

**THE PRINCIPLES OF EDUCATING A SOCIALLY
TRAINED HUMAN IN A RATIONAL LIFE
CONSIDERING THE VIEWS PRESENTED BY THE GREAT
SCHOLAR, MOHAMMAD TAGHI JAFARI**

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Abstract

The aim of this paper is to re-introduce the principles of a socially trained human in a rational life in the views held by the great scholar, Mohammad Taghi Jafari. In this study, we applied a descriptive-analytical method with an approach of qualitative. Following the review of the accessible sources, the results showed that a socially trained human in a rational life must have the following characteristics: sublimated emotions due to the training of the mind, genuine and rational expressions of affection, stimulating hopes, efforts in achieving perfection and good, harmony between a sensible intelligence and a realistic conscientious, a sublimed freedom, an understanding of lofty unity of humanity, equality of humans (egalitarianism) in being the aim or the means, in their thoughts and in avoiding any blind imitation. Based on these characteristics in educating humans, we must consider the following principles: the principle of cooperation, principle of freedom, principle of rationalism, principle of balance between rationalities and emotions, principle of non-materialism, principle of affection and finally principle of fairness.

Keywords: The Great Scholar, Mohammad Taghi Jafari, Learned Human, Islamic Training, Social Training, and Principles of Education.

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Introduction:

Since education and moral training are comprehensive and complete processes, we must pay attention to all angles, talents, abilities and natural aspects of human existence for his growth, education and guidance. Therefore, human as a subject of learning owns many different aspects and a proper education must consider the growth, training and moderation of all these aspects. Without a doubt human is one of the most interesting and most controversial creatures that has been the center of many studies by religions, philosophy, ethics, education, psychology and sociology. Since various aspects of human existence and characters have been the focus of many studies, we can claim that anthropology is a common ground for these various fields (Razmjoo, 1989 Page 15). Humans and anthropology has always been the subject of discussion in many religions, philosophical studies, and educational schools. And it has been around subjects like the story of the creation and human decline, aspects of his existence, his spiritual and physical abilities, his mental power, and the difference between man and other world creatures.

The subject of human and the position of mankind also have an important station in Islam. In holy Koran, there are several verses about the lofty position of human among other creatures and his high abilities and unique characteristics. In Islam, human is considered as the main source of all truth and wisdom that has been revealed throughout history. Mankind has been referred to by some titles like “a perfect human”, “the surrogate of God” and “the absolute mirror”. These are the titles used for all prophets or humans who have been the symbol of some truth or Muslim thinkers, from philosophers to others, who have grown under the auspices of human-building teachings of Islam regarding the subject of human, perfection, and prosperity and ways to reach perfection. Islam has founded various schools of thinking for answering questions regarding humans and his moral training. By organizing these establishments Islam has used not only applied the religious teachings but also the results presented by great philosophers and thinkers (Arafi and colleagues; 1998, Vol. 1, P. 2). One of these Islamic thinkers, whose works have paid great attention to anthropological studies, is the great scholar Jafari. It is in his books that he discusses a trained human and his characteristics.

As a result, this study has adopted the principles of education based on the anthropological ideas (a learned man features) set by the great scholar – Jafari, because for discovering the principles of education, three main sources, i.e.: human, society and philosophers’ and scientists’ theories must be observed (Taghi Pour Zahir; 1997, P. 114). In this work, the anthropological principles

of Mr. Jafari have been chosen as the basis for our study of human education and moral teachings. Different moral education systems, in accordance to their local historical and cultural heritage, have been developed in which each one tries to define a desired human character for its own society. Today, we feel the greatest need for reviewing the works of the great thinkers for re-identifying the noble Islamic-Iranian anthropological models. Studying the great scholar, Allameh Jafari, as a great Iranian-Islamic representative seems to be of high importance.

