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ORIGINAL ARTICLE

Educational Implications of the Creation Story of Prophet Adam (PBUH) with Emphasis on the Interpretation of *Kashf al-Asrar*

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ABSTRACT

The story of the creation of Prophet Adam (PBUH) in the Quran plays a pivotal role in human education and upbringing. In this narrative, God acts as the first educator, teaching Prophet Adam (PBUH) the process of learning and knowledge acquisition, while introducing him to the "eternal school" by teaching names. This educational act underscores the significance of learning in human evolution, demonstrating that every individual can assume various roles in the educational process, from learner to educator. This research examines the third section of Kashf al-Asrar and the works of A'lam al-Abrar by Meybudi, employing qualitative methods and an analytical-inferential approach to explore the educational components of the creation story of Prophet Adam (PBUH) from both Islamic and mystical perspectives. The findings suggest that God, through the revelation and teaching of names, imparted the fundamental components of learning to Prophet Adam (PBUH), preparing humanity for a deeper understanding of knowledge and truth. In this story, humanity moves beyond the role of mere learners, becoming educators and guides in the teaching process, emphasizing the importance of social interaction and participation in education. The love and affection God bestowed upon Prophet Adam (PBUH) form a central element of mystical education. This aspect highlights the necessity of spiritual and moral advancement, framing education as a process grounded in love and a deep spiritual connection with God. This research emphasizes the value of a mystical and religious perspective in achieving a profound understanding of education and development, showing that those who attain both knowledge and divine love can achieve higher levels of spiritual evolution.

KEYWORDS

Mystical education, educator, learner, *Kashf al-Asrar*, creation story, Prophet Adam (PBUH), Meybudi.

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Extended Abstract

Educational Implications of the Story of Prophet Adam's (PBUH) Creation with Emphasis on Kashf al-Asrar Interpretation

Introduction and Problem Statement

Human life on Earth is fundamentally and profoundly intertwined with education and upbringing. A person can only discover their true identity and actualize their inherent talents through proper education and training. Without the ability to transfer the knowledge they have acquired and the understanding they have gained to others, all efforts may remain fruitless, and the path of growth and elevation for humanity may be impeded. This issue is significant not only from a rational and experiential standpoint but also receives special attention in sacred texts, particularly the Holy Quran, which is regarded as the most complete divine message. One of the most prominent examples of this attention is the story of the creation of Prophet Adam (PBUH) and God's dialogue with the angels. Viewing this story from an educational perspective and reflecting on Meybudi's expression of the "eternal school" (Dabirestan Azal) reveals that humanity, as the noblest of creatures, is under the guidance of the highest educator, God. The verse "And He taught Adam the names, all of them" (Quran, 2:31) illuminates the process of education and the roles of both teacher and learner.

Methodology

This study, utilizing a qualitative method based on document analysis and library resources, employs an analytical-inferential approach to investigate the story of Prophet Adam's (PBUH) creation in the third section of the Tafsir Kashf al-Asrar wa 'Iddat al-Abrar by Meybudi. The Tafsir Kashf al-Asrar, authored by Abul-Fazl Rashid al-Din Maybudi, a Sufi mystic and scholar of the Ash'ari school in the first half of the 6th century AH, is regarded as one of the most important mystical commentaries in Persian. It consists of 445 sessions, each divided into three sections. In the first section, Maybudi provides a fluent Persian translation of the Quranic verses, maintaining clarity and brevity. The second section presents the interpretation of the verses using the methods of general Sunni commentators, relying on hadiths, the sayings of the companions, and the opinions of earlier scholars. The third section, however, is where Maybudi introduces a mystical approach, drawing on the interpretations of Khwaja Abdullah Ansari and other Sufi guides. In the third section, Maybudi moves beyond traditional interpretation and theological debates, entering the domain of mysticism and inner experience. Mystical subtleties, Sufi stories, and profound allusions to inner truths replace traditional theological discussions.

Findings

The findings suggest that God, through the revelation and teaching of names, imparted the fundamental components of learning to Prophet Adam (PBUH), preparing humanity for a deeper understanding of knowledge and truth. In this story, humanity moves beyond the role of mere learners, becoming educators and guides in the teaching process, emphasizing the importance of social interaction and participation in education. The love and affection God bestowed upon Prophet Adam (PBUH) form a central element of mystical education. This aspect highlights the necessity of spiritual and moral advancement, framing education as a process grounded in love and a deep spiritual connection with God.

