

Identifying the components of Education-centered Schools with an emphasis on the priority and sequence of educational teachings

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تحديد مكونات المدارس التربوية مع التركيز على التسلسل الزمني للمبادئ التربوية

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Abstract:-

Objective: This study aims to identify the components of Education-centered Schools with an emphasis on the priority and sequence of educational teachings.

Methodology: This research is descriptive-inferential. The necessary information has been extracted by referring to available and reliable books and sources. The Holy Quran is used as the main source and other books, including interpretations are used as secondary sources. Statistical tests were not used and the method of data analysis was mainly based on inference or reasoning. Collecting information has been carried out by taking notes from the verses of the Holy Quran, translations of verses, books of interpretation, and books and articles on Islamic education and training. Then based on the research objectives, they have been identified and classified.

Results: By inferring the discussed topics, it was found that the Holy Quran, as the best and most accurate educational version for humanity, has described this process in ten stages. In the first stage, the educator will identify and comprehensively examine learner to get a general idea of his moods and temperaments. In the second stage, the educator establishes a friendship with the learner to close him. In the third stage, by creating intimacy, the educator influences the learner to begin the ground for the next stages of education in the fourth stage. In the fifth stage, the educator freed learner from intellectual and spiritual captivity so that in the sixth stage he could inform and educate. In the seventh stage, the educator introduced the learner to contemplation so that in the eighth stage he could think deeply. In the ninth stage, educator teaches the learner to test his intellectual products with reason and find the correctness. In the last stage, the educator continuously reminds the learner these stages, so that in the darkness of neglect, the learner does not sell him capital cheaply.

Key word: Education-centered Schools, Education, Educational Teachings Holy Quran.

المختص:-

الهدف: يهدف هذا البحث إلى تحديد مكونات المدارس التربوية مع التركيز على التسلسل الزمني للمبادئ التربوية.

المنهج: هذا البحث من النوع الوصفي الاستنباطي، وقد تم جمع المعلومات اللازمة من خلال الرجوع إلى الكتب والمصادر المتاحة والموثوقة ذات الصلة. اعتمد البحث على القرآن الكريم كمصدر أساسي، وعلى الكتب التفسيرية وغيرها من الكتب كمصادر ثانوية. لم تستخدم أي اختبارات إحصائية، وكانت طريقة تحليل البيانات مبنية بشكل أساسي على الاستنباط أو الاستدلال. تم جمع البيانات عن طريق استخلاص الآيات القرآنية وترجمتها، وعن طريق الكتب التفسيرية، وكتب التربية الإسلامية، والمقالات التربوية والتعليمية الإسلامية التي استقرت في هذا المجال، ثم تم تصنيفها وتحديد أهداف البحث.

النتائج: باستقراء الموضوعات المطروحة، تبين أن القرآن الكريم، كأفضل وأدق مصدر لتربية الإنسان، قد بين عملية التربية الإنسانية في عشر مراحل. في المرحلة الأولى، يقوم المربي بتشخيص وتقييم شامل للتلميذ للتعرف على صفاته ومزاجه. وفي المرحلة الثانية، يقيم علاقة صداقة معه ليقرب منه. ثم يتوغل في نفوسه في المرحلة الثالثة عن طريق خلق جو من المودة والمحبة، لبدأ في المرحلة الرابعة في تهيئة الظروف للمراحل التربوية التالية. وفي المرحلة الخامسة، يحرره من العبودية الفكرية والروحية، ليتمكن في المرحلة السادسة من تزويده بالمعرفة والتعليم. وفي المرحلة السابعة، يجعله يفكر ويتدبر، ليقوده في المرحلة الثامنة إلى عالم التفكير العميق. وفي المرحلة التاسعة، يعلمه أن يحتب أفكاره بالعقل ليفصل بين الصواب والخطأ. وفي المرحلة الأخيرة، يذكره باستمرار بما اكتسبه والمراحل التي قطعها، حتى لا يضيع كنوزه الروحية في ظلمات النسيان.

الكلمات المفتاحية: المدارس التربوية، التربية، المبادئ التربوية، القرآن الكريم.

Introduction:

School is one of the most important social, educational, and training institutions and the main pillar of education. It aims to educate students correctly in religious, ethical, scientific, educational, and social dimensions, discover their talents, and guide their balanced spiritual, moral, and physical growth based on the approved objectives of educational courses and in accordance with the regulations and guidelines of the Ministry of Education (Taheri Nemhil et al., 2015: 2). In fact, the school is one of the most important social institutions responsible for training the children. Religious education, like other dimensions of education such as physical, spiritual, and social education, is one of the significant responsibilities of this institution.

A school is called education-centered when its primary concern is training, not merely education. A school that is not degree-oriented and does not know the criteria of good and bad, success and failure, only in getting grades and ranking and entering students the university. The Supreme Leader, Ayatollah Khamenei has stated: "Education without training will be no end. It will bring the same disaster to human societies that western societies are now feeling after a hundred, a hundred and fifty years or more. Training, if not more important than education, is not less important than it. That blank and ready slate which is our child and student's mind cannot be filled merely by scribbling numbers and figures on it. It needs to be built, and this building is training" (Speech of the Supreme Leader in a meeting with the teachers of Fars Province, 2008/05/01).

The education-centered school is the foundation for the realization of a good life in students and the center of providing services and education opportunities to the learners and guarantees the continuous development and improvement of their identity based on the criteria of the Islamic system. These schools have been completely successful in improving the quality of education and the growth and flourishing of students' talents, and in other words, all learners, teachers, parents and residents of the neighborhood will love these schools. Such a school should be able to provide a suitable place for educating a believing and morally upright human being based on Islamic ethics and create the ground for

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comprehensive realization of educational justice in the country, increase resource efficiency in schools, increase society's participation in the growth and excellence of school education, and help the country in achieving the first rank of education in the region and the Islamic world based on the 20-year vision. This school will increase the students', parents' and officials' satisfaction with the performance of the education system, based on its rules and regulations (Haji Babaei, 2013: 52).

Humans always need to reach a support and a focus that gives their peace, while responding to their inner needs. Religion and belief in God are a metaphysical and psychological need that gives humans immense and infinite power and helps them in intellectual crises, tensions, ups and downs of life, and can guide them to the shores of salvation. Therefore, religious education has always been a necessity for human society. Religious education is education based on religious criteria and concepts. Whenever these concepts are used inappropriately in the face of emerging issues of the present time, religious education will damage. (Tarniki, 2009: 5).

