
Self-Scrutiny: Education and Human Welfare

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ABSTRACT

In human education, the fact is that the individual must have a self-organized personality in the way that the person can control the self, behaviors, and customs and also follow a growth leading path in the life. The purpose of this paper is to identify either self-scrutiny or its necessity, reasons of ignoring the true self, also solutions and the effects of self-scrutiny in a morally and religiously based approach. This was a qualitative study and the approach toward reaching the objective was either inferential or analytical. This study also analyzed epistemic topics which were focused on reasons to extract. Also, in morality the main step is to know and organize the self. This is important since the creation of good moral and following a morally - based path is related to this issue. From another view point, knowing the self (self-scrutiny) is the foundation of knowing god (theology), it is also enriched with logical foundations. The research hypotheses are: 1) the only way to scrutinize the self is the individual and personal method since every human being has the dignity and individuality of his existence. 2) Knowing self (self scrutiny) is an internal method of scanning and excavating which every human being will start from himself and will reach to the self at its final outcome. 3) The amount of maturity and welfare in any individual is directly related to the amount of his self knowledge (or self-scrutiny). Finally, the only way to achieve salvation is to know the self. Knowing self (self-scrutiny) is the main doctrine of religion, foundation for theology, and the achievement of monotheism. When an individual does not know himself (has not undergone the self-scrutiny process), he is regarded as an alien which wastes all of his life to the cost of that wrong self-belief. The stronger the alien self, the weaker the true self would be. This strengthening and weakening process will last until the diminishment of self which is not any more capable of achieving welfare and perfection.

Keywords: Alienation, Existential Scanning, Self-Scrutiny, Self-Making, Welfare.

Introduction

One of the most important religious and moral principles is self-knowledge which is much emphasized in the Islamic verses and traditions to the extent that human happiness can be considered as dependent on his self-knowledge. In addition, self-knowledge is a rational principle which is the base of many philosophical systems. Socrates is the first philosopher who not only made self-knowledge as the center of his philosophy; he also focused all his life and attempt around it. He deeply believed in the value of self as the actor and the owner of thought and wish and argued that if the self is appropriately considered and cared for, it would be possible to realize the significance of real knowledge and wisdom and fulfill the real values of human life in the individual's behavior. Thus, philosophy and wisdom are the discussion of these values and their fulfillment in human behavior (Kopelston, 1989. 1st Vol. P. 128).)

Over time, self-knowledge was replaced by anthropology in philosophy and this issue was discussed for a long time as the minor issues of philosophy; however, it was so important in systems like Suhrawardi's philosophy. In Hikmat Al-Ishraq, Suhrawardi studies self-knowledge as the main feature distinguishing human from other beings and believes that human experiences himself within "I" or "self". This perception is different from other perceptions manifested through example since the presence of essence is for essence (Suhrawardi, 2001. Pp. 110, 111 and 288). In new era, self-knowledge drawn the attention of existentialism philosophy, according to them, human being exists and then defines himself due to confrontation with himself and builds his existence and universe (Direx, Beheshti, 2010. P. 60). Even, knowledge of universe/essence and study in world of

existence depends on investigation of personal experiences (Kin, 1998. Pp. 70-71). Nowadays, the psychologists, the philosophers of education and even the philosophers of religion and most sciences have focused much on self-knowledge and its role in human happiness. According to this, the present study seeks to study the self-improvement and its effect on human happiness by clarification of concept and significance of self-knowledge.

The difference between self-knowledge and anthropology

In both sciences, human is the subject of knowledge; however, in self-knowledge human is considered as an individual while in anthropology, human is identified as the whole and typically. Although in philosophical anthropology the origin, the target, human identity and his inherent and transverse features are discussed, the laws and regulations of anthropology are general and adopted on all humans irrespective of their individuality and personality. In other words, anthropology provides us a general knowledge of all humans in terms of unity directions and their commonality, i.e. human should be liked because of being human; however, it has nothing to do with individuals as a valuable being distinguished from other beings and even human. To realize these general laws, it ignores the individuality and personal affairs of human and doesn't take into account them rationally and cognitively such that discovering of general laws about human requires to some extent the death of individuality and personal identity of human.

Now that anthropology deals with cognition (I) and the knowledge of this cognition has particularity and individuality to the same degree as of its subject (I), every individual should

independently, individually and personally know himself and what he finds in this personal exploration will be true about himself (I).

