

ISSN(Print): [2588-5731](#)

Review Paper

Presenting a Model of Mind Training Based on Islamic Traditions
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Received Date: 2021.11.02

Accepted Date: 2022.06.01

Pp: 95-113

Abstract

The purpose of this research was to Presenting a Model of Mind Training Based on Islamic Traditions. The present study has used the method of qualitative content analysis. All available print and electronic resources based on research objectives and questions were used to collect information. Data analysis was performed using deductive categorization system. The findings of the study revealed a series of points as; recognizing and training the structure of the mind and how it changes during learning, thinking, and behavior and even when expressing emotions, has facilitated control over life and relationships within and outside the individual. With this understanding, humanity will reach the realization of humanity, peace and tranquility in the world, and these are the same components that may have existed years and centuries ago in the narrations of the innocents. These components have also been present in research conducted in the field of training the Islamic mind and among the opinions of Islamic scholars and philosophers.

Key words: Mind, Training of the Mind, Narrations of the Innocents

Introduction

The problem of mind and cognition is one of the most important issues that have attracted human attention throughout history. The attempt to understand human cognitive processes have always been the focus of philosophers, the specialists of education, and psychologists'. Although philosophers and psychologists move in the same direction in the

same direction and seek to know the human mind, their kind of view differs from one another (Rilling, 2014). The look of philosophy depends upon the recognition and mind of human within the framework of general theories . While psychologists go beyond this general framework and address mechanisms and processes involved in cognition and try using careful methods, mental and

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cognitive processes, and according to findings they gain, suggest methods and strategies for fostering mental and cognitive processes.

We humans live in groups and interact with each other. The fundamental characteristic of human behavior that causes human differentiation from other animals is their capacity to interact with others. This characteristic seems to require one to know how other people think and feel, a capacity called "theory of mind." The term theory of mind was first used by primatologists, Primack and Woodruff. They believed in a primitive theory of mind for chimpanzees, and they believed that chimpanzees had the ability to understand the mental states of their own kind. Animal research is now a special place because it is useful in recognizing nonverbal content of behaviors associated with the mind as well as understanding how human social cognition changes. However, the drawback of this type of research is that observed phenomena can be considered as stimulus - response learning because to understand the internal states, it must rely on the external signs of observable behaviors. This is why there are discussions about the interpretation of the findings obtained from animals. At one end of the continuum, the theory of mind is advanced and at the other end is a defect in the theory of mind.

Literature review

Despite its significance and accountability, and its highly specific nature, the pattern of mind training has received partial, or less

noticed attention in Islamic-based education mainstream. In fact, there seems to be an imbalance in the literature with more attention paid to 'what' than to 'how' of the pattern of mind training (Ghazali, 1986). Moreover, compared with the extensive research on techniques and practices in various aspects, research on the pattern of mind training is still scanty.

Although the related literature suggests some appropriate techniques and methodological principles and guidelines for the pattern of mind training, there seems to be exigencies for inspecting the pattern of mind training as a function of Islamic traditions underlying the practices in Islamic-based education mainstream. For example, Ahmadian Dogheh (2020) in her research "Study of the role of the mind in human positivity" states: The mind can be expressed in terms of matter and meaning and also in terms of communication with the environment. One of the different characteristics of human beings is the ability to think and make decisions with the help of the mind. A mind that, in a sense, forms and guides our being and determines our role and place in the world, as well as our relationship with fellow human beings and, of course, other creatures. Rahmani (2018) in his research "Principles and methods of education based on thought from the perspective of the Qur'an and the traditions of the Ahl al-Bayt" states: A look at the teachings of Islam shows that the category of education is related to the concept of thought, as in the biography

Prophets and related verses are mentioned. The other study was conducted by Sohrabi (2017) that entitled "Spiritual intelligence from the perspective of the Qur'an and narrations" states that in understanding the subject of spiritual intelligence and mind, identify two basic concepts and elements; that is "intelligence" and "mind", "spirituality" is necessary. Therefore, with the purpose of deep understanding of the concept of intelligence and spiritual mind, we first introduce two concepts of "Intelligence and Mind" and "Spirituality" from the perspective of psychologists and religious scholars, and then explain the structural unit of "intellect and spiritual mind.

