



Fundamentals of Social Education and Principles Derived from the Viewpoint of Mullah Mohsen FayzKashani

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Abstract: *Considering that the crisis of social identity and the lack of spirituality is one of the important problems of our era, today, social education has attracted the attention of thinkers and scholars of educational sciences as one of the areas of education. The purpose of this paper is to recognize the views of FayzKashani on social education in the dimension of the foundations, and the derived principles. In this research, using a qualitative approach and inferential analysis method, after considering the available resources, thoughts and ideas of education are inferred from his point of view. The findings of this study suggest that learners' education is based on the following principles: human beingsociality, Affection, dignity, harmony with psychological foundations. Considering these principles, the principle of participation in the process of social education, the reform of conditions, affection, dignity, Generous behavior, respect, respect for false and legitimate professions and professions, attention to individual differences and Attention to will and authority in the process of education.*

Keywords: *Education, Social Education, Fundamentals of Social Education, Principles of Social Education*

INTRODUCTION

Sociality is inevitable because every child is born in a family that is the first and most fundamental social institution. He grows up in parental affection and learns talking, eating, socializing, and ritual, customs, and ethics from them. The child's identity is then created in the same institution and then entered into an organized school environment. An environment that plays the most role in transferring knowledge, teaching skills, socializing and teaching law and ethical codes of conduct, and transferring culture. Through this learning environment, with necessary knowledge and skills, he is placed in the context of social life, and in the light of social interaction and social collaboration, he confirms his various needs, and, he prospers the abilities in relation to others and uses social facilities to grow and evolve while adhering to mutual rights.

Educational scholars agree on social education as one of the most important functions of education. The task of social education in simple and elementary communities of the past was more on the shoulders of the family, and gradually, with increasing complexity and widespread community, this task is considered as one of the main duties of education institutions and social goals are the most part of goals of education in any educational system (Alagheband, 1989, 17).

Emile Durkheim considers the community to be a system of education imposed on individuals, and the notion that we can educate our children to our own will is null and void, there are customs in our society that we

have to adapt to them "(Durkheim; 1987: 43). In other respects, he points out: "The society determines the ideal that the educational system must fulfill, (p. 47). Indeed, it is a society that brings us out. And it forces us to pay attention to the interests of others, besides our own interests, and society has taught us to dominate our lusts and instincts, and to command them and to ourselves and to be sacrificed and make our personal goals follow the higher goals. (ibid p. 52), It is the society in which the fundamental elements, the spirit of discipline, the spirit of sacrifice, and the spirit of independence are created in us "(ibid. P. 26)

Social education based on extreme individualism –which begun since the two sixteenth and seventeenth centuries in Europe and in the name of liberalism and considered individual as fundamental entity independent from society, and the socialization of humans was considered secondary and contingent, and the reason that Individuals join society is to maintain and guarantee their rights - is a scientific and practical provision of an individual in order to be able to control others better, more efficiently and carefully. The features of the liberal approach are essentially individualist and place collective interests as a function of individual interests and bring social life into an agreement between individuals to better meet the needs and rights (Bagheri, 2009, p. 2, pp. 181-182).

"Social education prospers cultural values and fosters the desire for spiritual unity to connect people in the suffering and need and to not stuck in delusions that keep them away from human loving," said Maurice Debesse, a prominent education scholar and psychologist. (Debesse, translated by Ali Mohammad Kardan, 1989, p. 193 and 194).

Islamic scholars believe that human beings, in their essence, have the tendency to live with the community. "Every human being is instinctively social, and he gradually reaches to perfection in this social feature by the means of the two forces of knowledge and will" (Tabataba'i, 1981, P. 5).

