

Comparative Analysis of the Religious Education Ideas of Ayatollah Misbah Yazdi and Moulana Abul-A'la Maududi

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Abstract

SUBJECT AND OBJECTIVES: In this research, the Quranic-educational ideas of two contemporary Muslim thinkers: Misbah Yazdi and Abul-Ali Maududi are briefly mentioned. The goals of this research are: To discover points in the Quranic education system to review and criticize the western education system, to improve the educational methods of schools, to achieve worldly and hereafter happiness.

METHOD AND FINDING: The method of this research is descriptive, comparative and questioning (Thematic interpretation) in the the Quranic works of the mentioned scholars. The most important ideas of Misbah Yazdi are: The necessity of educating the ignorant, the capacity of human learning, the role of the teacher in education, the role of the group and imitation in learning, comprehensiveness in education, the importance of fundamental Islamic scientific research with divine motivation, the necessity of checking the competence of the teacher before starting learning; And Maududi's thoughts are: Treating the soul of the learner with proper education, evoking the emotions and nature of the learner along with the education, the compassion of the teacher and the appropriate method, the use of sensory examples for the teaching of extra-sensory subjects, the criteria of acceptance of the learner and the role of objective observation in learning.

CONCLUSION: Based on this and in accordance with the comparative analysis of these ideas and approaches, Misbah Yazdi and Maududi both consider Islam to have a system and a valuable school of thought in human sciences specially in education.

Key Words: Education, Religious Education, Misbah Yazdi, Maududi

Introduction

The Holy Quran is forever the eternal miracle of the Holy Prophet and will always shine light in all fields. One of these fields is education, which is the foundation of all developments. Dealing with education from the rich Quranic source is one of the characteristics that has brought thinkers to the unique points. Two of these famous scholars are Mohammad Taqi Misbah Yazdi from I. R. Iran and the other is Abula Ala Maududi from Pakistan.

Quranic science has a wide range that includes many subjects such as education, economics, natural sciences... What is being considered in this article is the thoughts and opinions of the works of these two respected scholars that have an educational aspect.

The main question: What are the features of Islamic education from the point of view of Misbah Yazdi and Maududi?

Theoretical Foundations and Research Background

Education means learning in practice (Dehkhoda, 2011: 1/60); repetition of something whose effect can be found in the soul of the learner. (Ragheb Esfahani, 1995).

In the term, education refers to pre-planned activities that are carried out with the aim of creating learning in the form of interaction. (Saif, 2012: 2) or it is "any pre-planned activity or measure with the aim of creating learning in learners." (Hedayi, 2002: 27)

Therefore, these definitions limit education to the human teacher. While it is possible to learn without it. Second, it does not indicate a change in behavior. Education is not creating learning; Rather, it is to facilitate the learner to reach the goal, therefore, education is called pre-planned activities that take place with the interaction between the teacher (human and non-human) and the learner in the form of speech or behavior for the desired sustainable change in humans.

Religious education means taking the educational system from religious sources such as Quran and Hadith.

Ayatollah Misbah Yazdi was born in 1933 in Yazd, a city of Iran. The life of his parents in their mother's inherited house was very difficult. He finished the primary course in the academic year of 1946-1947. In a period of four years, he finished all the preparatory and secondary levels up to high class books of Risael and Makasib (high level books of Islamic seminary schools), with great research and seriousness. It was at the end of 1952 that he went to Najaf. After almost one academic year, he left for Tehran with his family in late May or early June of the following year. [Then he came to Qom]. It was a pleasure to get to know the

elders and pious scholars such as Imam Khomeini, Allameh Tabatabayi and Ayatollah Behjat.

Before the victory of the revolution, some of the Qom marketers had come to Ayatollah Behjat and requested him to hold an ethics lesson his self or one of their approved clerics. Ayatollah Behjat had said that Mr. Misbah Yazdi is approved by me in this regard.

In Hojjatiyeh school, he found close friends including martyr Bahunar, Hashemi Rafsanjani and Syed Ali Khamenei. Later, this friendship became the basis for many collaborations during the fight against the arrogant rulers(Taghut)..