This relatively new term explores and discovers the commonalities of both the concepts of "intelligence and mind" and "spirituality"; and from their synergy a pattern is formed; which requires ability and skill in the form of spiritual intelligence. So what emerges is the process of transformation and integration of intelligence, mind and spirituality. The same approach was followed by Nosrati Hashi et al. (2017) that in their research on "Components of constructive doubt in Wittgenstein's thought and its educational consequences in training the critical mind" states that: The critical mind must have constructive doubt in order to know the truth, which is measured based on reasons. The effects of doubt should be nothing more than the verbal expression of doubt, and the effect of doubt on the behavior and action of the critical mind should be

visible. To have constructive doubt, we must be proficient in doubtful language games. Since the rules governing social forms are not universal, it is necessary for the critical mind to examine things according to the beliefs that govern the linguistic games of each field. Also, the critic's mind in challenging things cannot challenge all its beliefs at once because doubt requires foundations. But instead, he can doubt each of his beliefs. Finally, to cultivate the critical mind, instead of a conservative structure, educational spaces must be flexible and provide learners with the opportunity to participate in society and gain experience in order to gain a world-image.

Goldman (2020) in his article "Increasing the integrity of leadership through mind training and visual learning" proposed a theory. Consultants often know; for leaders to function effectively, they must integrate principled thinking with a deep mental awareness. Integrated education requires that one be aware of the functioning of one's mind in practice and take an appropriate approach to the situation, not be influenced by the reaction, in other words, one must be responsive. Thus, a combination of mind training and physical learning can foster principled thinking and proper mental functioning.

Findings from the training of principled thinking with a deep mental awareness show us that long-term mental training improves the capacities that are important for both individual flourishing and social functioning. At the same

time, executive control and attention follow the success of mental education. Lucas (2017) in the book "Strengthening the mind and brain exercise" states: Intelligence is a combination of "technical knowledge and theoretical knowledge" in various contexts; If you are smart, then you can use your mind in a variety of ways. If your mind works well, then you can do and learn many things you never imagined. Education is superior to nature.

Meaton (2015) states in the "development of the mind" book: one of the compelling reasons for how the human mind has been completed. Meaton is an archaeologist and describes the growth and development of the brain in comprehensible ways in three stages. From six million to four and a half million years ago, the human brain was smaller, about a third of what it is today, and could only display limited intelligence. The brain, for example, made simple decisions based on simple rules such as finding food and shelter and survival.

In the second period, from four and a half million years to about one hundred thousand years ago, a variety of specific intelligence activities have spread. The beginning of speech during this period is a clear example. In the third period, from one hundred thousand years to about ten thousand years ago, we see a very complex brain and a variety of more common intelligence activities. The key point in this final course is the development of culture and religion. Based on these theories,

scientists have sometimes tried to link specific intelligence or behaviors to specific parts of the brain. The most famous of these theories is phrenology.

Looking from the perspective of mind, Searle (2014) in his book "Short Introduction to the Mind" states: Philosophy of the mind is one of the branches of philosophy that studies mental phenomena. Phenomena such as: consciousness, feeling, perception, action, reasoning, intention, desire, belief, memory, concepts, etc. Among the common issues that Searle refers to are: freedom of will, personal identity, and mind-body issue, other minds, mental causation, and so on. Searle considers the philosophy of psychology to be a subset of the philosophy of mind.

Dahraty (2013) in his book "Theory of Mind" states: The basic framework of the theory of mind is social cognition. Social cognition in a general study describes and explains how the child's social world is formed, the perception of "self" and "other", cognition of human relationships. The mind theory approach is the latest area of research on the development of children's social cognition, which has been explored by Martin J. Dahrty. Therefore, the study of the theory of mind can reveal another direction of the formation of the concept of factor, because at this stage the concept of "man" as a "factor" that has an independent and conceivable mind is being formed. Proponents of humanism also believe that the perception of God as a creature who does not make mistakes occurs at a stage when the

child realizes that parents and all human beings may do something wrong. The concept of the human agent is essential to achieving the "theory of mind" and understanding the misconception.

Kenny (2006) in his books "The Architecture of Language and Mind in Wittgenstein's Philosophy" states: "Philosophical reasons do not intend to add to knowledge of our minds, but seek to correct the logical geography of knowledge we already have." Philosophy is not in search of information and explanation, but in understanding.

