

# Exploration of religious education component of Kant and Islam

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**Abstract:** Today Religious education is one of the concepts that, with the differences in views, Pay thoughtful attention to its ideological school., , the correct attitude toward religion can be useful in showing the proper perspective . The origin and function of religion can be considered as factors that causes differences naturally The first differences of theological and religious education is considered from the perspective of religion. So, any clarification on the difference among the views of religious education has its roots in differences in religious thinking, Can we distinguish in each of the two approaches, disillusionment and lack of mixing between the two leads. The present paper attempts to clarify such differences in of philosophers' in the process of introducing the concept of religion has. Kant expressed his opinion on religion and intended to provide a framework for religious education, His view can be a good example for many similar views of religion. Obviously, there is a full distinction between Kant on religious education, tapping any of his emotional and implicitly in favor of religion and religious education and being repell and incompatible with the objectives of Islam and other views, having their roots in the revealed religions. There are several issues which can be considered before discussing Kant's religious education. These issues include: Kant's conception of man, religion and education. They are somewhat related to each other can not be redeemed. Any educational perspective to look at Kant's philosophy of adopting his position in the religious education he is dependent. Thus, each of these topics will be discussed briefly in the context of religious education from Kant's view.

**Key words:** Kant, education and edification, instruction , Islam education

## Prologue

Kant is one of the greatest philosophers of west who has been quite familiar with the mental world and philosophical matters in spite of the fact that he has always lived in his birthplace and never left it. This familiarity had been gained in 2 ways.

## Educating others and 2- studying the works of others

Kant's book of education and edification is a mixture of his educational sayings that were published in 1801 . Kant hasn't given any new theories in the field of education but his deep consideration to the concept of education actually declares some basic points. Kant has a very high opinion of education and believes that it is necessary for the progress of human beings. In his idea human can only become a real human being in the shadow of education. He says that a human being is no more than what education makes. Humans can only be educated via the people who are educated themselves. You cannot estimate the abilities of people easily. The potentialities of a human being blossom only if he is educated by somebody higher than himself.

Kant has spoken of 4 elements of nurture, correction, education and moral education.

In his opinion all of these 4 elements are for the human. Even the nurture part which to his idea is consisted of 2 parts which are nursing and nutrition.

In the case of nursing it is specified to human and is of utmost importance. Although a human being is similar to any other animal in the case of nutrition.

## The importance of education in Kant's point of view

The importance of educational system is on the fact that he has respect for morality and has warned the human of the reality of conscience. Kant is a very moral philosopher and emphasizes morality in all the stages of education. Even in the lowest stage of education which is nursing he emphasizes nurturing, especially moral nurturing. For example when a child cries for attention, if we have already provided his/her every needs we shouldn't care about his/her cries any longer. That is if we care more about his indecorous cries that child will not end up a respectful and polite one and morality will not blossom in him and thus he learns to use force in order to fulfill his

every unreasonable need and this causes the negligence of the importance of morality in education. (Mahroozadeh, 1388)

The importance of the notion of education for Kant is at one hand in the inner coherency of the 2 concepts of human and education, and in the other hand in the coherency of all of Kant's philosophy to the notion of human which is the central core of his beliefs.

### **The stages of education in Kant's opinion**

Kant has divided education into 4 aspects and 3 stages. The dimensions of education are the aspects of physical, intellectual, moral and practical. Since the action of a human being is not anything other than these 4 dimensions he has staged them into physical education, moral education and practical education.

Kant has always realized the 3 stages of education together and side by side and does not accept them one by one and separately and refuses the fact that every stage starts at a time and then ends at a time before the next stage actually begins and always accepts all 3 stages at the same time but with this difference that every stage starts at a certain age and this is the importance for getting to the next stage.

To him mind or intellect is the most important stage for discovering the realities of life. Kant considers the nourishment of intellect as a kind of materialistic education. Thus it is important that we make a difference between the materialistic or natural nourishment and moral education. The materialistic nourishment is related to the nature of a human and moral education is all about the freedom of will. That is why it is possible that a human is so rich in intellect but not so much in morality. Kant considers the nourishment of thought and intellect as the first step in educating a child. But it could be said that to him the process of education has a moral mechanism and finally its duty is the completion of characteristic and behavior of children and teenagers.

