

Educational Methods from Jahez Point of View

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Abstract

The aim of writing this article is to assert Jahez point of view about educational methods. The present study has been conducted by taking benefit from qualitative approach and descriptive-analytical method and has analyzed and inferred Jahez point of view about educational methods by using existing and available resources. The inferred training methods from Jahez point of view are as follows: observation-experience and testing (learning opportunity in practice), using repetition and practice method, encouraging and punishing learners and considering its principles and points, memorizing and recalling the materials, writing and recording learned contents, teaching in group and in the form of participation of all learners, giving recommendations and guiding the learners, presenting speeches, problem- oriented teaching and discovering the problem by the learners themselves, using books and the method of stimulating several senses in teaching learners or sharing senses in the trend of learning.

Key words: Islamic training, Jahez, educational methods.

1. Introduction

Method can be defined as the way, manner and tool for enhancing the objective based on a specified training plan and framework, of course training methods are based on training principles and objectives of any religion. Method is the way or manner which extend through the objective and adjust training practice and causes teacher to reach his aim (Hoshiar, 1331:22). Ghaemi defines method as a collection attempts and tools through which we can transfer training content to the children much faster (Ghaemi, 1378:200) and according to Mortazavi's definition method has been considered as the manner of doing works or using tools for enhancing intended objectives or in the other words, the manner of implementing training principles (Mortazavi 1990, 42). From above definitions we can conclude that method is all attempts, tools and ways which direct us towards enhancing our objectives and is an intermediate factor between training principles and objectives. Of course methods have a commanding and applicatory nature and recommends us how to behave to enhance our objectives. Due to the important role and standing of method in directing human towards objectives, the researchers in present study have tried to discover training methods resulting from Jahez works because Muslim intellectuals from philosophers to others have proceeded to consider the subject of human and his development and prosperity and the ways to reach development under Islam developing instructions and have based thought systems to respond to the questions regarding human and his training and under these systems have taken benefit from the results of philosophers' thoughts besides the use they have had from religious instructions.

In this vein Jahez is regarded as those scientists who have considered the subject of human and his development and prosperity, and the ways to reach development and the training methods resulting from his opinions (those ways he has considered for human prosperity) can be taken into account in human training and directing him towards prosperity. For this reason following inferring training methods, Jahez works have been considered, so this need is also raised that in the process of training in any country the practitioners must try to train learners with regard to cultural needs of those countries and training methods recommended by those elites trained under the relevant culture must be observed which are compatible with the culture of that country that is one reason for discovering training methods from Jahez opinion in the present study.

To introduce the standing and importance of this Muslim scientist in brief, it can be mentioned that Abu Ottoman Omar Ibn Bahr-e-Mahbob Bassari famed as Jahez (160-255 lunar Hejira) is a schismatic, conversationalist and calligrapher contemporary to Persian and Syriac translators and the writer of many third century books and from Basra (Setayashgar, 1376, volum3). Jahez has lived for about a century and has written books in scientific methods about plants, animals, cosmology, medicine, chemistry and psychology and his attitudes and opinions have been mostly based on experience and made use of experiential method.

Besides, Jahez standing in Arabic language and criticism is of special importance (Alavi Moghadam, 1997.112-119). Jahez has been called the king of Arabic prose and the greatest literal critic of Islamic culture and one of the four main pillars of Islamic civilization (Sellum, 1981, 122) and sometimes they have upgraded his rank so as to consider Jahez belief as one of the reasons for Koran being miracle (Kordali, 1991, 34).