In this book, Anthony Kenny focuses on the two fields of philosophy of language and philosophy of mind and describes the evolution of thought. Boyer (2003) in his book "The explanation of religion (the root of religious evolutionary)" states that: how much more wonderful and more interesting a religious belief is to the mind of man, the mind is more willing to accept and transfer it. On this basis, the human mind finds some religious beliefs more attractive and easier to convey, than other beliefs. Mills (2002) states in his research on "Theories of Developmental Psychology" the interpretation of the actions and intentions of others involves the interrelationship of mental states with content that makes it possible to understand the social world around us consistently and clearly. Popular psychology as a practice is a major subject of philosophical and psychological research in thought. Barth (2012), in his research, "God's beliefs against mothers" states that explaining and predicting

the behavior of other creatures, such as animals and even plants, based on mental states such as anger, sadness, fear, happiness, etc., is natural. The present study is based on the components extracted based on infallible tradition and research done in the education of Islamic mind based on Islamic tradition, which provides for all researchers, training planners and education practitioners to use these new scientific findings with a new vision.

Research Questions

1. What is the pattern of training the mind based on the principles of the Holy Quran and the narrations of the Infallibles (peace be upon them)?
2. What is the extraction of the components of mind training based on the dimensions and elements of the narrations of the Infallibles (peace be upon them)?

Methodology

The present study has used the method of qualitative content analysis to search for the narrations of the Infallibles and research on the training of the Islamic mind, as well as research on the training of the mind based on Islamic traditions. All available print and electronic resources based on research objectives and questions were used to collect information. Data analysis was performed using deductive categorization system. The present study has tried to

extract categories that confirm these components.

Since the purpose of this research is "to provide a model of training the mind based on the principles of the Qur'an and Islamic traditions", The main purpose of basic research is to describe the relationships between phenomena, test theories and add to the existing knowledge in a specific field, and the level of general and abstract discourse in the field of a science. In this study, in order to answer the research questions and in accordance with the objectives, the existing Islamic texts have been analyzed in order to study the training of the mind based on the principles of the Qur'an and Islamic traditions. Therefore, the qualitative research method of content analysis has been selected as a deductive categorization system. Qualitative research is a collection of activities (such as observation, interviewing and extensive participation in research activities), each of which in some way helps the researcher to obtain new information about the subject under study.

In this way, analytical, perceptual and classified descriptions are obtained from the collected information. In the method under discussion access to information; That is, living with the people being studied is learning their culture, for example, the values, beliefs and behaviors, language, and trying to understand their feelings, motivations, and emotions.

The qualitative researcher understands the social behavior because it places itself to others." Our purpose of qualitative research

is to study any kind of research that has found discoveries that have not been acquired in ways other than statistical methods or any quantitative research" says Anselm Strauss Hazare. This approach may address the research on people's lives, their attitudes, and behaviors as well as about organizational functioning, social movements or international relations. Content analysis method is one of the most common methods in social research. In recent decades, a variety of content analysis has been developed which tries to incorporate the principles of this method in combination with assumptions of theoretical approaches. With such diversity, the question arises as to how a classification of content analysis can be provided. Can dividing content analysis into quantitative and qualitative types complement the diversity in this area?

Taking advantage of the research logics provides an answer to these questions. The rationale behind the wide variety of content analysis, especially in the type of qualitative content analysis, can be considered a pivot for the recognition of similarities and differences. Accordingly, two induction logic and analogy are guiding principles guiding all types of qualitative content analysis, and individually or in combination, they can determine the path of motion in this method. What is included in this paper is an attempt to provide an overview of the qualitative content analysis, which begins by distinguishing it from a quantitative type and leads to the recognition of

the position of two inductive research logic and analogies in the analysis of qualitative content and how it is applicable to the research process.

Qualitative content analysis allows researchers to interpret the authenticity and truth of the data mentally but scientifically. The objectivity of the results is guaranteed by the existence of a systematic coding process. Qualitative content analysis goes beyond words or the objective content of texts and tests patterns that are explicit or implicit as explicit content.