### **Physical education in Kant's opinion**

Physical education has got 2 stages. The first stage is taking care of and nursing the infant which is the sore duty of parents or babysitters. To him this kind of education is so negative and in this stage we shouldn't do anything but what the nature requires and no education should be sustained and the only duty of parents is to not let the child become weak. The second stage which has positive aspects is education alongside nurture. Kant in his book has separated physical education from moral education. Of course this separation doesn't mean that he considers the education of physics the better one and apart from the education of soul. But it can be said that the connection between soul and body has neglected the effect of mental situations on body. Although the sanity of body affects the sanity of soul and these 2 are in utmost interaction with each other. It seems that Kant has tried to aware the human being to the power of physic via emphasizing the empowering of will and the awareness of conscience.

So this could be said that in his educational system there are moral educations and the nourishment of a human's soul. Despite the fact that Kant has considered physical education important as well and has given several recipes about this from the infant stage up to the teenager stage, but it can be said that physical education finds its meaning with emphasis to moral education.

### **Intellectual education**

The second stage is the stage of intellectual nourishment and intellectual power which happens in harmony with physical education. In this stage in addition to the fact that a child grows physically, the child is given some instructions so the intellectual prowess can make progress as well and the child's natural talents grow too. In this stage the child can learn some difficult sports such as gymnastics, swimming and spear throwing. To Kant intellect is the most important factor in finding out about the realities of life. He considers the nourishment of intellect materialistic in a sense and believes that there are differences between the materialistic or natural nourishments of mind and moral education. The materialistic nourishment of intellect is related to the nature of a person and moral education is bound to his freedom of will. That is why a person can be actually extremely smart but not moral at all. Kant does believe that the first stage of educating a child is the nourishment of intellect and thought. But it can be said that to his idea the process of education and edification has a moral mechanism and finally its duty is to fulfill the characteristic of moralities and behaviors of a child.

### **Moral education**

Kant considers morality as a production of a human's independent will because of his logic and according to him in the moral education we have to wait for a chance to inspire a true image of wrong and right to children. In moral education we have to educate children in a way so that they get the morality as a general factor not discipline. Children can only obey the general principles that are understandable to them. This understanding can be very difficult to children so the success of this moral education is totally up to the deep and grand sight and point of view

of parents and teachers. The teachers and parents who have a great insight can recognize right from wrong and teach it to children. For example a child who lies shouldn't be punished. because it teaches the child to not tell lies only when that person is present and tell lies in other places and to other people or learns to lie in a way that is much better and smarter than the previous lie so that no one would understand.

To Kant the best way to confront with a lying child is negligence. With negligence we make the child understand that if he lies no one will come to believe him and then no one loves him anymore. Negligence is the best way to confront with a lying child. If we punish a child for something bad that he has done or if we reward a child for something good that he has done, he will only not do bad things to avoid the punishment and only do good things to get the reward and this makes the child to become a mercenary-like and self centered kind of a person when he grows up. Someone who only cares about himself and only things about his own gain and the good or bad of his behavior only depends on what is good for him. So if we really want this moral education to work we need to abolish the punishment. the holiness and greatness of morals is so high that we should not taint it via making it equal to discipline.

These being said , to Kant the first step for moral education is making a characteristic for the child and he must first obey the rules of his school and then the human being rules. If a child does not obey the rules of school this act should not be stayed without consequences because if the child doesn't obey the school rules and not get punished his characteristic will be formed so bad that in future he is not going to obey the human rights as well. But anyway the punishment too must be in accordance to the wrong that has been done, no more and no less. If we do want to form the characteristics of a child as best as we possible, we need to ordain a set of rules and necessitate the child to obey them and consider these rules so crucial and not allow the child to actually disobey them. For example it is needed to set a time for the child's sleep, and a time for his entertainment and a time for studying and teach the child to do things according to these regulations. Nevertheless we need to expect a childish behavior from children not an adult-like behavior. We should teach the children that unsure and messy people are not respected at all. although we may sometimes complain from the neat and disciplinary people, often we do know that our complaints are usually in vain and these people are more reliable than any other people.

### **Practical education**

Kant divides practical education to the three units of skill, insight and morality. About skill he says: we should be careful about it so it is not superficial but complete. We shouldn't pretend to know what we cannot know. Skill should have completion and wanting completion must happen gradually. Completion is an important part of a human and also skill is necessary for talent although insight is the art of using skills. It means that we should use counterparts and the skills at hand to get to our goal. In order to use the skills better some other skills should actually be obtained.