He has studied and researched in jurisprudence and principles, interpretation(Tafsir e Quran) and philosophy, as well as university fields of humanities and foreign languages (English and French). By participating in the Tafsir sessions of Allameh Tabatabai, and then by using his private instructions and teachings, he was able to meditate and think about the Noble Quran and learn the beautiful punctuations in its illuminating verses, and become an expert in this matter.

Misbah learned “Asfaar-e-Arbaa” and “al-*Shifa*” from allamah Tabatabae, and by applying the philosophical method of that honorable man, he made some innovations and initiatives in this field and reached the rank that today he is counted as one of the most prominent professors of Islamic philosophy in the seminary of Qom.

From the same year he entered the Yazd seminary, he did not limit himself to studying seminary courses, and based on the friendship of knowledge and truth-seeking, in the classes of physics, chemistry, etc., as well as foreign languages, French and English, which was managed by a prominent scholar "Moghaghqi Rashti", he sought participation and got acquainted with these courses.

Misbah has an independent mind and interesting innovations in various fields of human sciences. This work was started with the aim of training intellectual and religious govt. servants, and training committed and efficient people to form the future staff of the Islamic system and government. He first taught Quranic topics and interpretation and philosophical topics in that school: the interpretation course in three levels, and at the same time, moral and educational topics under the title "Self-Knowledge for Self-Building."

Regarding philosophy, he also taught the book Falsafatuna(Our Philosophy), authored by martyr called shaheed Sadr, and the book Bedaya al-Hikma(an introduction to wisdom), by Allameh Tabatabayi . Rajabi says: There is absolutely no impatience or haste in his research work. He used to say that we

should start with certain issues and move forward and solve every other issue on the basis of certainties and facts or truths.

(Misbah Yazdi, Mishkat (software))

Syed Abula Ali Maududi was a great thinker, leader, wise, practical and dedicated Islamic scholar. He had the ability to analyze events. He was struggling for the Islamic revolution. He was also involved in this movement before the establishment of Pakistan. He was against nationalism. He established the organization based on Quranic thought. He tried to educate people spiritually, religiously and morally (Seddiqi, Naeem, 1998).

He was born in September 1903, in a Sadat family in Aurangabad, Deccan (India). His father's name was Syed Ahmad Hasan, who was a lawyer and a very religious person. He lived 76 years and died in 1979.

Maududi believes that the salvation of mankind depends on following the rules of Islam and the Quran, and he considers the purpose of his life to be the realization of this issue. (<http://rch.ac.ir/article/Details>)

Maududi has written on various subjects. His wonderful work is "Tafsir Tafhim al-Quran" which took thirty (30) years to complete. One of its distinctive features is to present the meaning and message of the Quran in a language and a way that will sit in the heart of the contemporary man, what is the connection between his personal and social issues and the Quran? He has interpreted the Quran in modern and common Urdu language... (www.maududi.org/biography/short-biography)

The names of some of his other books are: Tafhim al-Ahadith, , Azadi Hind and Muslim, editorials of the magazine under his responsibility called "Tarjuman al-Quran", Islamic system of education, Al-Jihad in Islam, Qadiani sect issue

Jamaat-e-Islami, one of the first and most influential Islamic parties in the subcontinent and especially in Pakistan. The founder of this congregation, Abul-Ali Maududi, thought of establishing such a party in 1937. (<http://rch.ac.ir/article/Details/9855>)

Maududi says: When I saw that my voice was insufficient, the next step that came to my mind was that I should organize a group that includes worthy people and can stand against those seditions that are coming in front of us in the future. (Seddiqi, 1998: 265)

Also, in terms of Research Background, no independent work was found on the subject.

Ayatollah Misbah Yazdi's Quranic-Educational Opinions

“ With a cursory look at the Holy Quran, we find out that despite its relatively small volume and quantity, it contains a variety of knowledge, sciences, rules and

individual and social laws that cannot be compared with other books available among mankind. In this collection, the deepest and highest teachings, the highest and most valuable moral commands, the most just sermons and historical points, and the most constructive methods of education and training have been collected.” (Misbah Yazdi, 2019 A:1/264).

