

Review

The foundations of epistemology and anthropology of childhood and adolescence from the point of view of the Qur'an and Ahl al-Bayt and its educational implications in curriculum planning

Heydar Ismail Pour^{1*} and Sayyed Hamidrezaalavi²

Abstract

¹Faculty Member of Department of Educational Sciences, Payame Noor University)

²Professor of Education, University martyr Bahonar)

*Corresponding Author's Email: haydar592001@yahoo.com

In Islamic culture, proper recognition is the introduction of love. The purpose of this study is to investigate the sensitive and constructive epistemic period and to analyze the anthropological dimension of childhood and adolescence along the main objective of monotheistic or monotheistic consciousness. The results of the research indicate that, according to the tradition and the Qur'an's viewpoint, the religious leaders considered the novelty and refreshing of childhood and adolescence as a means of self-knowledge in order to create self and then theology. Therefore, attention to the high degree of proximity to the nature and proximity of the child and adolescence to the innate knowledge of the implications of purity as well as his new knowledge of God. School curricula should provide the content and methods for the proper use of this child and adolescent existential capacity for the purposes of God's knowledge and a more successful life in the child and adolescent. The research method of the library has been to analyze articles, books and other sources of information after the study.

Keywords: Child, adolescent, curriculum, epistemology, anthropology

INTRODUCTION

In the space of information and communication technology of the world, ethnicities, religions, various races, and the formation of an independent indigenous system is a necessity that must be considered. Considering native identity based on the independent structure of thought and ideology and the specific worldview of each school It is also a necessity that in the long run affects the various aspects of human life. This can be well understood as an important and important advice in past and present religious leaders' speeches and speeches. As an example, emphasizing the resistance economy by the Supreme Leader also emphasizes the focus on indigenous culture and provides

the basis for the formation of ideas based on Iranian and Islamic culture. What is the philosophy of what is, why and how the phenomena are in the world. The philosophical examination and curiosity of phenomena, especially the human and social phenomena in the new centuries, has been a remarkable subject. Definition of philosophy from an abstract and limited form to imagination, thought, etc., and this question has sprung up in the human, cultural, political, religious, economical, educational, and theoretical spheres. Teaching and learning is one of the most important areas that needs theorizing. Education is one of the important pillars of any system of thought, based on the philosophy and

worldview that governs that system. Because of the worldview and beliefs in each philosophical school, in order to bring the disciples to their desires and desires as the ultimate goal, the system requires the design of distinct processes and procedures, expected from the designers of that system to give a clear explanation.

In the field of teaching and organizing the components and elements of achieving the desired goal of the teacher, the contents, methods of students and the like should be analyzed; explaining that human progress and excellence require the definition and clarification of the basis and important issues of the school. Intellectual and philosophical. Islam and the source of the Qur'an are full of content related to the necessities of divine revelation. The Quran also defines and analyzes human qualities and characteristics in the form of objective examples. One of the most important stages is the formation of human personality, childhood and adolescence. Due to the expansion of virtual spaces (Internet, satellite, etc.), the invasion of thoughts and the proximity of their neighbors, and ... the emphasis on the strength of independent identity The unique and unique era of human life and the avoidance of inappropriate and inappropriate intellectual content in the religion of Islam, the definition and characteristics of these two periods are critical and immediate. The child and teenage character has elements that the philosophical approach and various worldviews will have a special consequence in his education. Philosophical domains such as ontology, alorization, epistemology, anthropology, etc., among other things, are the theoretical and scientific substantive explanations and deserve fundamental research in this field. In this research, based on the time limit and the social and intellectual needs of the mentioned cases, we study and explain the educational implications of epistemology and anthropology of childhood and adolescence from the point of view of Islam and its educational implications in the curriculum.

Statement of the problem

Formation of an independent intellectual identity is one of the things that various intellectual and philosophical systems have shown to make significant efforts to shape it. To the extent that the foundations and foundation of such an insight are taken or neglected, as much as nurture and formulation of aspirations and desires, or in a state of hesitation and doubt, there is a change in the demands of mankind Does not bring Therefore, the main problem is the lack of attention to the theoretical foundations and the intellectual and historical foundations of a particular intellectual school that should be given special attention. The man and the stages of acquiring knowledge, of knowing, and also his adherence to values, norms, and the revelation of his reverence and his attitude, are also clearer in clarifying these concepts

of ways and means of understanding him, and drawing a clearer picture of him. Makes

The existence of wisdom, power and divine knowledge beyond the creation of each of the human beings and knowledge of the transcendental goals of the schools of thought is something that has always been of human interest since the beginning of human creation; in this context, the formation and identification of the stages Various human life has always been the main idea that every school of thought, such as Islam, the Jews, etc., seeks to clarify and plan the future of mankind and formulate a general vision based on this identity mapping. In Islam and the school of the Qur'an, man has different stages of embryonic development, childhood, adolescence, and so on. The philosophy of each of these periods and the nature of human existence at each stage is a question that needs to be answered. It seems that in the important stage of childhood in the field of child literature as a new field in the current time, universities and scientific centers have researched research in this field, but the characteristics of childhood and adolescence in various philosophical aspects and expressions have been determined. Educational requirements based on these characteristics require research. "Personality" and "Identity" are two similar terms that characterize personality in psychology and individual affairs, as well as identity in cultural affairs and applied social structure.