Therefore, it must be admitted that human beings are created in such a way that they cannot manage their lives alone and without communication with others, satisfy their true and perfect needs, and enlarge the dimensions of their existence, their abilities, and their virtues and values. It should also be admitted that in conditions of isolation and loneliness, not only human needs are not provided, but the process of education, ethics, culture, and civilization will not be meaningful as they all form in the context of society. It is obvious that, due to collective interests, the collective life should necessarily be legitimated and planned, so that each individual Understand his place in social affairs and get familiar with his duties in relation to people and in relation to social laws and law enforcers and fulfill their social responsibility in order to establish a social order and secure everyone's rights.

Among the Islamic scholars, Fayz Kashani's educational thoughts have a certain richness and can be considered and studied. His significance and prominence are not limited to the comprehensiveness of various sciences and the multiplicity of compilation and frequency of works, but rather he is an innovative thinker, accurate theorist, vigorous Reviver and unparalleled reformer. Religious commitment, moral ennoblement, mystical Frenzy, good and delicate taste, and poetry are his other prominent characteristics.

Social education is the cultivation of human beings in such a way that they are fully engaged in social affairs with goodwill and benevolence to establish unity, love and religious brotherhood while adhering to mutual rights and striving for kindness and help (Fayz Kashani, 1992, p. 205, 207). The philosophical reflections in the field of theoretical wisdom and his spiritual experiences have a strong and deep connection with the traditions of the infallibles (a). Allameh Amini writes in this regard: "Fayz Kashani is an unparalleled personality of the sea of science and education, the high flag of the Hadith, the flourish of Jurisprudence, the treasure of wisdom and mysticism, and the high mountain of morality. His adherence to the hadiths and narratives of the Ahlul Bayt is the secret of all these qualities and privileges ". Based on Ahlul-Bayt's school, in the field of ethics and education, he synthesized his ideas and ethical and educational attitudes in a collection called " Al-Mahajjat al-bayda' ". However, the extraction of Fayaz Kashani's educational qualifications is an appropriate field in the field of Islamic education and provides the ground for obtaining innovative and methodological views on Islamic education. Therefore, the researchers review and investigate the research carried out in this field, and

it was found out that none of the researches and studies carried out on FayzKashani did address the principles of social education from his point of view, and this Part of his viewpoints has not been seen by the researchers in the study process.

Therefore, by reviewing the articles and researches, their results can be used in the process of educating learners. And this research is a new scientific work in this field. Hence, this article seeks to examine: the principles of social education from the point of view of FayzKashani in terms of opinions and inferences from his works: and then, based on the fundamentals, to extract the principles of education and to benefit from the perspective of this Muslim scholar fromby inspiring from the arrangement in the educational process, and therefore it is a guide for the educational workers in the educational process. So, in writing this article, we have used the inferential and analytical method and refer to the books of Fayz and the works written in relation to them.

Social Education Fundamentals and Principles

First Basis: Human Being

There is no doubt that a human being is a social being, of course, the reason of his sociality is controversial; some philosophers, including Plato, Aristotle, and Farabi, regard the root of human sociality because of the intensity of his dependence on society, nature, and Fitrah, and with the phrase "the human is instinctively Civil" have expressed that human beings intrinsically and imperatively want social life. (Farabi Abu Nasr, 1982, p. 45 and 251), but many scholars have said that the numerous and diverse needs of man are the cause of his social life, since their provision is impossible without the cooperation of others; among them, Allamah Tabatabai believes that man "is social to use resources" with this explanation that human beings seek to utilize the capabilities of others in their own interests, hence giving them a social life (Amoli Javadi, 2002, p. 403). Fayz believes that "man is a social being and his sociality is strong and deep, because, in addition to meeting his material needs through society, the formation of a personality, the development of his abilities, capabilities, and perfection and spiritual evolution are possible in the light of Social bonding and collective interaction. (FayzKashani, p. 1, p. 449). Therefore, in the religious teachings, social bonding and relationship with family members is considered as great worship (FayzKashani, 2004, p. 202). And the observance of the social customs in social relations is a sign of faith. (FayzKashani, 2004, p. 317 and 320). Therefore, based on the fact that sociality is the basis of social education, educational programs should be appropriate and in line with this basis. Man is trained in such a way that his thought is cooperative and collaborative. He also has a spirit of sacrifice in social relations and places social interests at the forefront of personal interests, fully observes the material and spiritual rights of the people, and takes care of social affairs, and participates in social, religious, Cultural activities and always respects the law is committed to it, and he does not hesitate to make any effort in the field of social justice and to sum up, he is beneficial, responsible, active and accountable citizen. From the point of view of the Fayz, the human being is social, because sociality is one of his intrinsic personalities (FayzKashani, 2004, p. 8, p. 107), including innate insights and tendencies toward GOD. (FayzKashani, 1978, vol. 2, pp. 251 and 252; FayzKashani. 2004, p. 340). Now, if human nature and its internal capabilities flourish, it certainly prevents him from being passively influenced by society and digested in the network of social relations, but as he is influenced by the society he has the power to transform social conditions and situations. The social dimension focuses on the relationship between the individual and the society, since man lives in society and is a social being, therefore, he must be educated in order to have a better life in society. Therefore, social principles must be scientifically and logically described.

