Philosophy of education in exceptional children according to Islam

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Abstract

The aim of this article is investigation of philosophy of education of exceptional children in Islam and for checking this matter the Foundation of philosophy of education of exceptional children is under three category of ontology, epistemology and axiology according to Islam Doctorian and then the quality, and the reason of education has been researched in the point of religion of Islam in two section of goals and principle of exceptional children. The Research Finding show the exceptional and effected children must be educated with regard to their abilities and is one of their necessary rights for improving the quality of personal and social life. in this shape we can imagine a desire and favorable educating system for them and despite this kind of Education system can move to felicity and pure life

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1. Introduction

The article has informed the argument on philosophy fundamental and give the discussion a philosophical structure. The major issues is philosophy of education as regarded by the manifest religion of Islam either in the Holy Koran or in traditions, with a focus on the case of exceptional children. A qualitative analysis of the research findings would follow in order to work out a philosophy of education of special needs children.

2. Foundations of Islamic humanism

2.1. Human being is divinely dignified

All human individuals, either healthy or malformed, either normal or with special needs, enjoy the essential dignity in view of the Islamic teachings. Islam defines human being as the creature chosen by God. God has ennobled human being over other creatures in the universe and has bestowed the mankind with distinctive bounties, abilities and potentials, elevating human among other creatures. “We have honored the sons of Adam and provided them with transport on land and sea and provided them with good things and preferred them above many of those who created favorable” (الإسراء 70); “We have created man in the best calendar” (التنين 4); “We created man from a strain of clay ....... Then we have created a different creature blessed be Allah the Best of creators” (المؤمنون 12-14).
2.2. Human individuals unlike common nature and essence differ in characteristics

Human individuals are not equal with one another in terms of their God given existential potentials, including corporal or mental powers. Every individual has been bestowed with a set of natural, social and intelligence properties different from others. God has created them different out of his providential prudence. The differentiation is not discriminatory however because the extent of responsibility of every individual before the origin of creation and bestowal of the bounties (The Al-Prudent God) is confined to the scope of his or her potentials and power and how he or she would apply those potentials in the life.

Such human differences, especially those related to essential individual nature, should be considered and attended to in educational affairs. It follows that individuals should be educated and assessed in keeping with their scope of abilities so that their potentials are duly excavated and nurtured. “We created man to variety of ways” (آد: 14);“He made you successors the ground and lift one another up to some degree in what He might try whatsoever” (الإيلام: 165);“Allah does not burden any soul beyond its power” (البقرة: 286) “Allah does not burden a soul except what have given” (الطلاق: 7)

2.3. Human being is a social being

Human being is a social being in light of his needs and demands, his creative structure, and his quest of perfection. The identity, structure and character of every individual are in large part developed and nurtured within society. It follows that every individual bears a responsibility towards society. S/he is not allowed to go indifferent. Special needs individuals too are not exception. As members of society, they need to interact with the community they live in and gradually learn to live in the society of tomorrow. Be that as it may, a large number of disabled children fail to comply haunted by the problems and constraints they face with. They are wary of society and skip any social presence. It is also likely that their parents tend to keep them away. “ The believers are brothers make peace between your brothers and fear Allah, that you may obtain mercy” (الحجرات: 10)

2.4. All individuals are equal in creation and have rights and duties on an equal footing

All human individuals have stemmed from the same origin (Adam and Eve). It follows that no one has merits over the other in source of creation. Natural differences (racial, sectarian, inherited, hereditary, etc) among human individuals have come about within the context of Divine Providence and only aim to know people, thus not standing a criterion of preference per se. In the rhetoric of the Koran, the only source of merit is how devout an individual is. Here there is no merit for white over black, healthy over malformed, able over unable, or Arab over non-Arab, all enjoying the same status and rights within the Islamic community. “ We have created you from male and female and made you into nations for recognize and tribes so that the sight of God” (الحجرات: 13).