Findings

The findings of the study revealed a series of points as; recognizing and training the structure of the mind and how it changes during learning, thinking, and behavior and even when expressing emotions, has facilitated control over life and relationships within and outside the individual. With this understanding, humanity will reach the realization of humanity, peace and tranquility in the world, and these are the same components that may have existed years and centuries ago in the narrations of the innocents. These components have also been present in research conducted in the field of training the Islamic mind and among the opinions of Islamic scholars and philosophers.

-The concept of monotheistic education

Research belief in monotheism is the most important and comprehensive topic that the Qur'an discusses extensively. Allameh

Tabatabai believes that the ruling spirit of all verses of the Qur'an is monotheism. Motahhari also considers the purpose of the mission of the prophets to be an invitation to monotheism in individual and social dimensions. Other doctrinal principles of religion all refer to the principle of monotheism. In Islamic traditions, monotheism has a special place and it has been described as the basis of religion, the price of heaven, the highest words, the highest worship and the most beloved words in the presence of the God. Islam is the religion of monotheism. Monotheism in nature, monotheism in attributes, monotheism in actions, monotheism in worship and obedience, and monotheism in purpose, and for human, whether in the evolutionary movement or in the legislative movement, he knows no purpose other than God.

Religious education is to provide the ground for the manifestation of human's monotheistic nature and its manifestation in his worship practice. Religious education is a process to achieve monotheism.

Islamic education seeks to establish monotheism in thought, feeling, and behavior, and belief is an attitude or subject that requires all three cognitive, emotional, and behavioral factors. What distinguishes monotheistic education from Islamic education is that in the educational system, after presenting information about theoretical monotheism in the early stages of education and inviting the trainee to perform acts of worship as a symbol of practical monotheism, in other stages of

education to this principle as it is necessary not to pay attention.

And the goals of educational topics such as the principles and customs of Islamization and observance of religion orders and Sharia rules, replace with transcendent goal of monotheism; In other words, human behavior and character are considered here. While monotheistic education is focused on the inner transformation and inner path of man towards God and requires that all elements of the educational system from the principles and goals to methods and tools have the color of the peak point, ie monotheism, and in a logical course and sequence leads to establish a monotheistic attitude in the individual.

-The meaning of the word mind

The term of mind is a set with a single command called the brain. The intrinsic intelligence and learned knowledge from thought, perception, memory, emotions, desires, dreams, and imagination collectively command a body called the brain (new voluntary behavior) and (repeated behaviors), they command human. The issued directives from the brain by the spinal cord, which are lively, reach billions of cells in various organs and cause an action to be carried out or not. Environmental sensors return the relevant feedback to the brain, which gives the person a sense of freshness and confidence. The word "mind" has been used many times in the works of Muslim philosophers, so that if we count the uses of this word in the works of sages, its number will be

significant. But the concept of mind and its truth have not yet been studied independently. It can be said that "mind" is one of the concepts that, while it has a clear meaning, its exact meaning has not been introduced. Mulla Sadra is the only one who has explicitly defined the mind in one of his works and has defined the mind in a straightforward phrase with a little explanation.

-Theory of mind

The term mind theory was first used by a philosopher named Adam Morton to refer to an approach that considers common sense psychology to be inherently similar to theory. The theory of common sense considers a range of mental states that are causally related to each other and to behavior and perception, and this relationship is largely legal. The term "theory of mind" has been defined as the ability to attribute mental states to one and others: "A system of this kind of reference can be considered a theory. First, because these states are not directly observable, and second, because the behavior of other organisms can be predicted using this system".

-The mind and its place in human

The human heart and mind are the center of all "thoughts" and everyone agrees that the human mind is the source of thinking, so we must know the mind well that self-knowledge is one of the most important knowledge and the most useful and important field of self-knowledge is cognition of the mind .Because knowledge means:

learning in the mind with thought and experience. Empathy is emphasized in the process of communication with others. In fact, it can be said that empathy is a mind-to-mind relationship. The fact that in our literature this point is raised in the form of short words that the heart speaks to the heart, wants to describe that the mind speaks to the mind. If the heart means body and abdomen, we have thought about explaining this sentence "the heart speaks to the heart". To say that you can win the heart is not to break the heart of art. Here, the heart is used in its true sense, that is, the mind, and only the human mind can be ruled.