1. The Developing an Education System based on Islam

For the training and purification of human beings, certain subtleties, abilities and skills are necessary, which only the creator of man that has full knowledge of His creations, and it is He who teaches the correct methods of human training and purification through revelation to his messengers and chosen ones; So that under the shelter of divine education, they can provide the conditions for the growth and development of humans. (Misbah Yazdi, Mishkat Software)

The tree of education will then bear its sweet fruits in succession, when it has strong and stable roots, roots that originate from healthy and invigorating sources of nutrition and become broad and intertwined leaves. To provide them with help and freshness, beauty and prosperity, and all this is possible except by using the heavenly blessings that God Almighty has provided to us through the true prophets.

Our education system is also desirable and satisfactory when it is based on the solid foundations of Islam. Building such a huge building undoubtedly requires precise engineering that is possible in the light of Islamic education philosophy. (Misbah Yazdi, 2012: 14)

2. Belonging of Knowledge

The Holy Quran has relied on another interesting and precise point in connection with the acquisition of knowledge, which will be useful for us to pay attention to. Although knowledge has a high value by nature, in evaluating science, we should not be satisfied with its intrinsic value and neglect other factors and values.

One of the factors that can affect the value of knowledge or have a significant value in raising or lowering it is its belonging; It means "known". Some things are such that not only is there no benefit in understanding them; Rather, knowledge of them will be harmful for humans; That is, the negative value of something known is to the extent that it cannot be compared with the inherent value of science, and not only completely excludes the positive value of science, but, in general, science is considered evil and harmful for human beings in such a known way in life and the least harm is that it makes work difficult for humans. According to his original nature, man has a spirit of inquisitiveness and inquiry, and he wants to be aware of the private life environment and privacy of others.

However, this awareness not only does not bring benefits to humans, but sometimes it also causes harm, and if this practice becomes common among people, it will create problems in social life. Therefore, such sciences, which are obtained through prying into the secrets of other people's lives, are not useful for us, and we should limit our sense of curiosity and truth-seeking towards it.

The Quran prevents us from this kind of curiosity and prying into the secrets of others and considers it among the moral vices of man and says:

3. “Believers, abstain from most suspicion, some suspicion is a sin. Neither spy.(Al-Hujrat/12)

The second example that the Holy Quran relies on and that is the subtlety of the teachings of the Quran, and it is considered another type of limitation for the sense of curiosity, is mentioned in this verse that says:

“Believers, do not ask about things that if they appeared to you, would only upset you”. (Al- Maeda/101).

Yes, if you ask the Holy Prophet, when the Quran is revealed, he will answer you; But, this is not for your benefit. The one who sent down the Quran to you knows best what to teach you. So don't ask a question that will harm you if the answer is clear.

Questioning is the way to gain knowledge and get information, and since every knowledge is not useful, not every question can be right and appropriate, and the positive or negative value of every science will also spread to the questions related to it, and this is where the Quran in Some things require you to ask about what you don't know.

“Ask the people of the Remembrance, if you do not know”. (An- Nahl/ 43)

4. The Quran tells the story of the children of Israel, who made things difficult for themselves with their inappropriate and irrelevant questions to Moses, and this is the least harm that comes to the children of Israel. Therefore, we should observe the limits of our curiosity and inquiry so as not to get involved in its bad results. (Misbah Yazdi, 2013: 2,104)

3. Basics of Education and Human Will

Misbah Yazdi believes in human free will, which is one of the foundations of human education. He says: "If we do not consider human will and choice and consider human being only affected by biological and physiological factors and other factors, the issue of education, religion, and ethics will be eliminated and man will be held captive by a coercive system, and he will no longer have obligations, responsibilities, and duties, and he will not be held accountable for

his behavior. Because in that case, his behavior will be forced and caused by the influence of involuntary and natural factors!" (Misbah Yazdi: 2005, 49)

4. The Necessity of Educating the Ignorant

Misbah Yazdi says about the obligation of educating the ignorant:

"There is no doubt that guiding the astray and teaching the ignorant, in general, has a rational obligation, and of course, many narrations and some verses of the Quran indicate the obligation to guide the misguided and educate the ignorant ; but regardless of these verses and narrations, we have knowledge and reason that definitely tells us that almighty God has required us to perform such a duty, and the possibility that He wanted to give orders and decrees only through prophets and after the death of the prophets, He does not want these rulings to reach the future generations, is invalid, irrational and worthless." (Misbah Yazdi, 2013:3, 342)

5. Human Learning Capacity

A human being has an unlimited potential capacity of knowledge as this verse denotes.

