



Evaluating the Concept of Happiness in the Educational Philosophy of Nell Noddings and Criticizing it Based on the Traditions and Hadiths of the Infallible Imams (PBUH) in Order to Provide a Theoretical Framework and Validate It

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Abstract

Daily happiness occurs in different dimensions of human life. The personal, social and academic life of people is full of components that each complete a part of their happiness. Man's achievement of happiness through each of the components in different dimensions of life requires the importance that man attaches to being happy and living happily. The purpose of the current research is to explain the concept of happiness in Noddings' educational philosophy and criticize it based on the traditions and hadiths of the infallible Imams (PBUH) in order to provide a theoretical framework and validate it by using the method of concept analysis, inference, criticism and focus group. Findings show that Noddings classifies happiness in three spheres of personal, social and school life, each of which has an effective role in creating and directing happiness. According to Islamic texts, matters related to happiness have realities that originate from divine monotheism, and what brings happiness is knowing these realities and adjusting oneself and living with them. Noddings' happiness due to the emphasis on biological and motivational characteristics, neglecting the religious dimensions of the components in creating happiness, being limited to the communication fields related to humans, others and everyday experiences and neglecting the fields of communication with God, emphasizing relativity Feminism, emphasis on partiality and ignoring the principle of comprehensiveness and the predominance of the feminine view over the religious view are criticized.

Keywords: *Education and Training; Traditions and Hadiths of the Infallible Imams (Pbuh); Happiness; Nell Noddings; Criticism*

Introduction

Happiness is one of the human emotions that has been given special attention in different schools of thought. The emergence of philosophical schools and intellectual ideologies such as the school of hedonism in ancient Greece, as well as the emergence of the positive psychology approach in recent decades, is a testimony to the claim that happiness is important to experts. According to Plato's theory, every time and place we are thinking about what we should do or how to live, the right answer is to tell us what to do to be happy. (Niknejad, 2017, pp. 107-112) The Dalai Lama believes that the most important goal of our life is to achieve happiness, whether a person believes in religion or not (Dalai Lama, 2003, p. 65) According to Hegel, the history of human happiness is empty pages. It is history, so we should all try to increase human happiness in this short life. (Ansarian, 2019, p. 54) Nell Noddings is one of the leading experts in contemporary education who has discussed the importance of happiness in human life. According to Noddings, people are striving for happiness even in their most detailed daily activities. Noddings believes that depressed people deny that happiness is the main concern of life and replace it with something else. (Noddings, 2003, p.9) According to Noddings, if we ask, what is the main concern of human life? Probably one of the answers we will receive will be: "Happiness" (Noddings, 2003, p. 9, quoted by William James, 1997, p. 12). Happiness can be learned in Noddings's thought. Noddings believes that happiness and education are closely related, education based on which the best schools should be like the best homes, and the best homes are those where there are continuous emotional and motivational relationships, and people's explicit and implicit needs are paid attention to it (Noddings, 2003, p. 75) Accordingly, Noddings believes that the main goal in education is to commit to building a world where it is possible and desirable for children to be good, and he believes that this world should definitely be accompanied by happiness. (Noddings, 2008, p. 46) Islam, as a religion that pays attention to all the spiritual and physical needs of humans, considers happiness as a necessity for a successful life. About the importance of happiness and its place in religious teachings, it is enough that one of the chapters of the narrative books is dedicated to the chapter ((Introduction of Al-Suror)) and praise is given to those who provide happiness for God's servants. (Mardani Nokandeh, 2011, p. 36)

As the Holy Prophet (PBUH) said: ((He who makes a believer happy has made me happy and he who makes me happy has made God happy)) (Muhadith Nouri, 2024, p. 394) in the life of the infallible Imams (PBUH) is also an element of happiness. It is so important that in addition to confirming it with encouragement; It is also recommended to build the ground and create it. Imam Ali (a.s.) also says in the interpretation of verse 77 of the Sharifah of Surah Al-Qasas: ((One of the cases of not forgetting the blessings of the world is to pay attention to happiness in life)) (Yakoubian, Maslami and Jumazadeh, 2015, p. 187) according to the importance and The special place of happiness in human life, neglecting this issue can bring unpleasant consequences. As the results of some researches in Iran describe schools as a boring environment for students. (Akbarpouran, Hashemi and Rezaei, 2013, p. 424) Of course, in the document on the fundamental transformation of education ((Education of lively people)) is introduced as one of the goals of the educational system, and in recent years, happiness has been one of the main concerns of the educational system. Attention has been paid. (Theoretical Foundations of Fundamental Transformation, 2013, p. 14) However, the legal framework regarding happiness in Iran's educational system has not yet been formulated based on religious teachings, and Iran's educational system has remained oblivious to this issue, and many efforts have been made to teach happiness with attention. It has not been observed to different components in personal and social life and even education. Therefore, considering the importance of happiness as well as the importance of teaching it in different areas of life, the main problem of this research is how to develop a theoretical framework of happiness as a result of explaining the concept of happiness from the perspective of Noddings ? Of course, it seems that we see differences in the face of the Islamic system with the approach of happiness in the opinion of Noddings . On this basis, criticisms on the concept of happiness of Noddings can be predicted based on traditions and hadiths. However, according to the common aspects that exist in both views regarding the importance of happiness in different areas of life, by removing the incompatible elements and adding the necessary elements and making corrections in the indicators considered by Noddings regarding happiness, the