The Four-Pillar Educational Model: By adopting the model of "The Eternal High School" (Dabirestan Azal) as a framework for education, and synthesizing the insights presented in the article with interpretations from Kashf al-Asrar and 'Iddat al-Abrar, we can outline the educational process through four essential pillars. The first pillar, the Mentor (Murabbi): God is presented as the first mentor, who educates Prophet Adam (PBUH) as a foundational example of the mentoring role. God's role as a mentor is critical for human growth and perfection. As stated in the Qur'an, "And He taught Adam the names of all things" (Qur'an 2:31), God takes full responsibility for educating Prophet Adam (PBUH), who is both the perfect human and God's vicegerent on Earth. The second pillar, the Student (Mutarabbi): Through this act, God bestows upon humanity the inherent potential for both learning and teaching. Humans possess two complementary capabilities: the ability to teach and the ability to learn. These dual capacities are illustrated clearly through the story of Prophet Adam (PBUH). It is essential to highlight that the two pillars—teaching and learning—are deeply interconnected in this model, and neither is complete without the other. The third pillar, the Educational Content: This content, derived from the cosmic and inner journeys that God has assigned to humanity, encompasses all aspects of existence. Humans are obliged to reflect upon these realms to experience continuous spiritual elevation. The approach to presenting and engaging with this content is rooted in love and mysticism, which motivates the student's attraction toward the mentor. This love becomes the central force in the educational process, drawing the student closer to both the mentor and the Divine. The educational content is not merely intellectual; it is the perfect manifestation of servitude and divine knowledge. When the student engages with this content, it is not only understood but also deeply experienced with sweetness and love. If the student embarks on this journey with passion, knowledge,

and emotion—viewing the world with awe and wonder—this enthusiasm will permeate every aspect of existence. The fourth pillar, Evaluation: This approach also facilitates the realization of the fourth pillar: evaluation. In this model, the evaluation process is not something to fear. Rather, it is seen as an enriching part of the journey, helping the student move closer to God. The evaluation is continuous, positive, and aimed at the student's growth, enabling them to view it as an opportunity for improvement and transformation. In this context, the student would embrace evaluation with the mindset: "It would be good if the test of experience comes forward, so that the one who has flaws may become clear." This reflects an understanding of evaluation as a necessary and uplifting process that drives the student toward spiritual and personal development.

Key Educational and Mystical Insights

The analysis of the story of Prophet Adam's (PBUH) creation in Kashf al-Asrar reveals numerous educational and mystical insights. First, Humility and Modesty: Growth and elevation occur in the shadow of humility and modesty before the mentor. Arrogance and pride are major obstacles to progress and perfection. Second, Self-Knowledge and Evaluation: A correct understanding and accurate evaluation of one's actions by the student creates an opportunity for correcting mistakes and receiving the mentor's grace and mercy. Third, Regret and Repentance: Growth and perfection hinge on genuine regret and remorse for one's wrongdoings. This provides the student with the wakefulness needed to avoid repeating mistakes and demonstrates to the mentor that the student has reached a level of maturity where forgiveness can be granted. Fourth, Respect and Etiquette Towards the Mentor: The student's respect for the mentor is essential. Just as Adam, out of respect, attributed his sin to himself, Iblis arrogantly blamed the Divine for his mistake. Fifth, Repentance and Salvation: Repentance is the key to growth and perfection. According to Meybudi, repentance is synonymous with salvation. The key elements of repentance include remorse for the sin, effort to correct the wrong, hope for divine mercy and forgiveness, and the acceptance of repentance. Therefore, the mentor should embody grace and forgiveness, allowing the student to find solace and refuge in the mentor after accepting their mistake and striving to correct it, thus reducing the gap between mentor and student and preventing any disruption in the educational process. Sixth, Hope in the Mentor's Love: The student's hope in the mentor's love and grace drives their growth and elevation. Seventh, Evaluation Process: Since God is very accepting of repentance, the evaluation process should be continuous, consistent, and focused on improvement and elevation. Eighth, Reward of Return: The reward for repentance and the success of evaluation is union and closeness to the Divine Presence.

Conclusion

By adopting the model of "The Eternal High School" as a framework for education, and synthesizing the insights presented in the article with interpretations from Kashf al-Asrar and 'Iddat al-Abrar, we can outline the educational process through four essential pillars: 1) The Mentor, 2) The Student, 3) The Educational Content, and 4) Evaluation. In this model, God is presented as the first mentor, who educates Prophet Adam (PBUH) as a foundational example of the mentoring role. Through this act, God bestows upon humanity the inherent potential for both learning and teaching. Humans possess two complementary capabilities: the ability to teach and the ability to learn. These dual capacities are illustrated clearly through the story of Prophet Adam (PBUH). It is essential to highlight that the two pillars—teaching and learning—are deeply interconnected in this model, and neither is complete without the other. The third pillar is the educational content. This content, derived from the cosmic and inner journeys that God has assigned to humanity, encompasses all aspects of existence. Humans are obliged to reflect upon these realms to experience continuous spiritual elevation. The approach to presenting and engaging with this content is rooted in love and mysticism, which motivates the student's attraction toward the mentor. This love becomes the central force in the educational process, drawing the student closer to both the mentor and the Divine. This approach also facilitates the realization of the fourth pillar: evaluation. In this model, the evaluation process is not something to fear. Rather, it is seen as an enriching part of the journey, helping the student move closer to God. The evaluation is continuous, positive, and aimed at the student's growth, enabling them to view it as an opportunity for improvement and transformation. In this context, the student would embrace evaluation with the mindset: "It would be good if the test of experience comes forward, so that the one who has flaws may become clear." This reflects an understanding of evaluation as a necessary and uplifting process that drives the student toward spiritual and personal development. In conclusion, the components of this model—mentor, student, content, and evaluation—are deeply interconnected. They form a harmonious and cohesive system that nurtures the student's growth, not only in knowledge but in their connection to the Divine. The model demonstrates that education, when rooted in love and guided by spiritual and mystical principles, fosters a transformative journey toward perfection.