Since "I" and "my identity" are recognized and manifested in my individuated existence, it is almost impossible to pass the self-knowledge path except with introspection and reflection of one's self. Based on this, self-knowledge is a personal method with some kind of introspective reasoning. Dignity and "arrogance" of every individual depend on his individuated being and for his exploration; he should explore himself through inner reflection and contemplation. This exploration begins with self, moves along self, perceives self through analysis of his inner being and finally achieves self.

Generalization of this knowledge means its metamorphosis and loss, the same as segregation of anthropological data means loss of that science. However, it is possible and required to use the provisions of other areas and achieve deeper self-knowledge through general provisions of humanitarian, and achieve general provisions about man using inner perceptions. It should be noted that most philosophers believe that the main and most serious way of human cognition, both generally and naturally, is self-knowledge and regards anthropology without self-knowledge as doomed to fail. In philosophical tradition, there is ample evidence on this claim that precise knowledge of divine wisdom depends on human cognition (Sohravardi, 2001. .P.288). Since, according to existentialist and religion philosophers, it is impossible to know the existence through rationalities; and the existence and being would never become substantive (Shirazi, 1987. P.8). the only way to know the existence is the exploration and understanding of "I".

Self-knowledge in religion and ethic/morality

The world's nature belongs to him and directed to him. The mission and responsibility of divine religions is to guide human in this course since according to the authors, morality is nothing except how to pass this essential way to absolute good. The path from "He" to "He" can be passed just through a developmental and existential move because "He" is an absolute being and it is not possible to move toward him except through an existentialist movement.

The emergence of all beings happens through "From God" process, and every creature benefits from a certain existential veracity and is placed in a certain position and rank that determines his nature and truth. Moreover, in the path of returning and ascending "Toward God", the creatures return with this existential veracity. The only difference is in creatures having will. In the ascending path, the willful and autonomous being receives his essence from absolute essence and this has been imparted by God's immortal wish such that he could choose. This choice and selection is along with him in every moment of his presence since the imparted essence to him is free essence. Thus, in moving "toward him", i.e. in ascending path toward God, the free being selects his path and the outcome of this free will is achieving a certain rank in his ascending path. "... For it (is only) that which it hath earned, and against it (only) that which it hath deserved..." (Al-Baqare, 286). This is natural that this selection and free will arises out of the essence origin, is manifested in every moment of the individual's life, and puts him in a place between the lowest and highest positions. As God asserts: "Those are like livestock; rather, they are more astray" (Al-Araf, 179) and "Then he approached and

descended, and was at a distance of two bow lengths or nearer" (Al-Najm, 8-9).

Ethic and morale has been considered in Islam due to growth and excellence of human toward the end target of his creation. Morale is a science about the attributes and good and bad deeds, since they are achievable and avoidable, performing or leaving for human (Deilami. Azarbaijani, 2000, p.23). and its aim is to lead human to the last human horizons (Naraqi, 2002, p. 26). In fact, morale is a science that intends to determine those actions whose selection leads human to higher rank of essence or falling of human to the lowest degree of being.

Thus, it is possible to interpret the path of human motion in his free life as an existential path formed inside him which begins and completes by self-knowledge. Thus, self-knowledge has the highest significance in religion and morality and is the main axis of human life and motion, to which religious and moral guidance belong and on which human happiness depends.

Real and imaginary self

According to Islamic training, there are two kinds of self, one is real and divine self and the other is imaginary self which is called "non-self". The evidence for existence these two selves in Islamic is two groups of opposing trainings about self. In some teachings, dignity of self, self-respect, god-fearing nature, Gold governance and ascending to the highest place are emphasized. In other teachings, some condemned traits are listed for human being such as: "the human was created of haste", "indeed, the human was created grudging and impatient; when evil comes upon him he is impatient; but when good comes upon him, he is grudging (Al-Maarij, 19-21); besides emphasis on fighting with self, breaking the self, turning away from self can abundantly be seen in religious

teachings. beautiful and ugly, divine and non-divine splits such that one part is respected and the other is not. Imam Ali says: "Turn to yourself by tripping it" (Tamimi Amedi, 1987). Such traditions can be perceived and expressed once that we consider two credits for self. One self has the divine aspect which we should turn into; the other self is non-divine aspect which we should trip it. Achieving the divine side will be possible just by tripping the non-divine or non-self side. It is true that every human has just a real self which is "I", that is, his luminous and holly existence. When human takes it into account and unifies with it, in fact he is unified with the heavenly protective angel and hi real essence and can achieve calmness and this is where he will save from loss and wandering (Nasr, S. H.2006, p.78). However, when he is ignorant of this self and lives with an imaginary self or non-self, which makes him split and alienation from himself. Just if human soul contemplates himself, it would be illuminated and this light is what is imparted from heavenly rationale on the self and essence (Corbin. 2011. P. 598) and unifies human with his real self.