Intelligence, perception, memory, concentration, attention, forgetfulness, sadness and joy are important interpretations of it in the mind, so the place and role of the mind in the human psyche and intellect is very amazing and we must know the mind well to know humans. As a result, we can better guide the minds of others to God. The main feature of human social behavior that distinguishes it from other animals is its capacity for two-way interaction with others. The characteristic seems to be that one needs to know how others think and feel. Such a capacity is called "theory of mind."

-Aristotle's view of the mind and brain

According to Aristotle's philosophy, the theory of substance dualism and the theory of this identity of the mind have a common weakness, and that is that they determine the wrong place for

mental states. The theory of substance dualism attributes mental states to the invisible single soul, and the theory of the same mind attributes the mental state to the living human brain. But in Aristotle's view, the brain, or even the whole body, cannot be thought of as psychic states, because it is not my brain or even my body that feels pain or thinks, but I, a living person who forms both mental qualities and physical attributes within a single entity.

-The necessity of knowing the mind

Many children fail to acquire social skills for a variety of reasons, and often develop immature, antisocial, and inappropriate behaviors with isolation. Most of these children will also have adjustment problems in the future. Therefore, acquiring social skills and theory of mind is an important area in children's daily relationships, and learning the tasks of theory of mind helps them to live a successful life. Richoli and Slafter believe that the proper functioning of mind theory promotes "social skills" and, conversely, a defect or delay in the transformation of mind theory has a negative effect on children's social performance. Therefore, acquiring social skills and theory of mind is an important area in children's daily relationships, and learning the tasks of theory of mind will help them to live a successful life.

-Dimensions of management and training of the mind

In order to better manage our own minds and the minds of others, we need to know its dimensions well.

1. Cognitive dimension

One of the most important and constructive factors in human education is science and knowledge, and in Islam this dimension has been emphasized a lot. This issue is so important that the first verse that was revealed to the Prophet is in this direction.

Read in the name of your God

Imam Ali (Alayhe Salam) said to Kamil: Kamil, there is no movement except that you need knowledge in it. Here, cognitive dimension means the distinction between good and bad and right and wrong, which requires the use of rational force.

2. Emotional dimension

Emotion is the root of attention to the meaning of desire and tendency, and therefore emotion is also meant as friendship, kindness, kindness and gentleness:

In the Qur'an, Surah Hadid, verse 16, God says:

Is it not time for the hearts of the believers to humble themselves in the remembrance of God and what he has sent with the truth?

To train the mind, human beings must be trained emotionally to understand their emotions well and to express and control them properly, as well as to understand and react to the emotions of others well.

3. Dimensions of values

One of the most important categories in mind is the place of values. Values are one of the topics that the mind needs to manage and educate. Now think about this. The mind has two very important parts:

1. Things we accept as value.
2. Things we believe in as anti-values

Therefore, we conclude that we must pay attention to these two areas for training and managing the mind in the field of values. If in Islam we have the subject of discussion about the things we should do and the things we should not do, or we have the discussion of forbiddance and permission in religious rulings, it is for values to be internalized in the mind so that the mind has a structure.

Value disorder appears in the mind following mental disorder and eventually personality disorder in human behavior. This dimension of the human mind has a lot to do with the phenomenon of moral development and the stages of moral development. It can be said that universal values, which are the highest stage of moral development, must be kept in mind.

4. Spiritual dimension

From the most basic dimension of the mind is its spiritual aspect. This dimension comes with this verse from the Qur'an: "We did not create human except for the sake of worship." The fact that God instinctively placed this need in human beings is a strong reason why this part of human existence, which has many meanings in the mind, should be considered.

If human beings today are confused or sometimes have an identity crisis and are suffering from mental illness, it is because their minds have not paid attention to its spiritual, spiritual and religious needs.

William James, the father of American psychology, believes that the most effective remedy for anxiety is faith and religious belief. Kant says: Believe in God because we need such a belief and Ghazali says: By mentioning God, all fears disappear. All of this is in line with the explanation that human beings need and should fulfill their spiritual need and worship.

To develop his mind, man must prepare himself to answer these questions and take the opportunity, according to his age, to think about these basic questions. Each stage of spiritual growth gives more complete answers, which shows a serious attention to the spiritual dimension of the mind.