theoretical framework of happiness can be Taking into account the Islamic model, it was compiled that its validity has been confirmed by a number of educational experts. In this way, happiness can be revived as an influential factor in human life, and an effective step can be taken to increase happiness and live happily in various fields of personal, social and academic life.

Background

Many researches have been done on happiness and its role in human life. The results of the research of Hashemi Neko, Ahmadi and Mohebi (2018) indicate that religious-religious and moral factors; Social policy; biological-physical, aesthetic and artistic; Economic, professional, scientific and technology have an uplifting effect on religious education. Pasandideh (2011) has analyzed happiness from the aspect of monotheism and that happiness is based on monotheistic facts that have been appreciated by God Almighty and there is a special way to achieve it that is regulated by God Almighty. Therefore, knowing these facts and accepting them leads to happiness because it provides the required pleasures based on its divine model. Bakshish, Mortazavi and Haeri (2013) have reached the conclusion that Islam is the most complete religion that we have paid attention to the affairs of human life and if we say that Islam religion and Islamic culture are equal to vitality, hope and happiness, we have not said an exaggeration. Myers (2000) and Patterson (2000) have concluded in their research that happy people have good mental and physical health, make decisions more easily, have a more collaborative spirit, and feel more satisfied with those they live with. they do Using the teachings of the UNESCO organization, in a research (2016), Kim introduces a happy educational atmosphere as a space in which students learn to control the needs necessary for a happy and healthy social life in a cooperative manner and by learning social skills, they They prepare to be present in the social arena. Also, the review of the research background regarding Noddings educational opinions shows that so far there have been criticisms regarding the underlying concepts in Noddings theories, including: Slood (2000) criticizes Noddings' communication theory and his excessive emphasis on face-to-face relationships and believes is that Nodding's view is only suitable for those who deal with relatives, but it does not answer how it relates to strangers. Virginia Held, in a research (1997) with the aim of analyzing various dimensions of femininity, warns against the dangers of ignoring general moral principles in women's attitude to ethics. He criticizes Noddings that his theory is unable to solve practical problems and cannot provide a satisfactory solution.

The research of Ahmadi Hedayat, Ahmadabadi Arani, Mirza Mohammadi (2015) shows that Nodding's educational opinions are due to ignoring the external sources of sanctity in educational goals, neglecting the role and standards and principles in education, neglecting internal factors in education. The basis of Islamic education is criticized. Ghaffari and Hatami's research (2014) also showed that Noddings 's view in terms of ignoring external sources of holiness, overemphasizing the element of emotion and face-to-face relationships and ignoring reason, sexism, relativism and believing in evil in the world It is not a comprehensive view and therefore it can be criticized from a religious point of view.

Research Methodology

The current research method is qualitative and includes; Concept analysis, inference, critique and focus group; In this way, the concept of happiness is first explained from Nodding's point of view, then it is criticized based on traditions and hadiths, and recommendations regarding happiness are presented in the form of a theoretical framework suitable for the Islamic system. The research community was a textual community including written sources and documents and a community of educational experts familiar with Nodding's theories and Islamic education in order to validate the theoretical framework. Targeted sampling was done in two sections of textual sources as well as a focus group that included eleven educational experts. The research tool included questionnaires in order to study and analyze textual sources and validate the theoretical framework of happiness by educational experts.

Research Findings

1- How Is Happiness Explained in Noddings's Educational Philosophy?

Noddings (2003) in his theory about happiness and education, believes in an important classification, and tries to examine the concept of happiness in three important areas of life; It is one of the fields in which Noddings examines the concept of happiness. According to Noddings, personal life provides countless opportunities for freedom from pain and suffering and to achieve some degree of happiness for members who live together. In the field of personal life, Noddings introduces some components that can play an effective role in creating happiness for family members. Among this component is the house. Noddings considers the house as an environment for expressing pleasure and happiness and believes that the house provides roles such as; Unity, privacy, identity, can provide a pleasant environment for its residents.