"And God taught Adam all the names..." (Quran, 2: 31) referring to the verse says:

Because Adam, knew all the names, he became the caliph of God. It was not that the angels had no knowledge of the divine names, they at least knew "Sabbuh" and "Quddus", but the characteristic that was in Hazrat Adam and which caused him to become the Khalifa of God, was: "And God taught Adam all the names...". Therefore, there is a talent in the human being that he can manifest all the divine names and reflect all of them. This talent is unique to humans, and if it becomes effective in all affairs, that is, if it has all the names, then such a person will be the Khalifa of Allah. (Misbah Yazdi, 2019B:139)

6. The Role of the Teacher in Religious Education

The details of the laws and teachings are not given in the Quran, this duty was given to the prophet, to explain them. the Quran emphasizes:

"And we sent down this Quran to you to explain to people what has been revealed to them ;maybe they will think." (Al Nahl/44)

This verse states that God has sent the Quran and assigned the task of explaining, interpreting and extracting the laws and knowledge to the Prophet and if this verse was not referring to the position of the interpretation of the Quran and the detailed explanation of the rulings and Islamic knowledge, and only to the recitation And

mentioning the words of the Quran, it was not necessary for God to say "Let's explain to people", but it was enough for him to say "Let's read to them". (Misbah Yazdi, 2016: 16)

7. The Role of Group and Imitation in Learning

It is mentioned in the Holy Quran about the consequences of sitting with unhealthy people:

“Every soul is a pledge for its own deeds; (38) Save those who will stand on the right hand. (39) In gardens they will ask one another (40) Concerning the guilty: (41) What hath brought you to this burning? (42) They will answer: We were not of those who prayed (43) Nor did we feed the wretched. (44) We used to wade with (all) waders, (45)” (Al –Mudassair/38-45).

As mentioned in these verses, one of the reasons for the hellish people to go to hell is to " sitting together with false people " and to sit together and become complicit with unscrupulous people. "Khudh" means "to sink" into something and to be completely involved in it. A person should not accompany and agree with their friends, peers, neighbors, or relatives just because they see something, choose a path, or do something.

We should not imitate people’s morals, professions, thoughts, and behavior without research, reason, and logic, and without being aware of people's intentions. This is actually the same logic that says: If you don't want to be disgraced, become the same color as the congregation! Such an approach can lead to “sitting together with false people” and ultimately, falling into hell. (Misbah Yazdi, 2009: 310)

8. Comprehensiveness and Balance in Education

Misbah Yazdi says about the necessity and importance of education in all dimensions of personality:

“He taught Adam the Names, all of them”. (Baqra/31). Man must become the manifestation of all the names and attributes of God. Now, in order to reflect all divine manifestations, there are various dimensions.

Man is not only an eye, but also an ear, a hand, a foot, a heart, and a brain. Each of these has different interests and a person should become a true muslim in everything. One should see the divine manifestation everywhere.

What is desirable is the balance of actions, powers, behaviors and noble attributes. If a person only focuses on one dimension, he will not reach the main goal of creation; However, he achieves some results. As if, such an incomplete goal remains for a person who has an unbalanced body due to disorders in his brain

and nerves. That is, his hand or head or foot is too big or too small. A human being who develops in one dimension and forgets the other dimensions, will become helpless like such a human being. A balanced person develops all his organs and all his mental powers in a balanced way.

Correct Islamic education is the balanced education of all talents. Emphasizing on a special talent and forgetting other things is actually denying some of God's innumerable blessings; The blessings that God has prepared for man.

