

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Read, in the name of thy Lord who created man from a clot. Read: and thy Lord is the Most Bounteous, Who teaches by the pen. Teaches man that which is knew not. <sup>96:1-5</sup>

## **Basis of human education in Islam:**

The basis of education for human being is one of the most complex and the most exploited area, which is getting complicated, insufficient and misused more and more everyday. It seems that the existing systems are already exhausted themselves and finding difficult to cope with ever growing universal demand to fair, independent and adequate educational basis, fitting every one to produce free, just and united individuals, building societies. There is no doubt that, if we want a peaceful and in prosperous future for all, it is high time for the world to put hearts, heads and hands together to find a solution concentrating on uniting the best similarities and getting benefits out of differences instead of dividing on them.

We cannot deny that there are some serious works have been going on in this field but it seem that some are working on corps –physical body- alone, and some others on spirits, trying to find sings of life to set practicable suitable examples for educational basis. Naturally, they cannot produce any living example, as none of them belong to this dimension of the world. Even though, they are two main parts of human being and knowing about their individual structural existence will benefit us but, as long as they are separated they cannot be considered as one living unit to fulfil the need of living individuals or societies fully, unless they put together and analysed together.

How can the basis of education be developed to build up free, just and unified individuals, societies, and the world as a whole, which is badly lacking in the twenty-first, so called modern, century. The aim of this essay to look into Islamic point of view on the actual topic to find out what it has to offer to this field, concentrating on the theories of basic sources and means of teaching and learning for individual human who build societies and role of the spirit and the body relation as living human being, and their role-play as tools for education.

The scholars consider that the main source of education is knowledge. Sources, types, means and the use of knowledge are the main concern of the educators. <sup>1</sup>How can we obtain the purest and the real knowledge of the seen and unseen worlds, which fulfils all the seen and unseen needs of human being in every area? <sup>2</sup>How can we have the just and justified knowledge, which puts every individual in an equal position to give freedom from internal and external oppression and slavery consequently find happiness, here and here after? <sup>3</sup>How can we have an independent justified interpretation of historical events and information of present and future to connect the past, present and future even to eternity? Reasonably, it is not the aim of this essay to discuss the theory of knowledge in details and the practical science; but to take theories of basic scholars who played the corner stone role briefly, to use as a stepping-stone to be able to arrive at our aim.

## **Knowledge:**

The Sophist (Protagoras-Gorgias) was the first scholar to develop an epistemology<sup>1</sup>- the branch of philosophy concerned with the theory of knowledge- who rejects seeking knowledge for absolute truth because the truth is unattainable and even if attainable; the truth is unknowable without philosophical reasoning. This did not satisfy Plato (427-347<sup>bc</sup>) so he developed theory of epistemology that combined sense perception and reasoning. Unlike the Sophist, Plato claimed that, "...the actual knowledge is permanent and certain and it is not subject to any correction..." We can only acquire knowledge through the aspiration of belief which can guide us and prompt the soul to remember the world of eternal and chanceless Universal where is the source of knowledge comes from. However, "...Universal can not be perceived by senses, it is only the intellect which makes us aware of them, thus by virtue of our intellect and by its capacity for recollection..."<sup>1</sup> than, it is possible to understand reality and to have infallible knowledge.

He presented three conditions on the requirement of knowledge; the knowledge comes by direct personal participation in the knowing and searching for truth; the object or thing known must be fixed or have stability; the knowledge must be justified by process of examination; and used the Divided Line to describe the process of coming to understand reality. The Divided Line is divided in to four parts to illustrate the reasoning of a person who is making the journey towards to full understanding of the reality of the nature that is Divine existence.