5. Practical and behavioral dimension

The practical dimension of the mind has a wide range that the person has developed in terms of action and with the knowledge and emotion that he has in the mind, he develops a practical plan of behavior in the mind to express that behavior in practice in appropriate conditions.

Every action has two dimensions of appearance and interior those are both correlate with each other. But the interior dimension has a higher status mentally, and what we mean by the practical dimension of the mind is the esoteric part, which, if

formed correctly, will certainly reveal the appearance dimension well.

In Surah Fater, verse 10, God says: And good behavior raised it.

6. The artistic and aesthetic dimension of cognition

God is beautiful and loves beauties, and since the Spirit of God has been breathed into us, man must pay attention to this aspect of need. The meaning of art and beauty includes all the needs that are in the structure of the human mind and that God has placed in human beings. The artistic dimension of the mind is so broad that art takes into account the structure and identity of phenomena. If we want to examine the meaning of art from the point of view of the supreme leader of Iran, they believe the art of blowing the soul of obligation. Therefore, in the dimension of art, we have to pay attention to one of the fundamental part of the next part of art to develop committed art in our minds and thoughts.

Teaching and training methods of mind from the point of view of Islam

Islamic education methods, expressed in the Quran and traditions expressed for all aspects of education is considered one of the dimensions of training for man. Therefore, we take advantage of the teaching methods of Islam in this regard. These methods include:

Creating a healthy educational environment

One of the important issues in mind training is that not all

education goes back to after birth and some of it goes back to before human birth. Therefore, Islam emphasizes that it should be careful about marriage because it is one of the most important areas in the field of healthy education.

The Prophet said, "People should avoid marrying a person who has grown like a plant in a dirty place." This statement is the reason that marriage with untrained people should be avoided because it affects all aspects of education.

Important topics of mind and body

The relationship between mind and body

The relationship between mental phenomena and physical states of the body is called the issue of mind and body. This explains that whenever we think of mental phenomena, we realize two sets of features; one set that separates the realm of the mind from the body and the other set that places the mind in the material world. The first set, such as subjectivity, first-person knowledge, consciousness, meaning, rationality, freedom, and self-awareness, is not found in the material world.

The second set says that, we cannot place mental phenomena, such as mental identities such as numbers, completely outside the material world, and on the other hand, the activity of the mind is related to the activity of the brain, and the function of the brain is essential for the functioning of the mind.

These considerations force us to consider the mind as a physical

thing, because the physical thing is related to the physical world. These two sets are tense because one set says: the mind cannot be a physical thing. Another set says that the mind must be a physical thing. This is a matter of mind and body; it is not specific to humans, but it is also true of other creatures.

The difference between mind and soul

Mind

Some consider the mind to be synonymous with understanding and reason, and say that the mind is a psychic faculty that enables the acquisition of imaginative and affirmative sciences and the distinction between good and bad or right and wrong, and has also said that it is the absolute rational faculty. It is whether the soul or one of its powers is considered and it is also contrary to reason and that the perception of foreign objects is without being conditioned on material forms.

Kant says that the mind is a queen that regulates emotions by categories. This queen needs a higher power called intellect. Kant sees the mind as the mediator between emotion and reason. Some also consider it an aspect of the human soul that comprehends and perceives things. In other words, the mind is a force that performs the perception of imaginative and affirmative information.

It seems that the discovery of the mind was made after the discovery of the soul. The word soul or words such as intellect, mental heart or soul have been used extensively in the ontology and ontology

literature, sometimes equivalently or in conjunction with the mind. Many philosophers have avoided accepting mental existence, some have attributed its denial to Fakhr al-Razi, and have said that it was developed by Khawaja Nasir al-Din al-Tusi and led to a new definition of science and perception.

Among Westerners, Kant is a leader in the field of knowledge. Until his time, philosophers paid more attention to the issue of existence and less to knowledge. Kant discovered that scientific knowledge of previous compound judgments was possible. With this discovery, he changed the nature of philosophical research in the sense that he studied knowledge instead of the nature of things.

According to Hegel, the soul in the early stages has a full soul. The soul becomes aware and to study it, the subject of morphology is necessary. Of course, the mind has a high position in the Western intellectual system, but its definition is still vague. In defining the words mind, brain, and science, John Searle says: Of these three words, the second word, the brain, is the most acceptable.