If we want these talents to be flourish in a balanced way, we must follow all the orders of Sharia. A large part of these commands, if not say the majority, are related to social life. A person (like Imam Khomeini (r.a)) who enters the social field, passes everything. He sacrifices his life, his homeland, his child, his honor and his status to reach divine perfection. He sacrifices everything to God. Now, is this work more difficult or do you sit in a corner? It is a difficult task for a man to turn a blind eye to the death of his child and say that it was from God's hidden grace". (Misbah Yazdi, Statements at the National Conference of Imam Khomeini (RA) and Islamic Education of Qom University 20/04/2012: www.MesbahYazdi.Org)

9. Teache's Role in Education

The Holy Quran say: "The gaze of man is on his food"(Abs / 24); So a person should look at his food." Of course, the appearance of this verse, according to the analogy of the verses before and after it, is related to the material food and the food of the body, because it is talking about, O man, think about where this food came from, how we sent down water from the sky and made the plant grow. And how did the plant become the food of the sheep and you use the meat of this sheep.

This is a blessing that God has provided for you in this way. In summary, the verses are in such a position, and on this account, the appearance of "food" in this verse is material food, but below this honorable verse, there is a narration that is actually the interpretation and meaning of the verse, and it says that the meaning of the verse is this that:

"Let man look to the knowledge from which he will take it (Kulaini, 1986: 1/48); A person should be careful about his knowledge and from whom he gets it. Knowledge is the food of the soul, and in its consumption, the necessary precautions should be applied.

It means that if you sometimes want to prepare food from outside, you ask questions and look for a restaurant that respects hygiene more and its food is of better quality, knowledge is also the food of your soul, it cannot be obtained from

anywhere or any person. If someone took it, you should see if this professor you want to learn from has the necessary purification of soul. Do not trust any science, in any form it is presented, whether it is a book, a lecture, a classroom, etc., see whose channel this science passes through, because the effect of science on your soul and soul is less than the effect of Food is not on your body; Just as you take care that the food of your body is healthy and you disinfect and eat fruits and vegetables, you should also take care of knowledge, which is the food of your soul. (Misbah Yazdi, 2003: 1,148)

10.Methods of Education: Warning and Evangelizing

One of the most common methods of the Quran in education is the use of "warning" and "evangelizing" ". As a general method, on one hand, the Quran scares people from the evil consequences of bad deeds, and on the other hand, it gives them good news about the sweet and desirable results that follow from good deeds. In these verses, which are the subject of our discussion, he first uses the element of warning and says:

“Those who do not invoke another god besides Allah, and do not kill a soul] whose life [Allah has made inviolable, except with due cause, and do not commit fornication.) Whoever does that shall encounter its retribution* the punishment being doubled for him on the Day of Resurrection. In it he will abide in humiliation forever” (Al-Furqan/68-69)

This verse warns that those who commit the mentioned sins will be punished for a long time and their punishment will be double, and in addition, they will be insulted and humiliated forever in the resurrection day.

But he immediately uses the lever of evangelism and says: If someone repents and does a righteous deed, not only will his sins be forgiven and the blackness related to it will be cleansed; Instead, his letter of action becomes bright and clear:

“except he who repents and believes and does good works those, Allah will change their evil deeds into good deeds; Allah is ever Forgiving and Merciful.” (Furqan/ 70)

(Misbah Yazdi, 2009: 295)

Maududi's Quranic-Educational Opinions

Maududi believed that Islam has a comprehensive life system that includes the system of culture, politics, economy, education and self-purification and it is superior to western culture and its belongings in every way. We must clear from their minds that in the matter of culture and civilization, they need to beg before someone! (Sadighi, 1998: 257)

Education includes a wide range of components, such as the philosophy and foundations of education, the system of education, education issues, etc. In this limited work, we focused on the issue of religious education and learning in order to learn from the opinions and thoughts of Abol-Ala Maududi in this context .

