

Comparing Comenius' educational thoughts with the document of the fundamental educational transformation of Iran

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Abstract

The purpose of this study was to compare the thoughts of Comenius with the document of the fundamental transformation of the education of Iran. The present study, considering the subject and the research axis, was a kind of qualitative research and used conceptual, comparative and inferential analysis. Research scope in this research includes all texts, researches and documents related to the principles, goals and components of education that have been extracted from the available resources in relation to research in the educational system of Islam and the West. The results of the research indicate that Comenius educational ideas correspond to the transformation document in some parts; Comenius was a divine scholar who believed in God. Also, with the comparative study of Comenius Educational Opinion and the fundamental transformation document, it is concluded that there are differences and commonalities between these two.

Keywords: Comparative Study, Educational Opinion, Comenius, Basic Transformation Document, Iranian Education.

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Introduction

There may be few who doubt the necessity of education and training, because it becomes clear with a bit of thought that human beings are indebted to the educational activities of themselves and their ancestors. As a result of the training of body and soul, human beings reach the highest base of beauty and perfection; therefore, there is nothing more sacred than education.

Teaching and learning, especially religious education can strengthen the creator's relationship with the creatures and make him accept the commitment and acceptance of responsibility. Essentially, it must be understood that all human life, both individually and socially, is directly and indirectly related to education, since the existing human being possesses free will, and free will is influenced by inner states and mental attitudes. Therefore, whatever environment human beings enter, including economic, political, artistic, and so on, their ability to act on that environment will be in the hands of the same desires and tendencies. Now, if these inner desires and intentions are guided by the correct teaching of the right path and principles, one can hope that man will act in the right way in different environments and if his will is only under the influence of desires and no educational agent controls it, certainly, human performance will not be erroneous, and since the ultimate goal of the Islamic education is to provide the principles of human movement and guidance in the direct line of

worshiping God, and to facilitate the ascension of him and to make human perfection easy and to return to the best creation and through the work of the righteous achieve the high stages of science and faith, thus gaining the talent and worth of walking on the doorstep of the righteous, and by reaching God, get the eternal bliss; a bliss not described in the form of words.

One of the goals of formal and general education is to acquire basic competencies and a set of individual and collective attributes and capabilities in the Transformation Document. The goals of the education in the basis of the Transformation Document emphasize on the realization of the issues which include the individual and social dimension of the individuals in a balanced way. The subjects such as religion, ethics, justice, order and law, accountability, etc. are in this category.

In the basics of the Transformation Document, the goals of education are related to the other goals of the community and different aspects of education are considered and improvement of personality is desired. The principles of the document on the development of its relation to the political, psychological, and cultural foundations, as well as the impact of the educational system on the various elements of the community are emphasized. Also, in the foundations of Transformation Document, stating the six areas of educational goals indicates the relation of this subject

with the social, political, moral, economic and scientific dimensions of belief.

Other goals of education are to pay attention to the ethical dimension of education and the attempt to create the moral community that is considered in the Transformation Document. Also, religious and moral education is central to the other areas of education, and this type of education is a prerequisite for other areas. It is considered to be partly intertwined with them.

In the basics of the Transformation Document, the goals of education are deliberately and voluntarily dependent on the actions and will of the individual. One can also point out the universal identity which is considered to have identity layers. The above items are part of the positive and strong points of the fundamental transformation document in the educational system of the Islamic Republic of Iran.

A fundamental transformation document, such as Comenius, emphasizes the individual's and society's role in education and training, and states that one has to be in society in order to flourish. Comenius and the transformation document both emphasize on group training and consider revelation and inspiration as one of the most important means of acquiring knowledge.

What can be said about encouragement and punishment is that these two components are referred to in Educational opinion of Comenius, and Transformation

Document, and have an effective role in education, but no physical punishment has come to mind in any of them. Another important and common component of the education is public education. No one should be deprived of the education and in this respect, the Comenius's view and the transformation document are very similar.

Wisdom is one of the components that is of great importance in both perspectives and the use of public wisdom as a consultation is proposed. In the thoughts of Comenius, as well as in the Islamic ontology in the world, there are both material and abstract entities (God, angels, intellects, and souls). Man has a fortune in the thought of Comenius and Islamic anthropology, and it is the reason for the creation that God has created it as himself.