Martyr Motahhari states that the ultimate goal of Islamic education is to train a God-fearing human being whose religious framework is fully formed and from whom rooted religious behaviors emerge. The philosophy of human creation can also be found in this point: God created humans so that they could attain perfection through proper education and reach their desired destination. With knowledge of this ultimate goal, Islamic education gains special importance and status. Islamic education refers to creating a suitable situation that provides the ground for the emergence and manifestation of human innate talents and makes him more mature and perfect. Whenever the opportunity and possibility are provided for the actualization of talents, it gains sanctity and value. For this reason, in Islamic thought, one can speak of sacred and non-sacred matters. Sacred matters are attributed to God and lead to human growth. Non-sacred matters are those that God has introduced as undesirable and harmful to humans and has prevented people from carrying them out. With this approach, the more a person grows truly and becomes closer to God, the more he or she will develop boundaries. To enter this realm, one must observe certain etiquette and accept certain rules. Islamic education, due to its connection with

the divine nature of humanity, is valuable and important and becomes a sacred science. Although education in a general sense is a valuable concept, Islamic education gains sanctity due to its attribution to Islam. An important point in promoting and spreading religious education in society is that, from the perspective of the luminous school of the Quran and the Ahl al-Bayt (peace be upon them), all followers of the Quran and the Household of the Prophet are obligated to do this work to the best of their ability, and if they d'not do so correctly, they have not fulfilled their divine and religious duty properly and will be impeached (Salehi, 2016: 32).

In fact, it can be said that an individual can reach the pinnacle of values through correct education and training. However, if they are incorrectly educated, they will stray. Because humans (unlike animals) are born without knowledge, understanding, education, or perfection, and gradually, through direct and indirect education and training, their potential abilities are developed and they grow and evolve, as God states in verse 78 of Surah An-Nahl: «It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah)» (Kardan et al., 2015: 18).

According to many experts, the problems in Islamic countries can be traced back to the flawed education system. One of the most common problems in educational systems is one-dimensional growth. In other words, it can be said that education and teaching alone have become a plague on schools, and schools are facing serious problems in achieving their educational goals. The reason for this problem is the lack of a comprehensive and effective operational plan at the school. Schools are truly confused and face a myriad of guidelines and circulars daily, and without a full understanding of the role and impact of that program in their school's educational puzzle, they are forced to implement it and finally after spending time, money, and effort, they unfortunately fail to shape behaviors and institutionalize educational goals (Soltanian, 2020: 3). In fact, education and training as the most fundamental educational institution of any country, is the base of the religious, political, social, scientific, economic, and professional character of the future generation. Unfortunately, this important institution, as it should and could, has faced numerous theoretical and practical problems in

meeting the extensive needs of society and training effective human resources. To escape from the existing shortcomings and inefficiencies and to achieve dynamic, successful, and effective education, a deep and fundamental transformation is needed in this vast and fateful institution so that by reviewing and reproducing all the visible and hidden effective factors of this system, one can facilitate and accelerate the achievement of goals by making optimal use of opportunities, resources, and facilities.

Therefore, given the position of education among humans and societies, as well as the position of religious education among Muslim societies and nations, the importance of the correct training children in every country and, ultimately, the families' sensitivity to train their children, and most importantly, the role of education, especially religious education in shaping human beings, the necessity and importance of this research are fully evident. Now, considering what has been mentioned in the above text, the main issue in this research is to identify the components of education-centered schools with an emphasis on the priority and sequence of educational teachings.

Method

This research, using a descriptive-inferential method, examines and identifies the components of education-centered schools. It is applied in terms of purpose and descriptive in terms of data collection. Statistical tests have not been used. The method of data analysis was mainly based on inference or reasoning. Data collection was done by taking notes from the verses of the Holy Quran and translations of the verses, books on interpretation, Islamic education, and educational articles. All the verses that have characteristics or indicators related to the priority and sequence of educational stages were selected and analyzed. The research population is a collection of verses from the Quran that use the priority and sequence of educational stages.

Findings

Considering the main objective of the research, which is to 'identify the components of education-centered schools with an emphasis on the priority and sequence of educational teachings', the findings will be discussed. Based on verses 129 and 151 of Surah Baqarah, 164 of Surah An'am, and 2 of Surah Jumu'ah, one of the greatest missions of the prophets is the education of people. The issue of education and

development is our greatest responsibility in this savage century. This is the first issue; because every grocer, builder, carpenter, doctor, and engineer must first be educated, and not only be educated but also be a trainer of others (Safaei Haeri, 2011: 45).

In practice and implementation, education takes precedence over philosophy, mysticism, and science, although in theory, after recognizing the absolute existence, human existence, and their potentials, pitfalls, problems, and obstacles, it becomes clear. However, as a method, it precedes all of these and is their foundation and principle. This is why the prophets, before speaking of philosophy, mysticism, art, and science, used this method and gave man his awareness of presence, human dignity, human continuity, and human composition. With these keys, they deciphered the external world, its truth, grandeur, order, and beauty, and showed the Lord of the Worlds, the origin and end of existence, and invited to obey him. (Safaei Haeri, 2008: 12).

The difference between two educational schools is not merely in their different educational methods; it may well be that two contradictory educational schools present the same idea, but the difference is evident in the priority and sequence of this idea. Therefore, the Islamic educational plan, while having similarities with other educational systems, has a completely different nature (Safaei Haeri, 2009: 95).

Based on the Quranic concept of generosity and the hadith stating, "People are God's family; therefore, the most beloved person to God is the one who benefits God's family and brings happiness to a household," we can derive a general principle regarding the prophets' duty for training humanity. This principle can be summarized as 'every recipient should become a giver' and 'everyone who is made whole should now make others whole.' Because we are also responsible for preserving the assets of others (Kulayni, 1430, /164).

In an ordered existence, a sin or corruption does not remain and continue. Those who have begun their growth and have moved from self-centeredness to righteousness and are filled with the love of truth, they become lovers of creation and guardians of the growth of creation, and are the agents of their movement and progress (Safaei Haeri, 2011: 176).

Without a doubt, in a correct educational system, those who have been built up are also builders; therefore, there is no distance between self-building and building others (Safaei Haeri, 2009: 264).

One of the most important components of education-centered schools is a correct and logical explanation of the priority and sequence of educational teachings. Because education cannot be started from any teaching. The teachings in the Islamic educational system divide education into before puberty and after reaching puberty.

Before puberty, a human is dependent on heredity, living environment, and social and historical conditions. They have not yet reached a conscience, nor have they felt themselves or become self-aware (Safaei Haeri, 2008: 333). From an Islamic perspective, the process of education includes ten stages:

Stage One: Identification and Examination of the Learner

A teacher should have a general understanding of their learner. Because nothing can be done in an unknown area. You can't shoot in the dark and you can't face the patient with a pre-written prescription. A doctor does not write the prescriptions before seeing a patient and does not give out by chance. He has awareness and knows signs. That is all he has. His prescriptions are written after interactions, tests, and examinations.

Relying on verse 29 of Surah Al-Anfal and verse 28 of Surah Al-Hadid, as well as the Prophet's hadith (peace be upon him) which states: 'Be wary of the insight of the believer, for the believer sees with the light of Allah,' a teacher must first identify the signs in the learner based on the work, experience, and training. Then, when interacting with the learner, he must pay attention to the interactions and dispositions of the learner and consider the various emotions. It is worth noting that based on the tradition governing humanity 'If you fear Allah, He will grant you a criterion' (Al-Anfal: 29), and based on the experience and spiritual sensitivities, the educator can also discover and identify the learner.