The principle of Attention to Participation in the Social Education Process:

Participation is one of the most important principles of social education that is the opposite of accompaniment. So, in order to understand its meaning, it is first necessary to define accompaniment.

Accompaniment means the person acts as an aimless element only under pressure of society and in accordance with it. In this case, he is like an empty container whose characteristics are formed in terms of the population in which he is. Even when he is in a crowd that is not accepted by him, he has to adapt to it. In

contrast, when a person has dignity, he obtains a kind of inner identity that allows him to participate rather than to accompany. At this time, a person has a distinct individuality and does not see himself in the same situation of the group (Bagheri, 2000: 409-407).

According to the social basis, children and adolescents in the community are in fact like streams that cannot continue to live alone and pursue a life in loneliness, they must inevitably be connected to the sea of society and start being with others. It is from this perspective that person's relationship with other peers is raised in the social goals. Therefore, the human need for the community has long been of interest to philosophers and social scientists. And in educating learners, one of the principles that should be more focused is to pay attention to the participation and preparation of learners for living in society because the individual cannot survive alone and that the individual must have the skills to live in a Society and one has to be able to communicate effectively with others. FayzKashani considers human beings as intrinsic social beings (Beheshti, 2008: 386) and uses two arguments to prove this. First, the world is one of the stages in which a person must pass through the path to God. By moving this route, he needs a healthy body and a maintained generation that is obtained through food and marriage. Since the need for food and marriage is a natural and common affair for all human beings, nobody alone can deal with it without community, cooperation and civilization (FayzKashani, 2018, 1: 449). Therefore, for Fayz, the ultimate goal of the formation of society is the need for cooperation in order to achieve divine proximity and is of great importance. In other words, his view of society is spiritual, and even the worldly effects of its formation (such as having a healthy body and maintained generation) are an instrument for achieving prosperity and ultimate perfection. The second argument is that natural familiarity is one of the human properties and he tends to be familiar with his fellow men. Considering this and the fact that the perfection of everything is in the emergence of his property, man's perfection is in the expression of friendship and love, and this is only through the community (FayzKashani, 1982, 207). By summing up these two arguments, it can be seen that although basic needs such as food and marriage are the triggers for the formation of society, Love and affection by their nature work together to meet these needs. Therefore, not only the ultimate goal of society but even its origin is spiritual rather than physical.

The principle of Condition reform:

The principle of Condition reform is the principle that in addition to social education should also be considered in other types of education. Because in accordance with this principle, successful education can only be achieved in a satisfactory external condition. Of course, this principle in social education means reforming the conditions of a society aiming at improving the performance of the individual in society and in relation to others. In this sense, the principle of Condition reform is more closely related to social education.