Excitement in human being is both in terms of wisdom, virtue, sanctity and virtue. Human virtue is in science, ethics and religion. Both of them consider the salvation of man and divine glory as the ultimate destination of education. Comenius considers the intellect, the heart, and the revelation as the means and sources of knowledge for the universe in the sense of knowledge, which is the same as in the transformation document.

Theoretical Basis of the Transformation Document:

Ontological foundations

The purpose of the ontological foundations of education in this collection is a part of the explanatory descriptive

propositions about God and other elements of being (the truth of existence and some general rules related to the realities of the world), which are considered in the discussions of the Islamic worldview or in the field of Islamic philosophy (Theoretical Foundations of the Transformation Document in Iran's Education System, 2011). The universe has been created in truth and justice and has not been created in vain, and its creation has a wise goal and purpose. God is the ultimate goal. Therefore, the universe has an extraordinary nature from Him and it is also moving towards Him and the ultimate goal is His being. (Theoretical Foundations of the Transformation Document in Iran's Educational System, 2011). The present educational system of Iran tries to persuade students to know Allah through different ways. Thinking about nature, and knowing themselves are some of these ways.

Anthropological foundations

According to the anthropological principles in the basic principles of education are those explanatory descriptive propositions that are based on the reality of human existence, which have been extracted from Islamic teachings or genuine Islamic teachings as a description of the general characteristics of human beings or of the issues related to the definition of man in Islamic philosophy and they must be explained in terms of the central role of drawing a general human image in any philosophical theory

of education, which is the cornerstone of any description and explanation of the philosophy of education with the Islamic approach. (Theoretical Foundations of the Transformation Document in Iran's Educational System, 2011). Human being is the most important and key element in Iran's education. Man has different forces for domination on the universe, because Allah has given this potentiality.

The human being by nature seeks all perfection

Man not only loves himself, but also finds himself inwardly enthusiastic about his perfection (the love of perfection relates to the love of nature). Because of the fact that human loves his perfections, chooses to perform any action that he thinks that it has a positive role in his evolution, and this will, in fact, is embodied in the same sense as the intrinsic self of man and the desire for his continued excellence. One of the features of this natural desire is its infinity; that is, man desires absolute perfection. (Theoretical Foundations of the Transition Document in Iran's Education System, 2011).

Wisdom is divine blessing to man

The wisdom of man is his point of difference. This ability is given to human beings by God. Rationalism is the distinction of the human soul from the animal and vegetative soul. The intellect can also enter in the field of theoretical perceptions (ie, the flow of facts and realities) and practical

perceptions (ie, good knowledge and debts, or must and must not), and in the practical commitment (will and action) adhere to the means of Theoretical and practical perception (Theoretical Foundations of the Transformation Document in the Iranian Education System, 2011)

Epistemological foundations

The epistemological foundations in this collection are part of descriptive propositions about human cognition and its limits. According to the conventional tradition in contemporary philosophical discussions, and given the great importance of epistemological arenas in explaining the philosophy of education, the foundations of this arena has been distinguished from general anthropological foundations (although in the common texts of Islamic philosophy, despite discussing many topics in this important arena there is no such distinction. The following basic principles of education can be explained as follows: (Theory of the Transformation in Iran's Education System, 2011).

Ontological foundations

As the existence of facts outside of the mind is obvious and unquestionable for every human being, it is obviously possible to recognize these facts (the acquisition and formation of knowledge), which is obviously not denying or even doubtful. In other words, the universe is recognizable and human beings

can recognize it. God has given this ability to human beings. Invitation to recognize various dimensions and reference to the phenomena in Qur'an, shows the human power for knowledge. Also, Quran's reference to God's teaching implies that it is possible that this human knowledge is the field of electoral and responsibility and dignity of man, and as a result provide the worship of angels before him (theoretical foundations of the document of the fundamental transformation in the system of education in Iran, 2011).

Religious Foundations

This set of foundations is limited to discussions about religion (what is the reason for religion, the place of religion in life and the relation with human beings, how to understand religion, the realm of religion and its relation to other sciences, etc.), which are in the scope of philosophical knowledge, the "philosophy of religion" or sometimes in the context of the "new words".

He describes his religious beliefs according to a credible view of the Islamic community in Iran. Religion is a unique truth sent to direct mankind to true and eternal happiness, and the monotheistic shari'ah is considered as its most complete examples; the origin and destination of the true religion (Islam) is the human nature and its flourishing.