Stage Two: Familiarity and Friendship

Without familiarity and a friendly relationship, it would be impossible to influence and the process of education. Imam Ali (AS) states: 'A good friend is closer than the closest relatives' (Nahj al-

Balagha, 1414 AH). After identification and evaluation, the keywords that create friendship and familiarity include: greetings, socializing, acceptance, indifference, companionship, asking questions, and silence. However, it should be noted that these methods are not universal and cannot be used everywhere. For example, one cannot greet everyone. Even the prophet neither answer some people's greetings nor greet some people. Similarly, it is not possible to socialize with or accept everyone, as some people abuse you. Each of these methods must be evaluated based on certain criteria and measures, considering which one leads to growth and development and which one fosters pride, arrogance, and selfishness. When a greeting lead to pride, we should avoid it and instead become indifferent; based on the narration, 'Whenever you see the humble ones from my Ummah, you too be humble, and whenever you see the arrogant ones, you too be arrogant. Because this will lead to their humiliation and degradation' (Meshkini, 2013: 172-171).

Stage Three: Attraction and Intimacy

Once a friendship is formed, it must be trained; just like when a seed is planted in the ground, it must be taken care of and protected from cold and heat and environmental damage. A wise and knowledgeable educator, based on Islamic teachings and the guidance of religious scholars, establishes a friendship with the learner with the goal of training. He employs the best methods and strategies to foster closeness and intimacy, which include: tenderness of hearts, forgiving and helping human beings, feeding the needy, pilgrimage, visiting the sick, serving and loving the needy, visiting relatives, tolerance, patience, bearing hardships and bitterness and moral education. (Safaei Haeri, 2011: 339).

Stage Four: Preparation

Once familiarity and friendship have been established, it's time for preparation and readiness. Just as we cannot use dirty dishes without firstly cleaning them, as they can cause poisoning and widespread disease, so too must we prepare the learner's mind before imparting knowledge. Sometimes, the learner is eager and thirsty for knowledge, and we should not keep such a person waiting, as opportunities can be lost. However, it is important to note that some individuals have minds that are already full, and before beginning, these minds must be

emptied through purification or purging so that they can receive new information. If the mind is not purified, the knowledge will be wasted and can even cause harm. As long as pride remains unbroken and walls remain standing, words will not be heard. As long as the individual has not developed own personality and continues to think with the eyes and minds of others, he will lack the courage to act. As long as questions are not asked and thoughts are not challenged, answers will have no place, methods will have no impact, and words will remain unclear. It is important to note that creating this foundation and preparation is not always a one-time event. It often requires time, patience, and consistency" (Safaei Haeri, 2011: 342).

Stage Five: Freedom

Given that maturity is a significant component in education, it must be noted that until the fourth stage of the process, there is no difference between before and after puberty. However, from the fifth stage onward, there is a clear distinction between these two phases, which will be discussed below.

(a) Unrestricted freedom before puberty

From the first moments of a child's birth, we must create an environment for him that is free from negative habits, customs, and dispositions. At this age, it is not necessary for the educator to create anything; rather, it is sufficient to remove obstacles from their path. This is in line with the practical teachings of the Prophet (peace be upon him), as mentioned in verse 157 of Surah Al-A'rafH "he removes their burdens and shackles from their shoulders." "According to this verse, these burdens are shackles, chains, and ugly character traits, resulting from incorrect customs and traditions. Also, based on verse 97 of Surah An-Nisa which states: "When angels take the some people's soul, they say: Why were you so rude and impolite? They reply: because we grew up in a corrupt environment. The angels do not accept this statement and in response they say: Was God's earth narrow? Why didn't you leave this environment?" (Majlesi and Behboudi, 2007; 386).'

Based on the aforementioned, the Quran and hadiths affirm and accept the principle that the environment influences people's behavior. Therefore, they advocate for changing the environment, as exemplified in the Prophet's (PBUH) efforts to eradicate practices like

burying daughters alive, drinking alcohol, and usury. Consequently, parents should design and plan their living environment in such a way that their children do not fall prey to negative traits and habits. This is because a child's mind, functioning like a compass, can be influenced by various factors. Just as a compass is distorted when placed near a strong magnet, losing its ability to indicate north and south, a person relying on such a distorted compass will inevitably lose their way. Indeed, the danger of a compromised compass is no less, and perhaps even greater, than having no compass at all. Individuals who move with confused and distorted thoughts are far more misguided than those who have never had any thoughts and have never started anything.

Human thought can often be influenced by habits, imitation, self-interest, instincts, and prejudices, resulting in a thought process that is limited to these very factors rather than reaching the truth. Therefore, before embarking on any journey, people must free themselves from the obstacles in their path through the two innate forces of "curiosity" and "truth-seeking," which can overcome biases, desires, prejudices, habits, and imitation. Curiosity drives thought, while truth-seeking controls self-interest, desires, and prejudices. A person seeking a specific destination and determined to reach it, no longer thinks about whether to go the way that his father or someone else has already gone, or to take a closer path that is beneficial to him. He wants to achieve the goal. For example, a person who intends to go to Tehran to do something, even if a free vehicle is available to go to Isfahan, or because Kashan road is closer to his origin than Tehran, or because his family is in Kashan, refrains from going to Tehran and continues its way.

A person who seeks the truth and understands that there are benefits to be gained from the truth, and that it leads to growth, does not abandon it for personal gain, desires, or false prejudices. This is the power of seeking the truth, which liberates a person from desires, benefits, and prejudices. It is important to note that growth and the development of personality lead to the destruction of bad habits and false imitations (Safaei Haeri, 2011: 73). According to Quranic verses, if a person is to follow and imitate anyone, the truth is the best model and the best to follow, as stated in verse 35 of Surah Yunus and verse 46 of Surah Saba: 'Say: I only admonish you of one

thing: that you stand up for Allah.' And in verses 2 and 3 of Surah Muddathir, it is stated: ' Arise and warn, and glorify your Lord!'

After a child's mind liberates, three fundamental elements play a crucial role in their training. As soon as a child develops the ability to understand words and sentences, an educator should instill 'personality', 'freedom', and 'thought' within him. Personality empowers the child to withstand pressures and prevents others from making decisions for him, imposing him will through orders, advice, or misguided concern. A freedom that expels any invasive elements, even those ingrained in the child's habits or subconscious, and discards this imposed burden and a thought process that can provide a new garment for the child, covering their naked mind.