K E Y W O R D S

Mystical education, mentor, student, Kashf al-Asrar, creation story, Prophet Adam (PBUH), Meybudi, Eternal High School, love, evaluation.

Introduction

Human life on Earth is fundamentally and profoundly intertwined with education and upbringing. A person can only discover their true identity and actualize their inherent talents through proper education and training. Without the ability to transfer the knowledge they have acquired and the understanding they have gained to others, all efforts may remain fruitless, and the path of growth and elevation for humanity may be impeded. Consequently, human life derives its true meaning through education and upbringing.

This issue is significant not only from a rational and experiential standpoint but also receives special attention in sacred texts, particularly the Holy Quran, which is regarded as the most complete divine message. One of the most prominent examples of this attention is the story of the creation of Prophet Adam (PBUH) and God's dialogue with the angels. Viewing this story from an educational perspective and reflecting on Meybudi's expression of the "eternal school" reveals that humanity, as the noblest of creatures, is under the guidance of the highest educator—God. The verse "And He taught Adam the names, all of them" (Quran, 2:31) illuminates the process of education and the roles of both teacher and learner.

A significant aspect of this story is its exploration of the various dimensions of human existence, their distinction from other beings, and how they grow and elevate themselves to fulfill divine purposes. In the contemporary era, with advancements in technology and the dominance of empirical sciences, individuals may experience a sense of void due to a lack of self-awareness and, in their quest for truth, may turn to illusory spiritualities. In this context, the rich culture of Islamic Iran, which is filled with mystical treasures derived from the truth of revelation and the Holy Quran, can meet the spiritual needs of modern humanity.

This study, utilizing a qualitative method based on document analysis and library resources, aims to investigate the story of the creation of Prophet Adam (PBUH) in the third volume of the *Tafsir Kashf al-Asrar*, analyzing key epistemological, educational, and transformative discussions on human existence from an analytical and inferential perspective.

Interpretation of *Kashf al-Asrar*

The *Tafsir Kashf al-Asrar*, authored by Abul-Fazl Rashid al-Din Maybudi, a Sufi mystic and scholar of the Ash'ari school in the first half of the 6th century AH, is regarded as one of the most important mystical commentaries in Persian. The interpretation consists of 445 sessions, each divided into three sections. In the first section, Maybudi provides a fluent Persian translation of the Quranic verses, maintaining clarity and brevity. The second section presents the interpretation of the verses using the methods of general Sunni commentators, relying on hadiths, the sayings of the companions, and the opinions of earlier scholars. The third section, however, is where Maybudi introduces a mystical approach, drawing on the interpretations of Khwaja Abdullah Ansari and other Sufi guides. This section also includes Arabic and Persian poetry (Shari'at, 1996: 5).

At the beginning of the book, Maybudi explains his methodology as follows: "Our approach in this book is to structure sessions based on the verses of the Quran. Each session consists of three parts: First, a clear Persian translation that conveys the meaning while being concise. Second, an interpretation that explores various meanings, well-known readings, reasons for revelation, rulings, and related news. Third, the secrets of the mystics, the allusions of the Sufis, and the subtleties of the scholars" (Maybudi, 2014, Vol. 1: 1).

In the third section, Maybudi moves beyond traditional interpretation and theological debates, entering the domain of mysticism and inner experience. Free from the constraints of conventional narratives, he joins the ranks of the enlightened, walking the path of spiritual success, and moving away from the confines of hadith traditions and theological arguments. Mystical subtleties, Sufi stories, and profound allusions to inner truths replace traditional theological discussions. These features transform the third section into a space for deep contemplation and subtle reflection (Akhlaghi, 1999: 4).

Given the main aim of this research—to examine the third section of *Kashf al-Asrar* with respect to the creation story of Prophet Adam (PBUH) and its epistemological implications in the context of human education and elevation—it is necessary to provide a brief explanation of mystical interpretations in general and the distinctive features of *Kashf al-Asrar* before delving into the specifics of the analysis.