Also, temperature, sufficient light, efficiency of space and interior design are effective factors in creating comfort in the home, which, according to Noddings, all contribute to the feeling of comfort in the home environment. (Noddings, 2003, p. 107) Parents and their role; Another component of happiness in personal life. According to Noddings, becoming a mother brings a lot of joy to the life of many women, so that it can be an experience full of pleasure for yourself and your family. Also, the role of parents as coaches in creating and developing necessary and needed skills and experiences from childhood to adulthood can be effective in improving personal life and making it enjoyable. (Noddings, 2003, p. 152) According to Noddings, love for place and nature; It adds to the joy in everyday life. (Noddings, 2003, p. 120) Noddings believes that through pleasure and care, we can teach children that the relationship between man and nature can be a source of happiness. (Noddings, 2003, p. 128) Noddings (2010) believes; People do not experience happiness unless they have a complete personality. According to Noddings, opportunities can be provided to improve people's personal lives by using appropriate training in the field of cultivating character virtues such as (good human relations, courage, honesty, perseverance). (Noddings, 2003, pp. 160-166) Happiness in personal life is spiritual moments. Noddings believes that all of us have been overcome by the glory of the sea and its beauty. These are the moments in which wonder and happiness erupt. Also, Noddings considers the garden, the sunrise, and the verandas to be the manifestation of spirituality, where the human soul is purified and manifested. (Noddings, 2003, p. 172) Finally, Noddings (2003) deals with those characteristics that are acceptable in personal life for the sake of people and play an important role in strengthening and weakening happiness. Physical attractiveness is one of these features. Grooming is a part of attractiveness, the lack of which, according to Hume (1983), evokes (a sense of discomfort) in others. Noddings introduces another important characteristic that affects personal happiness is having self-esteem and extroversion in social life; According to Noddings, the society can play an important role in the social satisfaction and direction of the happiness of its members by having certain components. (Noddings, 2003, 195) Among these components is the need for community. According to Noddings, it is not possible to satisfy some needs in personal life, so in order to eliminate the needs, we must join the social life. Society can play an effective role in increasing happiness by solving each of the needs. (Noddings 2005, p. 147) A suitable job is another component of happiness in social life, which Noddings considers as one of the ways to achieve happiness. Of course, Noddinger emphasizes the importance of a job that is based on interest and talent, not just economic motives (Noddinger, 2003, pp. 219-204). Also, Noddinger believes; Living in a democratic society with basic values (freedom-equality-recognition and satisfaction of needs) can play a significant role in human happiness. Finally, Noddings introduces voluntary service in social life as a direct component of happiness that by serving others, people can find companions of the same taste who will be happy from the warmth of their relationship with the people who receive the service. (Noddings, 2003, 231-238) It can play an effective role in preparing students to achieve happiness and provides what makes students achieve a degree of happiness in their personal or social life with careful planning. (Noddings, 2003, p. 240) Noddings believes that the main goal of education is to achieve happiness and a happy life in the personal and social arena. According to Noddings, the school places students in

situations that touch the meaning of happiness and constantly seek a future built. Don't be with dreams that seem to include happiness. (Noddings , 2003, p. 74) Therefore, paying attention to educational goals as important components in creating a pleasant educational environment and as a result happiness should be the attention of educational designers and administrators. Noddings believes in the content based on different interests and talents of people and rejects the unification of the curriculum as a solution and believes; We need to introduce students to a wide range of topics that may or may not be to their liking. (Noddings , 2003, pp. 200-210) Noddings emphasizes cooperative learning methods, Socratic dialogue and incidental learning that provide a happy and friendly atmosphere as a component of happiness in school and believes that by using this method, creativity, purposefulness, It created and strengthened happiness and motivation in the learning process (Noddings, 1995, p. 134). According to Noddings, the teacher should be fascinated among the students and be in a state of motivational displacement so that the goal and interests of the student are the goal and become a teacher's interests. (Noddings, 2005, p. 152) The student is also unique in Noddings' approach, and any disregard for their needs and desires is to ignore their existential value. (Noddings 1995, p. 133) Noddings claims that the school environment should be designed to remind students of the love, affection and intimacy of home.

Finally, Noddings considers the best evaluation method to be self-evaluation, because what this evaluation intends is that each person should be considered according to his abilities, not with a set of predetermined criteria and linear trends. (Noddings, 1995, p. 368)

2- How Is Happiness Explained Based on the Traditions and Hadiths of the Infallible Imams (PBUH)?