1. The Importance and Feature of Learning

Maududi points out the importance of faith and knowledge using this verse “and Allah will raise up in ranks those who believed among you and those who have been given knowledge.” (Al- Mujadila/11)

The real virtue of a Muslim is with knowledge and faith, not by sitting near the Prophet. (ibid., argument: 11)

On the other, Man keeps things in his mind with names. Therefore, if a person has been taught the names, it means that he has been taught him all knowledge (ibid., Al-Baqarah: 31).

2. Healing the Soul of the Learner with Proper Training

The points of education that we can use from Maududi's interpretation (Nahl: 125) are: When calling to God, one should keep wisdom and good preaching in mind. Wisdom means that one should not blindly enter education and Islamic propagation, but first one should know the intellectual level, capacity and talent of the audience and also understand the situation and conditions of the audience. The individual characteristics of the audience should also be recognized and not everyone should be treated the same way. First, it is necessary to identify what is his illness, disease and problem? Then, with reasons appropriate to his personality, one should be treated ;so that the root of those diseases (mental and psychological) could be removed from the depths of his heart. (Maududi, vol. 2, 581)

“Ethics has always been one of the most essential issues in human life”(Sadat Husaini,2022,100). Maududi gave special attention to ethics of learner. In another place, under the interpretation of the word:"yuzakkīhim" (to purify them), he considers the teacher's duty to be beyond mere education and believes that the teacher (inspired by the life of the Prophets) should try to remove moral vices and bad habits from the souls of the students and cultivate moral skills in them.(Ibid, under verse 1 of the interpretation of Surah Juma)

3. Arousing the Emotions and Nature of the Learner along with Education

In the commentary "maw'izatil-ḥasanah" (Nahl/ 125) he says: one should not be satisfied only with persuading the mind of the learner, but one should try to arouse his emotions and nature and by warning him about bad deeds, fear should be created in his soul.

4. Compassion of the Mentor and the Appropriate Method

In Tafsir "maw'izatil-ḥasanah" (Good preaching) (Surah Nahl: 125), the teacher should not behave his trainee from the position of arrogance and pride, but he should be compassionate, serious and sincere in uprising him. Mentor must choose the method that fits his trainee's character so that the teacher does not feel inferior and inferior, but the teacher should feel that the teacher is really sincere and trying to improve him.

5. Using Sensory Examples to Teach Extrasensory Content

The educational points from Maududi's interpretation in these verses of Surah Ghashia, consists of:

“Will they not then consider the camels, how they are created? (17) And the heaven, how it is reared aloft, (18) And the mountains, how they are firmly fixed, (19) And the earth, how it is made a vast expanse?”

(Ghashia/17-20)

To teach metaphysical, rational and extrasensory concepts, real sensory examples should be used that are around the learner and are familiar, and forcing the learner to reflect on these examples can prepare him to accept extrasensory content. As in these verses, the Holy Prophet used the examples of that time that the Arabs were dealing with, such as the camel, the cloud, the earth, to teach the issues of the hereafter (Ibid., Ghashiyah: 17-20).

In explaining the reason for the failure of the education system, he says: You are teaching (these new generations) a philosophy that wants to solve the problem of the world without God! You are teaching them the science that deviates from reason and is a slave of five senses and perceptions! You teach them history, politics, business, law and other social sciences in a way that, from principles to branches and from theories to practice, is completely in conflict with the theories and social principles of Islam.... After all this, how do you expect that the thinking of this (young generation) become Islamic!? Their life style to be Islamic!? their life to be Islamic!? (Seddiqi,1998: 227)

6. Student Acceptance Criteria

Maududi's statements in the introduction to the interpretation of Surah Abs, show that for education, we should look for people who are righteous and seek the truth and are interested in acquiring knowledge. Don't look for those who have wealth, status... Therefore, the criteria for accepting a learner is his talent and readiness and his being a researcher of knowledge. When a real learner who is seeking the truth comes to the teacher, he should be respected and his other characteristics such as age, property, position and status should not be paid attention to. (Ibid., Surah Abs (Introduction))

7. Refutation of the Opposite Concept Along with the Proof of the Desired Concept

Maududi's statements are used in the introduction to the interpretation of Surah Tariq, that the teacher should try to refute the opposite concept of the subject by using clear evidence and signs. Like disproving polytheism to teach the concept of monotheism. (Ibid., Surah Tariq: Introduction)

8. The Role of Objective Observation in Learning

"And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise." (Al- Baqara/260).