As a child develops a sense of self, the expectation of what others have done is replaced by the judgment of their own actions. The child becomes self-reliant and looks forward to accomplishing great things. Instead of harboring resentment, suspicion, and judging others, he focuses on evaluating his own actions and rely on his own efforts, as he is the offspring of his own endeavors. With freedom, the phrases 'I can't' and 'I can't do it' are replaced by 'how can I' and 'how can I do it'. These questions create a foundation for thought, learning from experience, and gaining wisdom. By keeping their minds open, children are better protected from the onslaught of suggestions and temptations (Safaei Haeri, 2008: 31).

b) Widespread Freedom after Puberty

Man is a prisoner of many forces that pull him and sink him and do not allow him to move. Human instincts and desires are not left free. Love of self, world, pleasure, fame and other instincts rule him and pull him everywhere, as evidenced by the verse " Fair in the eyes of men is the love of things they covet" (Al-Imran 14) and " But man wishes to do wrong (even) in the time in front of him" (Al-Qiyama 5). People's opinions hold him back from spiritual growth. The need for acceptance and approval makes him a people-pleaser and causing him to display what others want. The manifestations of the world and its ornaments fill his eyes and pursue his heart. Many crimes will occur because of the manifestations of the world and peoples' words and much blood will be shed in this way. These forces penetrate deep into his soul, take root in his being, and are ingrained in his blood. Moreover, man is

trapped by an enemy that never lets him go and binds him. This enemy, Satan, exploits our weaknesses. Can this trapped human being be freed with a few words of advice and freed from the tension of instincts and desires, words and appearances? This is nothing more than a wish. A person who is bound by seventy chains cannot be saved with a simple 'come on, let's go. This unfortunate soul needs both to 'run' and to 'fly', but how? With what feet can he run and with what wings can he soar? How can one free a captive human being? In order to train man and free him from all these bondages, one must create in him a love that is stronger than all instincts, so that he can remove all the chains and drag all the guards along. Until this great love and this mighty force takes root in a human being, there will be no movement for them and no escape from the bonds of captivity. The Creator's prescription for introducing this great love is love for God, as stated in verse 165 of Surah Baqarah: 'the faithful have a more ardent love for Allah.' Those who have turned to the truth and come to 'Allah' possess a more intense love for the Truth.

Sometimes, we sacrifice our loves for other things. For instance, although we love money, we give it up to acquire something we need more. Or, despite loving our lives, we sacrifice them to attain freedom or to make a deal for heavenly bliss. This is in accordance with verse 111 of Surah An-Nisa which states: ' And if any one earns sin, he earns it against his own soul. Allah is full of knowledge and wisdom."A more intense love and love for God frees us from the captivity of instincts, ego, and worldly desires. Abraham, despite loving Ishmael deeply, sacrificed him for the sake of truth and in obedience to God's command. How can this love be kindled within a person, and how can we fill them with this love? The answer is quite simple: when do we fall in love with a car or wealth or power? When we know them and recognize their value, we are drawn to them. Recognizing goodness ignites love in a person, and recognizing evil creates hatred. This love and hatred motivate a person to act, and with the most intense love for God Almighty, one can be freed from all captivity (Safaei Haeri, 2011: 65).

Stage Six: Awareness, Knowledge, and Teaching

The Quran presents the Prophet's mission, after freeing people from their chains and shackles, as one of 'informing' people, as evidenced by verse 2 of Surah Al-Jumu'ah, which states: " It is He

who has sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although before they were in manifest error." And also verses 1 and 2 of Surah Al-Muddathir, which state: O you wrapped in your cloak, arise and warn! "Education has a broad scope and refers to what we did not know and could not discover without the Messenger. Because "He taught man what he did not know" (Al-Alaq 5) refers to the past, and "He teaches you what you did not know" (Al-Baqarah 151) represents continuous and eternal time and is a witness of human weakness. According to the Quran, God teaches us what we did not know, what we do not know, and what we cannot know. The teachings of the prophets are a comprehensive educational package that includes leaving off, doing, witnessing, and nearness, which is referred to as "warning." This is also the approach of the jurist. Teaching and education are a comprehensive set that simultaneously engages the mind, heart, hands, and feet, as stated in verse 122 of Surah At-Tawbah: "They may gain understanding in religion and warn their people when they return to them that perhaps they will beware?." The meaning of understanding here is understanding the entire religion, not just the rulings, which is the introduction to warning, and warning is a means to abandon prohibitions" (Safaei Haeri, 2008: 63).

Sometimes, certain individuals are brimming with God-given talents and abilities that enable them to start independent work and achieve excellent results. However, this journey often comes with significant costs and can lead to the loss of some of their talents and resources. This is because reaching this stage involves a lot of trial and error. But if they have a guide or mentor to accompany them on this path, they will undoubtedly make more progress and reach their destination faster. For example, to learn to drive, one could get behind the wheel of a car on their own and eventually succeed after much effort. However, before they realize that they need to press the clutch when changing gears, they might end up damaging several cars. Without an instructor, accidents may occur, resulting in the loss of lives and talents, or individuals may give up on driving due to failures and losses. But if they learn according to a plan and with the guidance of an instructor, they will quickly achieve their goal (Safaei Haeri, 2011: 81).

Therefore, based on the above, the Quran introduces contemplation and reflection as the means and cause of acquiring knowledge, awareness, and motivation in the learner.

Stage Seven: Pondering

One of the supreme requirements of God for training humanity is "tadbir" (deep contemplation or reflection). Through tadbir, truth is distinguished from falsehood, and the pure from the impure, allowing humanity to progress on the path of growth. This is supported by verse 82 of Surah An-Nisa, which states: "Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found there in much discrepancy." Tadbir is the procurement of raw materials that nourish the mind, as it involves examining, scrutinizing, and evaluating issues, events, and situations. Humans are not merely physical bodies; they possess minds, intellect, and souls, each requiring nourishment and energy. The food for the mind is provided by contemplation, attention, and focus (Safaei Haeri, 2007: 86). Contemplation is a concept broader than merely studying books and newspapers; for when these examinations and evaluations continue, they produce materials with which one can construct a mental edifice and with the help of thought, one can grasp unknown factors and arrive at the truth (Safaei Haeri, 1402: 84). A clear example in this regard is the story of Ibrahim (Abraham), where through contemplating the rising and setting of the stars, the moon, and the sun, and by pondering these everyday occurrences, he arrived at the profound concept of monotheism (An-Nisa/75-81). Another example is the story of Timur, who by observing an ant moving along a broken wall beside a ruin, came to understand perseverance and resilience. Imam Kazim (a) expressed contemplation in these words: "In everything your eyes behold, there are lessons and teachings" (Sheikh Saduq, 1417, 1/599).

Beyond providing the raw materials for thought, the necessity of contemplation teaches humans that every incident and scene contains a message and a lesson. Humans cannot simply overlook these messages and lessons, for by carefully considering these events, one can attain a vast intellectual framework (Safaei Haeri, 2011: 105).

Stage Eight: Thought

Humans and animals share some commonalities. An animal's senses are sharper than a human's, and consequently, their sensory

perceptions are more accurate. This is because humans cannot hear every sound or see every light, and so on. One of the most significant distinguishing factors between humans and animals, which defines the boundary between the two, is thought. Animals cannot evaluate their knowledge or consciously measure it. They cannot compare and contrast two cases, two events, or two scenes and make judgments (Safaei Haeri, 2011: 113).