Mystical Interpretations

When examining the various interpretations of the Quran among Muslim scholars, we encounter several significant schools of thought, including those of the Hadith scholars, Ash'arites, Salafis, Mu'tazilite theologians, philosophers, and mystics. These diverse perspectives contribute to the foundational principles of Quranic exegesis (Mojtahed Shabestari, 2006: 103). One of the most profound approaches to Quranic interpretation is through Sufi exegesis, which has deep roots in the tradition of Sufism. Prior to the development of Sufi methods in Quranic interpretation, it was believed by esoteric sects that the Quran contains not only an apparent meaning but also a hidden, esoteric one (Goldziher, 2019: 202).

Many scholars assert that mystical interpretations of the Quran have strong roots in Shia exegesis. Paul Noya (1994) links the foundation of mystical interpretations to the exegesis of Imam Ja'far al-Sadiq (AS). These interpretations are not merely intuitive or uninformed; rather, the mystic, with full awareness and mystical knowledge acquired through revelation, vision, and unveiling, seeks to uncover the deeper, hidden meanings of the Quran for those deemed worthy (Jahadi, 2014: 162). Imam Ja'far al-Sadiq (AS) begins his interpretation by stating that the Quran was revealed in a "multidimensional" language, explaining: "The Book of God consists of four aspects: expression, indication, subtleties, and realities. Expression is for the common people, indication is for the elite, subtleties are the sustenance of the saints, and realities are for the prophets." Thus, the Quran contains multiple deep layers of meaning, the understanding of which depends on the level of love, purity of remembrance, and proximity to God (Noya, 1994: 138).

In the field of *Kashf al-Asrar* interpretation, various studies have been conducted, most of which focus on literary aspects or the realm of Quranic sciences. Unfortunately, no research has yet been conducted on education and training based on this interpretation, making this study the first attempt in that direction.

For instance, Mozafari and Amiri-Khorasani (2021) in their study "The Hermeneutic Perspective of Meybudi and Gonabadi on the Story of Prophet Adam (PBUH)" explore key elements of the creation story of Adam, such as his rebellion, his descent’s relationship with vicegerency, and the meaning of the divine covenant. Their work sheds light on the symbolic and allegorical themes of this narrative from a mystical and literary perspective. From the mystical standpoint, Mengeli (2018), in "Love and Its Impact on Humanism and Perfectionism in the Mystical Thought of Rashid al-Din Meybudi, Rumi, and Win Dyer," asserts that love is a fundamental principle in the mystical

worldview and holds significant psychological importance. This love is often innate and characterized by surrender to the beloved and the constant remembrance sought within it.

Moreover, Behnamfar, Pakmehr, and Sam Khaniyani (2018) have examined Meybudi's perspective on Satan, noting that his views are influenced by both legal and mystical perspectives. Additionally, other researchers have explored the relationship between love and creation in *Kashf al-Asrar* (Ismailinia and Soltani, 2017), while some have analyzed the concept of Adam's descent in the third interpretation (Lotfi and Mahouzi, 2012). These connections between love, creation, and the concept of descent provide valuable insights into educational and instructional structures, leading to a deeper understanding of religious and mystical teachings.

It should be noted that mysticism is not a science that is certain or logically positive; rather, it is an emotion and feeling that manifests differently in individuals. Mysticism can be compared to love, which has a unique expression in every individual, just as water reflects the color of its container (Ranjbar, 1995: 424). Mysticism represents a worldview and thought process that strives to make certain life experiences comprehensible—life in which the truth is perceived to be present (Noya, 1994: 17).

The mystical interpretation has great potential due to the mystical language of the Sufis. This language has two primary tendencies: the language of "expression" and the language of "allusion." The language of expression is clear and direct, while the language of allusion conveys meanings without explicitly stating them (Noya, 1994: 5). Meybudi describes faith as having two types: one based on reasoning and the other based on direct experience. The rational form of faith is derived from argumentation, while the experiential form is reached through union with the Divine. The rational path employs intellectual proofs, while the experiential form involves reaching spiritual attainment. He writes, "In allusion: O you who possess rational faith! Strive to attain experiential faith. What is experiential faith? It is seeing with the eye of acceptance, seeing the individual in the universal, and seeing the presence in the absent, being close to the Truth while being distant from oneself, and being present with Him through His grace" (Meybudi, 2014, vol. 2: 740).