Therefore, the need for setting some general principles and rules in human relationships and using them as reference for interpreting the behaviors is very much obvious. It's clear that in educational discussions, the meaning of principle is its philosophical meaning which is equivalent with the words "origin" and "source" (Hooshyar; 1956, Vol. 1, P. 3). And it is based on the identification of the relations between the building elements of each educational system. A principle has a norm-based nature and is based on what must be; therefore, it is different from the source which by itself is a derivation from the source and has a completely descriptive nature, and is based on what exists (Bagheri; 1991, P. 68 & Shariatmadari; 1988, P. 11). The principles are as some public rules which can be considered as some general instructions and utilize them as guidelines for educational purposes.

As part of an introduction to this great Muslim philosopher and scientist, we can say that Mohammad Taghi Jafari was born in 1923 in a respectable family in the city of Tabriz. He grew up in the home of a very honest father and virtuous mother. In those starting years of the modern education system, he entered a public school in Tabriz and climbed his way up the peaks of knowledge and noesis. This also gave way to his attendance in Islamic schools in cities of Tabriz, Tehran, Qom and Najaf (in Iraq). Since Mohammad Taghi had learned how to read and write from his mother before starting public school, by the recommendation of the school principle (Mr. Javad Eghtesaad Khah) he started school from the fourth grade. This start suggested his amazing ability in achieving great academic goals, which was later discovered by Ayatollah Mirza Fatah Shahidi. In Tehran and Qom, he took lessons from great sages and thinkers like: Mirza Mehdi Ashtiani, Sheik Mohammad Reza Tonekaboni and Mohammad Taghi Zargar Tabrizi. Following that he returned to Tabriz due to his mother's illness and death. He then attended classes by Ayattollah Shahidi. His 11 years of attending at the great religious school of Najaf, which was full of great instructors and theoreticians, left a very deep and decisive effect on his scientific and practical personality, so much that he achieved the degree of

Ejtehaad (highest theological level in Islam) from Sheik Kazem Shirazi at the age of 23. After this, he returned to Iran in the 1950s, and started to study the trends of his time. He was intrinsically interested in enlightenment and conducted a life of research and knowledge but kept his life free of extravagancy and materialism. His whole life was spent on writing, attending seminars, and conducting research missions. Finally, this exalted life was ended on 25th of the Aban of 1377 (1998) (Reshad, 1997: 1-21).

Therefore, we can summarize the most important aspects of Mr. Jafari's characters in the following:

1. He, opposite to many other thinkers, was looking for a new level of knowledge that was not observable with materialistic eyes. He was looking for a meaning away from prejudice.
2. His attention to all aspects of human life is one of the advantages of Jafari's works and thoughts.
3. In the field of science and rationalism, he did not see an end to it and always believed that: "I was never completely satisfied and fulfilled with my learning". Therefore, he continued his interrogative, investigative and dynamic attitude towards knowledge and science.
4. He believed in moving along with the needs of time and always tried to harmonize his ideas with the needs of his era, and had faith in "adaptive", "up-to-date" and "time-based" knowledge. He expressed a big portion of his ideas and theories as "the common human culture".
5. A constant-method for teaching was among Jafari's characteristics, so he had a special attention to the work of teaching and educating and believed that "teaching" is a divine work. His love for teaching and education made some of the contemporary Greek thinkers to say that: Jafari never fails anyone, because he was a teacher not a judge.
6. Since Jafari was a interpreter of Quran and a religious man, he was an orthodox practitioner of Islam and "being" and "becoming" were among his educational philosophical thoughts (Reshad, 1997: 1 – 21).

Consequently, considering the high station of this great Islamic figure, this study is after answering these fundamental questions:

1. What are the characteristics of a learned man in Mr. Jafari's views?
2. What are the educational principles of Mr. Jafari based on his anthropological views? (This will help us to better understand his views, as a Islamic thinker, in the work of education. As a result, we will look at some of Mr. Jafari's books and works in which he has used a descriptive/analytical approach.)