According to Kant in order to do this a child needs to have foresight. To have foresight patience is needed. Sometimes he needs to pretend and hide his deficiencies. Although this does trigger lack of honesty it is allowed in some cases. Continence requires calmness. But we mustn't allow this continence to alter to indifference. A human must be courageous while not invader. It is absolutely different to be an invader or a courageous person. A courageous person has values for his will and actually does it. And doing it needs a lot of negligence towards lust. About morality Kant says: morality is about characteristic. It is continence that sets the ground for justice and moderation. The first step to make a proper character is letting go of our lust. By letting go of these lusts we must be careful not to disarray. Tolerance needs patience and getting used to that.

### **The beginning of human birth according to Kant**

He divides it into 2 categories:

- A) The rough and tough manner which is unshaped when human must be educated and gain human nature and be able to get to perfection
- B) The fully grown manner in which education and taking care is still needed do it doesn't turn to savagery or barbaric behavior.

Human infant has an animal nature when born. And has animal-like tendencies .and is naturally rebellious. If not educated this rebellious situation makes a human far from the target and goal that God has considered for him. Correction only has negative effect and neutralizes this mutiny inside the human. It is so obvious that the difference between people and animals is in nursing and correction and education. That's why the correction of humans is way different from the correction of animals. Because of instinct an animal knows what to do after birth. For example because of innate a bird after birth knows that it shouldn't make its nest dirty. But the human infant does not know this and if not educated he will never learn. Human baby at first only screams and cries because it cannot fulfill its own natural needs but an animal innately knows that it shouldn't scream. Because if it does, it will be the bait for another animal. Animals are so complete after birth and God has given them everything they need right away. But a

human baby needs correction after birth because it has animal-like behavior and the correction is needed so that it becomes what God has ordained which is completion. To reach full potential a human must thrive so hard but an animal has all the perfection right in the beginning.

### **Tendency to freedom**

All humans automatically have tendencies to be rebel and to have freedom. If not corrected in the beginning a child can no more respect the laws and will only pay attention to his own lust and joys and will follow only them. Mutiny is a kind of independence from regulations. A person who has been rebellious towards regulations when he was a child cannot even change in adulthood and the alteration will be very difficult and when he sets foot in the community in adulthood and sees that he cannot do whatever he wishes he will have a big blow to mouth.

This freedom can be seen in barbaric tribes and patricians. In barbaric tribes freedom can no more be used for them. Because they haven't been corrected since childhood now they have barbaric manners and the concept of liberty will have no meaning to them. Also the patricians are not corrected because they are always set to be rulers. Therefore they are free all the time and this makes their rough personality not to get quenched and this way they become savage and selfish people which doesn't let them do their jobs well.

Because of Kant's emphasis on freedom it shouldn't be inferred that he doesn't believe law as a function of freedom. Liberty is one of the main factors of education. A child must be free since infancy and must enjoy it. But he must also accept legal obedience as well. A trainer must be able to make a connection between freedom and obedience. In a way that the child should understand that there is no must, but if there is should it is for his own good.

### **Sexual and religious education**

One of the general discussions that Kant had given time to in practical education is the sexual and religious education of children and teenagers. Sexual education starts from puberty and goes on until the start of joint life with spouse. About this matter he says: as soon as a child reaches puberty and sets foot in the realm of puberty some changes happen to him which alters his life. Sexual rouse is one of these alterations. So he should conquer the lust via strong will.

Nothing can be done with silence. Experiences have shown that ignorance towards sexual matters can cause very severe and unpleasant results. So it is important to speak with the youth about these matters explicitly and without any hesitation. Gradually a young person reaches to a stage that he should get ready for common life with spouse. In order for the young person to have a successful life in future it is important that he knows how to behave with the opposite sex. Kant starts the discussion of religious education with this question that "are the lids ready for confronting with religious matters? Understanding religious concepts require religious awareness. But how is it possible to teach religion to a child that barely knows and understands himself and the surroundings? So teaching religion should be in accordance with the nature of the child and hence should start with the nature and beauties of religion.