1-(Trusted) p25

Aristotle (384-322) also like Plato, rejects the Sophist view that true knowledge is unattainable, but unlike Plato, "...he believed that Universal could not exist without particulars. Particular and Universals are interdependent..." He also made Dialectical Ladder to arrive to the source, the Divine being; but unlike Plato, he argues that the knowledge would be gained only "...with the help of sense-perception of particulars..."<sup>1</sup> He sees that observation is the beginning of learning, not the primary tool and it can lead to discovery of essential properties. Aristotle uses inductive and deductive logic as the primary tools of knowledge and for explaining the objects experienced by sense perception of inductive reasoning to define the essential and accidental properties; and the object defined by deductive logic in the form of a syllogism. (qiyas ) It is the power of reason, which distinguishes human from animal to climb up the ladder to go to the main source.

Al-Farabi is the first scholar to give attention and transmit doctrines of Plato and Aristotle, adding his philosophical values to them and presenting it to the world. He made great attempt to systemize knowledge by classifying and analysing in five categories.<sup>4</sup> evaluative, comparative, detective, interrogative and autodidactic. He gave great importance to the intellect ('aql) and divided it into four categories: Potential intellect ('aql bi'l-quwwa), actual intellect ('aql bi fi'l), acquired intellect ('aql mustafad) and agent intellect ('aql al-fa'al) are united in mind.<sup>2</sup>

1-(Trusted) p59

2- 72 (al-Farabi p43)

He also gave great value to "...Wisdom is knowledge of the remote causes,..." as tools, used for reaching to the First Master who is the major source, "...The Being who knows (al'aql), ... or that which is known ( al-Ma'qul) are merged indissolubly and ineluctably in The One..."<sup>1</sup> The perfect unity of knower and knowledge in the Deity."<sup>2</sup> Like Plato and Aristotle he assigned immortality to the intellectual part of the soul only. The importance of his thought is concentrated on the link between progresses in the knowledge in this world, leading to the salvation in the next and the strong connection in between.<sup>3</sup> He also believed that despite of various different believes existed, philosophical truth is the same through out the world.

Ibn Sina (Avcenna) 980-1037 who was also using the existing philosophical sources, concentrated on the concept of reality and reasoning in various levels of understanding which links human to the Divine Source, "Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah"<sup>4</sup> He is the ultimate truth. He develops a theory of knowledge in four categories, sense perception, retention, imagination and estimation to reach to pure intellect, which is the gateway to the Absolute Being.<sup>5</sup> Distinguishing between essence, a tradition stemming from Aristotle, and existence, for human intellect to ask what and how things to learn the knowledge which initiated from the Divine origin "...where essence is identical with existence..."<sup>6</sup> He also believed as previous philosophers that all the knowledge, scientific and unscientific is existed in the first cause is to be

1, 2-p46 Farabi      3-p54 Farabi      4-17:36

5-p135 sina      6- p;124 Sina p145

discovered by the timeless mind which belongs to the eternal soul that distinguishes between good and evil and cannot be destroyed. He focuses on to the Divine rootedness of all things in nature, purity, goodness and absoluteness of the Divine Being, the highest Good. He sees the soul as an agent with choice in this world between good and evil, which in turn leads to reward or punishment.

It is amazing to see that the basic theories of epistemology have not changed despite the opinion differences in between them. They all link to the main source of knowledge to The Divine Being. It is equally amazing to see that the source of knowledge never changes, the theories, opinions, ideas and interpretations change according to the abilities, facilities and values of the time periods and practised believes that a particular philosopher lived in. Theories and knowledge might be more satisfying to those situations to fulfil the need but may not be enough for the following generations or it may change the interest of focus or direction according to needs.

Another amazement is the categorization of scholars by their followers or critics, as Western or Eastern; non-Muslim or Muslim so on, even though they are talking on the same topic, in similar manner about one Divine Being, one world, one Human race. One wonders whether the real philosophers ever thought about East, West or the religion on that matter, when they were studying and offering their theories to the human being as a whole. No doubt that there are benefits even in their differences<sup>\*\*\*</sup> in general, which enable us to see things from different aspects, which is one way of widening and deepening the wisdom. No need to say that it is high time for us to start seeing them as scholars of our world and thank them for their very important

contributions to ever developing fields in ever growing needs of human nature and nurture through their agreements or disagreements.