Religion is a collection of beliefs, laws and values that are proportionate to them, and has been sent down by the wise God to direct human beings to his perfect

perfection by divine prophets. Belief in God, Resurrection and the Holy Spirit are the cornerstone of the common belief in all the monotheistic religions (Abrahamic traditions). Of course, the true religion (in particular) in the present time is Islam, in the special sense, is revealed on the Prophet Muhammad (PBUH & HP) by Gabriel Al Amin, with two characteristics of being universal and immortal, Monotheism and its teachings are in complete harmony with the transformation traditions of creation, the pure nature of man and the laws of Islam (Theoretical Foundations of the Fundamental Transformation in the Iranian Education System, 2011).

The Effective Components of Education from the View of Comenius

Human from Comenius's view

From Comenius's point of view, man is the center but also the heart of the creation. God created man as himself and for himself, and the rest of the world for mankind. According to Comenius, the first goal of God was to create manifestations of Himself in mankind. In this way, man is manifested as the image of God, and as the glory and majesty of Him, man is the ruler of other beings, with the will and authority (Aarafi et al. 2001).

From Comenius point of view, in order for a man's version to be similar to the origin, man must be wise, virtuous and upright, and rely on himself.

In his works, Comenius has always reminded us that a person

has a mentality that is inexhaustible to learn and study science. In this regard, he writes: "A mind is given to the man which is made up of intellect, will and memory, which is like a deep valley, not filled with little things, and not so much, and needs endless food." In this way, he considers the human mind threefold. The power to recognize (wisdom), which observes and varies between objects, the power of the will that chooses the beneficial subject and the memory power that collects and maintains the findings of reason and keeps for the future. Comenius calls memory as conscience because he considers human to be dependent on God. In his view, in order for the three powers of the mind to perform their duties well, it is necessary to provide them with subjects that enhance the power of recognition and guidance and incite the conscience. This will make the conscience careful, they will remain safe from slipping and error when choosing, and conscience attributes all affairs to God. Comenius considers the three traits of science, ethics, and religion as the description and perfection of the three powers mentioned above, and it is noted that neither these qualities and triumphs can be considered apart from each other, nor the three powers associated with them. Meaning, wisdom, will and conscience can be distinguished from each other. These three powers constitute a single soul. (Aarafi et al., 2001).

In the case of the second most important human property, i.e.

having an active nature, Comenius states, "The nature of a fully active human being is at the same time as a sprinkling spring, That is why it is very prone to education." Human nature is a part of the general nature. By observing and inducing natural activities, it can be seen that nature cannot lack activity. Comenius describes the nature of man as sprinkled water from the fountain; if it finds a channel, easily flows from the hills and mountains, and if it does not, it will open its way by penetrating through the existing obstacles; that is, human has an ardent and active soul who goes to the right path, with little guidance, and if it is not guided, this nature will not sit silently.

Comenius believes that man is the center but also the heart of creation. God created man as Himself and for Himself, and the rest of the world for man (Aarafei et al., 1993).

The considerable point mentioned by Comenius is the emphasis on wisdom and will. These are also emphasized in transformation document. The man can recognize right and wrong through his wisdom. The conscience is the best observer for human deeds.

General Education from the Comenius Perspective

Comenius believes in general education in the field of education, saying that all boys and girls must be sent to state and local schools (Piaget, 2000) and all children should have public education which can increase all human

resources, (Shato, 1997), and only children of the rich and aristocrats or the owners of state-owned enterprises should not receive education and all people should benefit from it. In fact, it is necessary for everyone to be free from any economic, religious, racial or national circumstances (Piaget, 2000) because education is the inherent right of children. All women, men, youth, elders, gentlemen, ordinary people, the poor, workers, morons, criminals, blind, deaf and dumb, and disabled people all have right to be trained. (Beheshti, Abu Jafari, Faqihi, 2010).

Comenius says about girls' education: "There is no solid reason to deprive the underprivileged gender from education. The level of mind and learning talents of girls and boys are equal (and girls are often higher), and girls can reach the highest standards, because the Almighty God mentioned them as the rulers of the world. They should learn about medicine and other beneficial sciences, and we should not lead them to studying prerequisite courses or literature, and then force them to leave school (Shato,1997).