Characteristics of a socially trained individual in a rational life in the view of Allameh Mohammad Taghi Jafari:

Working with humans and causing any change in him without having a comprehensive description and image is impossible. Therefore, in every educational system, describing human is like the foundation work because all the components of an educational system such as concepts, goals, principles, methods and phases of education are related to defining humans (Bagheri, 1995: 7). Considering the fact that the goal for this paper is to show the principle for moral training in a social life setting is to inspire a change in accordance with these principles; therefore, looking at the principles by Allameh Jafari can be beneficial. Hence, here on, we will look at the characteristics of a learned man in a social life based on Allameh Jafari's ideas:

1. **Sublimed emotions due to the training of the intelligence:** a learned man in a social life has sublimed talents that are obtained by the growth of the intelligence and setting aside the insignificant wants and desire (Jafari, 1996, Vol. 6, P. 119). To better understand these sublimed emotions, it is necessary to explain the two forms of emotions; that is, naïve and sublimed:

First form: naïve and preliminary emotions as seen in children and immature people. This type of emotion is seen in people who have strong psychological elements in their personality but has not reached the stage of action from the stage of reflection. As a result, they are unable to evaluate the factors and motives that move forward the emotions. This type of people become a worshiper of human by seeing some of the beauty and splendor created by mankind, and by seeing some obscene and wrong-doing by humans become anti-human and belligerent to mankind. Due to the lack of a deep understanding of emotions, after encountering an undesirable situation, they cease from emotions and seek shelter in (pure) logic and when they find logic to be insufficient, they become a nihilist.

Second form: by sublimed emotions we mean emotions that are not the result of the soul from the motivation of the emotions like a mechanical relationship of cause and effect. On the other hand, before the emotions leave their effects on the soul, they are evaluated by the total forces and elements of the personality. The more we know about the motivations and qualities of emotions, the more rational their impression will be. In a social life setting, we look at beauty and ugliness from many different angles. By sublimed emotions, we do not mean the expression of some abnormal emotions, but the psychological phenomenon that have been growing internally and the reaction that we show in response in accordance with the knowledge and

experience that we have. Therefore, the sublimed emotions are not the rejection of human susceptibility to motivation, but they show the growth of personality in various dimensions (Jafari, 1996, Vol. 6, P. 120 – 123).

In his view, the other meaning of sublimed emotions is the transcendent emotion or transcendent understanding. By this we mean sensing and understanding the truth about the universe, the laws that rules it and the importance of knowing those rules in our personal lives. This transcendent emotion is not acquired by partial activities of the mind or senses during taking special stands in response to different situations. Transcendent emotions commands us to accept the realities of the universe and the rules dominating it beside the importance of recognizing them in their personal lives in order to make progress in their lives and achieve an eternal life (Jafari, 1996, Vol. 133, p. 6).

Sublimed emotions can be achieved with the help from a sound intelligence and of its indicators is a permanent satisfaction with the divine destiny in his life, both in happiness and sadness. Worries and sorrows of a trained person in a rational life is not because of the stimulation by a naïve emotion but as a result of neutralization of hopes and efforts in establishing a rational life for the society he lives in (Jafari, 1996, Vol. 6, P. 127). A learned man by a rational life makes decisions based on sound intelligence and realistic conscience. He is not captured by his selfishness and thinks of the growth and development of all human-beings. If he is suffering from pain, his suffering is reasonable and if he is happy, his happiness is reasonable. His unhappiness is due to some shortcoming in the path for human development and his happiness is for advancement and evolution of human-beings in stepping into a rational life. Beauty and ugliness, for him, is beyond the visible beauty and ugliness. This is the sublime emotion that is obtained from a sound intelligence and realistic conscience. The worldly pain and suffering, if it is in the path to growth and perfection in rational life, it can be a cure for the man; and if it is for superficial objects of enjoyment and be obstacle to growth and attraction by God, it will be painful (Dastanpour, 2012: 73). Therefore, a learned man in the view of Mr. Jafari is a person who has sublime emotions; that is, this person has a sound intelligence and realistic conscience, and everything from joy to difficulties will have meaning with respect to God.

2. **Expressions of genuine and reasonable love:** another characteristic of a learned man in a rational social life is to express genuine love based on thoughtfulness and awareness. To better

understand the meaning of reasonable love, we look at 4 main principles of love in the view of Mr. Jafari:

- I. **The first element:** a person who expresses love and emotions is obviously expressing a human feeling not an animal with animal instincts
- II. **The second element:** the person or subject whom is the focus of love is referred to by loving words.
- III. The third element: is the love itself along with its many forms and meanings
- IV. The fourth element: is the motive for love. This is what determines the value of love and kindness. Mr. Jafari considers the motive for love and kindness as below:

1) Some motives are among the compulsory rules that exist in the nature; for example, the love between the mother and her child.