Happiness is of double importance for Islam, which considers itself based on the revelation teachings of the superior discourse and believes that it seeks to maximize the happiness of the people of the society in this world and the hereafter. (Samadi Ghorbani, 2017, p. 334) In other words, according to religious texts, including narrations and hadiths, the religion of Islam is in favor of happiness, and Islamic education, due to its attention to these needs and its proportionality with human nature, approves and acknowledges happiness. and confirmed and this is certain and undeniable. (Abdini, 2011, p. 185) Of course, the religion of Islam has defined the criteria for happiness and has expressed its limits and gaps. The content and format of happiness should not be in conflict with the monotheistic and humane spirit of Islam; Happiness and its factors are allowed as a basic need to the extent that it does not prevent a person from reaching his main goal. (Zini Malik Abad and Neel Saz, 2013, p. 64) Therefore, all matters related to happiness have realities that originate from monotheism. These monotheistic realities form a set of foundations that, because they all revolve around the axis of monotheism, can be called the monotheistic foundations of happiness. There are four types of monotheistic foundations: theological, cosmological, anthropological and religious foundations. Each of these three sides has characteristics and characteristics that cannot be achieved without considering them. It is interesting that all these three matters have been arranged and appreciated by Almighty God. According to these facts, it can be said that what brings happiness is knowing these monotheistic facts and adjusting oneself and living with them. Therefore, the realization of happiness is dependent on (Tawheed realism) and (coordination with Tawheed realities). If all dimensions and human life are adjusted based on monotheism, happiness will be realized. The requirement for this work is faith in God. Almighty God has arranged the program of happiness and whoever wants to achieve happiness must believe in God with all his heart and follow his plans, and this means the unique role of God in happiness. (Pasandideh, 2010, pp. 11-12)

3- According to the Traditions and Hadiths of the Infallible Imams (PBUH), what Are the Criticisms of Noddings' Happiness?

In the field of personal life, Noddings (2003) paid attention to the components that each can play an effective role in the happiness of human life including these components; Home, parents, place and nature, personality, spirituality and interpersonal relationships. It seems that the religious teachings of Islam face challenges when faced with Noddings' explanation of happiness with regard to the components

related to personal life, which can provide a basis for its criticism based on verses and hadiths. In this way, considering the role of the house in improving life and thus creating happiness, Noddings' emphasis is only on the physical characteristics of the house. While, in the teachings of Islam, in addition to the physical conditions of the house, the provision of religious and moral values to achieve the happiness and misery of the human society is emphasized (Aminpour and others, 2014, p. 51) as the Holy Prophet (PBUH) said that having a home They have considered faith in light as one of the signs of prosperity and happiness and they say: (Enlighten your homes by reciting the Qur'an because a house in which the Qur'an is recited a lot will be blessed and its people will be open and this house is for the people of The heavens give light just as the stars of the sky shine for the people of the earth) (Kilini 2010, vol. 2, p. 610) in discussing the importance of parents' position in creating happiness, first of all; Noddings does not refer to providing solutions in order to overcome the hardships that parents (mothers) will face at different times of their lives, but only to political and social inefficiency for the mother to get out of the difficult situation during pregnancy, childbirth, breastfeeding and child care (Noddings, 2003, p. 152) In Islam, it is emphasized to provide appropriate solutions to overcome the mother's grief during pregnancy. As the Holy Prophet (PBUH) said regarding respecting the hardships during pregnancy: ((I swear by the God who chose me for the mission and made me a prophet and a prophet, every woman who becomes pregnant by her husband is in the shade of God's care)) (Muhadith Nouri, 1408, vol. 15, p. 156) or that in explaining the position of the mother, he says: ((Paradise is under the feet of mothers)) (Mohammadi Ray Shahri, 1983, AH 22691) Secondly, Noddings only emphasizes the role of the mother and does not mention the role and position of the father. While in Islam, both parents are considered as valuable pillars of happiness at home. As the Prophet (PBUH) says: ((Father is in the middle of heaven, if you want to keep it and if you want to destroy it)) (Muhadith Nouri, 1408, vol. 15, p. 204), it was stated that Noddings love nature and It introduces the place as a source of pleasure and one of the components of happiness in human life. What is reflected in this regard from Nodding's point of view, firstly; Noddings' emphasis is on the imaginative aspect of the places that people are thrilled and feel happy by being influenced by the memories of the past and living in these places. (Noddings, 2003, p. 119) while, the place (hometown) in Islam has a divine aspect and a sacred concept. As far as the Prophet (PBUH) says: ((Love for the homeland is one of the characteristics of faith)) (Har Ameli, Bita, vol. 1, p. 11) Secondly; Nodding's emphasis in the face of man with nature with the principle that; We start with pleasure and move towards care (Noddings, 2003, p. 156) is not consistent with the approach of Islam, which cares for nature is one of the strict orders of the Islamic religion. (Katbi, Pour Kasab and Behniafar, 1401, p. 316) Noddings attention in emphasizing the cultivation of character virtues first; relativistic. In other words, the value of virtues in Nodding's view will not be permanent, but they are subject to the principle of balance that's mean; Children should be as honest as honesty requires and should not hurt others with their self-made honesty. (Noddings, 2003, p. 160) But in Islam, virtues are absolute and every virtue has a certain value. For example; Honesty is always good, even if the majority of people are against it. (Misbah Yazdi, 2002, p. 151) Just as Imam Ali (a.s.) never considers the acceptance or non-acceptance of behavior or actions by the majority as a criterion of virtue and vice, and says: "O people! In the way of guidance, there is fear from a few people. Don't do it, because people are gathered around a table whose fullness is short and hunger is long)) (Sayyid Razi, 1998, sermon 201) Secondly; Noddings considers the condition of value of virtues to be accompanied by wisdom. In other words; Courage must be accompanied by wisdom in order to be recognized as a virtue. (Noddings, 2003, p. 160) while in Islam, the value of wisdom is complemented with religion. Therefore, Imam Hussain (a.s.) considers the perfection of reason in following the revelation. (Dilmi and Azarbaijani, 2013, p. 298) It was also stated; Spirituality according to Noddings Ola; Spirituality is without connection with the origin of the world, which happened only through experience, and this issue evokes the lack of belief in the origin of spirituality. However, spirituality in Islamic thought is the realm related to the worlds superior to property and matter and looking at the origin of the world, worlds that exist based on divine teachings and rational arguments and include the beginning and end of the world. (Abbaszadeh and Salami, 1401, p. 416) Secondly, the spirituality of Noddings (2003) is the result of human encounter with everyday experiences that are valid only from an emotional and emotional point of view. Whereas, in Islamic thinking, spirituality, in