### **Active intelligence, human nature, nurture:**

We can now clearly see the triangle of knowledge, the source of knowledge, knowledge itself, and knowledge to be discovered by human being. The only creation, active intelligence, thinking, questioning and searching for answers are bestowed upon. The only creation choice, free will is given through learning and believing. The only creation granted with total freedom for believing, accepting or rejecting with full responsibility. The only creation, who is in need of physical and spiritual knowledge to fulfil its physical, social and spiritual requirements of life. So, <sup>1</sup>What is human being who is the main focus as subject matter of knowledge? <sup>2</sup>What is the role of knowledge in human life? <sup>3</sup>Why is it so important?

It is beyond the shadow of doubt that every individual is as important as societies and the whole human race on earth, one in all and all in one. One and all are equally important and in need of similar requirements. Consequently, need of active knowledge to fulfil the requirements of one and all. Aristotle remarks that intellect is “...part of the soul, which at first had no nature other than potentiality for thinking, but which later could ‘be came each thing’ ...which constitutes matter and it so is potentially all things, that which is a result of making all things...”<sup>1</sup> He compares it with light coming from the Divine source, and itself “...alone divine element...” to light the hidden concepts in the dark, “...in making possible our application of universal to our sense data...”<sup>2</sup> Similarly, Plato uses the example of sun, in

1-leamanp107

2-- Leamenp109

the similar sense that it is coming from One Unique source and reaches to individuals.

Al-Farabi describes the active intelligence, as a link that "...leads the potential human intellect to actuality; it is the heavens and not the active intellect which produce the substance of the sub lunar world and accordingly develop the existence of soul in the world." Leaman p111 It is the message receiver end in the world which provides human intellect to receive information and develop them into knowledge. He argues that the Divine knowledge reaches to individuals in an equal manner but, the quality and quantity of the received knowledge interpreted according to the ability and willingness of the receiver intellect, "...actual intelligible...potential intelligible.."p111 The actual intellect develops from potential intellect in stages going towards perfection, which transform human being into philosophers. He sees the highest-level philosophy is the prophecy.

Ibn-Sina (Avicenna) develops the notion of the active intellect, despite of some acceptations or contradictions with the former theories, in important ways. He agrees with Aristotle and al-Farabi in the notion of intellect from potentiality to activity adding proof that "Both matter and forms appearing in matter are emanated from the active intellect..."<sup>2</sup> p113, which is necessary implication of the active intellect's essence. However, argues on al-Farabi's notion of intellect becomes immortal when it reaches the certain level. He argues that, "... human intellect is immortal due to its very essence regardless of a developing perfection."<sup>3</sup> p114 Saying that souls can gain levels while they are alive, according to the perseverance of the individual soul for overcoming the physical distraction of the body to reach to the perfect happiness that "...only achieved by the development of intellectual thoughts."<sup>4</sup>p115



Even though there are some differences in means, usage and categorizing of knowledge and active intelligence, none of the scholars disagree on the main source and unity of the source and the existence of link between them. As it mentioned above soul need body to be able to function in this world. However, it facilitates the soul in one hand and disabilities it on the other. It facilitates soul function by doing exactly what it is created for, thinks as it is designed to think, but to teach how to use it, what to think and how to think is the role of nurture that based in education. There is no doubt that every soul has being created having certain characters that give individuals specialty, but above all, value of families, societies, religions and education systems plays main part for shaping the active intelligent of individuals. By the time a human becomes to the age of choosing, one wonders to think whether he/she has any thing originally belongs to them. What ever they know by then, feed to them by parents, society and so on.

This is the precise point that Islam concerns and advises human being to chooses the pure Source for knowledge required for the necessity of life, as his own physical body automatically does. This enables body and soul to unify and travel in the same direction to the same destination in peace rather than fighting with one another. Freeing oneself from self-slavery and others by choosing to follow The Power, Who has the full Divine limitless knowledge and only Being has right over the creation. Choosing the Divine as an ultimate source with body and soul leads to attain total unity of body and soul; freedom and happiness here on earth and here after.