Meybudi, a mystic familiar with pain and the search for truth, has chosen a symbolic approach in his interpretations in the third volume of *Kashf al-Asrar*. He draws on the teachings of great mystics like Bayazid Bastami and Hallaj, incorporating their interpretations into his own. He believes that in addition to accepting the apparent meanings of verses and narrations, one can also utilize mystical and intuitive insights in interpreting the Quran. According to Meybudi, his master, Khwaja Abdullah Ansari, employed mystical insights in his concise interpretations (Khayatan, 2011: 40-42). Meybudi's interpretations in the third volume of *Kashf al-Asrar* consist mainly of inspirations and allusions, through which he seeks to explain his mystical approach while staying true to the Sharia. As he states: "The truth of the Sharia is like the soul to the body; a soulless body is as such, and a Sharia without truth is likewise. The Sharia is the house of service, where all creatures gather, and its construction is through service and worship, while the truth is the house of the sanctuary; the mystics gather there, and its construction is through reverence and witnessing. The distance from service and worship to reverence and witnessing is as far as from acquaintance to love; acquaintance is the trait of the hired hand, while love is the trait of the mystic" (Meybudi, 2014, vol. 1: 468).

He continues, "What is Sharia? What is truth? Sharia is a light, truth is a fire. Sharia is a bond,

truth is a lesson. Sharia is a necessity, truth is a luxury. Sharia consists of outward pillars, truth consists of inward pillars. Sharia is without defect, truth is without self. Sharia is service to Sharia, truth is estrangement in witnessing. Sharia is through intermediaries, truth is through revelation" (Meybudi, 2014, vol. 2: 740). Consequently, the more a mystic tastes the essence of knowledge and empties himself of desires, the more capable his heart and vessel of existence become in receiving truths and understanding the profound meanings of the Quran. The subtleties and secrets of the Quran will be revealed to him according to his spiritual journey and the level of purity he has attained.

With the epistemological approach of mystical interpretations clarified in general and the analysis of *Kashf al-Asrar* as one of the most famous mystical exegeses in Persian, we now turn to the central topic of this article—the epistemological and educational analysis of the creation story of Prophet Adam (PBUH). This story appears in the Quran in several Surahs: Al-Baqarah (30-39), Al-A'raf (11-25), Al-Hijr (26-42), Al-Isra (61-65), Ta-Ha (115-124), and Sad (71-85). In this study, we will aim to identify the epistemological, educational, and transformative discussions within the creation story as presented in *Kashf al-Asrar*.

God is the First Teacher

The ability to acquire knowledge and expand understanding is what distinguishes humanity from angels. However, what truly brings pride and honor to humanity is that God, the Glorious, has been their first teacher and mentor. Based on rational and textual evidence, it is clear that the true teacher of every reality that is comprehensible and learnable by humans is God Himself. He is the one who creates all the faculties of understanding and the influencing factors on knowledge within humans. Generally speaking, God—may His greatness be exalted—is the creator of human beings, with their specific brain structures, psychological identities, and both internal and external senses (Jafari, 2011: 125).

The focus on the word "taught" indicates clearly that the true teacher is God, and tools like the pen, speech, teacher, and books are merely instruments of education (Ghoraiati, 2018, Vol. 1: 92). Meybodi, speaking on behalf of the Divine, says: "He said, 'Our decree of wrath has commanded that the pen of grace be instructed to draw a line from the beginning of the world's records to the end, and from the detached throne to the ultimate floor, to write the account of both realms, so that the head of the earthly realm of Adam may be confirmed, his noble heart illuminated with the light of knowledge, and the subtleties of grace and the crafts of our virtue made manifest to him'" (Meybodi, 2014, Vol. 1: 140). He continues: "We decreed in eternity that the lamp of the truths of knowledge be lit in the heart of the earthly Adam" (Meybodi, 2014, Vol. 1: 141).

Moreover, God addresses the Prophet (PBUH) saying: "The tree that we planted in your heart, we were its teacher; the gem of knowledge that we placed in the shell of your heart, we were its guardian" (Meybodi, 2014, Vol. 8: 314). This idea is also found in the works of many Muslim mystics. For example, Baqli Shirazi says: "Obedience to God, which is the intellect as the instrument of servitude, and knowledge as the instrument of lordship. The intellect determines the right judgments, and knowledge announces the truth. By the light of the intellect, one can distinguish between truth and falsehood. The intellect is the minister of the soul and the treasury of existence. It is the scribe of divine revelation and the copyist of the message's record. Ethics is its educator, and actions are its teacher" (Baqli Shirazi, 1381: 79).

This topic is of such importance that God has reminded His servants of His role as their nurturer

in more than a thousand verses of the Quran, using the sacred word "Lord" to ensure that humans do not forget who the true teacher is and where to seek guidance. This nurturer, who has also cultivated His disciple in the role of creator, has endowed two essential characteristics within the being of the disciple.