"Personality, ie, character, character, and, to a degree, predictable behavioral patterns of behavior that each individual, either consciously or unconsciously, shows as a style and lifestyle, in other words, the set of emotional, behavioral, The character and characteristics that are representative of a person in the ordinary conditions and are relatively constant and predictable for each person is a character "(Campbell, 2005, p. 191).

Identity also distinguishes between cultural characteristics and distinctive features of the social and historical customs of a particular people. Social psychologists and sociologists want to emphasize the fact that the sense of identity is shaped by dialectics between the individual and the community. They tend to accept that identity usually manifests itself in the attitudes and feelings of individuals, but the basis for its formation is collective life: "From the point of view of the Municipality, the social identity from the viewpoint of Tajflel is that part of the perception of an individual who is aware of him Membership in social groups (social groups) comes with the importance of the value and the emotional attachment to membership. Given this definition, social identity can be regarded as an individual's self-identity in relation to others "(Mead, 1378, p. 122).

Two important characteristics of the personality and identity are the same and the lack of two persons (personality) and two cultures (identity). Of course, this does not mean that there are no common features

between the two, but they indicate the difference and the points of the two. Therefore, the necessity of recognizing cultures and civilizations such as Jews, Islam, Christianity is essential. The most important point is that within these different cultures, the different components are different and have different instructions

Necessity of personality in the education of children and adolescents

The purpose of mentioning the two concepts of "personality" and "identity" in this article is to refer to the necessity of compiling and explaining a childhood based on the Islamic perspective. The design of indigenous ideas, the evolution of the humanities and the need to address religious culture is a necessity that has always been emphasized, which can be seen from specific examples of the views and views of the Supreme Leader in this regard. With this explanation, childhood and adolescence as two important stages in the formation of the personality and thought structure of the child and adolescent as the hope of the future generation of Islamic culture is a necessity to be dealt with.

Man and the stage of childhood and adolescence are some of these elements that necessarily have to have a distinctly defined Islamic identity and without it, we will have an identity and personality during his lifetime, including a childhood and adolescence (Bagheri, 2006). This explanation of the necessity of formulating the theory and thought of a child and adolescent personality in Iranian culture and Islam brings to mind. Considering the indigenous culture of Islam and Iran, it is necessary and necessary to develop a comprehensive understanding of all aspects of life and its various aspects. With this explanation, looking at the identity of children and adolescents in the field of indigenous sciences and Islamic attitudes requires definition and explanation, and the essential features of the human development, namely childhood and adolescence, are essential to research and research.

According to Imam Ali (AS), the teenage heart is like an unplanted ground in which any seed can be grown in it and it is a time when any belief in good, decent, and well-balanced beliefs can be provided. Nahj al-Balaghah, 2011). Similarly, childhood is still a much closer proximity to the nature of God's friendship and God's covenant. God also affirms this "innocence" and purity: we raise such basic questions as the philosophy of childhood and adolescence with an Islamic approach or approach and The distinctive thoughts and identity of the childhood and Muslim teenager need to be explained and explained, according to the examples and stories in the Quran about childhood and adolescence, such as the story of Yahya, Jesus, Yusuf.

Considering the philosophy of child and adolescent education, his development in a system of thought based

on the teachings and ideas of that system has always been the subject of questioning and researching various schools of thought; explaining another reflection on the formation of identity and the views of the particular school And independent (human, cultural, social, etc.) from the beginning of mankind is one of the human concerns. Thoughts and views on needs, characteristics, identity, etc., during childhood and adolescence, which are the most vital part of life, are one of the things that require the formulation of a theoretical framework appropriate to a particular intellectual tradition. Turning and ignoring the intellectual framework and failing to formulate an appropriate intellectual approach, given the phenomenon of globalization and the removal of communication barriers and the bridge between intellectual rituals, seems to be the simple point that followers of most schools of thought have turned it into, and A kind of oblivion is indigenous and regional, including these dangers.