### **Knowledge, freedom and happiness:**

Evidently, now we can say that active intelligent (al-‘Aql) have main source rooted in Divine existence. Special characters are given to individual active intellects alongside the knowledge for interpretation of knowledge to benefit from varieties of opinions to increase wisdom in general. However, they are affected by sub sources of sub lunar world through parents, societies, and education systems. Naturally, human being is created with the necessities. Life is full of needs from fulfilling simple or important personal feelings, to matters involving all the area of world and spiritual requirement Including dealing with “...the unlimited nature of desires...”,<sup>1</sup> will to reach to self-satisfaction. Simone Weil<sup>2</sup> says “...it allows nothing to creep in that will disguise the truth about the empire of force over human soul. What would disguise it are pride, humiliation, hatred, contempt indifference, to desire to ignore or forget it.”<sup>2</sup>

Therefore, he needs such knowledge to be able to handle self as well as others. This is another point that Islam concentrates on seriously in education of human being. **How** can individuals consequently societies be educated that makes every one free from self-slavery as well as slavery and oppression of others or implying his oppression on others, obsolete freedom and happiness.

Freedom and happiness is guaranteed by the Divine power once the knowledge of the Deity attained.<sup>3</sup> Self-knowledge is the first step towards leading to happiness and freedom. Plato argues in his self mastery theory “... The good man is ‘master of self’ or stronger than himself...”<sup>4</sup> he also argues that been good can be managed through reasoning. Through it Man could gain three good qualities such as

1-the self p117

2-free willp17

3-leaman 174

4-the self p115

unity with oneself, calmness and collected self- possession. The higher part of the soul rules the lower part of it, reason over desires. On the other hand, Aristotle claims “...man is born for citizenship...”<sup>1</sup> but still advice man to do his best to attain knowledge and to the best to arrange his life. However he did not “...make up his mind what to say definitely about the function of human being...”<sup>2</sup> but, Plato’s identification of truth is the highest activity of human being and theoretical reason. Happiness is “...it is self-rewording self- sufficient, and it is the activity of which God either partakes or the one which constitutes his very essence...”<sup>3</sup>

Ibn-Rushdi “Averroes” compares philosophy with religion “...that there is no difference between aim of philosophy and that of religion. They both seek to secure happiness and the truth...”<sup>4</sup> He carries on explaining that the difference between them is philosophy is limited to a few intellectuals who are able to understand intellectual works. Plus its demonstrative arguments are mainly based on the actual sources. Religion however, is not subject to any limitation and permits anyone to attain desired end. The knowledge is coming purely from the Divine source can put every individual in an equal position, giving them freedom and securing them from inner and outer exploitations and oppressions, and guiding them how to reach their aim. Only prophets can illuminate the hidden meaning of revealed true knowledge, “Call thou to the way of thy Lord with wisdom and good admonition, and dispute with them in the better way.”<sup>5</sup> Al-Farabi agrees with Ibn-Rushdi saying that, “...the theoretical science or virtues is not enough for the attainment of happiness...”<sup>6</sup> and

1,2-man 177 ; 3- isl phl p176 ??????????; 4- Leamanp175 ; 5-xvi,125.6; 6- manp182

-freedom- and he suggests that any philosopher involved in interpretation of knowledge including theoretical science must have correct view on the opinion of the religion to fulfil the purpose of helping for the happiness and freedom of human being.

As we can see the philosophers totally agree on the source of the Divine knowledge and the relation between active intelligence and the Divine source, even though they have minor differences in the ways if working systems. However, when it involves interpretation and application of knowledge, diversions appear in the source of knowledge, method of interpretation and the role of interpreter. This point is also one of the main concerns of Islam to clarify the issue such a way to make it fair and just to all human being to reach to desired freedom and happiness.

