



## Self-Education Criteria based on the Educational Thought of Islam

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### **Abstract**

Self-education is: addressing oneself, shaping and directing vital activities, correcting the motivations, and considering the ultimate destination and orientation of activities for God. Accordingly, in this article, by following the language of revelation and sacred religious law, the grace and mercy of God is introduced as the most important element of cultivation and education; but the main responsible in self-purification and soul-education is the human being himself. Man hears the spiritual diseases and illnesses from the language of the revelation and the sacred religious law, but the one who ultimately has to find out his illness and take special medicine is man himself. In this regard, we have examined the elements of individual responsibility, the ability to sustain and the faith in the liberty of people, the areas of jihad, and the self-purification and of tools such as repentance, believing in God as the observer and shortening the dreams that helps people to educate themselves. We have used the library and documentary method in this research.

**Keywords:** *Education; Self, Responsibility; Elements; Tools; Backgrounds Commentary*

### **Introduction**

Education, from the Islamic point of view, is of great importance and is subject to specific principles and rules. The subject of education is human. Human being has complex and mysterious behaviors and different educational methods must be used in order to train them according to their individual and social circumstances. Adolescence is the most sensitive period of human life that requires special care; therefore, Islamic education must be such that the child becomes his own inner preacher and his need for an external mentor gradually declines and the child becomes increasingly responsible for his upbringing and development. Today, the system of domination seeks to distort the image of Islam and to insecure the religious beliefs of Muslims, especially the youth, and on the other hand the youngster gets attacked at any moment and he has no immediate access to the coach, so people need Self-education more and more.

## 1. The Concept of Education and Self-Education

**1-1. Education**, idiomatically, is a regular and continuous activity aimed at helping the physical, cognitive, ethical, emotional and, in general, nurturing and flourishing the interpersonal talents of the child or student, so that the result of which would be obvious in his personality, particularly in his behaviors (Haji Deh Abadi, 1377, p. 12)

**1-2. Self-education** is: addressing, shaping, and directing vital activities, correcting the motivations, and considering the ultimate destination and orientation of activities for God, not limiting and stopping the activities and advising that man should only pay attention to himself. Man's true self, the heavenly trust, divine grace, and the capital of human motion in the path of perfection, so that if man loses it, in fact he has lost everything, but if he recognizes the greatness of the soul and be aware of its great glory, never pollutes it and takes every opportunity to attain and exalt it.

## 2- Recognizing the Characteristics of the Soul

It is true that knowing the characteristics of the human soul and getting to the truth and its reality has a great role in its purification. By referring to the Qur'anic verses and the narratives which have revealed the nature of the human soul, and the awareness of the views of the Muslim scholars about the soul, one can mainly recognize the characteristics of the soul as the following:

### 2-1. Determination and Recognition

The existence of the will in man is an intrinsic, conscientious, self-evident affair, which is needless to be proved; Imam Khomeini considers the determination and the will one of the actions of the soul and says: Be aware that the determination, the will, the decision, and the intention are the actions of the soul. And they are not passive like enthusiasm and affection. So the origin of the will and decision is the soul itself, and this origin is not through the physical means that need a mediate, but the soul of human creates the will, and the intention without the physical medium. (Mūsawī al-Khumeynī, 1362, p. 111-112). There is no doubt that every human being intends to be a distinguished and outstanding person in his life and work. Every day innumerable interesting thoughts are born within human beings, which stimulate the soul and can be useful in the achievement and success of human and causes innovation, initiative and determination. The achievement of these successes and innovations is possible if man is decisive. Benefiting the power of the will and seeking guidance from the conscience to fight the moral sins is initially difficult and requires sacrifice, but with constant determination, perseverance and effort, the human spirit gradually becomes stronger and his ethics is nurtured; Then performing the task and duty becomes a normal and tolerable thing for the individual (Mousavi Lari, 1353, p. 135).