The reason for paying attention to this principle is that the education and growth of morality are effective in people of the society when is not in conflict with society's atmosphere. Otherwise, education will either not be effective at all, or it has little impact (Tabatabaei, 2007, 4: 154). As material societies cannot succeed in moral development due to lack of appropriate conditions and grounds (Tabatabaei, 2008, translation of Hojjatikermani: 2010). Therefore, before conducting any educational activity, there should be favorable conditions. FayzKashani says: "This is the attitude of lazy, idle and Lethargic people, because their efforts, austerity, and self-perfection are very expensive for them, so to justify their slack, shortcomings and defects, They have come up with the idea that the personality of the human being cannot be changed and argue that the appearance cannot be altered and that it cannot become beautiful with Makeup. Nature cannot be changed with the training. Good ethics are then created when the root of evil, which is lust, wrath, and dependence on the world, is removed, and because this is impossible, then the pursuit of self-perfection and Spiritual progress are wasting time. (FayzKashani, 2004: 56).

Therefore, educators and those involved in the training of people should pay attention to this educational principle and control the environment of people's lives and try to eliminate factors that have a negative impact on the growth of a person.

The second basis: Affection

Attachment and kindness are the basic and main needs of man because the structure of the child is such that he likes to be embraced. he wants to make friends, play, to be loved and be talked. Psychological research has shown that the presence of companions helps the child's mental development and if the child is often away from social contact and is deprived of companionship with other people - as seen in some nurseries, His growth becomes slower, and mental illness develops for him.

The need for Affection is consistent with and the growth of the child, and during maturity, this natural and intentional desire becomes more intense, and so the adolescent and young people in the home, school, and community must be linked with others, be loved and love others to have a normal personality (Debesse, translation: Ali Mohammad Kardan: 1989, p. 47). It is evident those who are not connected with their family members and do not visit their families and relatives and neighbors and deprive their children of the bond with others, they will undoubtedly be effective in the emergence of abnormalities in their children's spirits. Because they have caused their natural need to affection to be unfulfilled.

Regarding Affection, Fayz Kashani refers to two important points: first, affection is the natural feature of man, and its flourishing and emergence and occurrence is in the area of social ties. In this regard, he states: "Affection is one of the natural innate attributes of human being, and this innate feature and capability flourishes and its emergence and appearance is considered to be perfection, and it appears that this feature only appears in social relations with people, so the emergence and appearance of innate affection is dependent on social life." (Fayz Kashani, 1982, p. 207). Secondly, love and affection are the spirits of the social doctrines of Islam.

By referring to the verses of the Holy Qur'an and the traditions, Fayz clearly explained the position of the affection and concluded that: "It is realized that the GOD and the Prophet Khatam al-Nabīn (PBUH) and Ahlul-Bayt (AS) Prophecy is all about believing people and gaining goodwill and fraternity among them and paying tribute to their rights to co-operation, advice and so on, and to avoid the hatred such as the contradiction and dispersion." (Fayz Kashani, 1982, p. 205).

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The principle of love in social education:

One of the most important issues that must be considered in the correct education is love, Regarding the education, the love power is a great and effective force, and the best education is to be realized in this way. The GOD adorned the speech of the Holy Prophet with love and the prophet was successful in educating people with the help of the principle of love.

It was by that Mercy of Allah that you (Prophet Muhammad) dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you. Therefore, pardon them and ask forgiveness for them. Take counsel with them in the matter and when you are resolved, put your trust in Allah. Allah loves those who trust. (Al-Amran, 159)

Therefore, the basic principle in social education is to create friendship and kindness. The love which, according to Fayz, is rooted in the spiritual connection and unity of the soul and away from any profits. Such a love prevents differences between individuals (Fayz Kashani, 1992: 207). Based on this principle, Love method can be considered as one of the methods of social education. In this way, people interact with each other while expressing and seeking friendship and they work for the purpose of avoiding harm from each other and gaining profit (Fayz Kashani, 1992: 211).