From the Maududi's interpretation of Al-Baqarah: 260, It's understood that there is a level of (inner) peace that is related to objective observation in strengthening belief and faith and peace of heart.

Therefore, considering this mental characteristic of learners, the teacher should not be satisfied with theoretical education, but should provide the possibility and solutions of using objective observation for the learner under his supervision so that he can reach the high level of confidence and peace. (ibid., Al-Baqarah: 260)

9. The Gradualness of Cognition

Reflecting on Maududi's interpretation of verses from Surah An'am:
(When night drew over him, he saw a planet. 'This, ' he said: 'is surely my Lord. ' But when it set he said: 'I do not like the setting ones. ' (76) When he saw the rising moon, he said: 'This is my Lord. ' But when it set, he said: 'If my Lord does not guide me, I shall surely be amongst the astray nation. ' (77) Then, when he saw the sun rise, shining, he said: 'This must be my Lord, it is larger. ' But when

it set, he said: 'O nation I am quit of what you associate (with Allah, the Creator), (Anam/76-78))

The gradualness of cognition is understood. Hazrat Ibrahim (a.s.) used to say, "This is my Lord" every time he saw the phenomenon of the stars, the moon. Maududi says that this is about stopping and questioning in truth seeking, not issuing a definitive verdict, and this is a natural thing that happens to every truth seeker in the direction of discovering the truth, at some stage of the research process. After finding a negative answer, the research journey starts again, until the researcher reaches a final and convincing answer. Analysis: Therefore, here the veil is removed from one of the characteristics of human cognition process, and that is that learning is formed in humans in stages and is a gradual phenomenon, not a sudden one. [If we don't say that it is always like this, at least it is like this in some cases] (Ibid., Anam: 76-78).)

10. Clearing Oneself of any Bias in Research

In Qura'n, we read "stand up just for Allah"(Saba/46). Maududi mentions an important point of learning and research, which is considered a prerequisite for research and is related to the researcher. This point is that the learner needs to get rid of partiality, prejudices and fanaticism. (Ibid, (Saba (34): 46)

11. Timely Use of Conditions and Situations Suitable for Learning

Hazrat Yusuf, as he was a divine prophet and a sincere preacher, did not neglect his duty, which is to preach the religion, even in prison, and made full use of the opportunity that arose. When those prisoners who had a dream came to his majesty for interpretation. Before giving the interpretation, he introduced them to the source of his knowledge, which is God Almighty, and to monotheism. Maududi's interpretation shows that an honest and caring teacher is looking for opportunities, and wherever and whenever there is a suitable opportunity for teaching and preaching, he makes full use of it and delivers his message in the best way. (Ibid., Yusuf: 36 to 40)

12. Prioritization in Educational Stages

The second point that Maududi found from the story of Hazrat Yusuf in prison is (prioritization in educational stages based on logical order in content). When Hazrat Yusuf started teaching those prisoners, he did not start with the principles and branches of religion, but he started with the fundamental basis which is the source of the division, i.e. the issue of monotheism and polytheism. Because in

terms of logical order, basics have priority over principles and branches and should be taught first.

13.Characteristics of a Happy and Successful Learner

In verse 2 of Surah Al-Baqarah, the Modudi's interpretation of "Muttaqeen" indicates that if the learner wants to be prosper (and benefit from the guidance of the Quran), he must have several characteristics: he must distinguish between right and wrong, he should not follow people but himself he should be a thinker, he should really seek good, he should be a person of action, he should not be a follower of carnal whims.

14.The Education System Serves the Goals of its own Society

He believed that every education system serves a specific civilization and culture. Every university serves a particular culture. A teaching that is devoid of any color and face has not been given in any university till date. Every school offers a teaching that has a special color and a special form and method, and this color and form of this teaching is determined after thorough consideration, according to the culture that it is supposed to serve.