The Characteristics and Capability of Being Educable and Acquiring Knowledge

Indeed, God has granted humanity the gift of education and knowledge, but along with this, He has also endowed humans with the talent and ability to learn. In other words, humans, as beings with potential capacities, are like fertile soil ready to accept knowledge and understanding. If this talent did not exist in humans, education and upbringing would have no meaning at all, because fundamentally, without the capacity to accept, no learning process can take place. If such capacity were not present in humans, the process of education and upbringing would be without significance—just as a knowledgeable gardener cannot plant valuable seeds in barren and unyielding soil. Therefore, when God says, "And He taught Adam the names, all of them" (Quran, 2:31), it is precisely because He has placed within humanity the capacity for growth and learning.

Man, through his expansive existence, encompasses all objects and truths. In fact, he is the essence of all things and, as a unified being, surrounds all of existence. The meaning of teaching the names to him is that all the realities and entities of the universe are gathered within his existence. These realities, which man encompasses, are called "names" because they serve as mirrors and signs of the Divine.

What Distinguishes Humanity?

From this perspective, one may ask: what distinguishes humanity from other creatures? What causes man to be the object of angels' prostration and to attain a status higher than all beings in the material and spiritual realms? In the story of creation, when God announces to the angels His intention to create man from clay, do they not question in wonder and surprise whether He would create a being who will spread corruption and shed blood on earth? God responds: "I know what you do not know." So, what is it that the angels did not know?

In this regard, Meybodi, in the third volume of his commentary, states: "O noble one, the essence of humanity is not in nourishment and reproduction, for plants also possess these traits, nor is it in sensation and movement, for animals share these characteristics. Rather, the essence of humanity lies in knowledge and understanding" (Meybodi, 1393, Vol. 6, p. 64). He further adds: "O noble one, Adam was but dust, as long as the form of divine power had not been seen in him, as long as he had not been brought forth through the delicate craftsmanship of creation, as long as the light of the secret of knowledge had not shone upon him, and as long as the mystery of connection and the reality of love's companionship had not revealed itself. Now that these meanings have become manifest and the treasures of truth have been placed within his heart, do not call him dust; call him pure. Do not call him hama' masnun (molded clay); call him lu'lu' maknun (hidden pearl)" (Meybodi, 1393, Vol. 6, p. 190).

The Names and Their Connection to Adam's Creation

The topic of understanding the names and their connection to Adam's creation as a perfect being endowed with various forms of knowledge and learning capacity is a profound and significant theme in Islamic mysticism and philosophy. A noteworthy point in the verse "And He taught Adam all the names" is the universality of the names in two respects:

Firstly, the word *asmā'* (names) is plural and is preceded by the definite article *al-* (indicating universality). Additionally, the inclusion of the word *kill* (all) emphasizes comprehensiveness, meaning that God taught Adam all the names without exception.

Secondly, the knowledge of the names is not exclusive to Adam alone; all of humankind benefits from this knowledge. The use of the pronoun *him* (them), which typically refers to intelligent beings in Arabic, indicates that these names are connected to intelligent entities.

Nevertheless, Adam's (peace be upon him) knowledge of the names differs from our understanding of the names of various objects. If it were not so, after Adam's explanations, there would have been no distinction between him and the names, and the excellence derived from such knowledge could not have been attributed to him. Moreover, the angels would not have been convinced. In reality, what God demonstrated to the angels were sublime beings, through whose blessings each name gained its existence, and everything in the heavens and the earth was formed by the radiance of their light (Mousavi Hamadani and Tabatabai, 1400, Vol. 1, p. 181; Tabatabai and Khosroshahi, 1391, p. 29).

Conclusion: The Role of the Perfect Human

Upon closer examination of the scene of Adam's creation, we can conclude that God's will (as Adam's first teacher) was for the Perfect Human to be endowed with sensory perception, imagination, intellect, reason, and all forms of scientific and practical manifestations. Consequently, the human being was created with the capacity to comprehend all things and to learn directly from God without any intermediary (Javadi Amoli, 1395, Vol. 3, p. 205).

Therefore, it can be said that the human spirit, in a general sense, contains within itself all the secrets of existence and being. Each of us, as human beings, possesses existential perfections to the extent of our capabilities and capacities. Although at present, as humans, we only potentially bear the names, we can actualize these names within ourselves and attain a rank where we become something beyond imagination (Taherzadeh, 1399, p. 65).

The Granting of Grace by the Mentor

The capacity for growth, refinement, and elevation inherent in human beings is, in truth, a result of divine grace and favor, emanating from God's benevolence. In mysticism, grace (*fazl*) is defined as a superiority and advantage flowing from divine generosity, independent of the worthiness of the recipient (Sajjadi, 1380, Vol. 3, p. 1420). It is described as an undeserved and preemptive kindness (Ranjbar, 1374, p. 487). This concept is beautifully expressed in Rumi's poetry: *"We were not, and there was no demand from us; Your grace hears our unspoken plea."*(Rumi, 1373, p. 27).