### 2-2. Power and ability to perform the task

The human soul does not tolerate more than his ability; and God, due to his mercy and compassion over His servants, also gives him the duty equal to his ability. For the divine duties are naturally subject to the very nature, upon which God has created the human; and it is clear that the human nature, which is the way he was created, invites man for the works, for which he is equipped; no doubt this is a bliss to life. This is evident in verse 286 of the Surah Baqarah where it states:

(On no soul doth Allah place a burden greater than it can bear.), that is, Allah Almighty does not impose any duty greater than our tolerance. (Tabataba'i, 1417, vol. 6, p. 293)

The above verse confirms this rational fact that divine duties and task are never greater than the amount of power and ability of individuals, and so it must be said that all verdicts are interpreted with this verse, and that is allocated to those cases under human power. And that the almighty God has established the duties to reform and purify the souls, not to conquer and destroy them (Makarem Shirazi, 1374, Vol. 2, p. 293)

As it is in the Word of God: "Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favor to you" (al-Mā'idah/6)

### **2-3. Changeability and flexibility**

"Verily never will Allah change the condition of a people until they change what is in themselves." (Ar-Ra'd)

This verse refers to the variability of the human soul. The change of souls in verse is in two forms. One is the positive form of converting from infidelity to the obedience to God and the other is the negative form of faith to infidelity or disobedience (Al-Sa'di, 2002, p. 336). It states that education is a tool of change, because education is a process that aims at reforming and managing the behavior of man and improving his skill and ability. The Holy Qur'an has emphasized the will of man and its role in the process of change. It is as follows:

"Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)" (Al-Anfāl/53)

Sayyid Quṭb in the interpretation of this verse says: Among the things that God has done in dealing with His servants as justice is that He does not take back the thing He has given them, unless they themselves change their blessings and behaviors cause God to take what He has bestowed on them (Quṭb, vol. 4, p. 99) The above verse tells us that your destiny is in your hands before you and everyone, and any change in the happiness and misfortune of the nations would be first due to themselves, and something like chance or fortune is not valid at all, the basis is that a nation to be proud and honorable of itself, or vice versa it can be accept failure. In other words, any external changes rely on the internal changes of nations and tribes; and to stop the miseries and failures we must make a revolution from within and when we are in distress we must immediately seek out our weaknesses, and wash them with the water of repentance so that we can turn our failures into victories (Makarem Shirazi, 1374, Vol. 7, p. 206).

### **2-4. The interest in presidency and property**

One of the bad deeds mentioned in the Qur'an is the problem of wealth accumulation and excessive desire to raise money.

"And ye love wealth with inordinate love!" (Al-Fajr / 20)

No doubt, every human being, on one hand, is fearful of death and is in favor of eternal life; and on the other hand our lives are limited, and we have no choice for our death. On this basis, some believe that they can achieve this eternal life by raising money and wealth, and they think that this is the only thing that can solve their problem and get rid of it. They think this is wealth that can make them eternal. The Exalted God says:

"Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect are the deeds that they do!" (Hūd/15-16)

Given that the word glitter (ornament) in this verse and other verses refers to the same thing as glamor, so it turns out that the high interest in the property of the world and accumulation of wealth are also not favored by the Qur'an. For if one is constantly and day and night thinking about raising money,

besides not being able to pay all the divine rights of that property, it makes him ignorant about the way of earning money so he does not consider that the money is Halal or Haram. (Hui, 1988, p. 172)

## 2-5. Haste and rush

Another attribute of soul is the haste and rush, which causes one to act as soon as something is remembered. Without considering it and thinking about its result. And this is due to low self-esteem and it is one of the great ways of the devil. And the damn devil has killed many of Adam's children with this trait. And it is quoted from the Prophet (pbuh) who said: "The haste is on behalf of devil, and the serenity is on behalf of the almighty God." (Majlisī, v. 71, p. 340)

It is narrated: after the birth of Jesus Christ, Iblīs told his armies: "No woman became pregnant and gave birth unless I was present with her except this person, and be hopeless since after this no one else would be idolized, but mislead the children of Adam into haste and rush." (Feyz Kashani, 1381, Vol. 5, p. 61) And the secret of its blaming, is that: everyone's action must be insightful and awareness, and its consequences must be observed, and it is endowed with contemplation. And this trait of haste prevents contemplation. And the one who meditates a little realizes that it is a hurry and a rush that make man sell religion to the world, and exchange the blessings of the Hereafter and the kingdom for eternity (Naraqī, 1378, p. 219).