### **The quality of evaluating the children**

Obedience, honesty and socializing are the 3 qualities for evaluating the children

### **Obedience**

It is considered as the most important quality because without obedience the characteristic is not fulfilled yet. Obedience is in 2 kinds: sheer obedience and voluntary obedience.

Voluntary obedience is logical and shows good will and trust and is the best kind of obedience but at times sheer obedience is needed as well. It is usually said that we should ask the children to do the things that he has tendencies to do them. But not always should the duties of a child be to his consent. Because they should learn to do the things that are not pleasant to them as well. For example paying taxes is not loved by anybody but it is a duty. Plus obedience is worthy of both children and youngsters and disobedience will result in punishment.

For example a child that gets sick because of eating too much, this sickness is the best kind of natural punishment for him or vice versa. Unnatural punishment is different though. This kind of punishment have some long lasting effects on the child may be chosen according to the popularity and respect. Physical punishments should only fulfill moral punishments. If moral punishments are useless and we are forced to use physical punishment then we will learn that this kind of punishment is extremely useless. In a part of his book Kant abolishes punishment in order to make a sense about morality but in another part of the book he names different kinds of punishments and states that any wrongdoing is punishable.

We can divide punishment in positive and negative punishments. The negative ones are done to things such as laziness, evil-doing lying and disobedience and positive punishments can be the result of actions such as holding

a grudge. In his book Kant has divided punishment to moral punishment and physical punishment. By moral punishment we mean that we don't do as the child expects and ignore his sense of love and popularity and have a cold and unfriendly behavior with the child and ignore the child after he has done something wrong. We should love and respect the child as long as it is needed but for example when he lies we should look at him with indifference and humiliation. Physical punishment has 2 parts as well. We either bother the child physically or we ignore his demand. The first one is a kind of moral punishment and the negative kind and the second one must be done with a lot of attention.

Kant divides penalty to 2 stages. First, physical penalty and then second, moral penalty. He believes that the moral one is more useful for the students.

### **Honesty**

Kant believes that honesty is a person's right upon himself and lying on purpose is saying an untrue sentence to someone else. To him honesty is a duty that is in no condition abolished. Because lying is hurting oneself. Kant believes that lying is wrong even if it is the only way to get rid of a killer who is about to murder you. In this case a human will not be reprimanded even after the death but if he lies it will have bad consequences for him or other people. To Kant even if a person lies forcefully, he is still faulty. Because he has committed a crime according to his common duty. He believes that lying makes the speech useless and valueless and harms the humanity. Because a lie always harms. because it does ignore the law.

### **Socializing**

The last quality of a child's quality is socializing. A child must befriend other child's in order to be able to socialize. Some parents and teachers disagree with this fact which is a very big mistake. They should allow them to feel the sweetness of having a friend and also teachers must never prefer a child to another only because of the natural talent that someone has. The only factor of preference should be characteristic so that other children don't feel jealous. Because jealousy disarms friendship. Children must be very open and honest just like a shining bright sun. Only a happy heart can lead to bright futures. A religion that makes people depressed is fake and unjust because we need to pray God with our own will and happiness not just because we have to. Children should sometimes get away from the strict rules of school otherwise they will become depressed.

### **The relation between morality and religion**

Kant is one the philosophers who believes that opposite to the past traditions morality has a natural independence. It means that we can distinguish that which action is moral and which action is immoral via mind and logic. Just like the scientific matters, In moral matters too Kant behaved opposite to other scholars. It means that others have resulted that a human is obliged to do the moral stuff because of the proof of one's reality, but he believed morality to be absolute then he proved one's reality to believe in God. So he made religion a function of morality rather than the scholars before him. Morality does not require any kind of religion by itself, but can be reached only with logic and brain. If religion not be connected to morality it is only trying to gain some attention. A religion that is only about God's will, cannot include any morality. Therefore there will be nothing in it other than fear of punishment and hope of reward. So morality must be the inception and religion should come after bit. Dieter Heinrich in his book of criticizing Kant says that: "to Kant our logic makes moralities for us and not something like religion can do it. So to Kant religion is a function of morality not the other way around. In Islam there are some terms and description in which according to Kant they are ways out of moral opposition in them, and obviously in Kant's philosophy there are no ways out of these oppositions. Basically in the pact of resulting, oppositions can go away with the help of results and at least theoretically they make no mistake. But even in the world of theories there is a problem to Kant's ideas as well. Because it cannot refer to results.