From this mystical perspective, humans are seen as distinguished beings, uniquely suited to receive divine knowledge. Adam, for instance, was not chosen for his merit but elevated to his rank through divine grace and will. Mystical commentaries suggest that when no one among the 18,000 realms was found worthy of divine knowledge, God's call echoed: *"Since no one is worthy, we, by Our grace, will cast the dust and designate him as the chosen one."* (Meybodi, 1376, Vol. 1, p. 162). In the Quran, God responds to the angels' question about Adam with the verse: *"Indeed, I know what you do not know."* This signifies divine wisdom and a higher awareness that transcends the understanding of angels. It demonstrates that human beings possess the potential to approach the attributes and manifestations of God, achieving the pinnacle of knowledge and understanding (Meybodi, 1393, Vol. 8, p. 531). Thus, through their unique

capacities and with the aid of divine mercy and grace, humans embark on a path of growth, enlightenment, and ultimate perfection.

The Mentor's Role in This Process

The mentor, too, in this process, must approach the mentee (*mutarabi*) with the same divine compassion and kindness as their guiding principle. It is crucial that the mentor's interaction with the mentee is not driven by arrogance or pride but rather rooted in love and kindness, akin to a caring father's affection for the mentee. In such an atmosphere, a deep relationship and an unbreakable bond between mentor and mentee can flourish.

This behavior not only fosters the mentee's growth and development but also inspires enthusiasm for learning and motivates the mentee to adopt the mentor as a role model. For this reason, the mentor needs to have a clear understanding of the mentee's talents and abilities, educating them based on this awareness. The mentor's expectations should be reasonable and aligned with the mentee's capacities.

Just as in the story of Adam's creation, God's expectations of Adam differ from those of the angels, so too must a mentor have a precise understanding of each mentee's capabilities and base their approach on kindness and compassion. In such an environment, the mentee not only grows intellectually but also benefits from the mentor's ethical and educational teachings, applying these lessons in their personal life.

In other words, when a teacher treats their mentee with love and compassion, the mentee not only progresses on their path of growth but, with trust and devotion to the teacher, advances on their journey of learning and development. This concept is beautifully expressed in the following verse: *"If the teacher's lesson is sung with love, It brings the truant child to school on Friday."*

Humanity as a Teacher (Humanity in the Role of a Mentor)

Teaching and mentoring are dynamic, evolving, and transformative processes through which individuals gradually attain perfection. As noted in mystical works, after gaining knowledge, Adam is tasked with teaching others and, by God's permission, assumes the role of a teacher for the angels (Razadeh, 1395, p. 41). A successful mentor not only recognizes the value of the mentee but also creates an environment where the mentee's worthiness in this role becomes evident to others. In other words, "Adam must bring all his talents and capabilities to fruition and fully believe in himself."

The verse "And He taught Adam all the names" emphasizes the divine knowledge imparted to Adam—a knowledge that must become ingrained in his being through practice. This knowledge should become a part of his identity, not merely memorized or superficial. Therefore, knowledge alone cannot be the sole criterion for human excellence; it must manifest in action for a person to attain the status of a teacher and guide.

This means that one who internalizes divine signs within their being is the true possessor of the "knowledge of the names" because they have comprehended the reality of existence, which reflects the manifestations of God's names, and they have become one of those manifestations (Javadi Amoli, 1388, p. 302).

In reality, the aforementioned verse cannot be interpreted as evidence of the superiority of knowledge over worship. While the angels are devoted to worship and glorification, God elevated Adam to the rank of teacher by teaching him the names. Mere knowledge alone does not make a human being the teacher of angels, nor does mere worship suffice to achieve mastery and leadership. Rather, alongside knowledge, a person must embody divine attributes to attain a rank higher

than the angels. This rank ultimately fulfills the perfection of human servitude (*ubudiyyah*).

The Importance of Teaching and Learning

Thus, attention to the process of teaching and learning is of particular importance. In Islamic mysticism, this process is referred to as "spiritual wayfaring," which signifies the transformative and elevating journey of the mentee, guided by their own will and under the mentorship of a teacher. From this perspective, teaching and mentoring must involve precise goal-setting regarding the growth and perfection of the individual. Such goal-setting helps anticipate outcomes and highlights the significance of the journey, as well as the process of growth and education.

Love: The Primary Approach of the Eternity High School

In the educational process at *Dabirestan Azal* (Eternity High School), where the two primary pillars—mentor and mentee—are clearly defined, attention to both the content and approach of education is of special importance. Given the mystical nature of the text under consideration, the central focus of education in this system is the concept of love, which plays a fundamental role in Islamic mysticism, particularly within Iranian mysticism. In this context, love is viewed not merely as an emotion, but as the foundational force driving human development and perfection, directly influencing the process of transformation and elevation of the human being.