There is no doubt that Jahez has had a fruitful cultural life and has spent most of his round the clock times to inspiration, repetition, observation, writing and discourse in two serious and joke methods and sometimes

because of his intense interest to books and reading and writing books has rented the book sellers 'shops so as to find words there in a relax manner. (Akoub, 2002, 136). This search has entered a great volume of knowledge and discipline in to his mind and has enabled him to write very well in different fields, sometimes having no relation with each other at all. His collection of writing consisted 360 works including books and dissertations (Atigh, 1986, 325). Although these writings do not have a unique and systematic coherence and sometimes do not obey a consistent thought system in a book or dissertation (Abdoljalil, translated by Azarnoush, 1363, 135), Jahez' sayings and opinions in the field of culture, wisdom and science in general and in the domain of Islamic breeding and criticism in particular are exact and wise resulting from his recognition and awareness and have pure and rare points and thinkable considerations (Alhajari, 1969, 96 and Zarrinkoub, 1363, volume 1, 148). His special and superior importance is in literature and literary criticism and developing and compiling different branches of criticism particularly eloquent criticism. His influence in these fields is such that most of the researchers of criticism and literature history has considered Jahez as the forerunner and the father of eloquent criticism (Zekavati, Gharagozlo, 1380, 184 and Alfakhori, 41, 1953, 43). Also Jahez has a special standing among authors and literary critics of his time and is almost among the first great critics who has offered independent books and dissertations. Just Ibn Salam Jamhi and his poets' category and classes have priority on Jahez in terms of time, because Jahez has died in 255 Hejira. The book poets' category and classes with all its importance has not been able to consider all branches of literature and Islamic criticism that declare new points in any field.

Another importance of Jahez is in this point that he first acquainted with the collections of cultural, scientific and discourse trends of his age exactly and with his intelligence and precision could start other independent courses in his age and later. One of his great influence has been on belief and discourse subjects, so as a sect called Jahezheih was formed after him and he almost could bring all thinkers under his influence. Second, his great influence was because of the multiplicity of sources that Jahez had seen and known and the great volume of subjects that he had raised in the field of criticism, literature and eloquence so as few or no special courses in the field of criticism and literature following Jahez can be found that are not under the influence of Jahez and his students (Abbass, 104, 1981, 105). Although Jahez did not develop a special school in criticism and literature, with his collection of works and sayings, influenced greatly on criticism and literature in his age and other ages which is investigable and thinkable.

Therefore, this article tries to answer this main question that: what are the forms of training method in Jahez opinion, so as to make benefit from this Muslim scientist's attitude completely in the education process and it would be a guide for education practitioners in the process and course of education. Therefore for writing this article, reference has been made to Jahez books and those works written about him and this has been done in descriptive-analytical method.

2. Training methods from Jahez point of view

A) Observation, experience and experimentation: among educational methods which can be used in educating and training learners is to give learners the opportunity to learn practically by engaging in working and problem solving process personally and proceed to learn in practice because today the positive and stronger effect of practical learning comparing to theoretical one has been proved such that in Jahez works, an intense tendency towards experience and experimentation is observed. He proceeded to declare observations and experimentations to reach to reality, sometimes he slaughtered an animal and cut its different body parts to investigate and dissect it and sometimes to observe the manner of fighting two animals gathered them in a location and or analyzed the effect of a poison or chemicals on an animal by feeding them to the animal (Alfakhori, 1953, page 581).

One of the interesting Jahez experiments is as follows: he imprisoned a dog in a house in a cage. The cook first sharpened the knife after buying meat and returning from market, then cut the meat in to pieces to cook the food and then gave the dog some meat. Before long the dog with its movements showed that it waited for food immediately after cook return from the market and sharpening the knife but in other times for example at nights the dog did not show any reaction to sharpening the knife (Jahez, 1938, third volume, page 537). Since learning in this method is enhanced through direct experience and in a practical manner, more stable and effective learning is obtained when it is done theoretically and the students besides enhancing education objectives, experience the manner of experimentation and work process and since learning educational activities is interesting for the learners, so they become less tired and exhausted. Therefore it is possible to introduce experimentation and experience method as an effective method in training process by taking Jahez opinion in to account.