While interpreting knowledge, human desires can over take the truth easily and he can interpret it as it suits him. Therefore, unchangeable, righteous, trustworthy, unlimited, equalizer, unfailing knowledge is a must, which also will not change according to the time or place and has to fit all the needs of creations without any time limit. It is needed to use as measurement to asses and adjust the rights and wrongs, true and false to keep in tuned and balanced whenever needed.

Concerning Plato's self-mastery, if he really means that one will be free if he overcomes self-desires, firstly, he has to prove what is right and wrong or true and false to be considered good and evil to keep the good and get rid of the evil. Secondly, he has to offer pure independent knowledge to him to follow and reach to his aim. If he gives his opinions, as al-Farabi says, he has to have base his thought purely on

Divine source not make man follow him personally, instead of Divinity, which would put one human above the other that Islam totally disagrees. If, he means a man, will save himself, by doing what he himself thinks, what is right and what is wrong, Islam consider this self-slavery not self-mastery, because he follow himself. In this case, if everyone followed self, no one would be able to unite on earth because simply one's right could be other's wrong, plus man is full of illusion, and weakness has no right to make rule for himself as a matter of fact to the others. "And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)." <sup>17-36</sup>

Supported by the Divine source; the Divine message with examples, holy books; and living role models, prophets, remembering the true knowledge is guaranteed to Man, who is equipped with active intelligence, possession of power to choose, as long as he chooses the right source. He completely left free to choose what he wants to follow. We showed him the Way: whether he be grateful or ungrateful (rests on his will).<sup>1- 76-3</sup> The main sources taken from anywhere else do not affect the Divine source but make man slave of man or things, which is a creation as himself. If he takes some from the Divine source and some from the others is called double standard behaviourism for despite the clear existence of one Divine source, some other sources claimed as sources are originally belongs to the main source and addressed to others unjustly. The Divine source value man so much as to give full responsibility of free man to take "...praise and blame of one's own action..."<sup>2-free.blfp1</sup> It fits the need of one and all making each man free and happy, free mind, free man. It also, encourages man to search for hidden meanings and find out new things, Ibn-Sina calls this "...self-

perfection or self realization...<sup>»3-perviz p103</sup> leading to salvation. “Then those whose balance (of good deeds) is heavy they will attain salvation.”<sup>»4- 23-102</sup>

### **Knowledge and power:**

Power has been defined in the dictionaries as “ ...a capacity or potential to influence others... a need to have impact and a concern over influencing others...”<sup>»1-dic698</sup> and analysed in four categories; to have an impact on the life of others; going for the desired goal to achieve; to interact pleasantly with others and impulse control over others. However, Skinner categorises it in three, personal; educational and governmental control and argued that, these can be formulated in a democratic manner to reach its good intentions; aims and goals or it can be used to pursue evil. <sup>control 300</sup> The resources used to impose power are identified in seven categories,” ... money; status; information; services; love and sex, goods, and the time and energy people can devote to various projects...”<sup>»2-dic700</sup> which involves every area of life; spiritual, social, economic, science, political so on. Power alone does not guarantee success it needs others as subject to impose control on to and must have motive, tactics and strategies to practice its function and always involves very careful future orientated planning. In the mean time, Skinner suspects that, power holders run great risks of becoming tyrants and misuse it is indeed present and alarming.

Even though, power in any form, can have strong potential with in itself, it can only become affective when it is accepted and obeyed by the subject. Therefore, reinforcement and punishments are used as techniques of control to impose power on subject. Admiration is one of the biggest reinforcement, under the form of “...heroism, hardship or independent action...” Punishment in form of”... censure or

blame...<sup>»3- bhvour 302-3</sup> In both cases foreknowledge of religious, social; traditional or personal values are used to justify the techniques of control. The techniques of education are the best subtle and way of approaching to individual minds to reach aimed goals by shaping minds by prising of admiration or blaming for ignorance according to their own aimed values to enslave others. The technique of language is needed to reason and justify exhorted power to make subject feel free and the choice he made his own choice. The technique of communication network system needed to distribute its messages through interpreting the facts according to its own values to the subjects who are expected to receive and respond.