addition to tools such as experience and intuition, is derived from authentic religious sources (divine revelation, the tradition of the Prophet (PBUH) in the form of words, deeds and interpretations, hadiths of the infallible (PBUH) and intellect). (Abbaszadeh and Salami, 1401, p. 417) Imam Kazem (a.s.) said in a narration about the sources of spirituality: (The limits of our knowledge are of three types: the past, the future, and the incident, the past is something that was given to us by the Prophet (p) and the previous imams (interpreted, the future is what is written (and the teachings that are left in the memory of the infallible Imams of the past) and the incident is something that inspires our hearts and this is our best knowledge) (Kilini, 2009), Vol. 1, p. 264) Thirdly, in Noddings' thought (2003), spirituality is meaningful only in relation to human's worldly benefit and comfort, but in Islamic religious thought, bringing people and communities closer to God and worshiping Him is the ultimate value. (Abbaszadeh and Salami, 1401, p. 418) As Imam Sajjad (a.s.) says: "All that the sun shines on, in all the desert and mountain lands, seas and land, is like a shadow in the eyes of the guardian of God. Mand)) (Majlesi, 1403 AH, vol. 78, p. 306) Finally; Noddings' view and Islamic teachings have a common point of view in emphasizing interpersonal relationships and their role in achieving human happiness. Where Noddings, quoting Aristotle, introduces mutual benevolence as the most obvious sign of friendship. (Noddings, 2003, p. 226) is consistent with the 31st letter of Imam Ali (AS): "O my dear child, place your ego as a measure between yourself and others, then love for others what you love for yourself Dari)) (Syed Razi, 1999, letter 31) Of course, it seems that Noddings only refers to their physical and appearance aspects in explaining some features. For example, beauty in attractiveness as a feature emphasized by Noddings is simply summed up to makeup, behavior and physical and bodily states. (Noddings, 2003, p. 219) But in Islam, as much attention is paid to good looks as to beauty. (Islami, 2015, p. 19) As the Prophet (PBUH) said: "There are five things that are not provided except in a true believer: lightness of heart, understanding in Islam, piety in religion, popularity among people, and the appearance of good people on the face." (Karajeki, 1410 AH, vol. 2, p. 10)

In the field of social life, Noddings (2003) is concerned with the components that each can play an effective role in the happiness of human social life including these components; Job is the need for community, democratic life and service. It seems that Noddings and Islamic teachings have a common point of view in emphasizing on being employed, the need for community and service, and their role in achieving human happiness in life.

Whereas, Noddings considers finding a suitable job as one of the ways to achieve happiness. And he believes that job plays the most colorful role in human happiness and sadness after home. (Noddings, 2003, p. 239) In Islam, work is also emphasized a lot. As far as the importance of work as a factor of psychological and social comfort, Imam Ali (AS) says: ((The greatest fun is work)) (Tamimi Amadi, 1994 A.H., Vol. 4, p. 412)

Or that Noddings claims; People are interested in the community and this interest is due to the valuable role of the community in meeting the basic needs of life, including (the need to be known - the need to belong - participation - coexistence, etc.), which provides them with satisfaction. (Noddings, 2003, p. 223) Islam also attaches special importance to social life. As the Prophet (PBUH) said: (God's hand is on the congregation, when one of them separates from the crowd [and turns to isolation], the devil snatches him, just as a wolf snatches a sheep separated from the flock. May Rabaid) (Al-Mutaghi al-Handi, 2018 A.H., 1032 H., p. 359) Finally, Noddings introduces serving people in the community as a direct source of happiness and believes; A sense of happiness is created in people who volunteer to serve others. (Noddings, 2003, pp. 237-238) In Islam, Narratives have been expressed about service to the people, which express its high status, as Imam Hasan Askari (AS) says: "There are two qualities and conditions that are not higher than those two things, namely: faith and belief in God and benefiting Religious brothers)) (Ibn Shuba Harani, 14014 A.H., Vol. 1, p. 489) Of course, it seems that Noddings' view has a difference with Islam in the field of democratic life, which provides a basis for its criticism; including that first; Noddinger (2003), like one of the defenders of liberal democracy, ties the legitimacy of freedom to having the right to choose. However, in Islam, freedom is not a right, but an obligation, and