B) Repetition and Practice: repetition and practice is an effective and known method for learning and today this method is used in classrooms by the teachers since it causes that a property is developed in human by repetition and practice and lowers the forgetfulness index. Therefore by investigating Jahez works it became evident that he had believed in repetition and practice method, a valuable method through which human can develop a good property in himself or clear himself from a disagreeable property is repetition and practice method. If a deed whether it is good or bad is repeated continuously, gradually a property consistent with it, is

developed in individual and is formed as a second temperament property. Therefore Jahez recommends that make yourself accustomed to virtues not rascalities. He writes: you must know that most of the affairs are based on habit and you as a human will accustom to it...so try to practice any good deed and prevent yourself from any disagreeable temper so that good deeds become your temperament (Jahez, 1988, volum1, page 85). Therefore to develop an effective learning, there must be repetition and practice in different times so that learning will become stable and the standing of repetition and practice is evident in the assertions of this Muslim scientist and this method can be used to educate and train the learners.

C) Encouragement and punishment: Jahez has considered a remarkable standing for encouragement and punishment. In his opinion, the individual's attempt to learn materials must be encouraged and acknowledged and his hesitation and laziness must be responded by punishment. This training method has a remarkable effect on development of education system. Jahez believes that the role of encouragement and punishment is not restricted to education system, but its importance is more pervasive that no policy and expedience whether in a small society or a very large country are not successful without these two elements, and essentially creation system is stabilized based on encouragement and punishment. Therefore all rulers, leaders and managers in all countries resort encouragement and punishment method for managing the country and performing the works, and God has determined encouragement and punishment for guiding and developing human because no guidance and training happen without them, nobody obeys God's commands and oppression, Corruption and the harmful effects of selfishness will dominant in the world because human temperament always directs him towards laziness and passions' satisfaction and prefer his benefits on everything (Jahez,1938,volume 2.page 82-88).So the teachers must consider encouragement and punishment and acknowledge and encourage learners' positive actions so that they are motivated to repeat them and punish their negative deeds so that they don't repeat them because of the resentment and the suffer they have endured from the punishment.

Therefore the encouragement and punishment training method has good results when some points and principles are observed in implementing them, otherwise it not only does not fulfill its training role but also may have unfavorable and negative effects. In Jahez opinion, the principles and points of encouragement and punishment are as follows:

Encouragement and punishment must be applied in proper and appropriate time and location, care must be taken to observe if the individual's behavior deserve encouragement or punishment or not so that the individual is not encouraged or punished or acknowledged or reproached without any reason. If the proper case for encouragement or punishment is not identified and not used in suitable time, not only it does not develop education and training but also has negative effects. It is unwise to ignore one's fault when he must be punished and prevent from encouraging him when he must be encouraged. So Jahez says some forgiving results in individual's boldness and his greedy attitude (Jahez, 1938, volum2, page 88-89).

- Encouragement or punishment must comply with individual's normal or abnormal behavior. If individual's behavior does not deserve encouragement, one must not exceed from the suitable limitation of encouragement and the individual must not be regarded and favored more than what he deserves and his deed must not be enlarged and in contrast in punishing abnormal behavior, one must not exceed from suitable limitation because exaggeration and dissipation and not observing the moderation limit in encouragement and punishment, has unfavorable effects (Jahez, 1988, volum2 page 97).
- Encouragement and punishment are like two wings of a bird, as a bird cannot fly with a wing, an education and training system that uses just encouragement or punishment won't be successful and does not enhance its objectives. If human beings paved the way towards development and perfection just by encouragement and corrected and trained, God would never set punishment. For this reason they have said: there is no virtue in a person who just forgives others and worse than him is the one who just uses punishment. Therefore good deed must be rewarded and bad deed must be punished (Jahez, 1988, volum2 page 88).
- In fact punishment and penalty is good and fair not bad end evil because its outcome is education and training and the first person who benefits from it, is the person himself. It is not without reason that some people have said: some killings (retaliate and punishment of the murderer) are like enliven all people and in some cases preventing from forgiving is itself a donation and munificence (Jahez, 1988, volum2 page 88).so it is necessary that in doing any deed which is expected to cause the best result, its principles and rules are observed and it is when the best result is enhanced.