We approvingly see that, control of human behaviour by using techniques of power is undeniable fact, we see in present every day life, read in history books and no doubt that it will be carried on to the future. Therefore, it is also one of the main concern matter of Islam involving basic human rights such as freedom, dignity, just and fairness in every area of life. We also see that knowledge is needed to imply all required techniques, which is coming from the Divine power to every individual in an equal base. The first question Islam asks who has right to impose power over others and on what account they can justify this taken right of others? It is known fact that man is responsible from his own action but who is to judge him. It would not be fair and just that any other human being in the same level to ask justification from one another, according to Islam that is considered violation of all the basic of human right.

Men, who is vulnerable to natural needs can use this power to save or destroy himself. Therefore, self- knowledge is essential for Man to differentiate good from evil, right from wrong. \*ayah, is it the same who knows and who does not? Here is the one of the main pitfalls

lies for man, it may be difficult to justify what is good, what is evil and whose right and whose wrong. To be saved and make it easier very strong tie needed between the source of knowledge and Man to stay unshaken in these unlimitedly wide, deep and ambiguous areas, which base on love, trust and fear. Weil mentions that "...it is the detachment of love takes no sides in human affair..."<sup>freewillp17</sup> Love of Divine requires faith, perseverance and patience and once it is gained, it will make Man loving, caring, merciful and just towards himself and others with his own free will. Al-Sijistani remarks that, "...How beautiful is that lamp whose glass is pure, whose light is sharp, whose oil is strong and wick is straight..."<sup>al-farabip68</sup> Islam even does not allow prophets to impose power from themselves to the people, "...You have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah..."<sup>33-21</sup>

Man not only have to have unseen tie between the Divine source and himself he also need proof and examples to relay on whenever needed. Therefore the Holly book and Prophets come in. We have seen that, foreknowledge is used to impose power, however unjustly. Foreknowledge in holly books are used for just and fair to make man aware by giving examples to warn. It is fascinating to see the Divine source do not impose power but uses techniques to warn and make aware of outcome of reward and punishment and leaves man to think and choose, "... we are likely to locate our freedom in our possession of a power to choose..."<sup>freedom 45 Knat 65</sup> One has to have knowledge to choose from, what to choose, how to choose, for what reason to choose. It indeed needs even more knowledge when it comes to the question of, from where, for whom and who give us the right of choice.



The basis of education in Islam is to give all the pure knowledge for man to choose in total awareness and total freedom. Leaving no chance to self or any other creation to have right over self or others , “...Human rights are only rights when people know about them and can therefore exercise them...”<sup>ed oustler 12</sup> Allowing man to gets absolute sense of being able to choose with dignity, freely and justly, under equal human rights,”... including peace, justice, freedoms, dignity, equality of rights, and these are universal values, to be applied equally everywhere..<sup>edu19</sup> “...the sovereignty must be independent from external domination as well as internal supreme...”<sup>dic 853</sup>

No doubt rapid development in the science and technology in power for controlling behaviour making philosophers and psychologists alarmed in the matter concerned and trying to find an answer to this very delicate and ambiguous area to them, “...Who will be controlled? Who will exercise control? Most important of all, forward what end or what purpose, or in the pursuit of what value, will control be exerted?”<sup>bhviior 307</sup> Islam does not considers it ambiguous at all \*\*\*ayet needed

### **Conclusion:**

Evidently, to make a man out of man is the most complicated and the most difficult task for man. Even it is more difficult to make this in an equally dignified and unified manner without oppressing, exploiting, slaving others within the full practice of freedom and human rights. This is the very foundation area of Islam in educating man. It aims to give a master key that opens almost every door in the life of man for past, present and future, with the information from nun-existence to the eternity, through the Holly books- the Qur’an- the latest, and role models, through practises of

the Prophets, guarantying and preserving all the human rights, with freedom and dignity to the maximum limit.