Today, the issue of alienation becomes very common and turned to common and everyday word in west philosophies, human and social sciences from 19th century onward. Hegel mentioned it in 19th century and then Marx and Sartre, Yawspers, Marcel and other existentialists proposed this concept; and then it was considered in the schools of new psychoanalysts and Durkheim sociology in different forms. In Quran, "forgetting" , "loser" have been mentioned deeper and more comprehensive that alienation.

The meaning of alienation

This meaning has a long tradition in culture and religious teachings and has

been interpreted as serving others rather than self or thinking of self the same as other.

Three meanings can be considered for alienation:

I'm not what I'm, this meaning is axiomatically invalidated; since everything is what it is and it is impossible that something is not itself.

Failure to fulfill human talents and faculties, i.e. I have had the ability to become something which is not actualized in me and I'm not that. This meaning is not acceptable because failure to actualize the human faculty doesn't mean not being what it is now.

Failure to realize real self, this is the only true definition of alienation. That is, individual imaginary comes to a knowledge and cognition which doesn't conform with his real self, thus an imaginary and illusionary self will be formed in individual based on false cognition. The more the ignorance of real self is, the more effect self-imaginary has in life and takes the place of real self to the extent that real self would become passive for individual.

Looking carefully at the third meaning, one would realize that alienation is based on two traits of human being; first, human is a being with the power of self-knowledge and cognition and his ability to achieve cognition and self-knowledge are considered as verifiers of human. Second, human is scientific doer, i.e. the base of human conduct and action is his science and knowledge such that when he makes mistake in his recognition and make a false self for himself through imagination, then all his behaviors and life will be based on this non-self.

It is due to the centrality of cognition in the above meaning that Socrates' recommendation on "Know yourself" has been the most important advice in

philosophy and anthropology from the emergence of philosophy so far. If human does not know who is, how would he be able to distinguish himself from the others? It is too soon that he takes another identity instead of his personality and makes the stranger other governing him.

The effects of alienation

The outcomes and evidences of human ignorance are abundant that for brevity's sake we refer to two main outcomes of alienation and lack of real self-knowledge.

The first outcome: ignorance of God and lack of proper and real knowledge of God

In the famous prophet's tradition: "everyone who knows himself certainly have realized and known his God" (Majlisi, 1984.. 2nd Vol. p. 32) , it is obviously shown that the one will achieve knowledge of Allah who has realized himself, while self-ignorance and selection of an imaginary self instead of real self leads to ignorance of Allah. So, how is it possible that we realize Allah who is closer to us closer than the jugular vein while lost and confused. Indeed, Allah who is the absolute and full eternal is just an absolute identity whom we should wake up of ignorance and join faithful and monotheisms to realize (Khomeini. 2007. P.168).

The second outcome: eternal loss

Referring to holy verse "say: shall we tell you of those who are the greatest losers in deeds? (they are) those whose striving in this world go astray, while they think that what they are doing are good deeds" (Al-kahf, 103-104), how is it possible that human attempts and tries to do good and righteous deeds but not only doesn't benefit but also suffers? This is only possible when the individual make the

stranger other to profit and imagine he is profiting himself, hardly runs to arrive the destination but becomes far away from it supposing that he is directing toward the destination.

Don't build a house in others' hand
Do your job not the strangers

Who is stranger? Your material body
whom your sadness belong to

If you don't feed sweet and oily food
your essence won't become fa

(Rumi, 1991. 2nd office, Verse: 263-265)

در زمین دیگران خانه مکن کار خود کن، کار بیگانه مکن
کیست بیگانه تن خاکی تو کز برای اوست غمناکی تو
گوهر جان را نیابی تا تو تن را چرب و شیرین می‌دهی
فریبی

Various traditions and narrations have referred to men's "loss" such as the holy verse "surely, the human is in a (state of) loss" (Al-Asr, 2), where with much emphasis like "surely", it is argued that all humans are in a state of loss "except those who believe and do good works and charge one another with the truth and charge one another with patience" (Al-Asr, 3).