We must establish a new education system that can meet our current needs as a Muslim nation, free and seeking progress. (Sadighi, 1998: 218, 231)

Similarities and Differences of Religious Education from the viewpoint of Ayatollah Misbah and Maududi

According to the explanation of the religious education ideas of Ayatollah Misbah Yazdi and Abul-A'la Maududi, some of the similarities and differences of these two approaches are shown in the table below:

	Education ideas of Misbah Yazdi	Education ideas of Maududi
1	Islam has a valuable school of thought in human sciences specially in education.	Similar.
2.	Teachers role: Emphasis on academic instructions.	In addition to classroom teachings, emphasizing on modification of the student's personality.
3.	Paying More to mental thoughts than observations.	Giving importance to the observation method in learning.
4.	Necessity of teacher's self evaluation before training.	Giving importance to the learner's moral character for admission.
5.	No comments.	Every education system serves a specific civilization and culture.
6.	Importance of Team work.	No comments.
7.	No comments.	Importance of stages in education.

Conclusion

According to the results obtained from this research, the educational ideas of Ayatollah Misbah Yazdi and Abul-A'la Maududi are as follows:

A: Ayatollah Misbah Yazdi

- Guidance and education of the ignorant is obligatory, rationally and according to law.
- Human will is one of the bases of education.
- There is a talent in human existence that can manifest all the divine names and become the manifestation of all of them. This talent is unique to humans, and if it becomes effective in all affairs, that is, if it has all the names, then such a person will be the Khalifa of Allah.
- The teacher has an essential role in education, especially the revealed sciences (Teacher-centered education in some Quranic verses).

- The group plays a significant role in human learning, both in a positive and negative direction (Learner-centered education in some verses of the Quran)
- Balanced person develops all his organs and all his mental powers in a balanced way.
- Importance of religious basis of education: There is a need to work hard in this field so that we can pick healthy fruits from these roots.
- Our education system is desirable and satisfactory when it is based on the solid foundations of Islam. Building such a huge building undoubtedly requires precise engineering that is possible in the light of Islamic education philosophy.
- Science is the food of the soul and before consuming it, it needs to be carefully received in the channel like the teacher.
- One of the most common methods of the Quran in education is the use of "warning" and "giving good news". As a general method, on one hand, the Quran scares people from the evil consequences of bad deeds, and on the other hand, it gives them good news about the sweet and desirable results that follow from good deeds.
- It is true that man wants to understand everything based on the sense of truth-seeking and inquisitiveness, but it should be noted that knowing everything is not beneficial to him, but understanding some of the contents is harmful and will cause him regret. Such as: prying into the secrets of other people's lives, asking about something that is forbidden to know, something that causes an exhausting task.

B: Maududi

- The real virtue of a Muslim is with knowledge and faith, not by sitting near the Prophet.
- Education with correct and timely principles and methods heals the learner's soul.
- The teacher's duty is superior to education, along with education, he is also responsible for refining his morals.
- Good preaching means that the teacher is not only satisfied with the mental persuasion of the learner, but also works to arouse his emotions and nature.
- The teacher does not speak to the student out of arrogance, but speaks with sincerity and compassion.
- To teach extrasensory content, using sensory examples is better.

- Before starting the training, a learner is selected who has ability, seriousness and honesty in acquiring knowledge, the issue of the student's wealth, age... is not taken into account.
- There is a level of inner-peace that is related to objective observation in strengthening belief and faith and peace of heart.
- Cognition happens in stages.
- An honest and compassionate teacher is looking for opportunities and wherever and whenever there is a suitable opportunity for teaching and preaching, he makes full use of it and conveys his message in the best possible way.
- One of the criteria for prioritization in educational stages is based on the logical order in the content.
- A successful learner is a person of independent thinking, a person of action, a seeker of good and against ego.
- Every education system serves a certain civilization and culture.
- The Islamic nation needs an independent education system that can be obtained from the Quran and the Sunnah.

Based on this and in accordance with the comparative analysis of these ideas and approaches: Misbah Yazdi and Maududi both consider Islam to have a system and a valuable school of thought in human sciences specially in education.

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