Participation in collective worship is another way of social education and creation of love and affection. According to Fayz, the goal of most religious duties and the practical goal of the prophets' invitation is to create a community based on the affection and unity of the people (Fayz Kashani, 1992: 207-208).

In general, from the viewpoint of FayzKashani, the satisfaction of the basic needs in order to provide for perfection, which is based on humanity and affection, is the cause of the formation of society. Love and affection are the main elements of social education and, accordingly, Participation in collective worships are the main methods of social education.

Human beings intrinsically need love, and the man cannot be transformed and brought to perfection by nothing but love. The love is the source of educations and softening of the hearts because we cannot penetrate the heart of people by anything but love and prevent them from rebellion, falsehood and ill, and encourage to forgiveness, truth, and righteousness. The man and his human identity will flourish with love, because love affects the essence of man's existence and cleans it and as an Elixir, transforms man and gives him a passion for life and strength and stability and gives meaning to life.

The point of light whose name is self under our soil is the fire of life

From affection it becomes more lasting, more vibrant, more burning

From the love is its ignition and its beautifulness

Affection is a major factor in mental health and human mental equilibrium. Personality and health and human behavior stability depend on the kind of love that it sees in life.

The family environment filled with affection purifies the emotions and leads to the growth of virtues in people, and those who are raised in a loving environment will achieve dignity and learn to love others and have a humanitarian behavior in the community. With the warmth of affection, the life becomes meaningful and human talents flame, and the motivation, effort, and creativity are provided. Of course, it should be noted that the principle of kindness is useful and beneficial when it does not exceed the boundaries of moderation and does not go to extremes.

Lack of love and exaggerated love for children gets them out of moderation and leads them to disability, unhealthy, degrading, and behavioral abnormalities. Love is the basic and natural need of man, especially children. One of the reasons that keeps a person away from staying alone and joyous in groups is that love has no place in loneliness. By referring to the verses of the Holy Qur'an and the traditions, Fayz clearly explained the place of love and concluded that: It is realized that the GOD and the Prophet Khatam al-Nabīn (PBUH) and Ahlul-Bayt (AS) Prophecy is all about believing people and gaining goodwill and fraternity among them and paying tribute to their rights to co-operation, advice and so on, and to avoid the hatred such as the contradiction and dispersion. "(FayzKashani, 1982, p. 205).

Multiple studies on children and adolescents have shown that Love is the most important factor in mental health, and its absence causes mental disorders. Lack of affection and love creates problems that are not only harmful to children and adolescents but also provides grounds for social turmoil. One of the basic needs of humans is the need for one another. Given this important issue, many verses, narrations, and hadiths have been quoted from the elders of religion. The World's God cares the world kindly. The more its structure filled with love, the more stable it is, otherwise it will ruin the universe.

Third basis: Dignity

One of the foundations of social education is dignity. Dignity means honor, sanctity, and Prestige. Fayz has explained dignity: "By the choice of God, The human became the manifestation of the great name, genuflected by angels and to have a special structure that is expensive with inherent dignity." (FayzKashani, 1983: 142). This term is used to mean that man is chosen because he has a special structure (wisdom, heart, and will). God has chosen him and made him genuflected by angels and Since the structure can bring him to the proximity of God in the world, he has inherent dignity, and all humans share this honor, sanctity, and Prestige so no one has an advantage over the other person, and the only privilege is through virtue and piety. As it was said, the human is considered to intrinsically have dignity and is struggling in all aspects of education, especially social education to maintain and preserve this human worth and magnanimity. But dignity is not merely inherent but also acquired; that is, in addition to its intrinsic dignity, man can add to his dignity through some actions. The criterion for the acquisition of dignity is the conscious choice of the path to

perfection and piety in life. "In this way, of course, not all human beings will have the same absolute value, but they will be of good faith and good deeds, and they will have great values and virtues, and they will achieve more dignity" (Farhadian, 1993, p. 192).