It can be said that the cultural invasion and the intrusion of thoughts and destruction of the family and social system by making and writing great recipe can not be improved. The struggle against this problem and the need to pay attention to the native culture of Islam and also since the dawn of the seeds of this culture, the childhood and the germination of new and new stems of the tree of Islamic culture and civilization, is adolescence. With this in mind, finding the basis for growth and excellence and the fall and rise of Islamic culture and identity, treatment and treatment of its diseases should be improved at this time. With these explanations, the construction of indigenous and Islamic ideas and the essential element of this system, namely childhood and adolescence, are vital. As the cost of combating moral, social, and so on crises in the childhood and adolescence is very much due to the lack of attention to it in childhood and adolescence is much more and more regrettable. What is the solution and the way to prevent this crisis? Is there a lack of paying for education other than a childhood and adolescence in the incident? Examples of such issues include a reflection on the importance of this indigenous and self-sacrificing culture of childhood and adolescence...

Since the Holy Quran is a divine book, and Allah has revealed it to guide all human beings, as well as the Imams, based on a universal and universal perspective on the teaching of human beings, this theory can be presented from the school of Islam. And this is a necessity. Childhood is the most important period in life of a person that the teachings of Islam and the book of the Quran should be considered. Emphasis on the formulation and distinction of a distinct and independent Islamic view in different aspects, with emphasis on the Qur'an and the notion of Ahl al-Bayt, is essential in the education and upbringing of children and adolescents. In this regard, the establishment of children's literature and the teaching of philosophy to a child can be found at the

University of Shiraz and the universities of Payame Noor, Kurdistan, Hormozgan and....

A plan to prepare and ground critical thinking by Lipman has been made. In a nutshell, many studies have shown that the Philosophy Program for Children can boost social and intellectual development in children (Chi-Ming Lam, 2013).

The definition of a child as a creature with its own particular requirements, independent of the adult world, was a completely new picture of a child and adolescent. Accordingly, his mentors must leave him in a pristine and natural world, relying on the power of self-study and experimentation, and only play a role of care for him. This view has gradually become the inspiration and foundation of all the educational theories in the contemporary era.

In Iran, Mubarak also came to the forefront of the advent of the change in the conditions of the Iranian child. These changes came into the modern education system, infiltrated the native education system of Iran, and then the theoretical sources of this view also entered the country with the expansion of teacher education and education, and without exaggeration, to this day, the basis of the knowledge and education literature Our academic campus is located

On the other hand, traditional education, despite the disadvantages that it has suffered, has been that modern education has been fully accepted by today's adult children, who are children of yesterday, and they are reluctant to bring up their education Has been applied to their children. However, after two generations, the school and parents are also discouraging new training products. And it is important to note this fact that in fact what we did not pay attention to is education based on the principles of two days of childhood and new age.

The threats of the collapse of the religious identity of a society and the collapse of the foundations and the basis of education, such as cultural invasion, globalization, weakening and failure to explain its explanations, is a huge threat to intellectual societies and intellectual rituals. Considering the importance of this issue, it is necessary to develop a theory in various fields of Islamic sciences, including education and two important periods of human life, namely, childhood and adolescence. The history of research indicates the need to develop an Islamic model based on Islamic culture and civilization. In this regard, the researchers also refer to elements other than the stages of human development (childhood and adolescence) that form the complete cultural formation of Iran and Islam.

Looking at the existence of man and, consequently, childhood and adolescence in various systems, including the West, Islam has been drawn up in different ways.

Baby is not an age related issue. It's an eruption and intensity. It is a revolutionary and evolutionary atmosphere. It is not like to raise the issue of childhood, make it a child or have a life like a child, but rather it creates a space of living for He gets In fact, the child has

a form of distance from the lines and signs; "flight lines" that cannot be recorded or selected by the institution or system: breakthroughs, rhythmic changes, parts of the laws of labor, interests, and branches with Different roots and goals are in accordance with Delouche's (1990) vision and move about human history and culture (Hohan, 2015).

Given the "blown spirit of God in man," the human-species attitude can be expected to have a unique feature in the child, so that the child can appear in the light of the upbringing of this state. A man is a valuable jewel if, in the name of education, he does not lose his state of being through the factors of education or anti-education, he can be expected in the light of God (Alawi, 1393, p. 240). As can be seen, the epistemic content of man from two critical stages of his life, the same childhood and adolescence, is based on the recognition of a monotheistic one that picks up a wonderful and wonderful image of him.

One of the highest duties of the coach is to strive to bring about the power of the child and adolescent speech. Imam Ali (AS) knows one of the attributes of the Prophet (pbuh) as: "The word of speech and its silence was language" (Nahj al-Balaghah, sermon 96).