the duty of a person is to be free to reach perfection, as well as the freedom of nothing. Sometimes it is not the goal, but the means to reach perfection. (Shamsini Ghiathund and Jahangiri, 2017, p. 14) Secondly, in the liberal democracy tradition of Noddings, equality means that people have the same opportunities to use the right to freedom (Noddings, 2003, p. 209.) and this issue by emphasizing the originality of the individual will lead to the rule of human desires and wishes over his thoughts and actions, which is itself the breeding of pests that can play an effective role in reducing the validity of equality. (Heidari, Arabi and Emami, 2013, pp. 90-101) But in Islam, although all human beings are equal due to the principle of dignity, there is a type of self-control mechanism called ((Taqwa)) which is the only factor in the superiority of humans over each other and guarantees control. desires and wishes and as a result the realization of real equality in the society. (Haydari and others, 2011, p. 102) as the Prophet of Islam (PBUH) said: ((People are equal like the teeth of the shoulder)) (Ibn Shuba Harani, 1404, p. 368) and he believed that humans have no superiority over each other except piety.

in the field of school life; Noddings (2003) introduces the components that attention to by educational executives can play an important role in creating an enjoyable learning environment including these components; Determining educational goals, content preparation, learning methods, teacher, student, learning environment and evaluation. Considering the commonalities that can be seen in Noddings educational view and Islamic education, it seems that there are some shortcomings in Noddings educational opinions. It is possible to criticize them based on their Islamic education. in such a way that; Achieving satisfaction and contentment through the goal of education is the common denominator of Noddings and Islam. That should be said; Achieving happiness as an important educational goal in Noddings' thought is the result of the satisfaction that is achieved around the individual and society with regard to worldly affairs. But in Islam, what is meant by divine satisfaction as the ultimate goal of education is a satisfaction that has a human and divine aspect that is, it is dedicated to a satisfaction that both man is satisfied with God and God is satisfied with man. (Hosseinizadeh, 2019, p. 83) In the Islamic educational system, the content of the curriculum is derived from the source of revelation, prophetic tradition, and life-giving instructions of the infallible Imams (PBUH). As Imam Sadiq (a.s.) says: (For God is knowledge which He has taught to His angels and prophets, and we are also aware of it) (Majlesi, 1403 AH, Vol. 26, p. 160) while in the view Noddings, the subject of education is how to behave with others and how to behave and interact with each other is important. Based on this, Slott believes as a critic: Noddings' view is only suitable for those who have a relationship with humans. (Ghafari, 2002, p. 178) Although the mission of both views is aligned in formulating learning methods, Islam has a variety of learning methods in the field of education. As Imam Reza (AS); In describing the exemplary method, he compares Ahl al-Bayt (AS) to Noah's ark and calls people to follow them. (Ibn Babouyeh, 1404 AH, Vol. 2, p. 10) or Imam Ali (a.s.) describes the practical method and says: ((The highest level of knowledge is that which appears in the behavior or jewels and pillars of a person's existence)) (Sayyid Razi, 1999, Hikmat 92) But Noddings emphasizes learning methods that provide a happy and friendly atmosphere. And he is strongly interested in the use of collaborative, casual and conversational methods and believes that by using these types of learning methods, interest, motivation and then happiness in the learning process can be created, strengthened and expanded. (Noddings, 1995, p. 134) Noddings (2003) emphasizes the biological and worldly origin of man and considers it to arise from emotions and motivational relationships. However, in Islam, the origin of man is dependent on the divine in 1990, vol. 2, p. 13)

Also, according to Noddings, the teacher should be fascinated by the students and be in a state of motivational displacement in such a way that the student's goals and interests become the teacher's goals and interests. This component in Islamic education can be criticized; in Islamic education, a lot of value has been attached to the position of the teacher; Because he nurtures people's souls and leads them to growth and excellence. (Ahmadi Hedayat, Ahmadabadi and Mirzamohammadi, 2015, p. 118) As Imam Hussain (AS) said in his position as a teacher: "Whoever guides a person from error to the truth and he gives a positive answer is equal to the freedom of a person." (Zayd bin Ali, Musnad al-Imam Zayd, Bit, p. 390) In Noddings' explanation, a pleasant and happy learning environment merely provides material