As we see, knowledge is the main pillar of this foundation, one has to know himself and his surrounding at first to be able to deal justly with everything in every area of his life, with out oppressing others or letting himself to be oppressed by others. In the mean time exercising the complete freedom of choice, that is choosing the consequences of the outcome of his choice alone in an independent way. However, man is advised to start with the unification of self. As he knows that his body is automatically functioning by the arrangement of the Divine source, so choosing the same source will put them into same direction to company each other to be stronger rather than weakening by pulling each other to different directions.

Naturally, we have also seen that Islam do not reject or under estimate the contribution of the real scholars and their contribution to the life of man, what ever their beliefs or nationalities, let alone where they happen to be in East or West.

\*\*\*ayat about Pen of the scholar strong ...) . They are even prised for their differences for enabling man to see and understand the matters from different angels to have wider and deeper knowledge. Precociously, therefore, offers a solid guideline with The Qur'an and the Role Model, with Prophet to draw independent boundaries to be taken as independent measurement without putting one above the other, including prophets, whenever needed in the dangers of diversion and disagreements. Plus, they are encouraged to find the best practical life system with in this measurement to make life easier and enjoyable.

Finally, one can see that The Divine Source; the way of the source of knowledge reaches to man and natural perception of the source by man never changed, but time to time, it is up dated according to the change in manner and behaviour of man.

Reminding him with the facts of life and the importance of keeping the unity in his life starting within his own body and soul, societies, nations, in the East or the West in the world and till uniting Heaven and Earth to secure his eternity. Now, it is up to him to run to get the new version of life saving program, as he does when ever new version computer program comes out, or ignore it and pretend it is never exist. It is totally up to him, what to choose or not to choose, in the end, he is to answer for himself. He has the total freedom after all.

## **Bibliography**

- Allison : E.H : 1990 Kant' Theory of Freedom:  
American print ISBN: 0-521-38708-6
- Brizinka: W: 1992 Philosophy of Educational Knowledge:  
P.O. Box 17.3300AA Dordrecht-Netherland  
ISBN: 0-7923-1522-7
- Carruthers: P:1992 Human Knowledge and Human Nature:  
Oxford University press  
ISBN: 0-19-875102-8
- Charles: C.M: 1995:Introduction to Educational research  
Longman, 10 Bank Str.White Plains N.Y.10606  
ISBN: 0-8013-1273-6
- Chomsky: N: 1972 Problems of Knowledge and Freedom:  
(No printing inf. Found)
- Dilman: I: 1999 Free Will and Historical and philosophical introduction:  
11 New Fetter Lane-London EC4P 4EE  
ISBN: 0-415-20056-3
- Jonson:L:1992 Focusing on Truth  
11 New Fetter Lane, London EC4P 4EE
- Leaman:O:1985:An Introduction to Classical Islamic Philosophy:  
Cambridge University press, The Edinbrough building  
ISBN: 0521797578 (worth to buy)
- Lether: K: 1990 The Theories of Knowledge  
11 New Fetter Lane-London EC4P 4EE  
ISBN: 0-45-05408-7
- Morewedge: P: 1992 Neoplatonism and Islamic Thoughts  
State University Newyork Press  
ISBN: 0-7914-1336-5
- Pink: T. 1996 The Psychology of Freedom :  
Cambridge University Press  
ISBN: 0-521-55504-3
- Robinson:D.1998 The Mind  
Oxford University Press  
ISBN: 0-19-289308-4

Strawson: G:1986: Freedom and belief

Oxford university Press

ISBN 0-19823933-5

Taylor:C.1989 Source of The Self: The Making of the Modern Identity:

U.S. Print ISBN: 0-674-82426-1

Trigy:R..... Ideas of Human nature on historical Introduction:

08 Cowley Road Oxford OX4 1JF

ISBN: 0-631-21405-4

1) Arabic Thought and Culture : 1992 **Avicenne :**

11 New Fetter Lane London EC4P 4EE

ISBN 0-415-07409-6

2) Arabic Thought and Culture :1992 **Al-Farabi:**

11 New Fetter Lane London EC4P 4EE

ISBN: 0-4415-03595