"In using the name, the mind has dangerously inhabited the ghosts of the old philosophical theories," says John Searle. It is very difficult to resist the notion that the mind is something or at least a scene or a black box that occurs in all these mental processes. John Searle enumerates four functions for the mind: consciousness, the aspect of attention, personality, and mental causation. "Of these, the characteristic of consciousness is

the most important," he says. He also admits that it is difficult to understand how the physical system can be aware.

Soul

The soul is the only precious jewel on which human existence depends. This unique precious jewel has a lot of power and strength that is the reason for our connection with the world inside and outside. The soul has many meanings, such as object, self-esteem and desire. However, it is difficult to talk about what this breath is. Plato says: The soul is not the body but the stimulus of the body. But Aristotle considers the soul to be the first perfection for the natural body. According to him, the soul is human existence.

He sometimes considers perfection to mean knowledge and sometimes to mean work without knowledge. Aristotle says: The soul is also in a state of sleep. He considers all the senses to be perfect for the soul. According to Aristotle, the soul is a force that is defined by the forces of motion, sensitivity, logic or motion. Ibn Sina also considers the soul as the first perfection for the natural body. In fact, he has combined the views of Aflatoon and Aristotle.

In any case, the soul is the source of the thought of revelation, and although it is connected to the body, it has a distinct truth from it. Additionally, Khajeh Nasir Tusi says: The soul, with or without the means at its disposal, does things that are a sign of life, such as nutrition, development, reproduction, perception, voluntary

movement and speech. Descart does not consider the soul to be material and believes that the essence is thought. Sometimes the psych is synonymous with the soul, and sometimes it is considered more important than the concept of the soul and wider than the realm of consciousness.

Mulla Sadra believes that the soul in its essence has a sense of hearing, sight, taste, smell and touch (which is separate from the external senses) and its reason is sleep. Some have also equated it with spirit and equated it with the psyche, mind, soul, intellect, reality of thought, and the activity of imagination. They also contrast it with matter, nature, body and meat, as well as feeling.

In the difference between the soul and the mind, it may be said that the mind is often used in the epistemological stage. But it is very often that human beings enjoy the epistemological issue of the universe and itself, or it becomes sad, and it has nothing to do with the mind. For example, if the sun is in pure air or the sight of beauty, it feels comfort while the mind does not play a role in this regard. Of course, if a person later wants to remember this state or recite it to someone, his mind will associate it with a person. Hafez raises the opposite. A heart that is sad and a thought that is depressed, cannot write a poem that is refreshing, hopeful and joyful? We have recounted part of this fact and that is enough.

Therefore, the four functions mentioned in the mind do not seem to be effective in this regard, and

this, for example, is like body pain, which is an internal matter and, according to Searle, has a biological mechanism. It can only be done with the mind.

Discussion and Conclusion

The issue of the mind is one of the most important issues that have attracted human attention throughout history. Efforts to understand human cognitive processes have always been of interest to philosophers, educators, and psychologists. The meaning of mind, which is mentioned in mind psychology or mind engineering, is not mentioned as mind in Ahl al-Bayt narrations, but it has been given other titles and the word mind has been used less in such cases. The term "whiteboard", "clean board", "unwritten board", "blank board", "education board", or the term used in schools as "unwritten blackboard", as opposed to its popular Latin term Tabula Raza is selected.

"Tabula Raza", which is used as a common proverb in most European languages, has its origins in Greek philosophical and psychological interpretations. The original Greek equivalent, which is less commonly used, literally means "unwritten board," meaning a board on which there is no writing. Many of the teachings that are seen in such psychological frameworks are also seen in the narrations of the Ahl al-Bayt and religious teachings, but it should be noted that this commonality in some cases does not mean that such schools of psychology are fully accepted by Islam.

In some cases, the views of Islam are contrary to the views of such schools of psychology; Especially in the field of psychology of the mind, in which there is exaggeration and sometimes obvious philosophical contradictions; Like the theory of absorption, which has gained a certain popularity today, while it is not only philosophically problematic, it also cannot be proved empirically. One of the properties of the mind is that things become a habit with practice in the mind, and what becomes a habit acts automatically, and the root of most of these habits is in the mind; That's why psychologists advise people to keep their minds occupied for a while to get rid of bad habits in order to get rid of bad habits.

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