Because of his inherent dignity, man has the desire to achieve perfection and progress; therefore, Allah Almighty has provided the foundation for growth and evolution in human existence. But despite inherent dignity, it is necessary for every human being to acquire the dignity and avoid Frivolity that endangers human dignity. The education and training system seeks to maintain the dignity of the learners all the time. In this regard, his first work is to inform the learners of the intrinsic value of their existence and teach them how to maintain and strengthen intrinsic dignity and strive for more dignity.

The principle of generous behavior:

FayzBelieves that:

the man is created with extraordinary and marvelous delicacy and has gone through vegetation and animals and has reached a human position and can stand on it and continue to advance, and get ahead of the angels and uses the intellect, thought to deal with many facts and resolve many of the unknowns of man and the world, and to devise his livelihood and resurrection, and control the terrestrial and heavenly phenomena and possess them and because of the ability to learn techniques and sciences, he can easily control and develop its individual and social life. (FayzKashani, 1978, 3, p. 205). And he says:

Therefore, by controlling lust and wrath and desire, and reducing the material attachments, he will reduce the animal's aspects and with patience and endurance he is in the path of spiritual growth and becomes closer to the Divine and achieves more dignity and Hence, the angels become surprised at him (FayzKashani, 1983, pp. 184-185 and 156-157).

According to the fact that man has intrinsic dignity, then every person should be honored to be dressed with generous behavior and not in any way entitled to despise himself in attachments and affinities of material and animal life. Rather, he must maintain his generous behavior by the restraint of desire, lust, and wrath, and diminishing the material and animal aspects with righteousness and inner purity.

What is achieved through dignity for the learner is that it makes humankind to want good things.

By gaining dignity, man finds the will of the good things. When the foundation of education is upon dignity, and all educational matters find some form of human dignity, the desire for good things will sprout in human and he finds patience, and the human being sees himself superior to tend to degraded haram ... Such a person is cleansed of disobedience and provides a platform for his excellence.

The principle of respect for people's dignity:

According to dignity, the reverence of every human being, child or old, the woman and the man of every race and nationality, is obligatory and every person should behave generously in dealing with others and respect them, and don't disrespect anybody. This principle should be taken into account in the family, school, community, workplace, wherever and whenever, and the spirit of respect for the personality of the individuals and full respect for their material and spiritual rights. It is believed that those who are far from the direct path and have fallen into the darkness of the world and have stuck into lust and fury and ignored the rights of the community are excluded from this law. In this regard, Fayz says:

Each person views himself as the caliph of Allah, worshiped by angels and worthy of the proximity of Allah, and constantly seeks to complete and evolve, and look others in this way, and do not despise them, and always behave them with reverence and majesty. To look at the man (FayzKashani, 1983, pp. 184-185 and 156-157).

The principle of respect for legitimate and false professions:

According to this principle, every person has dignity, his profession and his job are respected if they are not illegitimate and false, and nobody has the right to evaluate people based on low-income jobs and businesses and so-called low-level occupations.

Avoiding the culture of Islam causes some people to take any job on the pretext of earning money. In Western culture, every activity that earns money is called "work and employment." Hence, activities such as usury, prostitution, the sale of pornographic movies and ... are considered as jobs, while the definition of work in Islamic culture is very different and is defined by religious criteria. According to the teachings of Islam, human beings are not allowed to earn a living in this way. Therefore, employment should be consistent with the value norms of the Islamic system.

Prophet Muhammad (PBUH) says: "Anyone who has earned money in an illegitimate way, he will be returning to the fire." He says in another narrative: "Allah Almighty has said:" Whoever does not pay attention to the acquisition of a dinar, On the Day of Judgment, I can use every door to enter him to Hell and Fire ".