Loss is the sideline in the transaction and the main pillars of every transaction are the capital and the good for transaction, the seller and buyer. Every transaction might have three states of profit, harm and loss. Loss means the waste of main capital like someone whose capital is a material which is vanished automatically during the time and if he cannot obtain profit at the time of having capital at hand, he will loss all his capital.

In religious teachings, human is a businessman who fears from harm and loss "the merchandise you fear will not be sold" (Al-Tubeh, 24) and seeks to obtain an increasing profit which never has any losses "look for a trade that does not come to nothing" (Al-Fatir, 29).

However, the human capital in this transaction and trade is his existence, self

or his life which are referred to in many verses. For example, in Al-Anam (cattle), Al-Araf (the heights), Hud and Shura (council) it is asserted that "those who have lost their souls", i.e. those who have lost their self and souls. This capital or individual's soul is at hand of himself when living in this world and he is trading with it. It is natural that if individual benefited in every moment of his life, he has increased his capital but every moment he is ignorant and doesn't obtain any profit, his life is lost in that moment which is loss of capital.

Now, the main question is that how human profits or losses? The main answer to this question is given by "buyer". Man has two ways to follow; either he selects trade with "God" as "Allah has purchased from the believers their selves and possessions" (Al-Tawba, 111) and gains the eternal profit, or sells his life to other than "Allah" which is nothing except vain and devil and the eternal loss overcomes him "...those who believe in falsehood and disbelieve in Allah those are they who are the losers" (Al-Ankaboot, 52) or according to Imam Ali: "how a bad trade if considering the world as his own price".

Thus, loss is losing the capital and not profit and the losers are those whose capital have decreased and "themselves" have melted since "self" is given to human as the capital for this trade. Now, all we want to say is that we should know our capital well and by perceiving our essence we should sell ourselves to someone such that we don't make "self" loss. In this trade either we will gain eternal profit when we sell our "selves" to Allah or we will loss when we sell our "selves" to other than Allah.

This big trade, which is nothing except trading with "Allah" or selling ourselves to "non-God", determines the eternal happiness and adversity of human and

leaves no way for human except for self-knowledge and release from self-imagination and alienation, this is the only time when human sells his "essence" to no one just Allah.

Annoyance and conflict

When human knows himself and bargains it with his God, the first reward which fulfill his essence is the feeling of calmness and confidence. Such individual is freed from paying attention to many glorious and inauspicious of the beings of mortal life and his only concern is to get the satisfaction of the only God.

However, the more one is distanced from his real self and makes an imaginary self in his inner side, all his essence will confront conflict the same as external buyers, wishes and their wills which are so conflicted. This internal duality and conflict is the source of anxiety and contention and incompatibility with external world. Complaining individuals and worlds, dissatisfaction and pessimistic towards the universe are due to the individual's inner annoyance from alienated and metamorphosis self. The more is the individual suffering from self-alienation, there would be little place for the real self, it would become weaker and more inefficient and the individual's world would be full of internal annoyance and external conflicts. However, if individual reaches self-knowledge, its self-imagination would become weaker to the same extent as of perceiving real self and peace fills him. However, it should be considered that sometimes the prevalence of a disease turns into a wide epidemic such that speaking about health becomes so difficult that suffering from the current status is no longer considered for him as disease. Today, due to prevalence of alienation, speaking about peace and calmness and the peaceful world among

individuals is like a far-reaching myth that is considered impossible by many individuals. However, by taking every step in releasing from ignorance and getting proper knowledge of yourself and paying attention to God, one can experience the sweet taste of peace.

Ease and difficulty of affairs

Prohibitions of Sharia include prohibition from prostitute, leaving pleasures and concupiscence is the same as generosity toward yourself, not offering yourself cheap and valuing yourself. Furthermore, divine verdicts and God's satisfaction are just the same as self-knowledge and bargaining with excellent God such that living divinely is the same as joining "self" to "self" and "I" and "I". Thus, in this bargaining, not only the individual is not perished he becomes even more complete. Now the ease and difficulty of leaving prohibited and conducting verdicts and generally speaking, the ease of bargaining with God or its difficulty is an efficient criterion for knowing whether one suffers from self-alienation or not and its degree, or knowing real self and achieving happiness. On the other hand, if difficulty or ease of works are the same during times, it indicates losing life and capital. However, if the difficulty or ease of works are different, the human moving toward self-alienation would become more and it shows more success in knowing one' real self. Easy live with sin and guilt and selection of good and bad are not possible except for due to a made self-imagination in individual; the same as understanding the sweetness of bargaining with God, avoidance of bad and evil and selection and conducting of good deeds which are not possible except for divine real self. The aim of ethic and morality is that human reaches a state where it is possible for him to conduct positive deeds. In this case, the

incline of individuals toward negative deeds would be minimized and the feeling of calmness and stability is satisfied for him.

