physical worship like praying the god, fasting, financial worship like tithing, giving fifth and generally all contributions, and mental worship means thinking and thinking is the best worshiping." Therefore, it is obvious that in Islam, thinking is superior among other worshiping. As stories indicated that "most worshiping of Abouzar was thinking; because thinking provides the man with light and thoughtlessness worshiping may be a needless job, while thinking may not has any limit and boundary."

In view of Motahari, "one of the factors for moral and desire refinement is falling into the habit of thinking." He believes that "it is necessary for man habiting to thinking, it provide the man with thinking before doing any work or action." Indeed, one can interfere that in view of Motahari, one of the missions of education and training systems is

providing the man with good thinking not filling its mind with thoughts- although they might be beneficial; because he believes that this is the man itself who must find its way for solving the problems by thinking (Amini, Rasoul(1998), p.4)

3. Results & Discussions

According to what mentioned above, one can make a question that how Motahari's thoughts can open the education and training problems of man? It seems that thoughts of Motahari are important of many aspects. Taking hold merely to traditional contexts and texts to find the way of saving and salvation has been reproached by Master Motahari and he considers it as an evil thinking.

Motahari's thoughts have blocked reactionary thoughts; valuing the thought, although religion-based thinking , is a high and important step paced by Motahari. Our traditional education system was anti thought. In this tradition there is no place for folds like Molla Sadra. Sheykh Eshragh martyred by such thought tradition. Although this tradition has not completely disappeared by Motahari; but he could considerably weakened it. Therefore, his attempts are adorable. But it seems that he could not provide a clear alternative of affirmative dimension, or as mentioned, he might not get a chance to do so. His alternatives were very general and non material and to some extent against modern education and training; but we don't mean they are opposed to them.

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