These narratives indicate that Islam does not allow all ways of earning money, but that employment in Islam must not only be halal but must be matched by the social status of the people. A Muslim should not engage in false and degraded work but must take jobs beneficial for himself and the community.

Fourth Basis: Coordination with Psychological fundamentals

FayzKashani, in his educational proposals, has always paid attention to the individual differences in terms of talents, interests, intellectual powers, and ... and says in this regard: "internal and external possibilities and innate talents are not equally divided. But people differ in their ability to learn, the power of memory, the amount of interest in science and techniques, and skills. This is because the peoples' worldly and livelihood system is governed and the various needs of the people are provided by each other. Therefore, it must be said that the system of creation and wisdom of God, the requirements of the desires and pleasures that the owners receive in this way, would cause the world to survive and flourish and the lives of the people are governed. Of course, if there is no human devil and greed, would the world be flourished? If all the people care only for the other world, and they did not pay attention to this world, would the world have grown? Apart from the fact that each of the two groups is the manifestation and appearance of the name of Allah." (FayzKashani, 1973: p. 177-178; FayzKashani, 1978, c. 4, p. 388 and p. 5, p. 231). Thus, this diversity in the aforementioned fields and various aspects of life can also create different educational and learning backgrounds that express the psychological foundations for education, in which the learner's nature, psychological characteristics, and learning qualities are examined.

Learner-centered principle: Inspired by a psychological basis, one of the important indicators in assessing the efficiency of each educational system is the amount of factfulness and emphasis on Learner. Education does not require any pressure and ignoring of the facts if it is centered by human needs and characteristics. The education that begins with him and ends with him. Education, while at the same time leading man to God, is a provider of his needs. It is worth noting that the educational perspective of the FayzKashani, which is the same viewpoint and attitude of the Qur'an, is about human excellence toward God, given his abilities and limitations and duty is never imposed on him outside his talent and readiness. Hence, by accepting the learner-focused principle in education, the following should be considered:

Focus on individual differences:

The difference is one of the natural phenomena evident in all the structures of human societies. A healthy, humanitarian and efficient educational system receives and understands these differences naturally from abilities. The existence of individual differences among students is one of the most important issues faced by teachers in their classes because teachers have learned from experience that the way to deal with different students and the pursuit of a particular teaching method cannot be equally useful for all students. Individuals have different abilities, capacities, and interests: hence, it is necessary for educators and teachers to identify the abilities, capacities and interests of learners, and accordingly, speak, teach, and ask for their assignments. Although the Divine prophets always adhered to this issue, they spoke people in their language and according

to their capacity, and they sought the same foundation (Beheshti and the Faqihi and Abu-Ja'fari, 2001, p. 4, p. 186). As in educating learners, not only attention should be paid to individual differences, but also their interest in choosing disciplines and professions in order to prosper in those fields according to their talents and interests. Today, it is very important to take into account individual differences in terms of talent and the interest of students in education, so that education scholars have tried to design different tests and techniques to find such differences.

"The internal and external capacities and talents and capabilities of the people are not the same, but individuals differ in terms of learning ability, memory power, interest in science and techniques, and skills, and this That is why the worldly and livelihood system must be managed in this way and the various needs of the people should be provided with each other."(FayzKashani, 1983, pp. 177-178).

Undoubtedly, social education should be based on this great foundation, and in educational, programs and career choice, and the quality of selection, assignment of responsibility, and responsibility and accountability, at all stages of life, at home at school and In society and in the case of children, adolescents and young people, and in relation to all, attention should be paid to the difference in talents and differences of capabilities, and to avoid imposing identical training programs for different talents, but by discovering Varioustalents and abilities, better exploitation is possible. On this basis, all planners, but all the people should pay the necessary attention to this principle.