## 2-6. Adorn

The holy verse refers to this characteristic of the soul.

"His (passionate) soul urged him to kill his brother: he murdered him, and became (himself) one of the lost ones." (Al-Mā'idah/30)

The Self-ornament means that the soul, successive temptations and decisions, is gradually approached to perform an act, until the end of the act is fulfilled and its obedience is completely ended, so the meaning is: That his soul was submissive, and gradually obeyed his order that was to kill his brother, but some commentators have said that self- ornament means adornment. So the meaning of the sentence is that his soul adorned his brother's murder (al-Qurtubī, 2002, Vol. 3, p. 501).

## 3. Elements of Self-Education

Islamic education contains a number of elements that illuminate the path of the individual and the Muslim community to reach the destination for which they were created. These elements are:

### 3-1. Individual responsibility

Every Muslim, but also every human being in this world, is responsible, and he is the individual responsible of himself - soon to be questioned. This responsibility forces people to take action. (Tūsī, vol. 6, p. 383) According to this view, the essential factor in shaping the life of everyone is himself, not society, because society is nothing but a set of individuals. The group of people who have come to experience that their desires are best served in the light of co-operation and they have been gathered to a collective life. Therefore, their motivation for group life is the same as the individual's interest in achieving their personal desires. Social systems were also established by these people to pave the way for the benefits they had intended for themselves. So everywhere there is the trace of individuals and their essential role of wanting and acting. The corruption of society is also the result of the corruption of individuals; in Islam, man is both responsible and he is also questioned for this responsibility by the wise and the conscious Lord, and responds separately.

"And surely you will be questioned about the things that you used to do" (An-Nahl/93)

Certainly you are responsible for what you do and incidentally such a responsibility can have a huge impact and generate motivation (Hamdan, 1990, p. 19).

### 3-2. Belief in the freedom of the individual

Since freedom determines the path and destiny of man, it relates to the problem of education. It is with freedom that the individual decides what to do and what to believe in. Freedom enables the development of talent and nurturing the power of thinking, and this is what is sought in human education. That is, man himself decides and knows to where he will arrive. In Islamic law, to be free, man is commanded to avoid his passions and desires in order not to be deviated from the right path, and his thought be misled and to loser in this world and the hereafter (Misbah Yazdi, 1381, p. 71). The almighty God says:

"And do not follow the desire of your own heart that will deviate you from Allah's Path" (*ṣād/26*)

Another point is that Islam interprets the meaning of freedom only in the context of monotheism. Acknowledgement to the existence of a single God, creates a belief in man that is a deterrent factor from the servitude and strain against the non-God. And it is the result of human endurance against the aggression and cruelty. From Islam's point of view, freedom is a right. And it comes from great talents and aspirations. It is important, of course, that this freedom first begins from within the human being; the same freedom is absolutely valuable if it is in the path of human well-being and the cultural excellence of society. Otherwise, it will be valueless or sometimes anti-value. Thus, while Islam states the respect for thought and freedom of idea by expressing the principle of (no force in religion), never approves the beliefs imposed by blind imitation and irrational methods. (Ghane, 1392, p. 96)

### 3-3. Belief in individual reward on the Day of Resurrection

One of the components of individual responsibility is that on the Day of Judgment, the actions of individuals are audited on their own. God the Almighty says:

And fear the Day when no person shall be recompensed for another, and No ransom shall be accepted, nor shall Intercession be of any use to the sinners, nor shall they be helped (*Baqarah/123*)

The above verse indicates that it is common in this world to save the criminals from punishment in different ways, such as paying the compensation or intercession. But the Qur'an says that the principles governing punishments in the resurrection are completely separate from these issues, and none of these things apply, the only way to salvation is to seek refuge in the shadow of faith and piety and to seek the favor of God. (Makarem Shirazi, v. 1, p. 223.) We read in another verse:

"Not one of the beings in the heavens and the earth but must come to the Most Gracious as a servant. He does take an account of them (all), and hath numbered them (all) exactly. And every one of them will come to Him singly on the Day of Judgment." (*Maryam / 93-95*) referring to the coming alone in the Resurrection is the coming with the empty hand that does not own anything of those he had in the world, all the gadgets have been taken away from him in the Day of Resurrection, and he is single, nothing is with him, and he truly means the servitude of a servant who owns nothing, and the Resurrection manifests the facts. (*Tabataba'i, 1417, v. 14, p. 58*)

"Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants." (*Fuṣṣilat/ 46*)

This verse also points to the fact that action is dependent to the owner of the action, and expresses his mood.

### 3-4. The power of resistance and stability

Some bodily traits have a deterrent role, that is, they maintain the desirable state of the self and prevent it from indulging in extremes. As such, they are the basis for many moral virtues (Rashad, 1380, Vol. 4, p. 152). In the meantime, one of the most prominent and most general attributes of the soul is the "patience" deterrent. The rebellious flames of the lusts and emotions arising from the human soul demand a kind of activity that is, of course, incompatible with his spiritual nature. Therefore, in this area, he needs a tool that will block the way for the rebellion and diversion. This power and tool is the same patience and endurance. Although the duties of religion have been based on the nature of man, namely they are designed to meet the real needs of man in his evolution and transcendence process, but in practice they are difficult and problematic. Therefore, in many verses, God invites the Prophet and the Believers to endure the hardships of worship in the sense of "Istibar", including in verse 65 of the Surah Maryam:

"Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship."

The word "Istibar" is one of the derivatives of Sabr i.e. patience and means exaggeration in patience (Misbah Yazdi, 1383, p. 87). Imam Mohammad Ghazali points out the importance of this part of patience: "Patience in the service of God is very difficult, because man naturally hates slavery and servitude and, in a sense, claims to be a god and wants to be a lord instead of a worshiper. It is difficult for man to worship and servitude in any way. Each of the prayers is somehow unpleasant for the human being, prayer for laziness, zakāt for stinginess and secularism and Hajj for both reasons. Therefore, patience in the position of servitude and worship of God is in fact patience and resistance to various difficulties and hardships (Ghazali, 1415, pp. 191-192, with a little summary). As a result, if one persists in patience and obedience to God, It can protect himself from many sins and idols.

### 3-5. Social education

The Messenger of God (PBUH) says: The hero is the one who is in control of himself.

(Abi-Faras, vol. 2, p. 11) Undoubtedly, the efficiency of the forces will be greater when they are interconnected. What a great job which cannot be done with individual forces. In particular, in a time when public relations are on the rise and things are concentrated and developed, futuristic and struggling people need to take positive steps and feel responsible in social actions in addition to personal efforts. These efforts should be done in a group setting (Beheshti, 1390, p. 397). Suitable patterns can be found throughout the community. Proper modeling always occurs in appropriate social contexts. Islam knows the individual responsible, in the presence of God, not only from his own viewpoint, but also it holds the individual socially responsible. This is what is known as "commanding the good and forbidding the evil". You are not only personally and individually responsible against the essence of God; you are responsible for your community.

## 4. The Fields of Self-Education

The human soul and heart sometimes need attention and care, and if one does not pay attention to them daily or for a while, the heart becomes hardened and the soul becomes rebellious. Therefore, any believer or faithful man should pay attention to:

### 4-1. Jihad with the soul

The soul is our greatest enemy and is always at war with reason and is inspired by Satan's temptations. Repressing this dangerous enemy is not an easy task; it needs decisiveness and persistence, not once and twice, or one day and two days or one year and two years, but constant and permanent jihad to restrain one's self is necessary over any Muslim. The Holy Qur'an says:

"And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation." (Ankabūt /6)