2.5. Human being holds volition

Human being holds an indefinite essence, having the potential and ability to go right or wrong. This is because human being has been created as a free willer with knowledge and wisdom considered as basis of freedom and volition, setting the stage for involvement of human being in his destiny and assigning him with a duty to change his destiny for good. “God does not change the status of any ethnic group as long as people feel the changes themselves” (الترع: 10)

As for education of special needs children, planning and policy making must be steered in on such a track that helps disabled children live a life of volition and freedom. Impaired children due to their physical and sensual defects are likely to receive affection and sympathy from their parents, relatives and the rest of society from the outset of life. The sympathy and freedom (improper at some points) might provide motivations for scarping their freedom and volition in their every day activities and stripping them of their will of choice. Impaired individuals furthermore are always short of alternatives owing to environmental and human constraints caused to them in the society.
2.6. God's precedence governs human life

God for the sake of human being's proper movement and evolution towards perfection has willed to have human life be governed by several divine precedence including affliction, tribulation, and gradual approach of perdition. Similarly, social rules and precedence make a part of the overall scheme of creation and divine line of conduct and human's will to affect the destiny is confined by divine will and divine precedence. A major divine precedence as presented in the Holy Koran is the will of God to test and assess human being. “And We examine you with something of fear, hunger, lack of money and lives and fruits, and human patience” (البقرة:155); “Do people think that they believe that we are leaving them without a test is performed” (العدسة:2); “Examine you that are good and evil” (الأنيس:35)

Impaired individuals in light of their weaknesses and defects are indeed facing with limitless hardships and problems in the course of life. The tribulation can be interpreted as a divine test. Special needs individuals then must be considered as chosen by God. They have been chosen from among and ocean of people to help them purify their soul until they become as favourite servants of God. The very hardship may also set a test for the parents and relatives of exceptional individuals. A third aspect of tribulation as divine test shall be the will of God to assess members of the society where special needs individuals live. Members of society and relevant public and state organs are expected to welcome such individuals as part of human community and help them to overcome their encumbrances gradually.

3. Foundations of epistemology

3.1. Human being is able to know the existence by different means

The world being is cognizable and human has the ability to know it. God has bestowed the ability to human. The divine call on humans to know the horizons and their own soul attests to an ability on the part of the mankind to know different aspects of the existence. Throughout the Koran, there are many occasions where such notions as thought, deliberation, self and cognition are mentioned to help highlight the human ability. Accordingly, God has bestowed the kind of power to human by which he can know the existence and where he stands there. “We created man from the sperm and gave to him/her hearing and vision for test him/her” (الإنسان:2); “And Allah brought you forth from the wombs of your mothers knowing nothing and gave you hearing and sight and hearts that you may give thanks” (النحل:78). To acquire the cognition, human applies several means of cognition, including senses, faculty of reasoning, heart, divine revelation, and divine intuition. As for sensual means of cognition in special needs children, I might argue that special needs children due to impairment of one or more of their senses face a number of problems. Actually they are deprived of one or more means of acquisition of cognition. Indeed, absence of one or more senses will leave a negative impact on how and how much a disabled individual knows the world. In the cognitive process, carried out through senses or faculty of reasoning, two situations might take place. For one thing, incorrect information might be transmitted to brain or faculty of reasoning as largely seen in special needs individuals who suffer from sensual impairments, including the visually impaired and audially impaired. Such individuals might receive imprecise information in their analysis centers due to the impairment. Trainers are then supposed to remove the problem through a due and principled training. A second problematic situation takes place when an individual fails to analyze and decode any received information in brain through the faculty of reasoning as seen in mentally impaired and thus maladjustive individuals. It follows that they fail to develop any cognition or otherwise the process of cognition remains wanting. Psychology and educational sciences have come to aid and offered several point and principles for a full removal or reducing the extent of the problem. Trainers are supposed to incorporate available psychological findings in a due planning for education and empowerment of the needy individuals.

3.2. Self cognition is essential for proper movement of human in the world being

Special needs and disabled individuals face partial or total constraints in one or more physical or sensual aspects of life. The existential limitations might give rise to several constraints in some aspects of life including education, occupation, marriage, etc. The individuals however might push through the impediments and build up their ego and a favorable life unlike their physical and mental encumbrances by means of a proper and realistic cognition of their self and their God given talents. we show to them" own verses in the outside world and also in their self”
3.3. Human cognition faces several impediments and constraints

Human is able to expand his or her cognition about palpable and impalpable realities and facts out there through cognitive abilities and know the two tiers of existence (the visible and the invisible). Nonetheless, the ability faces several constraints. For one thing, the cognition is limited to human capacity so that any individual might pick cognition by the size of their potentials. Moreover, there are so many impediments which might disrupt human cognition, namely obstinacy, narrow mindedness, pursuit of perceptions, pursuit of celebrities, blind imitation, self delusion and despotism. It might look possible to remove many of these impediments however it remains implausible to definitely trust our cognition or that of others, hence the need for testing and assessing human knowledge on a regular basis. “The man was created weak” (الأنبياء:37); “The man was created hurried” (الناس:28); “The man was created in greedy if touch with evil to show restlessness and if touch with good to show stinginess” (المعارج:19-21). Impaired individuals who suffer weaknesses within their body would indeed encounter numerous other problems if they fail to remove the weaknesses and improve their self and instead stoke their negative mental perceptions.