2) Among other natural motives for love and kindness is what we refer to them as the factors of need. A person who finds his needs with a person or a group of the society, no doubt, will show kindness.

3) There is another type of motive for kindness, and it is to receive some kind of profit from others. It is obvious that kindness belongs to those who have benefited him.

4) Another form of kindness is rooted in the psychological needs of the person. Needs such as aesthetic, and the reciprocal love received by showing kindness and love to others (Daastanpour, 2012: 76).

In Mr. Jafari's view, type 2 and type 3 of the motives have no values but a form of human trading habit. And type 1 and 4 are among the natural moods and conditions held by humans and have compulsory nature. In his opinion, the other factor and motive for kindness in a rational life comes from a good faith and action. To validate this argument, Mr. Jafari states the following conclusions and deductions:

Firstly, all humans have the capacity to be kind and secondly, all humans have the tendency to move towards perfection and because the real perfection cannot be achieved without kindness, therefore, mankind is attracted to perfection and perfection is our beloved. Thirdly, the kindness that is based on compulsory nature or needs or taking advantages from others; that is, they are rooted in selfishness, is worthless and is not considered as perfection. On the opposite, this kind of love is a mean for trading; and it will result in hate for the "kindness trader". The trader knows better that he has put kindness, which has a holy and spiritual value, out for sale.

These three reasons prove that: the only kind of kindness, that has intrinsic value, is the one that helps a person to reach perfection in his nature. This perfection, that is one of the most intrinsic talents of mankind, carries a contradiction with selfishness like the contradiction between constructive thoughts and destructive dreams. Consequently, a genuine kindness that is valued is in contrast with selfishness. In the view of the Allameh, because in a genuine kindness the personality of the person is involved, that is the perfection seeking character of the person, awareness about the beloved is the first condition for kindness. Therefore, the basic condition for a real case of kindness is awareness and thoughtfulness (Dastanpour, 2012: 76). In Allameh's view, the criteria for qualification and perfection for real kindness are "having recognition" and "practical faith" that all start with idealistic and humanistic goals. These three subjects cannot be applied without having freedom. Therefore, the genuine beloved and the rational learned people (in his rational life) are those who have reached a high level of freedom with the above 3 subjects (Jafari, 1996: Vol. 4: 31-50). So, in Mr. Jafari's view, we can admit that with genuine kindness that has some genuine knowledge, faith and action one can join the learned society of people and practice genuine kindness to each other in the light of awareness and thinking.

3. **Stimulating hopes:** a learned human in his rational life is not captivated by his short or long term desires and hopes and do not involve himself in fanciful dreams (Jafari, 1996, Vol. 8: 58) but instead he lives with his reasonable hopes and planning to reach his elated and high goals. Such person lives in the present time and do not sit still with an illusory hope for tomorrow. They value all moments of life (Jafari, 1996, Vol. 8: 232). So people who do not take advantage of every moment of their lives and waste their time and sit still for their long-term goals do not have a place with Mr. Jafari.
4. **Making efforts for receiving blessings and perfection:** human soul has the capacity to grow and perfect itself, but if he falls in the trap of selfishness, it will stop evolving. While the desire and capacity to do the good is hidden in human talents and will, having high ambitions is one of the most powerful factors in sublime evolving life. Imam Ali (PBUH) in 47th maxim in Nahjul-Balagheh says: the value and greatness of a person is based on his ambitions and efforts. In the view held by Mr. Jafari, the element of decision power in achieving high ambitions has the most important role and not until a person makes a decision, nothing will happen. It is a learned man in a rational life who has the will and free choice and is away from sensuality, which leads us to corruption and destruction in the workshop of the universe. One of the other features of a learned

man in rational life is that in no stage of his life he assumes that he has reached the final perfection and is always in search for a higher principle (Nasri, 1999: 373). Therefore, one of the characteristics of a learned person is to always try his best in dealing with life problems and achieve the good and perfection.