The content of education from the Comenius perspective

Comenius emphasized on the content of education for the teaching of the Gospel and the principles of ethics and the teaching of the law and for engaging in painting, music, and chant, and believes that the lessons should be low and should be

tailored to the capacity of the students and should not expect students to keep up with a lot of things at the same time. He emphasizes that images and music and painting should be used to employ children's senses. And the content should be designed from simple to difficult and along with professional training. It also emphasizes that the intelligence and memory of the child should fit organs such as hands and tongue. He put special importance on playing games especially because of the role of social relationships among game groups, as well as the role of competition and the rules that the game imposes on players (Shato,1997).

Comenius 's Educational Factors

Comenius's training factors are divided into two categories: prenatal factors and postpartum factors.

Prenatal factors include the care that the mother should take to feelings, nutrition, practice and daily activities before giving birth to the child.

And postpartum factors include taking into account the physical health of the child through regular eating habits, sleeping, exercises, the possibility of a playground and child's vitality, and the fulfillment of spiritual needs such as the cuddling and affection toward children, kissing children and generally keeping the children happy. (Robert, 1965).

Training stages from the Comenius perspective

Comenius divides the stages of education into four stages:

3-2-1. First step - Lactation, from birth to age 6: General knowledge about eating and sleeping, as well as basic knowledge of all sciences.

3-2-2 Second stage - Childhood, aged 6 to 12: Elementary education that aims to develop all the child's forces using general education.

3-2-3 Step Three - Adolescents aged 12 to 18: Obtaining the necessary information to understand academic achievement.

3-2-4 Stage Four - Youth, from 18 to 24 years of age: Access to the university due to the special talent and the grounds for continuing education in a specific field of study and the creation of a field of employment (Shato, 1997).

If we consider it carefully, we will find that Comenius has not stated another aspect of education. He only states about training not education. It is obvious that training is not complete and it is better to talk about education.

Educational Principles from the Comenius Perspective

Comenius acquired the principles of his education from the study of nature. He considers nature and its rules as the key to theology. Explaining the principles of education from the point of view of Comenius, Mayer (1995) describes nine principles, and Kardan (2002) critically reduces them to six principles. The Meyer Nine Principles in Brief are:

Principle one:

"Nature observes the right time, for example, a bird that wants to increase its type, does not do it in the winter because it's all cold and dry, not in the summer, when heat makes everything dry and withered. It is not in the wind that nature forces decrease as the sun rays diminish and a new winter approaches with a hostile image, but it does this in the spring, which brings the sun, life, and power to everything. And there are several steps in this process, when the weather is cold, the bird carries its eggs in its body and keeps them warm from the cold. When the weather gets warmer, it lays eggs in its nest, but until the hot season the eggs don't hatch, so that the chickens can be adapted to light and warmth gradually. "

It means:

1- Men's education should begin in the spring of life. That is, in the childhood (because childhood equals spring, summer equals adolescence, middle age is fall and aging equals winter)

2- In the morning it is the most suitable time to study (since morning equals spring, noon equals summer, evening equals fall and night equals winter.)

3- All subjects to be learned should be arranged to match the age of the students, and what is beyond their control should not be taught (Mayer, 1995).

Principle two:

"Nature provides matter before creating a surface, for example, a

bird who wants to create a creature like himself, first creates a fetus with a drop of blood, and then it prepares a hangar for laying eggs"

Comenius emphasizes on the change of customs that:

1- Book and other necessary teaching materials should be prepared.

2- Materials should be made tangible through the objects and then taught by language.

3. No language from the grammar textbook is taught, but it should be learned from deserving honors.

4. Knowledge of objects should precede their combination.

5. Examples are given before benefits (Mayer, 1995).

Principle Three:

"Nature chooses the right thing to do, although it first modifies a subject to make it fit, for example, a bird in its nest does not lie anything other than eggs that the chicken come out of it. If a small stone or anything else falls into its nest, it throws it away like a useless thing, but when the egg is laid, it keeps the contents of the egg warm and takes care of it until the chicken exits. So it is good that:

1- All those who come to school will continue their education.

2- Before starting any kind of education, prepare the student's mind to study.

3. All obstacles on the way of schools must be eliminated.

Principle Four:

"Nature is not disturbed in its operations, but goes its own way forward from one point to another.

(This means that we must delay our Greek education until we are proficient in Latin, because when the mind has to deal with several subjects at the same time, one may not concentrate on any of them. "(Mayer, 1995)

(C) It was necessary to split the time and the subject completely so that nothing would be lost or deviant (Mayer, 1995).