The Quran, as the most accurate guide for human development, as mentioned in verse 46 of Surah Saba, commands humans to think. This is because in order to grow and develop their inner potential, humans must first be freed from bondage. The first step on this path is acquiring knowledge and understanding. The starting point for gaining knowledge is thought; for although humans are constantly exposed to the constraints of environment, society, heredity, instinct, and so on, they are not destined to be controlled by these factors. Through the struggle against these constraints, humans have achieved freedom and can think as they should and as they desire, leading to knowledge and insights (Safaei Haeri, 2011: 15).

Those who start the religion from the stage of monotheism or prophethood or man, in fact, have started it from the middle and cut it off. Because these all need knowledge and thoughts (Safaei Haeri, 2011: 14). This is why the Quran states, " Say: "I do admonish you on one point: that ye do stand-up before Allah, - (It may be) in pairs, or (it may be) singly, - and reflect (within yourselves)" (Saba/46). Standing up for Allah and thinking are the starting points of the Prophet's suggestion and plan. The verse "Do they not reflect in their own minds??" (Rum/8) shows that thought is inherent in humans and in their immediate perceptions. Of course, human thought is not limited to a single source, although it begins with one: a human's immediate understanding of oneself (Safaei Haeri, 2008: 55).

Thought in Humans

There are forces within us that, if used, can propel us towards vast expanses, growth, and progress and that is why Satan seeks to distance us from ourselves and keep us in ignorance. The need for a messenger is evident here. A messenger reminds us and enlightens us. Satan is the enemy of human progress, who invites us towards negligence and keeps us occupied with trivialities, nullities, and

emptiness. Satan diminishes the value of our potential and shrouds it in obscurity so that its fruits may not be apparent. Therefore, Imam Ali (peace be upon him) has stated that the greatest ignorance of mankind is not knowing oneself (Nahj al-Balagha, Sermon 16).

Reflection on humanity (Rum/8), reflection on the universe (A'raf/185), and reflection on the history of past people (Muhammad/10) are the three main axes of thought that the Quran introduces to mankind. Reflection on humanity is significant from three perspectives: human condition, destiny, and composition. The human condition refers to the realization of one's own potential and the understanding that all these abilities are borrowed and subject to the judgment of the sovereign creator. Understanding the human condition is the key to achieving "Tawhid" (monotheism). The vast dimensions of Tawhid are defined by this understanding of the human condition. It is at this point that humans sense God and even feel a connection with Him (Safaei Haeri, 2009: 81). After human recognizes own condition and governing power, feels a systematic connection with existence and a relatedness to society. So he needs awareness and it is beyond his responsibility, his knowledge, his intellect, his instinct and his conscience. Therefore, he turn to God and seek from Him. For this reason, Adam, before his descent, must have been taught how to live (2:31), what to eat, how to sleep, how to look, whom to love, how to control their anger, and so on. The God who has provided the basic needs of humans, such as food and clothing, will not withhold higher needs from them. This is where revelation comes into play (Safaei Haeri, 2009: 88)

Fate means that a human realizes his talents and finds his extension. Is it limited to a specific time and duration? Are these talents only related to seventy years of life in the world or do they continue to infinity and should we have a plan for eternity? The measure of these talents represents the continuation of human life. This is where the resurrection is brought up and the Qur'an's view of the resurrection is the same (Safaei Haeri, 2009: 79).

To understand a room and for what purpose it was built, one must return to the room itself. Just as we can understand whether a room is a bedroom, an operating room, or a living room by its furnishings, we can understand a person's purpose and function by his talents and powers (Safaei Haeri, 2011: 151).

One can infer how long oil in a heater will burn by the amount poured into it. Similarly, the excess abilities of a fetus suggest that it will not remain in the womb. As its hands and feet are not used there, it must continue. It can be understood from the additional talents of man in this world that it continues. For this limited life, we did not need so much capital, thought, intellect, choice, conscience, soul and faith. What the bee has in the hive, that is, its individual and social instincts, was enough to reach welfare. In a hive, every bee works according to its talent and harvests according to its needs? (Safaei Haeri, 2011: 78).

When I recognized my own greatness, I was no longer satisfied with less and became free from captivity. Just as I was freed from the captivity of my balls and dolls by recognizing my own greatness" (Safaei Haeri, 2011: 153).

The immense abilities of humans indicate that their purpose is greater than this world, and that human existence continues beyond it. This is why the Quran, by examining the extent of human abilities, reveals their continuation. It is this continuation that demonstrates the vastness of existence and points towards the afterlife. We have indeed created man in the best of moulds' (At-Tin: 4). A human with such immense abilities must answer: ' Then what can, after this, contradict thee, as to the judgment (to come)?' (At-Tin: 7). So, how can someone with such abilities deny the afterlife and reward? Unlike us who prove the afterlife and then say that humans will be resurrected, the Quran first presents human abilities and describes their continuation, then proves the afterlife. What a natural and clear path!" (Safaei Haeri, 2021: 68).

Composition means that based on one's destiny and potential, his role is determined. The human goal is not merely comfort, pleasure, eating, sleeping, or even evolution; rather, humans must grow (Safaei Haeri, 2009: 78). Therefore, understanding the composition of human abilities reveals one's role and purpose. Their goal and role are something beyond repetition, variety, pleasures, acting, being a toy, or remaining a spectator" (Safaei Haeri, 2009: 78).

Reflection on the Universe

One of the most important subjects of human thought, based on verse 190 of Surah Al-'Imran, is the world outside of human, where it

says: "Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men to understand.' Recognizing the greatness of human, understanding the connection of human with the lawful universe and with society is Islamic knowledge. With these two insights, can someone remain isolated and indifferent, and not consider society as a ship in the sea?" (Safaei Haeri, 2009: 121). Therefore, when the Prophet (PBUH) introduces a Muslim, he limits himself to two signs: 'First, a Muslim is someone who is righteous and does not cause harm to others, does not engage in conflict, and does not cause corruption. (Kulaini, 1430, 2/233)' and secondly, 'A Muslim is a reformer who does not close their eyes and feels responsible for their community' (Kulaini, 1430, 2/164).

Reflection on Past Societies

Studying the history of societies is another important topic of human thought, as indicated in the Quran: "Do they not travel through the earth, and see what the end of the past was?" (Ar-Rum:9). Thinking about the lives of the past, the factors of their growth and decline, and the end of things gives people knowledge so that they don't suffer from the mistakes of the past and don't become a tool of the colonialists. One of the most important points in this discussion is the way of teaching the teacher to think. How can we fulfill this important task? To stimulate thought, we sometimes begin with arguments and use reason and logic to initiate thinking. However, this is not truly initiating thought but rather burdening it. This method keeps the thinking busy and stops it and drags it down. The weight of reasoning brings stagnation to thought, and if there is any movement, it is not the movement of thought, this is the movement of reasoning itself and the movement of logic itself. (Safaei Haeri, 2011: 79)

The best way to get thinking is to ask correct questions. Humans typically seek answers to the questions posed to them, and in order to find those answers, they are forced to think and search. As a result of this, thought is set in motion and begins to flow.