In a place about moral education Kant says: moral edifications of religion refer to fear from conscience instead of fear from God and people and makes honor as a substitute to drifting. Makes the true values of actions obvious and places them instead of weak actions.

### **Ultimate goal according to Kant**

The ultimate goal of education is fulfilling the personality. Personality means strong will to do something and then severe actions to make them true. Someone with personality is stable in decision. For example if he promises something to a person he will do it even if it is difficult for him. If he doesn't honor his promise he will lack personality. And if we promise ourselves that we will allocate a time of the week for studying if we have personality we won't make any excuses and we will honor that promise.

To Kant in order to make a nice base for the characteristic of children we must care about these points:

### **A child's duty towards himself**

To make the child aware of the high rank of humans we must let the child know that when he lies he goes to a rank even lower than animals. Lying humiliates a human and takes trust and honor out of a person. Although a child must eat properly and wear nice clothes, being nice and eating properly are not his duties towards himself. Even self satisfaction and fulfilling his own needs are not among these duties. Because quite the contrary a child should be fairly moderate and pious. His duty upon himself is that he should be aware of the excellent rank that he has as a human being and that he is greater than any other creature of God and he should be aware that he shouldn't act in a way that he destroys his rank in God's eyes. For example when we show weakness in the way that we use alcohol or do a sin or when we act in a way that we go to a rank lower than animals, then we have demolished our honor. In addition welcoming people and being nice with them in an artificial way that we pretend is obviously out of honor of humans. Our duties upon ourselves just like we stated before is that we keep our honor as a human being inside us.

### **The duty of a child upon others**

A child should learn respecting others as soon as possible. In a way that these behaviors be seen in him. For example when we see that a child shows roughness towards a poor child we shouldn't tell him not to do it and don't you see that he is miserable and poor and that you should show mercy. We must act with him just like himself so that he will know that we must respect others and not consider himself higher than anyone else. A child doesn't have an idea of mercy yet that's why we shouldn't tell him about mercy yet and we shouldn't expect him to give his foods to a poor child. Because in this situation he will either not do it or even if he does he will be discontent. Anyone will know this after adulthood. To reach to a full and nice kind of education we should idolize a nice kind of education and we should try hard to get to that result. We shouldn't believe that it is an action which is in vain and useless. For example in a world full of lies, can't we imagine a truthful life? First we should correct our mind in order to get to this perfection. In order to be a full and nice person a human must first make a correct and nice person in his mind so that he can evaluate his actions according to that idea. But it will be a little difficult to correct all the mistakes according to this idea. Only a mentally fulfilled person can do so and distinguish well from bad. In the present educational system people have not yet been able to get to the perfection that God has asked them, and the reason is the different methods that people are following for this matter. People have different methods to get to perfection and this has made people not to get there. If people had used one unique and single way of reaching to perfection then it would have been possible, but since this fact is not happening the results have been somehow unpleasant. We need to follow one righteous pass and let it stay as a heritage to the people after us. For example a flower will produce different colors if we make it with different seeds. But it will produce a single color if it is planted from one seed and from the root. These different colors are the unique talents of a flower but if we do not know how to plant and take care of it all of these potentialities will be gone at last. So everything in a human is a function of his education.

### **Gaining good-wills and avoiding the wrongdoings**

We shall never compare a child with others, because it will only result in jealousy. For example if we tell a child: "look at that child, learn from him" we will only inspire jealousy. When we do this a child will either try to lie about him being better than the other one or tries to humiliate the other one. Both of these actions reduce human honor. We should raise a child in a way so that his criteria are logic not jealousy. We should say "anyone can do this. So it will be better that you do these too ". This will make the child to do his best to do what is asked of him. And maybe even he tries to do it better himself. Sympathy is way too much different than mercy. Sympathy is about manner. In sympathy only sorrow exists and there is no action towards any change. In sympathy there is no artificial help. But in mercy there is a kind of obligation to do something to make someone else's situation better. Kant uses sympathy not in English or German language but in a general and international one. It is not enough to be just sorry. A child must know that when he solves someone's problem and helps him it is his duty. In order to know if the child has mercy or not we must give him a wallet and see if he will help the poor or not. Because helping the others from the pocket of parents is not mercy. We must make sympathy in children not because of other people's sorrow but for his duty. Children shouldn't be filled with emotion but with duty. Actually a lot of kind people have become cruel after several times that they have been conned.