Attention to will and discretion:

Undoubtedly, human beings are free; they decide on and act on science, consciousness, and desire, and choose the path of their life in this way. If this was not the case, and man was not free, then education, guide, obligation and taking responsibility would not be justifiable. Fayz considers the will and the power of man obvious and, in many cases, he has referred to its intrinsic nature. He writes in this regard:

Our authority is intrinsic to us because God has given us such an inherent power so that we will follow His commands with our own discretion. Therefore, our authority and power are given by God and are in our essence and nature.

Hence, in social education, learners should also pay attention to this principle because learners have the will. It is necessary to organize the situation so that they move with the will of themselves and with the previous motive towards the acquisition of moral virtues and human traits. Many people's behavioral problems are related to the extremes of educators. If the behavior is imposed on individuals without internal convincing, they will return to us after a short time and never become a strong and rooted behavior.

Conclusion:

What has been stated in this paper is a summary of FayzKashani's views on the principles of social education and the principles derived from it as one of the most influential ideas of the Islamic world. From the point of view of the FayzKashani, humans need social life just as they want to meet their material needs, which they call immediate benefit. They also have a desire for collective life to meet their spiritual needs. In fact, the truth and perfection of man lie in his social life. The result of the study of their thoughts can be seen from the point that four principles were introduced for the education of his view, in which case it is possible to apply principles in the process of education that these foundations are as follows:

1. **Sociality:** Based on this, it is acknowledged that the need of people to each other is an attribute that is necessary for their nature and is an integral part of them. This need is inseparable from them, and need does not belong to a particular group of people. And they all need each other. In the training of learners, inspired by this basis, attention was paid to the principle of partnership and cooperation in the process of learning and reform, thus educating learners in order to establish a healthy relationship with their fellows.

2. Affection: On this basis, it was pointed out that affection is the basic and natural need of man, and that the child, the adolescent and the young at home and at school and in the community should be linked with others, see affection, and love others so that his personality remains normal. And one should pay attention to two important points: first, the affection is a human natural attribute of man, and the flourishing and emergence and its occurrence are in the area of social ties, and secondly, the love and affection are the spirit of social doctrines of Islam. Based on this principle, the principle of love was extracted and therefore it should be considered in the course of education.
3. Dignity: According to this principle, the human is considered to intrinsically have the dignity, and in all aspects of education, especially social education, he is trying to preserve and maintain this human value and magnanimity. But dignity is not merely inherent but also acquired; that is, in addition to his intrinsic dignity, man can add to his dignity with some actions. Among the criteria for the acquisition of dignity is the conscious choice of the path to perfection and piety in life. In this way, of course, not all human beings will have the same absolute value, but they will be of good faith and good deeds, with great values and virtues, and will achieve more dignity. Accordingly, three principles were derived: the principle of generous behavior, the principle of respect for the dignity of individuals and the principle of respect for legitimate and non-false professions, which, therefore, must encourage learners to obtain inherent dignity.
4. Coordination with psychological fundamentals: It refers to the psychological foundations in education, in which the learner's nature, psychological characteristics, and his character are taken into consideration. According to this basis, the necessity of paying attention to the child and his needs and demands, as well as his talents and interests, are presented. According to the psychological basis, the following principles were extracted: the principle of paying attention to individual differences: as it should not only focus on individual differences in educating learners, but also should consider their interest in choosing disciplines and professions to reach perfection based on their talents and interest. The principle of will and discretion: Therefore, in education, the situation must be regulated so that learners move with the will of themselves and with the previous motive towards the acquisition of moral virtues and human traits. Many people's behavioral problems are related to the extremes of educators. If the behavior is imposed on individuals without internal convincing, they will return to us after a short time and never become a strong and rooted behavior. Therefore, it is recommended that in the process of educating learners, the attention should be paid to these Muslim scholars due to the fact that these teachings are formed on the basis of Islamic culture and according to its foundations, and by inspiring from his educational views, pave the way for the progress of the person who guarantees the social progress. And in the future researches, it is suggested that research should be carried out individually for in-depth reviews of each of the listed issues, including the basics, goals, principles, and methods.

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