If questions are correct and precise, thought will more quickly lead to knowledge, beliefs, interests, action, and deeds. Posing questions to stimulate thought is a method used by the prophets, as mentioned

in the Quran. For example, questions that serve as thought-provoking reminders are used in verses such as 10 of Surah Ibrahim, 9 of Surah Fussilat, 146 of Surah Shu'ara, 2 of Surah Takwir, 27 of Surah Nazi'at, 115 of Surah Muminun, and 36 of Surah Qiyamah.

Instead of tiring and making the mind lazy with heavy arguments, a knowledgeable mentor prepares the mind by asking questions and providing correct guidance. This encourages the mind to move and reach its destination, and subsequently, the learner can form their own arguments (Safaei Haeri, 2011: 81). Through thinking, human gain self-awareness, knowledge of the universe, the world, God, and the way of life and death. Moreover, thinking reveals human potential and abilities (Safaei Haeri, 2009: 116). Therefore, thinking plays a primary role in human development and growth.

Stage Ninth: Intellect

God Almighty has appointed two proofs and messengers for human which work in perfect harmony to guide the way of human growth (Safaei Haeri, 2004: 147). Reason, as the inner messenger, is a pathway for recognizing the outer messenger and the divine prophets (Kulaini, 1430, 1/16). However, one of the most important missions of the prophets is to revive reason and extract it, and they must awaken and bring out the hidden treasures within the mind: "They awaken the treasures of wisdom among humans" (Nahj al-Balagha, Sermon 1). Here, the harmony and deep relationship between these two messengers become clear, and here, the guardianship is effective and fruitful, and if you set it aside, nothing of the religion will remain (Eyashi, 1380 AH, 1/259).

Any religion that separates itself from reason and intellect also separates itself from passion, love, and movement. Not only it cease to move, but also it becomes an obstacle to movement. The greatest crime against an educational system is to separate it from thought and reason and to present it as non-rational and emotional something that people turn to for their hearts. Because this emotional and soothing religion becomes the opium of the nations and a tool for materialism and anti-religious sentiment. The moment when education is separated from rationality and from measurement and evaluation is actually the moment of destruction. This type of education is characterized by compromise and indifference; He works with everything, gathers with

every irreligion, and gets along with every idolatry, disbelief, immorality, and oppression" (Safaei Haeri, 2011: 121).

The output of an educational system without reason is that individuals easily become tools and ladders for every thief, and a bridge to hell, as evidenced by verse 14 of Surah Al-Hashr, which states: 'They will not fight you all together except within fortified villages or from behind walls. Their violence among themselves is severe. You think they are united, but their hearts are diverse. That is because they are a people who do not reason.' However, an educational system that considers reason as a crucial stage of education, possesses passion, growth, and movement. By measuring, they have reached knowledge and love, and they have gained enlightenment and open-heartedness. The product of such an educational system is neither baseless compromise nor unjustified indifference.

The strong emphasis on reason in the Islamic educational system indicates the vital importance of this element, as mentioned in verse 80 of Surah Al-Muminun. Since thought is influenced by factors such as environment, incorrect training, heredity, suggestion, imitation, and history, the necessity of criticism, evaluation, and reason becomes apparent. Thought proposes ways and through experiences and senses, acquires knowledge about the unknown. However, these ways need evaluation and criticism. The power that undertakes this evaluation and criticism can be called reason, and this evaluation can be called rational thinking. Reason compares what was before with what has been reached today, and what one previously lived with and what one knows today. Evaluation is also a causal and necessary process that determines the best based on verse 269 of Surah Baqarah, which states: "He grants wisdom to whom He wills, and he who has been granted wisdom has certainly been granted much good." In the next step, humans have a desire for the best, which leads them to seek the optimum. As a result of those previous algebras; that is, he becomes free from what was previously with it and used to live with it (Safaei Haeri, 2009: 52). Through sound reasoning, the good becomes apparent, leading humans to a point where they sacrifice their pleasures for achieving greater goods (Safaei Haeri, 2011: 122).

The Quran believes that humans reach maturity through the development of their intellect (Al-Qasas 28:14) and that the purification process of a human begins with their maturity (An-Nisa 4:6). There is

no contradiction between a loving heart and a rational mind. The conflict arises between a detached intellect and a passionate heart. We want to measure Ibrahim's love with our own intellect, whereas Ibrahim's love should be measured by his own intellect. Any intellect would accept that one can sacrifice the less important for the more important. When Ibrahim sacrifices Ismail for a higher cause, this act is both harmonious and natural (Safaei Haeri, 2008: 57).

Based on this, for human growth, mere thinking is not enough. Thinking requires contemplation, study, and raw materials, and both of these in turn require the principle of reason and evaluation. Ultimate knowledge requires comparison, evaluation, and the oversight of higher reason (Safaei Haeri, 2011: 70).

Stage Ten: Reminder

In the Quran, after the stages of examination, establishing friendship, creating intimacy, preparation, freedom, awareness, contemplation, thought, and reason, the stage of reminder is mentioned (Al-Jumu'ah:2). Thought leads to knowledge, and knowledge requires remembrance. Otherwise, even the highest quality seeds, or for that matter, even if we bury a mighty hero in the ground, they will not sprout, let alone a weak and worn-out seed that has limited strength" (Safaei Haeri, 2009: 113).

This thought that achieved freedom, education, and substance, attains a growth that continues until it reaches the proximity of truth; but it is not enough. After the three stages of freedom, study, and education, the stage of reminder and recollection comes. It is also referred to as mutual exhortation; for whoever has attained something should also convey it to others. One who falls in love with the truth also falls in love with his creation and desires to help them grow; they cannot tolerate that which hinders the growth of others; they themselves do not become stagnant and do not accept stagnation in others. The role of a believer is that of an exhorter, to set in motion stagnant and dormant powers. Advising and ordering activates the remaining talents and brings to mind the forgotten forces" (Safaei Haeri, 2021: 70).

God Almighty, as the greatest teacher, breaks down pride and extinguishes desires by reminding death and suffering. He sets humans on the right path and liberates them from bondage, stating

that this is the only way to thwart the promises and pride of Satan (An-Nisa: 119). However, reminders are useless unless a person has love and readiness (Al-Dharyyat: 55); just as sparks cannot create heat without accumulation and a suitable environment. A teacher must remind people of their assets in the face of temptations, distractions, and pride (Al-Ma'idah:91; Al-A'raf:16; Al-Hijr: 39) and tell them stories of thieves and robbers. When the soul gets busy with its desires and hobbies and ignores and neglects its huge capitals, and desires huge profits, man needs reminders. Therefore, the Holy Qur'an mentions and reminds about very important things, from the man's great resources (Al-Baqarah: 30), from the vastness of the world (At-Tawbah: 38), from the greatness and mercy of God (Al-An'am:91), from humans' enemies and their plundering (At-Taghabun: 14), and from death, pain, and suffering. An enemy wants me for himself and takes me away. He seek to make to mislead people (An-Nisa: 119) so that they do not recognize themselves and become unaware of their assets. In this way, he can steal their possessions in the darkness, and this is why the Quran identifies the self and Satan as our enemies" (Safaei Haeri, 2011: 97-95).