The one, who strives for jihad, surely strives for his own benefit. It is in the light of jihad with the soul and the fight against the enemy that the prosperity of the world and the hereafter is achieved. Jihad to the soul and its purification from evil is so important that the Prophet (PBUH) has identified it as the Great Jihad and is so great that it is even greater than the armed jihad. Amir al-Mu'minin has quoted: The Holy Prophet (peace be upon him) sent an army into the enemy's war when they returned from the war he said: Well done to those who carried out Small jihad but Great jihad is still obligatory on them. He asked: O Prophet! What is the Great Jihad? He said: Jihad with the soul (Hur Āmulī, Vol. 11, p. 124)

#### 4-2. Self-calculation

Calculation is one of the fundamental approaches to self-education that has been widely recommended. Calculation literally means the consciousness for testing which is interpreted as consideration in Persian (Mustafavi, 1366, Vol. 2, p. 212), but in term it is that one person determines a time per night to take into account the actions of himself and to balance and measure his or her good deeds and sins; and to blame his soul if he has transgressed or sinned in divine revelation. And he Thanks God if he has done all his divine duties and has no sin. (Naraqi, vol. 3, p. 460) In other words, it can be said that the truth of computation is like computing with a partner who thinks about capital and profits and losses, if he makes a profit, gets his share from the partner and thanks, and if he loses, considers him as a guarantee and compels him to compensate in the future. The person by calculating the soul actually does what the divine angels will do with him at the Resurrection; he does it in himself in the world; It is necessary for a wise man to calculate all his faults and sins with regard to religion, vote, ethics, and morality, or to put them in his mind, or to write them on a paper, and try to achieve them. (Majlisī, vol. 17, p. 116) Psychologists believe that the simple writing of sensations on a paper can alleviate the stress of events such as job loss, family problems, and so on. If self-care and self-control are performed in spiritual matters and religious duties, it will prepare the person.

#### 4-3. Self-correction

Self-correction refers to the spiritual dimension of education, which is, moving to a better and better state. Correction is not creation that the thing to be reformed has nothing and to be pure corruption and to start from zero, but it is changing the status quo to the desirable one. The explanation is that one cannot have a good relationship with other human beings i.e. be free from the captivity of other human beings or free other people from his own captivity, until he has evolved from a moral point of view, i.e. from within himself, and liberate himself from his own brutal attributes. The first condition for self-correction is "understanding of the defects of the soul"; for, after knowledge, the chains of viciousness and impurity can be broken and one can be saved from the dangers of malevolent imperfections that lead to misery and suffering (Abdul Ghani, nd, p. 275).

Studying the traits of soul is very important for the prosperity of soul since it enables one to consider his own spiritual imperfections as well as his spiritual highlights, and to draw the devil traits out of the multitude attributes from its hidden part of the soul, and to purify the innermost mirror from the impurities of the soul through a fundamental and amplified purification. We are first and foremost obliged to take care of our spirits and to see clearly the face of our esoteric qualities, to know the disadvantages which are rooted in our soul while we are unaware. It is we who can cut off the vices from our soul or make them wider and more spacious. To eradicate dangerous and harmful habits as well as to establish new and desirable traits, one strong and unwavering will must seek human leadership after identifying imperfections. The more we control and regulate our behavior, the more our rational powers become regularized, and any step in this way, has a decisive and beneficial effect that becomes clear after the end of the work (Al-Jawziyya, 1986, p. 53).

The method of Islamic education emphasizes that individuals and communities will all be calculated in the presence of God. God also knows that in certain situations in societies because of the darkening of the conditions between individuals the means of education, some obstacles are created which makes it impossible or difficult to be educated in the community. Therefore, the method of social education cannot be regarded as a permanent educational method. Self-education enables human beings to reform themselves in all conditions using the means of education introduced by Islam. Here are some of the tools that help people train themselves.