D) Memorizing: memorizing and repetition method is one of the oldest educational methods. In this method memorizing the materials and repeating and giving them back are regarded very important. A teacher who is knows the lesson content very well, raises some or all part of it and then expects the students to memorize the lesson by practice and repetition so that they can give back the lesson in the next session or when taking exam. By investigating Jahez works it became evident that he has recommended this educational method in the process of teaching and training learners and asserts in this respect that the student must not rely on just listening the materials for learning them but must memorize them with the much listening and recalling the materials (Jahez,

1955 page 12). If students just rely on listening in learning the materials and they don't try to memorize them, all the learned contents are forgotten and for this reason the heard materials must be memorized.

E) Writing the learned contents: among other methods in educating and training students in the opinion of Jahez is to consider writing the learned materials and contents, the student must not rely on listening merely but must memorize them with the much listening and recalling the materials, besides, the student must not rely on his memory so much but must prevent from forgetting the contents and his things learned by rote by writing them (Jahez, 1955, page 12). Jahez writes: human being won't become aware unless his listening is more than the teacher and his writing must be more than his listening (Jahez, 1938, page 55).

The ability of human is limited in memorizing the disciplines (sciences) and arts. He cannot keep all of what he has learned in his memory, before long most of them are forgotten. If we want a student who is learning some fields of knowledge to memorize all materials of book, in fact we have deprived him of learning much more important and necessary materials, or if we want the author of a book to memorize the table of contents of his book, we have assigned him a great burden and prevent him from many important works, but if the materials are made in written form and is transferred from mind on a piece of paper, won't be forgotten (Jahez, 1938, volume 1, page 47). As today students take notes from teachers' words and assertions in classroom. Therefore the learners are not forced to spend much of their time and energy to memorize materials and neglect other works so keep themselves safe from forgetting the materials by writing them.

F) Training in group and participatory form: participatory learning refers to an education method in which students cooperate with each other in the pattern of small groups to enhance a common objective and the learner while is responsible for himself feels responsibility for others' learning. Jahez mentions in this connection that human beings need to cooperate and deal with each other such as earning money to run their lives and learning disciplines and using God's blessings, people's need to each other is a property which is necessary for their nature and essence. This need is inseparable and dominant on them and includes their close and far relatives and friends (Jahez, 1988, volume 1, page 42). Need and necessity are not restricted to a certain group of people. In Jahez opinion God has not created anybody without his need to others. People whether rich or poor, slave or master, ruler or ordinary man, and young or old all and all need each other, of course the amount and the kind of their needs and its properties in various groups and individuals are different (Jahez, 1988, volume 1, pages 43 and 44). Therefore from Jahez opinion it is inferred that he not only recommends the participatory learning method but also considers it conditional to participation in those groups who are far from evils, so he mentions: man is not able to prevent from companionship with people and entrance in the society but he can only have companionship and friendship with those people who are free from evils and disagreeable properties (Jahez, 1988, volume 1, page 49). Cooperative and participatory learning method most likely lead to reinforcement of learning results, of course provided that they integrate group objectives with personal responsibilities. This means that any member of the group is responsible to fulfillment of learning objectives based on his share. Today this educational and training method is also considered by most of the educational practitioners in different countries in the process of training learners.

G) Advising, counselling and guiding the learners: what is inferred from all Jahez work collections is that human nature is based on evil. If human is set free he not only does not move towards goodness and fairness but also pursue badness and evil. Human soul instinct naturally hates those things which prevents him from pursuing his passions and tendencies. Human wants to be free, to follow and enjoys whatever he likes although these wishes result in corruption, destruction, oppression and injustice. If God sets human free with his instinct tendencies, he will pursue his soul wishes, dispute and hostility and never follows God's commands which limit or hinder his tendencies (Jahez, 1988, volume 1, 80). Therefore considering Jahez opinions in this connection we can comprehend the necessity of advising, counselling and guiding the learners in education and training and the teachers must guide the students directly or indirectly towards correct behaviors and train them.