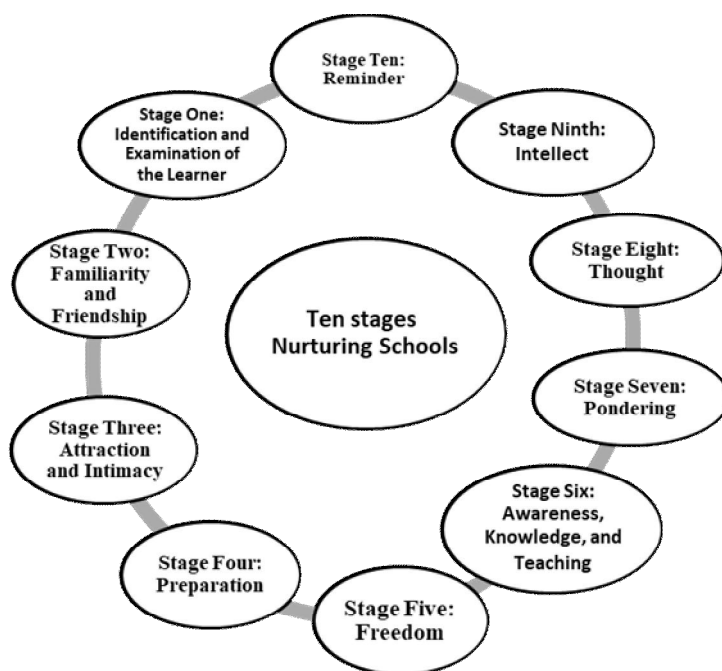


Figure 1, model of Nurturing Schools

Discussion and Conclusion

The most important mission of divine prophets, who are God's chosen ones from among humans and messengers to him, has been "human training." All their efforts and struggles have been directed toward this great goal, and they have sacrificed their lives for this purpose. The history of the prophets is filled with their suffering and hardship, and the Quran narrates both bitter and sweet stories of their struggles in inviting people to the spirit of "religion," meaning monotheism and servitude" (Hosseini Nezhad Mahani, 2012: 2).

Islam, unlike other religions and human philosophies, believes that human nature is originally pure, clean, and untainted and it can be shaped by various teachings and educations. If a person's education and training align with his pure nature and inner potential, he will develop into a pure, virtuous individual with Islamic morals. However, if a person's training is purely materialistic, based on moral corruption and non-divine standards, it will produce a corrupt and faithless individual. Islam is the religion of education and upbringing. The first verses revealed to the Prophet Muhammad (peace be upon him) were about reading and remembering God. If a person receives a correct and religious education, he can guide society towards human and divine perfection, save people from destruction and moral decay, and create a society that serves as a model for all human (Hajikhani et al., 2017: 20).

Based on the results of the current research, the Quran, as the best and most precise educational guide for human, outlines ten stages of human development. The educator initially identifies and assesses the learner, gaining a general understanding of their temperament and character. In fact, it can be said that recognizing the characteristics of learners and their differences at various stages of growth and education is the most important task and role expected of educators, parents, and other members of the school community. This is because students are at the heart of education, and other elements of education are in service of their growth and development. Therefore, it is essential for parents and members of the school community to use various methods, techniques, and tools to fully understand the physical, emotional, psychological, moral, and social characteristics of each child, adolescent, and young adult. In

other words, in a classroom where students share similarities such as age, gender, language, and society, there are significant differences in terms of psychology and physiology that must be identified by the educator.

In the second stage, the educator establishes a friendly relationship with the learner to become closer. A heartfelt, emotional, and friendly connection between the educator and the learner is one of the most essential principles of education. The stronger and more rooted this relationship is, educators will be more successful in their training. In fact, the closest bond between educators and students, as well as between parents and children, is a heartfelt and affectionate connection. This is different from a formal and ceremonial relationship that is accompanied by outward politeness and respect but is dry, lifeless, and devoid of sincerity and warmth. It is more akin to the relationship between a boss and a subordinate. We easily connect with those with whom we have sincere relationships, we enjoy their company, and we have a mutual influence on each other. Imam al-Mojtaba (peace be upon him) has a beautiful saying in this regard that fully clarifies this point. He says: "[A relative] is near because affection has brought him near, even if his lineage is distant. And distant is one whom affection for others has distanced from humanity, even if his lineage is near. And nothing is closer to the body than the hand, but if the hand becomes jaundiced, it is cut off and becomes hot" (Har'ami, 1988: 52). The person closest to a human is one whose heartfelt love draws them closer, even if they are distant in terms of kinship; and the farthest person from a human is one whose lack of affection, sincerity, and heartfelt connection has distanced them, even if they are the closest of kin. Nothing is as close to the body as the hand, but if the hand betrays its trust, it is severed from the body (and this closest member becomes estranged). As can be seen, Imam al-Mojtaba (peace be upon him) prioritizes sincere and heartfelt connections over outward and familial ties, considering them more profound and enduring.

In the third stage, the educator should influence the learner by fostering intimacy. In other words, human emotions, especially love, are among the most significant factors in the growth and development of human's behavior and character. Therefore, parents and educators have a weighty responsibility in training their students'

emotions. Love itself can be a faithful companion for the educator in this endeavor; because it connects the educator and the learner, it leads to the educator's acceptance by the learner, and it encourages the learner to emulate the educator, as well as ensuring the continuation of the learner's relationship with the educator. The Islamic educational system has a special attitude towards the principle of love and attachment between educators and students and it considers it as the best action and in line with God's love, which brings God's mercy. He gives a special value to the love of the child and this principle is effective in education to the extent that God has trained his best creatures by means of it.

In the fourth stage, the ground for the subsequent stages of training begins. This stage, which is one of the fundamental principles of religious training, is the principle of preparation and creating psychological, emotional, and spiritual readiness in children for worship. This principle, in addition to emphasizing worship, also leads to readiness for accepting and performing religious duties and prevents children from neglecting religious matters. Based on the principle of preparation, it is essential to create a foundation for children to correctly encounter religious rulings and practices before these become obligatory for them; because this action has a direct impact on spiritual growth and perfection. The goal of religious education in childhood is to train and strengthen a devotional spirit and to prepare children for assuming religious obligations and encourage them to fulfill these duties. To achieve this goal, a systematic program can be implemented; because if a child is suddenly burdened with obligations without prior preparation, it is natural that they will be unable to fulfill them and their willingness to accept these obligations may decrease, or they may perform the duties without motivation and incompletely. However, it should be noted that to introduce any concept to a child, cognitive and emotional readiness must first be created in them so that it ultimately leads to practical behavior in the child" (Solimani, 2017).