## **5. Self-Education Equipment**

### **5-1. Relationship with God**

Relationship with God is one of the most important means that any person should take care of in training his soul. Faith in God is the source of salvation and sustainability. Communication with God is realized through carefulness to pure worship. Pure worship is what is referred to in the hadiths as the pillars of Islam. Such as prayer, fasting, Hajj and Zakat. When one practices these acts of worship every day, one becomes humble towards the Lord. When one thanks God for his blessings, he will undoubtedly be grateful and thankful to the Creatures too. When one says his prayer and worships God, he cleanses his soul from boasting about God and teaches his soul to be stable on the divine affairs (Ḥuway, 1988, p. 29)

The recitation of the Qur'an illuminates the heart and increases the certainty of man. The almighty God states:

"And when they hear His revelations rehearsed, find their faith strengthened" (Anfāl/2)

It means that whenever they recited the verses of Quran, their faith and belief is increased. (Al-Sabuni, v. 1, p. 494)

Imam Khomeini (ra) states: The heavenly book of Islam, which is the Holy Quran, is the book of human education, showing the path of education in all its dimensions. One must obey the Quran. One must create a Qur'anic man. The Qur'an is the book of humanity. It is a book which, if anyone hears, suffices all the hierarchy that is for man, and is far more concerned with everything (Farahani, 1378, p. 97). One who sees closeness to God as his ultimate goal, puts every aspect of his life in the direction of this goal. That is, he grants a godly color to all the details of his life. He believes that the model is appropriate in his personal and social life, in which there is the highest degree of servitude and it has the most harmony with the attainment to divine closeness. Their faithful champions and followers, whatever their power and heroism, would come from the same origin and would become armed with such powerful weapons. The main purpose of the doctrine and worship is to create a spirit of obedience and submission to the will of God. The prayers illuminate the silent and anxious souls full of light and power. Divine worship and resistance makes people steadfast and patient, and the scourge of calamities makes their faiths shining and enlarges their field of vision. On the contrary, those who are intricately wrapped up in illusions and have no divine and superior purpose become more complex in the onslaught of hardships and go downward (Taleghani, 1362, Vol. 2, p. 24).

### **5-2. Shortening the dreams and reminding the death**

One of the factors that causes man to be trapped in distress and calamities and brings him far is from the remembrance of God and the last day; is long and unattainable dreams. If desires are replaced purpose and action, one turns away from the realities of life. Imam Ali (PBUH) said everyone who has a long dream, his deeds are uglier (Majlisī, vol. 75, p. 14). The wise man does not pursue unreachable dreams from the very beginning, which is very dangerous. Long and dreamy desires make men do ugly things because they have to go astray to get them and they will surely make mistakes. And yet, long dreams will make you forget the hereafter. Even short dreams cause corruption (Ibn al-Mubarak, p. 87).



Long dreams and high aspirations not only don't help one's progress, but also cause despair and sometimes the corruption of religion and world.

You have to think about the facts from the beginning and do not even think about things that are not easy to accomplish. As human desires diminish, the desirability of dying increases in his presence, his sincerity in practice increases, and he performs more divine duties. (Ḥuway, 1988, p. 111) The Holy Quran says: "For those who wander astray from the Path of Allah, is a chastisement Grievous, for that they forget the Day of Account. (Ṣād/26)

Those who go stray from the path of God, will have a severe retribution for forgetting the the Day of Calculation. In verses and narratives, the remembrance of death is emphasized as a strategic tactic in education. But the very transcendent wisdom that has led to the insistence of the Qur'an and Nahj al-Balāghah and other authentic hadiths about the remembrance of death are many issues, including: a) expressing an inevitable reality that affects all the Adam's children; b) a man with a feeling that this world is mortal, won't be captive with wealth, position, and status c) remembering the death affects a person to try his best to use the available potential in the work. Basically, the world is deceiving its lovers, and anyone who is able to turn his heart to death and resurrection is no longer captive with the glamor and luster of the world.

### 5-3. Repentance and seeking forgiveness

Man, during his life, sometimes has violations and mistakes and in order to achieve the fruit of education should pay for those offenses and to endure the hardships of this stage. To pass this stage, Islam has offered repentance and given him the golden opportunity. Feyz Kashani, referring to Adam's slip (which was in fact the first abandonment of the better, not a sin), says: What is the problem if all the Adam's children obey him when they commit wrongs, for sheer good is the work of angels, and readiness for evil without compensation is the nature of the devils, and returning to good after evil is the nature of men. (Feyz Kashani, 1403, vol. 7, p. 6-7) God is extremely fond of repentance of men, for it is the beginning of all human happiness. In the hadith of Imam Bāqir (as) we read: "God becomes so happy with the repentance of his servant more than one who has lost his luggage in the wilderness on a dark night and then finds it." (Kulaynī, vol. 2, p. 435)