Principle five "If nature starts something, it does not lose it until it finishes it. So it is deduced that:

- 1- Anyone who goes to school must be kept there to be fully knowledgeable, respectful and virtuous.
2. The school should be located at a peaceful point away from disturbance and noise.
3. Things should be done in accordance with the field of education.
4. No student should be allowed to stay behind or absent without any excuse.

Principle six:

"Nature carefully avoids the benefits and the things that are likely to harm them, for example, when a bird is laying on its eggs, it does not allow cold wind or cold rains or hangovers reach them. He also keeps away snakes and other birds of prey, and so on.

In this way, he keeps his wood and brick and lime dry, and does not allow anything to be destroyed, as much as possible.

The painter also keeps a new image from wind, high heat, and dust, and does not allow a hand touch it except his own hand. The gardener retains a new seedlings with hedge fences so that animals

do not scratch it out of the roots. So when a student just starts a topic, it is crazy to introduce the points that are controversial, that is to introduce doubtful things to the mind that wants to get something new. It's just like taking the roots of a plant that has just began to grow. This is exactly what happens if young people do not escape the false, complicated and unscrupulous books of evil deeds.

Schools should be careful that:

1. Students should not receive books other than books that fit their class.
2. These books should be of a kind that they can truly be called the source of wisdom, virtue, and piety.
- 3- The students should not be allowed to make bad friends in or out of school (Mayer, 1995).

Dynamic education and globalization from the Comenius's perspective

The educational institution plays a significant role in balancing human societies. In the context of the transformations resulting from globalization, educational systems have an important mission for bringing societies together or globalization. In an age that its most important feature is globalization, education should have distinctive features, different from traditional and classical education. Education is of great importance in this regard. Although the history of the global education plan can be seen in the ideas of Cicero and Ibn Khaldun, John Amos Comenius (1671)

officially outlined the subject of global education for the first time.

Comenius predicts global books, the global college and the global school, and states: "Benevolent men will come together and create a community based on charity and affection. Human beings must be strong and create a creative concept for life (Mayer, 1995).

In his works, he invites countries to an international understanding to provide a forum for peace between all nations of the world. He suggests that a single scientific organization be formed with the participation of all the scientists of the world. The only task of such a

community is to save humanity (Hosseini, 2005)

This part tells us about a single kind of educational system but it is not possible, because each country has a special culture and religion so Comenius ideas about global educational system are useful and suitable.

Research findings

There are some commonalities and differences between` the Document of the Fundamental Transformation with Comenius in the Epistemological Field.

Table number 1: The Epistemological field based on the educational fundamental document and Comenius ideas

Differences	Commonalities
<p>The instruments of God's knowledge in the document of transformation include sense, reason, intuition, revelation, inspiration, while in Comenius's views nature and its laws are the key to understanding God.</p> <p>From the perspective of the document of transformation, knowledge has hierarchies for humans, the highest level of recognition is done by prophets and infallible Imams (PBUH).</p> <p>Knowing from the point of view of the Comenius requires physical perception and rational abstraction, but in the document of transformation, it requires subjective and internal perception.</p> <p>-Recognition from the viewpoint of the Comenius is visible and intuitive, but from the perspective of the document of transformation, is internal and invisible.</p> <p>-Comenius believes that the beginning of knowledge is from the senses.</p> <p>-Emphasis on sense as a tool of cognition and necessity</p> <p>-Attention to the senses in education</p> <p>-Starting the cognition from the senses</p> <p>-The truth and certainty of science depend more on the testimony of the senses than anything else</p> <p>-Knowledge has a hierarchy and begins with sensory knowledge and ends with the knowledge of the revelation.</p>	<p>-The ability of man to know the world</p> <p>-Believes that there is a tool for knowing the world and God</p> <p>-The ability of man to know</p> <p>-The ability of people to understand their own position and others</p> <p>-The existence of true and credible human sciences</p> <p>-Having levels of science</p> <p>-The criterion of the validity of science, in accordance with the degree of reality</p> <p>-Science is the product of creativity and the invention</p> <p>-Having multiple resources and tools</p> <p>-Human exploitation of all means of cognition to understand facts</p>

Differences and commonalities of the fundamental transformation document with Comenius in the field of anthropology