5. **Harmony between a sound intelligence and a realistic conscience:** one of the other characteristics of a learned man in rational life is the harmony between his sound intelligence and his realistic conscience. Nobody can use a sound intelligence alone to achieve a rational life. The intelligence can only fulfill its duty and cannot evaluate the goodness or badness of a deed. This is where conscience will come to the help of our intelligence and thoughts to make value judgments. The intelligence must have the support of a pure conscience and nature to be able to make a sound judgment; so if a person is not purified, his conscience cannot rush to the help of his intelligence and keep traversing in the right path (Nasri, 1999: 369). In addition, for the intelligence and the conscience to be in harmony, it is necessary for the conscience to understand the rules of the intelligence; for example, the whole is always larger than the part, there is a truth and a person's action must be in accordance to the common sense and intellect (Jafari, 1996, Vol. 5: 223). As a consequence, for a learned man obeying the intelligence alone cannot bring him success and prosperity. It is having a sound intelligence and a realistic conscience that will lead man to an eternal perfection.
6. **Sublime freedom:** a person who is moving in the path of rational life and is aware of the compulsory factors that he is surrounded by makes the best effort to take a rightful advantage of his freedom. Free will is about applying freedom in the direction of the good and perfection, and nothing else (Jafari, 1996, Vol. 5: 223). In a rational life, a person reaches the exalted station of free will and the more a person takes advantage of his free will, he will reach a higher station in his rational life and his freedom will be sublimed (Nasri, 1999: 373). So the criterion for reaching a rational life for a learned man is to rightfully use his freedom within the extent of his jurisdiction to follow a path based on a realistic intelligence and conscience.
7. **Understanding the exalted unity of mankind:** humans, regardless of their racial, social and other differences, perceive a kind of value-based unity with respect to each other. This feeling is deeply rooted in the human spirit. Sacrifices made by humans throughout the history are indications for a fundamental unity in humans' common values in evolution of mankind (in their rational life) without any knowledge and perception of your unity with others. In other words,

“I” in his evolutionary path with other “I’s” is in harmony and the transformation of “I” is not possible without the transformation of other “I’s” (Jafari, 1984, Vol. 10:613). A learned man in a rational life cannot be indifferent about the destiny of others. The pain and suffering from the backwardness of others in reaching perfection can be painful and depressing and he tries to help all to reach growth and perfection. It is never possible to grow without making transformation in other human beings. It has been quoted from some Islamic narratives that: if someone goes through the night without paying attention to the problems and suffering of other Muslims, he is really not a Muslim (Jafari, 1996, Vol. 10: 180). This attention to the affairs of other Muslims and considering their destiny as yours is the real exalted unity of humankind.

8. **Equality of humans in being the mean or the goal:** In the view of the Allameh, The majority of the people, from the time that they are free from their daily needs and begin to gratify their higher degree of needs and start to satisfy their higher life needs, their goal becomes to expand their natural self and this expansion knows no limitation.

The root of all injustice, wars, blood-shedding, and slaveries is this phenomenon that has captured the whole human history. There is no surprise that this self-centeredness neutralizes all knowledge and ideas and makes us see ourselves as the goal and see others as the means. Even for groups and communities that being a goal or target is non-existent concepts, there is a need for an ultra-group control is needed to achieve the supreme goals. For as long as being the goal for all humans have not been proved, any privileges that a person achieves, from the lowest to the highest, will be used to target the majority of humans by a small minority. In a rational life this fact is proved that (if I am the goal, then others are also the goal, and if others are means, then I am a mean, too) (Jafari, 1996, Vol. 10: 180). In the perspective of rational life, a person who considers himself as the goal and others as means has adopted an anti-God approach. Therefore, one of the characteristics of a learned man is to see himself equal with others in being means or goal (Jafari, 1996, Vol. 6: 158)

9. **Contemplation and intelligence and avoiding a blind imitation:** what has been the real desire of all humans from different nations and countries all throughout history is a genuine knowledge based on true senses and reasoning, not imitation. One of the characteristics of a learned man in a rational life is being realistic and thoughtful and avoiding blind imitation. Following the customs and traditions left from our ancestors can stop human mind from its rational functioning and his advancement. Therefore, one must analyze the dominant culture of his society and dispose of the

sediment elements of his culture. Blind imitation on his way to perfection and evolution are like impassable obstacles (Jafari, 1983: 170). So a learned man in his rational life considers his antecedents' experience as useful but if he finds it as an object for covering the truth or as an obstacle for reaching a genuine knowledge, he will then obeys his realistic intelligence and conscience.