Repentance purifies man from sins but it does not compensate the lost rights; therefore, a person should carefully review his past and compensate it. When a person becomes guilty due to ignorance and unawareness, he must immediately expose himself to divine mercy with the utmost care and seeking forgiveness, for he will again be in the path of divine education, for one who does not regret for his sins is an example of the one who has ruined his life by saying I will seek forgiveness from God then. In fact, the educational method of repentance is a kind of self-sacrifice and humility toward God, in fact such a man by confessing his sins, has a hope to be forgiven and never lost his hope from God's mercy (Daylamī, 1371, p. 127).

### 5-4. Fulfillment of Wājib and abandonment of Haram

Self-education is accomplished by performing the Wājib and abandoning the Haram. As piety expands the capacity of man, sin and disobedience also cause humiliation (Ibn-Taymiyyah, 2002, p. 23). The narration says: Whoever performs the Wajib is the most religious people, and whoever abandons the Haram, is the most pious people (Hur Āmulī, 1409, vol. 11, p. 80)

Being obliged to perform Wajib and abandoning the Haram and also understanding the sweetness of Wajib and the bitterness of Haram makes them easy.

In spiritual matters, unlike material things, if one performs an act repeatedly, it will be a habit form him later, or if one abandons a haram repeatedly, it becomes common for him, or one who has

abandoned a Haram, it will be easy for him. Another factor to make it easier to do the Wājib and abandon the Haram is to become a mystic. One who has been a virtuous person for many years; that is, to perform the Wajib acts and to avoid the forbidden ones, he can see within the obligatory work which is sweet and flourishing, and within the forbidden work which is bitter and stinking, and thus this knowledge is added to that habit. As the Prophet (peace and blessings of Allāh be upon him) said to Bilal during the prayer: "call to prayer to remove our tiredness" (Majlisī, vol. 79, p. 193). For this reason, Allah says: "So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the best, We will indeed make smooth for him the path to Ease." (Al-Layl/5-7)

One who observes the divine rights and performs the obligatory duties, and acknowledges what pertains to the principles and the law, believe and act; that is try his best, we make him "easy" to do things and eventually, he will easily go to the good acts.

### **5-5. Believe in God as an observer and fear Him**

One of the principles on which the calculation of the soul is based is the registering and recording of deeds and believe that deeds are seen by God and the angels (Mahdavi Kani, 1376, p. 357). Numerous verses and narrations refer to the fact that human deeds are under observation; there is no one except he has a guardian (Aṭ-Ṭāriq/4). He says no word except he has a guardian (Qāf/18)

Do they think We don't hear their secret and whisper? Yes! Our messengers are with them and write. Religious sources tell the person that he or she is under surveillance, all his or her explicit and covert behaviors are carefully scrutinized and recorded. Psychologically, the feeling of being seen affects human behavior. Today, research methodology has made clear that one of the issues that undermines the validity of research is the presence of viewers (Heydar Ali, 1380, p. 246) if people feel that their behavior is being monitored and there are some who are monitoring them, their behavior is influenced and they change their behavior; therefore, the observed behavior of the tests may not be real, but rather artificial and pretentious. Also in social psychology, numerous studies have shown that being seen and acting in the presence of others greatly influences one's behavior (Karimi, 1382, p. 64). Therefore the calculation of soul with a feeling of being seen impacts on the individual's behavior and facilitates the spiritual-moral education of man.