H) Delivering a lecture: This method has been applied since old times for transferring knowledge and disciplines which motivates the will for declaring knowledge and making speeches. Human likes to speak and this interest is so much that he cannot easily hide his secrets and silence is difficult for him. Therefore scholars even if they are not hypocritical, have strength and self-esteem so they cannot hide their knowledge and therefore they are willing to express it. They declare the reason for this as follows: the joy for the scholars resulting from expressing knowledge and the happiness and prestige they acquire from it, is not measurable (Jahez, 1995, page 267). And Jahez considers the presence of this property in human due to human educational development and transferring God's instructions to the next generations and writes in this respect that: If God did not set this instinct in human, he would never had any information about people in the past and the properties of cities, different nations, careers, and various disciplines would be hidden to us, and more important than this is that the news about prophets and their miracles and the commendations of God expressing what we must or must not do would never reach to us (Jahez, 1988, volume 1, page 103). Even in current educational systems, this method is mostly used to transfer knowledge and wisdom to the learners.

I) Problem-oriented teaching: problem oriented teaching is based on this principle that the students can understand the world, in this method learners use their intellectual power to discover the world, in Jahez opinion ,intellect is not only one of the tools for recognition but the most important of all. Senses are subject to faults and mistakes and this is the intellect that by supervising on the senses makes the discovery of reality possible and judges about the correctness of senses' impressions (Jahez, 1955, page 14). Human being with his thinking power and learning aptitude investigates different issues, evaluates its advantages and disadvantages and finally selects the one which is more advantageous and less disadvantageous (Jahez, 1988, volume 2, pages 145 and 146). Relying on intellect and reason is evident in Jahez works (Foroug, 1985, volume 2, pages 315 and 316). He invites everybody to use his intellect for identifying the correctness of the problems and he has trained his students with this method (Jahez, 1955, page 14).In this pattern the students think about their environment incidents by using their intellectual power and his past experiences and knowledge to solve the problem they have encountered in an acceptable manner. Therefore since students are active in this pattern, feel more responsibility and considers himself responsible for successes and failures not the teacher and in this pattern student development is the main objective. The above- mentioned pattern develops the spirit of research and criticism and the student will be a creative and genius individual.

J) Giving diversification to education: Today training aids devices are used to teach students to avoid repetition of the environment and class atmosphere to change education process from static to dynamic and to get rid of repetition because if class environment is repetitive, no motivation and attempt by the students is observed for learning, therefore by giving diversification in educational contents and the manner of education, we can exit the class from repetitive situation and engage students with activity. In this connection, Jahez declares that the author must adjust his writing so as study not being boring and tiring and philosophical and intellectual exact materials accompany with narrative issues and whenever he feels the book makes the reader bored, removes his boredom by changing the subject and presenting some new materials, poems narrations, satire, saying and a verse from Quran (Jahez, 1938 vol.1 pg.84_89).Therefore he has recommended this in his works, his works is full of various issues ,satire, narrations, poems and sayings from prophet and Imams that reduces readers' boredom.So,if satire is used to make reader understand a serious material is good and sometimes necessary(Jahez,1938, volume 1, page 37). Therefore by giving diversification to educational contents, classes can be exited from static and repetitive situation and therefore it became evident that Jahez has used this method for reducing learners'borderom and make them understand the materials and recommends this method.

K) Making use of books: The role of book in training human beings cannot be denied .In Jahez opinion, books besides presenting valuable information and knowledge with a cheap or free of charge amount to human beings, plays an important role in guiding, improving the ethics and upgrading the sole of the learner. Books teach different arts and the ways of business to human beings, and informs him of customs, ethics and religious basics (Jahez, 1938, volume 1, page 56) and are effective in training people and developing their life by good advices and beautiful words (Jahez, 1938, volume 1,page 57).Besides books are wise and counselling companions and honest and valuable friends that reading them removes boredom and loneliness(Jahez, 1938, volume 1,page 51).Therefore using books has been among the methods that Jahez recommends for educating and training the learners.