and motivational needs. But in Islamic education, in addition to the material needs, the spiritual needs of the students are also considered in order to achieve a virtuous life. (Haji Babaei, 2012, p. 52) Finally, in explaining the evaluation in the learning process, Noddings believes in self-evaluation; Each person is evaluated according to his abilities, not with a set of predetermined criteria and linear trends. (Noddings, 1995, p. 368) However, in the educational process of the infallible Imams (PBUH), not only the self-evaluation by the learner is important, but whenever they consider it necessary to know the level of the students' ability to improve and improve their learning and to know the amount of the students' learning, they are evaluated. (Hosseinizadeh, 2007, p. 41) The question of Imam Sadiq (a.s.) to Mufadl bin Omar can be considered as an example of diagnostic evaluation who said during the debate with Mufadl: "(Mufadl! Why do you say that the Imamate does not reach the oppressor?) to which Mufadl replied: My lord! Do not test me with what I am not capable of. I have learned from your knowledge and from Fadl. God has taken over you)" (Majlesi, 1403 AH, vol. 53, p. 25)

4- How Can We Achieve a Suitable Theoretical Framework by Explaining Happiness in Noddings' Thought and Criticizing It Based on Traditions and Hadiths?

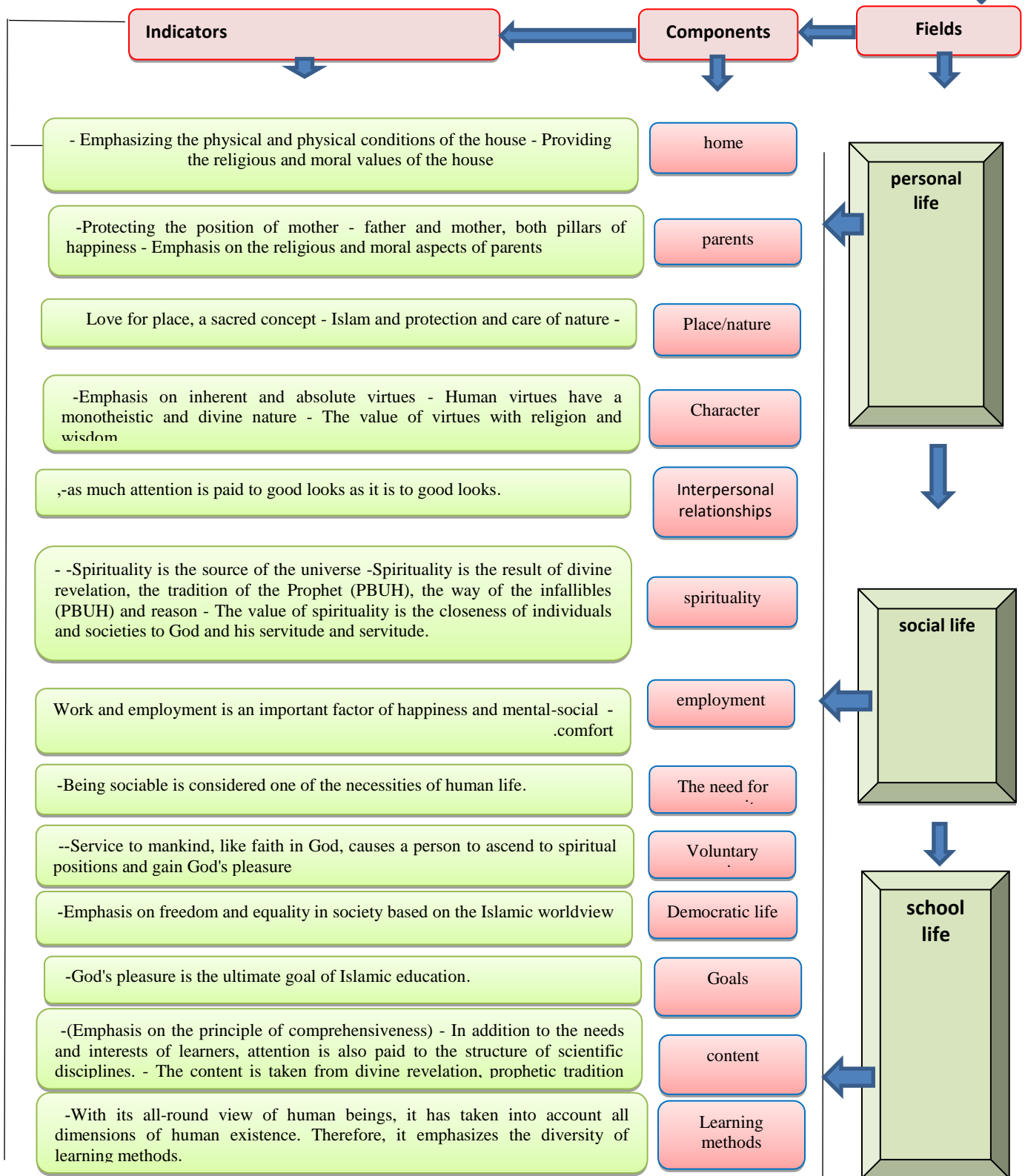
researcher to develop the theoretical framework of happiness; Based on the first question; First, he explained the concept of happiness in Noddings' point of view and it was found that Noddings was able to classify the concept of happiness in three important areas including: personal life, social life and school. Each of the spheres of life has its own components that Noddings examines and introduces the indicators of each in achieving the happiness of people in the respective spheres. In the next stage, based on the second question of the research, the researcher explained the concept of happiness based on the traditions and hadiths of the Prophet (pbuh).