4. Foundations of axiology

4.1. Justice is the most key social value

Islamic teachings consider justice as the most key social value. Individuals with special needs and disabled children have joined the society unwontedly without any involvement in their impaired birth. As a matter of justice, these individuals too have a right to receive proper education and the government is required to allocate appropriate resources to their educational affairs. “We have sent Our Messengers with clear proofs, and revealed with them the Scripture for the Balance of the people with justice” (الحديث:25); “Because enemy with others not avoid justice, To be just it is nearer to piety” (المائدة:8); “And when you say to be Just” (الأعمال:152); “And if you judge between people you judge with justice” (الناس:58).

4.2. Kindness and benefaction compliment justice

Justice proper hinges around several characters, namely calculation, precision, and proper grant or deprivation of every person or thing whereas benefaction and affection goes beyond the specific precise and fair approach, leading up to arbitrary benefaction without any right-based limits. Be that as it may, for any one individual or society, perfection will be achieved and the process of elevation will be accomplished once justice is accompanied by benefaction and kindness in human relationships the same way in God-human relationship, the divine blessing and extensive bounties provides human being with necessary grounds of perfection. Kindness and benefaction proves of much help in the education and training of special needs individuals. It pulls the society of the disabled towards their ultimate goal and helps restore their rights. The sixth Shii Imam, Hazrat Sadeq (A.S.) as saying "God says people are my next of kin. The more one treats them with affection and the more one tries to fulfill their needs the more he or she is beloved by me." (Koleiny,p199,1870); The Noblest Messenger of Allah, Hazrat Muhammad (S.A.) says "God has ordered me to treat the needy of Muslims with friendship" (Majlesy,p78,1972). I'd like to kind of consider the disabled as the abased class of society. They are poor individuals who fell short of sound physical, mental or affective privileges and therefore are in dire need of attention from all other members of the society.

4.3. Values are of different types and ranks

I divide values into two classes: ultimate (value per se) vs. instrumental (value as means for another value). The manifest religion of Islam pays attention to either class. Worship of Allah is among the class of ultimate values highlighted in Islam. “I did not created the jinn and mankind except to worship Me” (النور:56); “And Worship Me that this is straight path” (بقرة:61). Disabled individuals in a society, in grip of the physical and sensual impairment in the course of life, are likely to get off on the wrong foot when they come to deal with ultimate or instrumental values by mistakenly taking the instrumental values for ultimate ones and failing to strive for accomplishment of those values. The shortfall might cause them to linger in lower level values while keeping the
wrong perception that they have accomplished the ultimate values. They might also fall the trap of impediments when they come to discern different ranks of values and strive to accomplish them. Policy makers are then required to adopt necessary measures to remove such traps and help the individuals to discern and accomplish different ranks of values.

5. Aims of special needs education in view of Islam

5.1. Accomplishment of pure, goodly life

"Everyone a male or female deserves to work and be faithful, surely we give to him/her pure life" (النحل: 97)

5.2. Self cognition: “In yourselves, do you not thinking?" (المائدة: 67)

5.3. Enhancement of self dignity: “We have honored the sons of Adam and provided them with transport on land and sea and provided them with good things and preferred them above many of those who created favorable” (70:103)

5.4. Promotion of social ethos: Special needs individuals who suffer inner disability “The believers are brothers make peace between your brothers and fear Allah, that may you obtain mercy” (الحجرات: 13)

5.5. Acquisition of social and occupational position; Hazrat Ali (A.S.) says "Blessed is he who runs a pure occupation." (Sahidi, p.123, 1997) Elsewhere he says "anyone who works gets strong" (Amodi, p.204, 1856) "the less one works the more s/he gets cold feet" (ibid).

6. Principles of education of special needs children as stated in Islamic teachings

6.1. Observance of individual idiosyncrasies

6.2. Social responsibility

6.3.1. Dignity of ego

6.4. Patience

6.5. Equal chance of expression of potentials and abilities

6.6. Justice

Acknowledgements

The present article discusses the philosophy of education of exceptional individuals as viewed by Islamic teachings. First the related philosophy of foundations have been discussed in three axes of humanism, epistemology and axiology and then, under each category, related goals and principles have been examined. Under the categories of humanism, epistemology and axiology, six, three and three foundations were discussed respectively. And under the categories of aims and principles, five aims and seven principles were discussed.

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