### **5-6. Self-Confidence**

The sense of self-confidence eliminates uncertainty and instability and enables one to progress steadily, without excessive force. One who enjoys self-confidence loves himself and considers his being worthy and is fluent, calm and modest in speaking and has no anxiety. And he expects himself more than the others, and he is self-motivated and active. Imam Ali (AS) says: One who has self-esteem, his human emotions increases (Amadi, 1366, p. 231)

One who has dignity and self-esteem will have great human emotions, but one who does not have confidence, relies on others and to attract their attention makes himself as they like and the feeling of inferiority is created in him, and it develops mental and neurological illnesses. Of course, it should be kept in mind that "self-esteem" is the right thing to say about trusting other people, not trusting God. Self-esteem means not relying on another person to do as much work as possible. The Prophet of Allah (PBUH) says: Don't ask help from others in doing things as much as possible, even for asking a toothbrush (Motahhari, 1368, p. 282). Self-esteem without trust in God cannot save the human spirit from anxiety and distress in stressful situations; Difficulties and disadvantages of life crush the soul of one who is devoid of relying on God, compressing the darkness in his psyche, and makes him suffer from the smallest event that goes against his will and fails against big problems.

### 5-7. Companionship with the pious people

Communication with pious people, which are bound to the ethical and human considerations, is a good opportunity to nourish one's spiritual powers, the thoughts are expanded in the shadow of their high thoughts, and an interest in goodness and purity grows in the human brain; by contacting them, one becomes more aware of his own spiritual defects and assesses his competence with qualified and competent men; with this comparison, he may come out of the influence of obscene traits and sins, and gain light and insight from the deepest depths of his soul. According to the narrations: Companionship with sinful people causes pessimism to the pious people (Hur Āmulī, 1409, vol. 16, p. 265); this is a fact; if one accompanies bad and sinful people, he thinks everyone is bad, namely he can't even imagine the goods are good, that is, he can't believe in the good, the contrary is also true, the one who always accompanies with the good people sees all the good and he cannot see the bad ones as bad. No doubt friends and companions have a tremendous impact on human happiness and suffering; they not only influence the ethics and behavior of individuals, but also influence the formation of beliefs (Fakhr Rāzī, vol. 14, p. 144).

### 5-8. Benefitting the opportunities

Opportunities, like the spring cloud, appear in the skies of human life and pass quickly. Anyone who does not take advantage of these opportunities will have no benefit except alas. Amir al-Mu'minin Ali (AS) says about seizing opportunities: seize the good opportunities since the opportunities pass through like clouds (Mohammadi Ray Shahri, 1362, Vol. 7, P. 442). In the first verse of Surat Al-'Aşr we read: Swear by the era. One of the meanings of era is the same time. Time is so precious that God swears by time. It also describes the Salvation Believers: Those, who turn away from vanity. In the verse 78 of Surat al-Mu'min we read:

"On the Day of Resurrection the followers of falsehood will be the losers indeed."

The first verse describes believers away from idle acts and the second verse considers the cause of harm to the losers to be wasted opportunities and turning to idle acts. Generally, we conclude that time is a precious gold that is more valuable than everything. Therefore, it should be recognized and valued, and all that would be a waste of time should be abandoned, such as pointless entertainment, wasteful work, associating with untrained friends, disorderly work and other matters. So the saying "time is gold" is not true, and the value of time is much higher than gold.

### Conclusion

The author has achieved the following results by conducting this research:

1. The importance of self-education in building the human personality and bringing him to the safe point, so that when each person improves his / her education, society is devoid of diseases and deviations, and moves towards reform.
2. Every person needs to be aware of the characteristics of his or her soul in order to know himself and be able to manage himself or herself properly. This means that having a self-image is largely effective in navigating the path.
- 3- The educational thought of Islam includes the elements of education which pave the way for individuals and institutions of education, which include: personal responsibility, belief in individual freedom, belief in individual reward on the Day of Judgment, the power of endurance, and social education.
4. Self-education is a series of actions that are all involved in adorning the soul to good and protecting it from evil and contamination.

- 5- Attempting the educational thought of Islam in order to direct the forces of humanity so as to be determined in human life and to find the merit of the Divine Caliph through his communication with God and his continuing education.
6. Cleansing and purifying the soul by dedicating it to the holy Book and Sunnah and also Jihad and calculating the self and adopting the precautionary measures that the Shari'ah of Islam has declared to prevent the outburst of lust.
7. There are some means for self-education which one can attain moral distinction by resorting to them.

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