In the fifth stage, the educator has freed the child from mental and spiritual captivity. After the child's mind has been liberated, three things play a fundamental role in their training. From the earliest moment when the child is able to understand words and sentences, the educator must establish 'personality,' 'freedom,' and 'thought' in

the child. A personality that empowers the child to face challenges and prevents others from making decisions for him and imposing their will through orders, advice, or sympathy. A freedom that expels any invaders, even those that have become ingrained in the child's habits and penetrated their subconscious, casting off this imposed burden and a thought that can clothe him in new garments and cover him naked form. When a child discover personality, the expectation of what others have done is replaced by the judgment of what I have done. The child looks at his own hand and anticipates great things that can be produced by him and instead of hatred, suspicion, and judgment of others, he look to the garden of his own hands and seek help from his own efforts, because he is the son of his own efforts. With freedom, 'I cannot' is replaced with 'how can I'. This question provides a foundation for thought, an introduction to learning from experience and taking lessons. While the child has left the gates of his mind open, he is safe from the onslaught of suggestions and temptations (Safaei Haeri, 2008: 31).

In the sixth stage, the educator must be able to impart knowledge and teach the child. One of the ways to train high moral character is to elevate an individual's level of knowledge and understanding. Because it has been proven both by logical reason and by many experiences that when the level of human's divine knowledge increases, moral virtues will flourish in him, and on the contrary, ignorance and lack of divine knowledge inflicts a severe blow on the foundation of the properties of virtue and the level of morality. Therefore, the educator's role in providing knowledge to the learner is crucial. For example, arrogant and envious people have fallen into these two vices because they are unaware of the harmful effects of envy and arrogance. They say that no one knowingly seeks out evil and ugliness. So if the level of knowledge within a society increases, it helps to build a healthy moral structure for them. It cannot be denied that knowledge is one of the factors that pave the way for ethics. This is why people who are caught up in ignorance and barbarism are more polluted, while knowledgeable scholars who possess divine knowledge are less polluted. Although there are exceptions in both cases! In Quran, we read that the prophet was sent to recite the verses of Allah and purify the society from moral impurities and sins. " He has sent amongst the unlettered a messenger from among themselves, to rehearse to them his signs, to

sanctify them, and to instruct them in scripture and wisdom, although they had been, before, in manifest error"; (Al-Jumu'ah:2). In this way, salvation from manifest error and clear misguidance, as well as purification from moral vices and sins, is provided through the recitation of the verses of Quran and the teaching of the book and wisdom, which is undoubtedly a clear sign of the existence of a connection between the two.

In the seventh stage, the educator should introduce the child to contemplation. Contemplation is the preparation of raw materials that the mind works on and combining them to reach conclusions and gain insights. Contemplation is examining an issue, an incident, or a scene that has occurred and evaluating the verses that are manifested, even the most trivial. For example, to what extent is my capacity? What issues make me happy? What issues make me sad? How great are these issues, and what is the relationship between their greatness and their impact? Is it more or less? And to what extent should their impact be? To the point that it captures my heart or sets my feet in motion? What movement have I had in a moment, an hour, or a lifetime, and what has been their impact? Again, one can examine their interactions, gather statistics, and then through reflection on these statistics, discover their own spirit, desires, and wants (Safaei Haeri, 2011: 106).

In the eighth stage, the educator should introduce the child to the realm of thought. At this stage, intelligence is the understanding of the situation; thought is the power of conclusion; and reason is the power of measurement. Contemplation piles up raw materials within us. Thought organizes and digests these materials, absorbs their essence, and expels their waste from memory and preparing the land of the mind for new materials. Through thought, a person knows oneself, existence, the world, God, the way of life and death. Through thought, human talents and assets are identified. This is why the role of thought in human development and growth is paramount. Thought requires freedom, raw materials, and guidance. How can we create harmony between needs and thoughts and contemplations? How do we recognize needs in the first place? I must say that recognizing needs is determined by our psychological states and moral qualities. Capacities, greed, selfishness, pride, envy, and so on, are all signs of a deficiency and a need. Lack of

capacity and lack of perseverance are signs of a lack of love, affection, and knowledge of humanity and the world. Similarly, greed for life, wealth, honor, and prestige stems from a lack of knowledge. Of course, these thoughts and understandings must take place in a suitable environment, not behind an office desk or in a judge's seat. In a dark cemetery or an autumn vineyard, pride is more easily broken, thoughts are more profound, questions are more readily accepted, and even arise spontaneously" (Safaei Haeri, 2011: 114).

In the ninth stage, the educator teaches the child to test the products of his thoughts with the measure of reason and to find the truth and falsehood. It can be said that through contemplation, sensory perceptions, and empirical sciences are obtained. Through thought, conclusions are drawn from these experiences and knowledge, thought delves into them and fertilizes them, and new information and knowledge are obtained, and the unknown is discovered. Both these paths and those benefits and harms, those goals and desires, must both be criticized and examined. The force that undertakes this evaluation and criticism can be called reason, and the above evaluation can be called rationalization. The environment and other factors affect thought and create perceptions. With the beginning of two critiques and two evaluations, these chains are removed, and a deep and correct understanding is obtained: 1. Supervision of the principle of goals, benefits, and goodness. Goodness is that which compensates for my deficiencies. Good food and good clothing, is food and clothing that meets my needs and fills my deficiencies, even if it is not tasty or vibrant. 2. With this freedom, the second supervision becomes possible over the ways and plans of thought. When goodness is distinguished from pleasure, a person can forego pleasure for the sake of goodness. With this explanation, the harmony of thought, reason, and heart, knowledge, reason, and love becomes clear, and with this harmony, understandings reach depth and authenticity and are freed from the condemnation of environments, habits, and various compulsions. Those who recognize their own scales can connect with free scales and benefit from them.

In the final stage, the educator continuously reminds the learner of what he has and the steps he has taken, so that he does not sell his capital cheaply in the darkness of neglect. The method of reminding is educator's speech or behavior to inform the learner

about what he has forgotten or neglected or is unaware of and it is necessary for him to know about it. Due to having different interests and mental conflicts, human is constantly subject to forgetfulness and neglect, and perhaps he forgets the most essential things that he needs in the path of his evolution and as a result he is faced with a lot of crookedness and deficiency, especially in the spiritual dimension. By reminding and alerting people, reminders can partially solve this problem and reduce its damage, and help people move towards perfection (Ghaemi Moghaddam, 2008: 58).

The findings of this research can serve as a spark to move towards the practical application of education in training-centered schools, and cause schools to emerge from their routine and passive state. In a school, the members can plan based on the desired educational goals and considering local capacities, and develop an operational plan to achieve the educational objectives.

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