Differences	commonalities
<p>-The truth of the human is his spirit, but Comenius considers man to have three nature vegetative, animal and human.</p> <p>-In the document of transformation, the origin of man's perfection is his soul, but according to Comenius, human perfection is through the actuality of the vegetative, animal and humanistic principles.</p>	<p>-Man is innately searching for perfection.</p> <p>-Man has the power to choose and determine destiny</p> <p>-God has put the universe in the hands of man</p> <p>-Man has eternal life</p> <p>-Man has the powers of reason and will</p> <p>-Human being is a social being</p>

Commonalities and Differences in the Document of the Fundamental Transformation with Comenius in the Domain of Cognitive Value

Differences	Commonalities
	<p>-Global vision for Faith and Ethics</p> <p>-Science is essential for everyone</p>

The Commonalities and Differences of the Transformation Document with Comenius in the Domain of Religion

Differences	Commonalities
<p>The core of the Comenius' views is Christian mysticism, but the fundamental transformation document is based on the Islamic system.</p> <p>-Religion of Islam (Islam) is the way to reach the destination, but according to Comenius, the religion of Christ is the way to reach the destination.</p> <p>-The content of education is from the perspective of the Gospel of Comenius and its ethical principles. However, the content of education in the document is the fundamental transformation of the Quran and the method of the infallibles (PBUH).</p> <p>-From the perspective of the Comenius nature and its laws are the key to theology, but in the document of fundamental transformation, revelation is the most important way of theology.</p> <p>-Comenius's worldview is influenced by three intellectual schools of scholastic philosophy, New Plato's philosophy, and empiricism of vampirism, but worldview in the document of the fundamental transformation is science and divine monotheism.</p>	<p>-The central role of religion in the field of education from any point of view</p> <p>-Returning to Almighty God</p>

Ontological foundations from the perspective of the foundations of the Transformation Document, Comenius

Comenius	Fundamental Transformation Document
<ul style="list-style-type: none"> - -The nature and the recognition of the rules are the key to theology - School is the Workshop of making Peace and Religious Human beings <p>Considering a hierarchy for the universe</p> <ul style="list-style-type: none"> - -The existence of man is constantly evolving - -The guidance of man through the school of nature, beyond and above nature. - Comenius believes that the principles of education can be taken from nature - -The realms of the universe are: the universe of imaginary incarnations, the angelic world, the material and mechanical world, the spiritual world, the eternal world - -The guidance of man in the document of transformation is carried out only by God, but according to Comenius, in addition to God, it is through nature. - -The lack of monopoly of nature from the perspective of the document of transformation while, in Comenius 's view, the centrality of reality is exclusively nature. - -The key to theology in Comenius's view is nature and its laws, but in the document of the transformation, God is the end of all creatures. 	<ul style="list-style-type: none"> - -The reality of the universe and the non-monopoly of nature - -Belief in God's unity - -Belief in God as the Creator - -Belief in the owner and real loyalty - -Poverty and the pure need of the creatures of the world to God - -There is plurality and at the same unity in the world - -Purposeful creation of the world - -God is the end of all creatures - -God is the fundamental good - -Leading all beings to perfection by God - -There is a system of cause and effect governing the world - -The dependence of the universe of matter and all beings on their time and their continuous transformation - -the existence of the world (the universe) is obvious and clear. - -The world includes the universe of the unseen and the world of martyrdom - -Being is not merely material, but material and spiritual - -Existence of plurality and at the same time unity - -Purposeful creation of the world - -The dependence of the universe of matter and all beings on time and on the continuous growth and transformation of them (the world is constantly changing) Guiding all creatures by God. - -universe has a hierarchy and it is not merely material, but materialistic. - -The truth of man is his soul, and man's soul represents the attributes of divine glory and majesty. - -Religion is universal. - -Man has the power to choose and determine his own destiny, he has the will

Explaining the Cognitive Value Basis of God from the Perspective of Transformation Document, Comenius