It is stupid to remind the children of the good result of good wills. Religious teachers usually introduce mercy as something nice, while they are wrong and they don't know that whatever we do for the satisfaction of God is actually our sheer duty as a human being. We are only doing our job with helping the ones in need. Jollity is a result of misery and it does not matter that it is caused from losing money or losing health or losing honor. Cruelty and jealousy come out of stupidity.

### **Is human a moral being?**

Human is not naturally good or bad. He can become moral only when his mind can distinguish concepts of good and bad. Otherwise he is not moral at all. Human has a natural tendency to ill-wills because he has needs that attract him to sins. As long as these needs are asleep he is innocent. A human can be morally good only with virtue. Although Kant believes humans with a good nature, but in response he says that naturally a human is not moral. Because of his instincts and needs he has a tendency to sin and only in the shadow of logic and mind can he have an understanding of regulations and duty. Whilst he gets to this point he will become moral. Because then the needs get under the control of logic. Also we need to teach the child that he should consider conscience in all of his matters and try to BECOME a good and moral creature. Although Kant's theories are very complete and fairly good, there are some possible criticisms to it such as:

Kant has analyzed education and edification according to his own philosophy but he hasn't really made boundaries between the stages and dimensions of education and edification.

Kant has so much emphasis to logic in his sayings that he even looks at religion in a logical matter. While the relations and behaviors of people have emotional aspects as well not just logical aspects.

In the discussion of lying in every case, what if a killer asks the victim to tell where his mother is so that he can murder her. What would Kant do in this situation? Should he lie or tell the truth? So we have no idea

Kant believes that education must be for future. It seems that sheer emphasis on future and that today should be taken for granted is not mistake free. All humans are in past present and future. Present is passing every moment and turning the past. We shouldn't sacrifice present with a still-to-come future but prediction and thinking and planning for future is absolutely necessary and vital.

If the logic of most of the people believe that something is true according to general rules and Kant believes that it is wrong, then what shall be done? Which logic should be referred to? Is the majority right or not?

Kant believes that a person that has been a criminal since forever is unchangeable. And believes that such a person can never turn good even with bearing the difficulties and praying. This opinion of Kant has obvious difference with Islam's point of view, because God has always made a chance for repenting for the wrong-doers. And God has made it possible for a sinner to change into a saint-like human being. Even though repenting has stages which should be passé upon first.

### **CONCLUSION**

Studying and analyzing Kant's book shows us that Kant's educational views have a lot of positive notes. Although these opinion can be problematic at times and could be criticized. Some of the results attained from Kant's point of views are as following:

A child should be taught not to lie. He shouldn't be punished for this. He should be understood that nobody likes a liar and nobody listens to him. By doing this we remind the child of the great honor of human and we remind him of this duty upon himself.

In order to do the best kind of education we should abolish the punishment altogether, because an education with punishment will never be true and effective.

We should give the children the power of decision making in less important matters. This way we give him respect and show him that his idea actually matters.

We should expect the children to behave childish. We can't expect them to behave like adults and do everything perfectly and make no mistake, a child doesn't need to act like adults and be involved in complications.

In children's education we'd better not use punishment but, a child should be aware of the importance of obedience, even if it is forceful obedience. Now if a child disobeys his trainer even though he knew that he should have obeyed, he deserves punishment. Moral not physical.

We must let the child to befriend other children. This friendship helps him to gain socializing powers. So we shouldn't be against the friendship of children. We should teach the children tidiness and make them aware that messy people are not trustworthy and that they should be tidy in order for the others to trust them.

We should teach the children to gain the skills completely and use them as best as possible. A child must think forward. For this sometimes he needs to be patient. It means he should hide his deficiencies so that he can understand others. This is a little dishonest but sometimes it is permitted.

We should teach the child to let go of his lusts to have a proper personality.

Kant believes that helping others is everyone's duty and says that we should raise children in a way that they have mercy. Not just have sympathy. We should teach him to be intelligent even if it is hard for him. This forms his

characteristic. He should learn respecting other's rights as soon as possible so that we can observe it in his behavior. Never should we compare a child with other children. This causes jealousy with is in opposition with friendship.

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