The Principles of Moral Training of a Socially Trained Person in His Rational Life

The following are some of the principles of moral training for a learned man in his social life:

1. The Principle of Cooperation

People will cooperate solemnly when they come to the belief of equal rights and unity of mankind, so setting goals such as unity, equality and interpersonal relationships we can achieve the principle of cooperation. Cooperation is one of the most important principles for social education, and it stands against accompaniment. Accompaniment means the person acts like an aimless person who only reacts to and obeys from the pressure by the group. In this situation, he is like an empty container whose characteristics changes depending on the group he lives in. Thus, even when he falls in a society that he doesn't agree with, he has to make himself in tune with it. On the other hand, when a person has self-esteem and self-respect, he acquires a kind of internal identity that allows him to cooperate instead of just accompanying. It is then that the person reaches a distinguished and exalted personality and it is then that he does not see himself obliged to follow the crowd (Bagheri, 2000: 407-409). Considering the view by Mr. Jafari regarding the importance of the individual and his independent identity from that of the society, applying this social principle is quite natural. It is on this basis that a person can cooperate with other members of his community and on the other hand keep his individualistic characteristics and instead of trying to homogenize the society, he will try to help each person to develop and grow in his personal domain and reach his or her perfection. In total, because a person is a member of his or her society, he or she should be responsible for his or her society and not just be reactive to it.

2. The Principle of Freedom

The principle of freedom is obtained from a sublime freedom and plays an important role in social life. Mr. Jafari distinguishes between the need for freedom as being free and the need for freedom to have free will. He observes what is essential in a rational life as the meaning for free will and freedom of the authorities. To express freedom and setting limits for it and explaining it

to people are among the great works done by late Mr. Jafari presented in his books. He believes freedom is a phenomenon that flows out of every being in the universe, because life sees itself as defeated when in contact with obligatory forces. So he sees freedom as justified and right, even if the path to freedom be many, there still exists another path to God and freedom. Nothing can take away the right to freedom from a man (Jafari, 1996: Vol. 6: 50). When freedom is the mean for reaching perfection, it is the holiest and best goal in life and creation. All messengers of God have come to promote freedom and help humans to achieve their physical and spiritual evolution and earn their material and spiritual goals. Mr. Jafari believed that teachers themselves must first understand freedom before being able to teach it to the people and their students. How can a person who does not understand freedom, knowledge, justice, piety, religion and intelligence be the guide to his society? He will then become an ill person who tries to cure the people (Jafari, 2011: 322).

In the view of Mr. Jafari, a reasonable freedom must have some limitations and all the people in the world must know how to take advantage of it. All natural freedoms are limited and determined. For example, using air, water, the nature, the mountains and jungles is the same for all people; however, based on the principle of freedom and free choice. There must be some rules set all over the world that prevents people from polluting the jungles, seas and mountains or else be tried and fined. That is, if a person wants to violate other peoples' wealth and life must be punished (Jafari, A. 2011: 322).

Freedom can be beneficial for those who can choose and think and reason. He must also know that others also like to have freedom and they have the right to it, so freedom must be equally divided among all the people. Mr. Jafari in his book titled "Investigation in two humanistic systems of Islam and the West and comparing them" believes that freedom is the natural right of every person and the fact that nobody can stop and prevent the freedom of no one. But he also points out that abusing it is also forbidden and no one can impose himself on others. It is only the law that can curb people's freedoms. It is also clear that the free choice of a person depends on his knowledge and information, wants and desires, and aspirations (Jafari, A. 2011: 387). And there should also be people in the society that teach the reasonable freedom to the students from childhood, a suitable instructor is one who knows "freedom" and can explain it, too. Late Allameh Jafari explains the conditions for the teachers and instructors to explain the meaning of freedom and writes: "If reasonable freedom is thought to the students in a reasonable way, upon