Hating the world/anti-secularism

There is consistency between what human chooses and his inner feeling and nature; however, self-alienated individual wants everything for this alienated self inside him. Thus, he selects unreal and false things according to it. Conscious individual who is familiar with real self, selects what is real and good and performs it, those deeds which are according to the intrinsic monotheism, unit absolute right which is the only Allah and considers invalid everything other than him. Thus, world and hating world means having independent look at other than Allah and the world, in this meaning, is despicable and in contrast to the world as meaning farm and the place for perfection and happiness.

It is as a result of self-knowledge and theism that the world and everything inside it looks inferior, "Only Allah seems great to them and everything else looks minor". (Majlisi, 1984. 2nd Vol. p. 32) This is when, the world, i.e. everything other than Allah considered independent, neither deserves being the end and wish of human, nor does it costs except deceive and pride that has no value to be able to trade "self". Thus, the praying of self-made individuals is, "Oh, Lord! Please give me the power of forgetting pride and turning toward preparation for death before dying" (Qomi, 1991).

On the other hand, the self-alienated individual always seeks to imagination and imaginary world which is temporal and full of conflicts and sells himself to a little value of mortal world. Although every instable effort is undesired, the lost individual ascribes some instable things like fame, money, adornment and boasting

which all are material and far away from the immortal and heavenly good deeds?

Introducing the world and ignorant individuals' ascribing to it, Holy Quran speaks of his reality: "know that the life of this world is but play and an amusement, and adornment, and a cause for boasting among you, a rivalry for greater riches and children. It is like rain whose vegetation pleases the unbelievers, but then it withers and turns yellow, becoming broken stubble" (Al-Hadid, 20). God introduces the world with play and amusement, adornment and boasting and according to Imam Ali, "Indeed, the world is to pass and hereafter is to stay; thus take provisions from this passing place for your staying place" (Shahidi, 1998.201th ed.). It becomes clear that world is a virtual and unreal place for which there is no truth except deceive and cheat. However, human came to this mortal place to pass through and get provisions for hereafter and happiness and get value according to his value.

Ways of Self-knowledge

To reach one's reality and become free from ignorance and slavery in hands of a foreigner called self, there are various ways, some of which confirmed in verses and traditions are as:

Reading Quran

Reading Quran and thinking about it is against deception and ignorance, "will they not then contemplate on the Koran? or are there locks upon their hearts" (Al-Muhammad, 24). Reading Quran makes human accustomed to divine world, the everyday life should not prevent this familiarity. Quran is the sea of knowledge from which everyone benefits according to his power and talent and hunts rare jewels by diving in it. Furthermore, Quran can be considered as the manifestation of Allah, in

addition to emerging in all creations, Allah manifests in his words.

What adds to the sweetness of this friendship and should be considered and given priority is that Quran should be read as if it is now revealed on us. On the other hand, reading Quran should be along with thinking, understanding and reflection. By reflection on Quran, not only our mental issues are solved, our mental disorders and emotional needs receive an appropriate response and our essence would be filled with purity.

Recitation

Recitation is the presence of meaning in self and the verbal recitation is its reveal; and the great signs of recitation relate to intellectual recitation not the verbal one on the tongue (Tabatabaei, 1297. 1st Vol. p. 510). Recitation has various manifestations which can awaken human from ignorance and save him from destructive self-imaginary. In the lowest rank of recitation, the name of Allah is said by imitation, however, in the highest rank of recitation, the human presence becomes like the God's recall and in the realm of Allah where there is no absence. The name and recall of Allah have adherence with knowledge and recall of self and if someone forgets Allah, we will forget himself, "do not be like those who have forgotten Allah so that he has caused them to forget their souls. those, they are the evildoers" (Al-Hashr, 19).

Thought and reflection

"It is quoted from Amam Sadeq that Imam Ali constantly used to say: make your heart alive and aware through thought" (Majlisi, 1984. 71st Vol. p. 318). The expression "Used to say" indicates the continuity; so Imam Ali continuously used to say: make your hears alive and informed by your thought, which is indicative of the

significance of thought. Thinking is the origin of every good and as a light in darkness and a thread in the well of nature and the agent of insight for soul which guides human to light and happiness. Thinking about material world affairs, their instability, unsaturation of human in the world, repulsion and boredom of mortal pleasures and other traits of the world, thinking of hereafter affairs, their long lasing and satisfaction and immortal peace in God's immediacy, thinking of death and its meaning are much emphasized (Ansari,1952).