Whether or not a child and a teenager, as a person potentially possessing the power of knowledge, can exercise such ability or talent in the light of intellectual education, or education. God, with high degrees and degrees, will provide the authority of the believers and the people of science. God blesses those who convert and raise those who are knowledgeable (controversy: 11).

With this description, we need to understand the identity and importance of defining different dimensions of education in various aspects of Islamic, Iranian, and responding to Western intellectual challenges, which, with regard to the necessity and opportunity of research, are most fundamental of them, the agent of Islam Will be paid. In the context of the attention to the twofold identity of Iran and Islam, the material presented in the book of philosophy and history of education in Iran before and after Islam is worth noting that the author in this work more closely resembled the similarities of two Iranian and Islamic cultures (RostamiNasab , 1388).

The variety and apparent diversity of the doctrines in the various schools of thought and wisdom is the wisdom and mystery which the Qur'an himself also points out. "Yayahalnas, my holy people, mentioned the Vediths and the forgiveness of Shuwa, and the sacrifices of the Allah, the Almighty God" (Hajarat: 13) O humans We created you from a man and a woman, and we set up nations and tribes to know each other [and use the virtues and the virtues]. Your most arrogant will be with you most dear to God.

As we know, according to the message of the unit of different religions, despite the different methods and principles of education, the emphasis on the content and

other components of the system commensurate with that system of religion is a point to be considered in the cultivation of man. In this regard, attention and emphasis on the formation of culture, education, etc., in accordance with the conditions laid down in the system of nature by the essence of the matter, reveals the mystery and wisdom of human development.

The wisdom of the multiplicity of religions and, at the same time, their unity and unity in their diversity, justify the difference in their doctrines of politics, economics, culture, and so on. It outlines the outlook. Despite the various views and perspectives on the education of children and adolescents in the field of Islamic education, the fundamental question is that a distinct and distinct perspective tailored to the religious identity of children and adolescents and the childhood and adolescence period as two stages. What is the basic point in Muslim life as Quran and narrations?

The development and advancement of culture based on its own culture and its native nature has been the theme of the beginning of the formation of civilization, including Islamic culture and civilization, which has been the mainstay of the progress and improvements of human life. Meanwhile, technology has not been able to deal with difficult situations while being a vehicle for human growth and excellence. The notable example is the growth and development of children and adolescents and his breathing in the atmosphere of Islamic culture and civilization and Ahlul-Bayt. The jihad and testimony of the young men of the Iranian boom during the eight years of holy defense represent the true bond of adolescence and the formation of the personality of his childhood, which is well suited to the ideals of Islam and looks at a different view of the other religions based on Islamic teachings in their behavior. Have shown. At the current time, the preparation of a child's age group and the efforts of the teenager for spiritual and military jihad are the cultivator of the desirable Islamic education system.

The question is: what process does it take to look at which approach to the creation of children and youth is appropriate to the Islamic faith. Unfortunately, the present time with the onset of the phenomenon of globalization and the promotion of different theories of culture and the penetration of various sciences, especially the human sciences, are so impregnated with the behavior of the modern Muslim human being, which sometimes ignores this point, even in the theory of Islamic science, is exactly immersed in their methods. The problem and the problem of this remoteness are unbelievable; of course, it is permissible to communicate and borrow and exchange ideas, but if threatening the identity and impediment of the formation of the approach of Islam and the Quran is a threat that needs to be addressed. It seems that the Qur'an and the words of the religious elders are sources that can be elucidated by Ghor in various dimensions and aspects about childhood and adolescence, and he has

been developing the content and guidelines of life that are appropriate to the life of this century's child and adolescent.

CONCLUSION

The childhood and adolescence period is the beginning of creation, intellectual, cultural, religious, etc. seeds in a society that thus creates hope and confidence in the future of a culture and civilization system and a suitable future for a society. With the proper planning of this sensitive period, the New Testament can well utilize the instruments of sensation, reason, intuition based on rich Islamic and religious culture in the field of knowledge, and from the same time to achieve such a solid and complete form of knowledge. As the foundation of most human activities in these two critical periods of childhood and adolescence, respect for humanity and the provision of mental, psychological, affectionate, and engaging in the field of social interactions can well be found in the media such as Mahah, Radio and Television, Cyberspace and social networks like Wat Stop, Telegraph and ... made a kind of immunity against ethical, religious and other threats. Drawing up the real and prospective vision of a community based on education and training, and having an appropriate program for children and adolescents who are now unprepared and unprepared, and the world of clean and unpredictable problems and problems in various areas of life. Therefore, getting acquainted with the epistemic and human environment of children and adolescents provides an opportunity for many of the programs related to this course to be well implemented in the community, taking into account the interest and desire, energy and the traditions of children and adolescents.

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