their entering into the society they will not be smashed by the forces of the society.” He then compares the freedoms mentioned in the declaration of human rights with the principles of Islam and validates them. He views the final goal of human life as to evolve his soul and spirit, and freedom of each person in this evolutionary effort is one of the most basic requirements of this endeavor and writes: “The meaning of freedom must be realized and add the meaning of life and human self-esteem to it. Lack of obligations in the path of free will challenges the power to choose the associated goals and means. The feeling of this calculated reasonable freedom is the same as the feeling of life itself and is among the most pleasant spiritual feelings of man.” He even considers life as imperfect without the feeling of freedom (Jafari, A. 2011: 404). Therefore, it is very important to pay attention to freedom in the educational systems and law-making procedures.

3. The Principle of Reasoning

By reasoning we mean an objective reasoning based on some laws that have been validated. On the other hand, every argument before being proved is a subject for thinking, and after approval, it is a law that reasoning must move accordingly (Jafari, 2000: 53). However, thinking alone is nothing but a cognitive activity and can be accepted as a law when it includes another element which is “objective”. So reasoning is that mental activity that after identifying and setting “the objective” activates. This is why objective reasoning has many times been advised in Quran¹.

Here, the responsibility of education is to set the ground for “rational life”; i.e., to firstly, teach the required skills for reasoning and secondly, help its learners in setting sublime goals and objectives in their lives. For this reason, education must help people to get beyond the emotional stage (or their natural life) and arrive at a stage of reasoning or rational life. Mr. Jafari believes that if we can imagine some stages of maturation, the most important stage is when he is evolving into reasoning from emotionalism. If the education system does not help empower the reasoning activities of a person, a sense of nihilism and insignificance will occur to people (Heidari, 2006: 87). Therefore, transforming from a life based on emotions to a life based on reasoning requires an efficient leadership, because applying extremism in education system will ruin the spiritual balance in people and will lead to neglecting emotions.

4. The Principle of Balance between Reasoning and Conscience

¹ Mr. Jafari refers to 117 different verses in Quran which use words like reasoning, thinking, devise, comprehending, and in religious jurisprudence people are advised to have “objective reasoning”.

Although, Mr. Jafari emphasizes that no society alone can extract all human talents and desires and put them into action and be able to register them in the pages of its history, he also believes that in the best form, an educational system must provide the ground for better life and bring all his positive talents into action. Thus, in expressing the goal of life, that an education system must emphasize on, saturation of a passing life with principles of a rational life and helping a human character to find an eternal life and growth in its spiritual dimensions (Jafari, 1990: 42). This principle in a social education setting is based on the training of the emotions and understanding the phenomena in the light of sublimed emotions and then reaching a level of mental process and reasoning. In Mr. Jafari's theory, in a discussion about the evolutionary process of human personality, reasoning and emotions are like the two wings that will help him to grow and ascend. Therefore, for a comprehensive education of a person, we need to pay attention to both material and spiritual dimensions of a person's character. To train our emotions and transforming naïve emotions into transcendent ones we must rely on our reasoning. (Jafari quoted from Daastanpour, 2006: 196). So in all educational planning and decision making processes we must consider the balance between the two.

5. The Principle of Immaterialism

Through an interpretation of some words by Imam Ali, Mr. Jafari says: "you see human as an animal that has been created in the natural realm, he is after pleasure and escapes from suffering and pain, worships position and power, considers himself as the goal and sees others as means. He seeks knowledge and cognition to satisfy his selfishness. But I see human as a manifestation of God's decree and divine wisdom. I see him as a vicegerent of God on Earth, so I suffer from seeing the domination of low-life and animalistic forces of nature on him and try my best to stop him from falling into the trap of material life. This is not a regular and scientific or philosophic perspective on human's life, but is a divine manifest on the real identity of mankind, and no one can achieve it until arrives at a state of complete certainty" (Jafari, 1996, Vol. 5: 39-40). In the view of Mr. Jafari, equality of mankind in being means or goals is a subject that by ignoring it no humanistic values will survive. Recognition and evaluation of the target and its means and separating the two is the highest level of human aspiration and is a very important responsibility in the life of a learned man in rational life. So considering his views, we can say that humans must always try to overcome the feeling of superiority and materialism in their selves.