L) Stimulating multi senses in education: In selecting suitable learning experiences for the learners it is better to choose among a proper collection of learning experiences as far as possible which is an integration of applying different senses of the learners.In this connection Jahez believed that participation of multi senses in understanding different aspects of a subject, results in enhancing qualitative and quantitative understanding and the more stronger the understanding, the more intense the joy and the pain resulting from it.If eye and ear both participate in understanding something, the enhanced result is stronger than when just one of them is used and when tactile sense is also added to them , understanding and the joy and the pain resulting from it are much more stronger(Jahez,1988, volume 2, pagers 112 and 113).So considering the opinions of this Muslim scientist different training materials can be used in classes that result in engagement of different senses in the process of students 'learning because the roles of different senses are not uniform and any of the senses can understand different aspects of a subject and participation of different senses completes understanding of a subject and learning occurs in a favorable manner for example using audio visual training aids devices beside each other in classes causes the engagement of listening sense by stimulating listening potential that in this case the forgetting index will be reduced and the motivation for learning will be increased.

3. Conclusion

Considering the above discussion, it can be concluded: what occurs in educating and training human being is to provide necessary aspects to make him improve so that his aptitudes are flourished gradually and used in practice, therefore flourishing of aptitudes and enhancement of objectives won't be fulfilled without considering and

applying correct training methods but it is with correct training methods that human being reaches prosperity and therefore the method is all the attempts, tools and ways which lead us to the intended objective and recommend us how to behave to reach to the objective. Because of the role and standing of method to lead human being to the objectives, in present study we tried to infer training methods from Jahez works and they were introduced since Muslim scientists have a complete understanding of human being and his prosperity because they have had many studies and investigations in this respect and declared opinions and Jahez is also regarded among these scientists that have written some materials about human and his development and prosperity. Therefore the inferred training methods from their opinions in the conducted study as follows: observation, experience and experimentation method that Jahez had a great tendency to use it because in this method the learners are engaged in activity and learn in a practical manner. In the second method which is the repetition and practice of learned materials, Jahez believed that human being can develop an agreeable and good property in himself by repetition and practice or remove an unfavorable property from himself. Third method is encouragement and punishment. Jahez believed that no education and training happen without encouragement and punishment, therefore individual's attempt to learn materials must be appreciated and his hesitation must be punished and believed that some points must be observed in encouragement and punishment. The fourth method is memorizing the materials by much listening and recalling. The fifth method is to write the learned materials and contents. With this method the probability and danger of forgetting materials are removed. The sixth method is participatory education in the pattern of learning groups that in this method learners try to learn scientific materials with cooperating and dealing with each other. The seventh method is to give advice to the learners and guiding them that in this method teachers guide learners because Jahez believed that if human being is set free he not only does not move towards goodness and fairness but also pursue badness and evil. Therefore the learners must be guided towards goodness and fairness. The eighth method which has been used from old times on for transferring knowledge and disciplines and also Jahez has used it in the process of training learners is the method of giving a lecture that in this method the students just listen to the teacher's speech. The ninth method is to make learners confront with a problem and they are expected to discover its solution which is known as problem-oriented teaching. The tenth method is to give diversification to the contents and educational methods to sets free the educational process from static and repetitive and enhance learners 'motivation and attempt to obtain knowledge and discipline. The eleventh method is to use books that Jahez has recommended it in educating and training the learners. And finally the last inferred method from Jahez works is the necessity of stimulating multi-senses in educating learners, it means it is better that a proper collection of learning experiences is selected as far as possible which is an integration of applying different senses of the learners that in this case learning process occurs completely because different senses are used in common and all of them are engaged in learning.

Therefore it became clear that except some cases that Jahez has used to train learners directly as a teacher, the remaining introduced methods in this article is the result of inferring from his opinions, for example consider observation, experience and experimentation method that has not been introduced in his works and writings as one of his intended training method but by reviewing his life it became clear that he had used this method in his personal life and this method is effective and favorable in his opinion, for this reason it can be used as a method in educating and training if the learners.

So it is necessary that in the process of training, the results of this study are considered and used because such findings is the outcome of inferring from thoughts of those scientists who have had a comprehensive recognition of human being and spent most of their life to conduct scientific studies and researches and the methods they have selected have been the result of their experiences.

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