Early riser and vigilant during the night

Nighty worship is one of the traits of pious. The truth seekers are engaged in mediation during the day and reflection during night, "they slept but a little at night, and at dawn would ask forgiveness" (A—Dhariat, 17, 18).

Early riser and vigilant during the night have been much emphasized in various verses and tradition as it has certain place in our mythical literature.

Don't sleep at night because it worth thousands of life/ at nights the infinite evils are forgiven

Majnun takes aside Leili at night/ night is for worship and monism and day for polytheism (Rumi. 1948. Sonnet 947)

نخسب شب که شبی صد هزار جان ارزد
که شب ببخشد آن بدر بدروا بی حد
بگیر لیلی شب را کنار ای مجنون
شب است خلوت توحید و روز شرک و عدد

Hafiz, in your poorness and privacy at dark nights/ don't be sad until you have pray and Quran (Hafiz, 1951, sonnets 255)

حافظا در کنج فقر و خلوت شبهای تار
تا بود وردت دعا و درس قرآن غم مخور

Companionship with the Guardians of Allah

By guardians of Allah, it is meant those who have known themselves and Allah has

engulfed them such that accompanying them removes the sleep of ignorance from human and makes Allah name alive in human heart. Accompanying truth-seeking believers compromise human with his soul and as soon as he becomes familiar with his truth, he moves toward absolute right.

Evidences of alienation

There are many evidences for alienation disease, some of which are as follow:

Assessment of soul

Caravan left, you slept and the desert following/ whom do you ask about the road and what do you do (Hafiz, 1951. sonnets 458).

کاروان رفت و تو در خواب و بیابان در پیش
روی ره ز که پرسید چه کنی چون باشی کی

Every trade and bargaining requires calculation and investigation of profit and loss and when the condition is such that if you don't profit you will lose the main capital, the significance of calculation and investigation of trade and profit and loss become much more. Thus, one should always calculate his own soul, for example what happened in every moment and now how is the status? It is clear that the calculation of self as businessperson and seller is the same as calculation of self as product and capital for trade where the seller and the intended product are not more than one thing. On the other hand, the world is the place of deception and pride which call for human being to become ignorant of himself and his Allah and attract immortal misery for himself. Thus, the series assessment is required to remain safe from the world deception and sell yourself with the highest value.

Concerning what was mentioned, the reason for much emphasis on soul assessment becomes clear, "the reckoning for mankind is drawing near, yet they are heedless and turn away" (Al-Anbiya, 1).

This ignorance and near reckoning make individuals assess their souls and by awareness and mediation do not allow to die by ignorance and loss. "Reckon yourself before you're reckoned" (Majlisi, 1984. 70th Vol. p. 73).

Conclusion

Man is an informed and free being who can be considered as a scientific doer, the science is the base of his choice and practice. One of the main factors in knowing the human being is himself. It begins through introspective thinking and soul-essence development inside the individual; it moves inside the self and reaches the self.

Humans is from essence and existence type which descends from the eternal path and returns to it. In ascending trend, human's free choice determines his place in the universe from the lowest to the highest position. The result of self-alienation is eternal loss and staying far away from absolute essence and the outcome of self-knowledge is knowledge of Allah and approaching absolute perfection and eternal happiness.

Since human being is a self-selection scientific doer, his options, practices and how he lives are determined based on his knowledge of himself, i.e. what he knows about himself and due to this "I" which the individual considered as belonging to him, he is reinforced and grown.

If human achieves real self-knowledge and knows himself as he is, his choices will be based on truth and according to his divine essence which leads to his perfection till the eternal destination. However, if the real "self" is ignored and the knowledge of individual from himself is false, he makes an imaginary self which will be the base of his actions. The selection of imaginary and unreal self is nothing except false and imagination. Such individual becomes the

slave of deception, play, adornment and boasting and what he achieves at the end is a bubble like growth, which is virtual and unreal.

The truth of the world is farming and trade. The capital and product of human is himself which when he is alienated he loses it against deception, play and amusement of the world and buys the eternal misery. However, in case of getting proper knowledge, the truth and value of himself, he just bargains with Allah, submits himself to his God, and achieves absolute essence, real perfection and eternal happiness.

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