Comenius	Transformation Document
<ul style="list-style-type: none"> - -Believe in the convergence of knowledge, faith, ethics and education - -In the dark (universal vision of faith and ethics) - -Everyone's education is essential, both male and female 	<ul style="list-style-type: none"> - -the dependence of the validity of true values on the facts relating to human action and its outcomes - -Identifying the validity of values through human intellect and nature - -Validation of values through the religious criteria system - -Values have different types and degrees - -Relationship of values with the original purpose of human life - that is, the grace of Allah in a hierarchical manner - -Valuing any action depends on both action and actor. - -Clean life is based on God's standard of grace for humankind in this world and the achievement of Divine glory at the end of life. - -Including all personal and social dimensions of human life through clean life - -The importance of life for human beings and their actual relevance to all human beings - -Balance and moderation are important attributes of life in all aspects - -The realization of the clean life depends on respect for and obedience to Allah and hostility to the enemies of the path of God and the Almighty God - -The most important area for the realization of clean life is the deliberate and optional preparation of the community - -The true liberation of man is possible through the liberation from all internal and external obstacles and human growth and excellence and the movement towards God's worship - -Justice is the most fundamental moral and social value in the Islamic criteria system - -Humiliation, forgiveness and forgiveness are the most important values of the complementarity of justice. - -Science and the universe play a fundamental role in the Islamic society and culture - -Science is at the head of virtues - -Science is the root of all good - -Science is an integral part of faith - -Science validates human - -Knowledge is obligatory for everyone - -Respect for the scientist is an undisputed principle - -The beauty and art are among human innate tendencies - -The value and aesthetics relate to the deep realities and depend on the perception of individuals - -Nature and natural phenomena are instrumental in achieving the goal of life - -Nature and natural phenomena are signs of wisdom, grace and divine authority

Explaining the Religious Foundations from the Perspective of the Transformation Document and the Comenius

Comenius	Transformation Document
<ul style="list-style-type: none"> - The centerpiece of Comenius's view is Christian mysticism - -The purpose of education is to become like the origin and to return to the origin and involving in virtue of science, power and sanctity. - -The content of education is the teaching of the Gospel and the principles of ethics and the teaching of religion and the pursuit of painting, hymn, and music. - -Religion is a key factor in determining the purpose and destination of education. 	<ul style="list-style-type: none"> - -The religion is a unified truth sent by God for humanity - -Monotheistic religions are considered as complete examples - -Religion is the right of humankind and the purpose of human nature and its prosperity - -The Islamic religion is the standard system for guiding people towards eternal happiness - -The religion invites human beings to use human dense experiences in order to realize the clean life. - -Religion invites humans to creativity and innovation in order to realize the clean life - -The religion of Islam (Islam) embraces all human beings at any time and place - -The language of the true religion (Islam) is universal - -Stability and dynamism are two characteristics of the true religion - -The religion of Islam includes all things including material and spiritual, physical and divine, this world and the hereafter world of the individual and the community. - -Recognition of the religion of Islam requires the intelligent understanding of the Qur'an with the benefit of the authentic tradition of the Prophet (pbuh) and the infallibles and relies on the explanation and interpretation of the Prophet (pbuh) and his ancestors from the religious truths. - -Religious education: is a systematic, comprehensive, and dynamic set - -Islam promises a bright future for human beings in the world of universal justice - -The main solution is the complete realization of the Islamic criteria system, the establishment and continuation of the government based on religious criteria - -The right religion represents the purpose and destination, as well as the way to reach the destination (the realization of the true life) for everyone in accepting it and the dedication of the individuals and people to it. - -Revelation is one of the most important ways of acquiring knowledge for the general public, and is special for divine prophets, but revelation for prophets is called inspiration, which is special to the infallible persons (PBUH)

Conclusion

Given the fact that Comenius is one of the great educators in the Western educational system and plays an important role in the education system of his time and emphasizes on the hegemony, there is a great deal of commonality in his views on the fundamental transformation document. Education in the context of the document of the fundamental transformation is an all-out process, its emphasis and strong orientation is on religious education and revelation. The document is a courageous way for all the custodians and experts in the field of education and is very well-versed. The fundamental transformation document seeks to cultivate creative, thoughtful, independent, strong and God-centered people, and the prosperity of the Islamic community will be achieved through the cultivation of such people. By comparing Comenius's educational reform and the fundamental transformation document, categories such as wisdom, general education, ethical and religious education, and educational justice were found in both perspectives. Cognition is external from the perspective of the Comenius and it is based on the sense and rational reception, while cognition is subjective and an inner perception from the perspective of the document of the transformation. Comenius's emphasis on nature and its laws have been introduced as the key to knowing, while the transformation Document, in addition to nature, emphasizes the

recognition of God in various ways, such as intuition, revelation, sense and reason.

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