According to what is obtained from religious texts, happiness is based on monotheistic facts that if they are known and a person adjusts himself with them, he will achieve happiness through realized satisfaction and vitality. (Pasandideh, 2011, pp. 11-12) Finally, based on the third question; Happiness in Noddings' approach was based on communication fields that are limited to the human, others, nature and daily experiences. Human communication system in life should be formed around the axis of communication with God. It was criticized. Therefore, the theoretical framework of happiness needs to be adapted to the standard system of Islam and in line with the upper documents of the education system.

5. To What Extent Is the Theoretical Framework of Happiness Obtained from the Research Results Valid?

In order to validate the theoretical framework of happiness, the opinions of eleven experts familiar with Noddings' educational opinions and Islamic educational teachings were used in the form of focus group method. That part of the experts' opinions which are appropriate have been applied in the current research (such as emphasizing the important and fundamental role of the environment in making the learning environment enjoyable or emphasizing other components of happiness in Islam such as seeking justice, etc.) otherwise, the logical answer and The researcher has followed the rationale in this regard. For example; It is possible to point out the experts' emphasis on comparative analysis and extraction of commonalities and differences between the two views regarding happiness. That should be said; The researcher's intention is not to make a comparative comparison or to examine the differences and commonalities of two views about happiness, but rather to explain Noddings' happiness and criticize it based on traditions and hadiths. After receiving the answers, analyzing them and applying the experts' opinions, we reached the theoretical framework of happiness according to chart number one.

Chart No. 1- The theoretical framework of happiness based on the traditions and hadiths of the innocents (PBUH) based on Nodding's criticism of the concept of happiness



-The teacher nurtures the spirit and soul of people, leads them to growth and advancement and excellence.
 -A student is a noble being who has inherent value and innate talents are harmoniously placed in him, which must be actualized in the direction of divine

Teacher
student

In addition to the material and motivational needs, the school provides the spiritual and divine needs of the students

learning
environment

-The evaluation process is not only limited to self-evaluation, but we are faced with a variety of evaluation types, each of which is designed for a purpose.

assessment

Discussion

According to Noddings, personal life provides many opportunities to get rid of pain and suffering and achieve a certain level of happiness for the members who live with each other. The society, by having functions, can play an important role in social satisfaction and the direction of the happiness of its members. The school can play an effective role in preparing students to achieve happiness, and with careful planning, it provides what makes students achieve a degree of happiness in their personal or social life. Happiness is of double importance for the Islamic system, which considers itself to be the superior discourse based on the religious revelation teachings and believes that it seeks to maximize the happiness of the people of the society in this world and the hereafter. According to what is obtained from religious texts in Islam, happiness has a fundamental theoretical basis and that is monotheism. In fact, happiness is based on monotheistic facts that if they are known and a person adjusts himself and his life with them, satisfaction and vitality will be realized and as a result he will achieve happiness. Despite the positive points of Noddings' point of view, such as the emphasis on the element of happiness and its role in making different areas of life enjoyable, the evidence shows the existence of a difference between happiness from Noddings' point of view and Islam. Based on this, criticisms have been made on the concept of happiness of Noddings based on narrations and hadiths, such as: emphasis on biological and motivational characteristics and neglecting the religious dimensions and transcendental capacities of the components in creating happiness, communication areas limited to humans, others, Everyday environment and experiences and little attention to the relationship with God and worship, emphasis on relativism, emphasis on partiality, little attention to the role of the father in the happiness of the family, ignoring transcendental capacities in the goals of education, ignoring sacred resources in the compilation of curriculum content. Based on the criticisms, the framework of happiness needs to be adapted to the standard system of Islam, which can be developed by taking into account the Islamic model by making reforms in the indicators considered by Noddings to increase happiness and live happily. In order to validate the framework of happiness, the opinions of eleven experts who are familiar with Noddings' thought and Islamic educational teachings have been used in the form of focus group method. The evaluation of the research findings shows that happiness is not a concept specific to a small part of life, but happiness It happens every day in human life. Therefore, instead of paying all our attention to the future happiness of people in their professional and social life, we should pay attention to their here and now happiness at home, school, street and even playground. This issue makes us realize the need to pay attention and importance to human's personal, social and academic life.

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