6. The Principle of Sympathizing and Kindness

Mr. Jafari divides people to five groups in his book titled “Praising Imam Hossein” and considers the last two groups as more aware. **One:** some people live with higher awareness; they value the capital loaned to them as life and have a better understanding than others. They have perceived that eating, sleeping, anger and concupiscence, and a bunch of scientific words, and understanding the nuts and bolts of the creation – none have any value. They do not sit and nag about life because they know that these worldly merchandises are not worth to exchange them with human spirit. They, instead, see the service to the mankind and helping the living people as the merchandise worth their lives trading for. **Two:** He says: Although I praise the spiritual greatness of this group of the people and see them closest to the core of creation. He speaks quite frankly and continues: if they have not picked anything as their support in this world, after recognizing the world and workshop of creation, they have still received harm. What they have lost is much more valuable than what they have found. So who makes the best exchange in this life of trading? Those are the ones that have seen “kindness” as the only equivalent merchandise with their own life. They see a moment of kindness equal to the whole world. (Jafari, 2009: 82-83) therefore, we can say that the other principle that can lead people to the goal by social education is to express genuine love and kindness in accordance with reasoning. Because every person that lives in a society has needs like fulfilling his material needs and making profit and the need for kindness and love.

7. The Principle of Justice

Mr. Jafari believes that each person must justly find its place in the society and strive accordingly to grow and become affluent to further develop his talents. In his view, the law of discovery will shed the light on “musts” and “suitable” and justice will lead to behaving according to the law. Therefore, justice will help establish a legal life for the individual and the society. On the other hand, in Mr. Jafari’s view development or decline of societies are all based on having justice or lack of it. Every movement and development depends on justice. So it is by human nature that everyone is attracted to justice and tries to achieve it (Jafari, 1990: 396). In conclusion, the other principle that can help humans reach the goals set by social education is justice because life can reach its highest in the shadow of justice and rational life in society.

Conclusion

Based on the arguments presented by Allameh Jafari, a learned man in a rational life has some sublimed talents and such person has a sense of ultra-perception and ultra-sensation. In his

rational life, he has a sound reasoning and realistic conscience and is free from his selfishness and only thinks of growth and perfection of mankind, and their kindness to others is genuine; i.e., it is based on knowledge and awareness, and not instinctive and materialistic. Such person will value every moment of his life and by careful planning and living in the present time and not for long-term dreams and in all stages of life will try to face problems with determination and efforts and tries to reach the good and perfection applying his free will and by overcoming the capricious desires.

If a learned man relies solely on his own intellects, he cannot achieve perfection because it is with coordination with conscience that he can achieve this end. Not until a person is purified and refined his conscience cannot help his intellects not to go in disarray. A learned man in society is a person who is sensitive to the pain and suffering of others and sympathizes for the backwardness of others. He also considers his being goal or means as equal as with others. He is not after his own enjoyment alone and destroying other peoples' interests. He takes advantage of experiences of the previous generations and avoids blind imitation. Based on the anthropological theories of Allameh Jafari (characteristics of learned man) he has proposed some principles for educating people in a social setting, as follows:

- The Principle of Cooperation along with the principle of equality of mankind
- The Principle of Freedom along with free will and setting the limits and constraints on it and explaining them to others
- The Principle of Reasoning with an objective
- The Principle of Balance between Reasoning and Conscience as the two wings of bird that all humans need in order to achieve material and spiritual prosperity and to evolve and actualize his talents
- The Principle of Immaterialism and overcoming the sense of superiority of the self
- The Principle of Sympathizing and Kindness in line with divine goals and spiritual perfection and not in an instinctive and material way
- The Principle of Justice and achieving positions in a fair way and based on the realistic capacities, abilities and talents and personal efforts.

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