In Islamic mysticism, and especially in Iranian mysticism, love is seen not as a transient sentiment but as an elevating force and a flame of divine truth. It serves to guide the human soul toward perfection and union with God. Love possesses the power to transform the "earthly body" into a "heavenly soul," making it worthy of the divine presence. As great mystics like Misbah al-'Arifin have written: "Love is revelation and Gabriel, Love is the great angel, Love is the intoxicated moth" (Afrasiabpour, 1386, p. 27). This love holds a special place in the educational process, as it is not only the ultimate goal of education but also the method for attaining it.

In contrast to negative perspectives on emotions in some Western traditions, Islamic education sees love as one of the key elements of the spiritual journey. Mystics perceive education primarily as a journey of love. This journey begins with *imaginary love* (symbolic or worldly love) and gradually progresses toward *real love*, which is union with the Divine. As Meybodi notes in his works, love is truly a unifier that draws the human being closer to the celestial realm and the true essence of existence (Meybodi, 1376, Vol. 1, p. 162).

Love as a Transcendent Force in the Process of Education

Love, as a transcendent force, plays a guiding role in this educational process, leading the human being toward spiritual and mystical perfection. Spiritual wayfaring in Islam is based on two essential principles: *dhikr* (remembrance of God) and *tafakkur* (contemplation). According to mystical teachings, *dhikr* serves as a spiritual force that helps the seeker in their path of love and closeness to God, helping them move away from heedlessness and worldly attachments. As Imam Sadiq (A.S.) has said, someone who is heedless of the remembrance of God is, in fact, distant from obedience and worship (Shahid Thani, 1385, Vol. 1, p. 60).

As the central component in the educational process—particularly in emotional education focused on love—love plays a crucial role in the growth and perfection of the human being. This love liberates the individual from selfishness, fostering humility and modesty. To attain the higher stages of love, the individual must first pass through various preliminary stages, ultimately

realizing the complete divine truth. These stages—such as *Shari'ah* (divine law), *riyadah* (spiritual discipline), *faqr* (poverty), *malamat* (blame or self-reproach), *khalwat* (solitude), and *qana'ah* (contentment)—illustrate a gradual and effective pathway for education and transformation (Meybodi, 1376, Vol. 8, p. 530-531).

In this process, *'ahd* (covenant) and responsibility are recognized as crucial functions of education. Love strengthens the sense of responsibility in the mentee because when the mentor establishes a friendly and loving relationship with the mentee, the mentee feels a deep sense of commitment toward the mentor and strives diligently to fulfill their duties. Similarly, in mystical narratives and teachings, it is emphasized that we should keep the covenant with God and the mentor in our hearts, avoiding heedlessness and forgetfulness (Meybodi, 1376, Vol. 1, p. 163).

Ultimately, in the process of mystical education, love acts as the central and foundational force—an educational and transformative element guiding the human being toward divine perfection and truth.

Evaluation

Evaluation, defined as the process of assessing and judging the value or merit of an action or phenomenon, holds a special place in academic literature, particularly in the fields of education and training (Stufflebeam & Webster, 1988; Patton, 1997; Wyndham & Chapman, 1990). This process can be carried out in two ways: a) Self-evaluation, where an individual assesses their performance, and b) Evaluation by others, including mentors and educators.

The Qur'an also discusses the concept of evaluation of human phenomena. This divine book does not merely describe the external appearances of events but consistently provides a deeper evaluation of them, assessing their strengths and weaknesses. For example, when the Qur'an recounts the histories of past peoples, it first describes their actions and behaviors, and then evaluates the events, uncovering the hidden motives behind their decline, destruction, or advancement (Mojtabifar et al., 1390: 137).

In the story of Prophet Adam (A.S), evaluation plays a central role. As Meybodi explains: *"During Adam's time, the sun of the dignity of religion shone from the tower of his honor. Everyone became aware of their flaws... Adam was a test, and 'Adam disobeyed' was the blackness of that test. Everyone placed their judgment on this test. The high-ranking ones saw it through their distorted lens: 'We glorify You with praise.' Iblis, in his alienation, saw it through his delusion: 'I am better.'"* (Meybodi, 1376, vol. 3: 572-573)

In the school of eternity, through the creation of Adam, God not only reveals Adam's value and status more clearly but also exposes Iblis's delusions and misconceptions. This evaluation uncovers many hidden aspects and has significant implications for the educational process, especially in teaching and formative evaluation. By quoting Meybodi, we can delve deeper into these points, showing how this evaluation affects education and provides a richer understanding of religious and mystical teachings.

It is said that Iblis became deserving of curse and alienation from the Divine presence for five reasons, while Adam was granted Divine honor, the light of guidance, and the acceptance of his repentance due to five distinct qualities. These include:

1. **Iblis did not admit his sin** ("lam yuqir bi-dhanbihi"), his arrogance preventing him from confessing, whereas Adam, with humility and acknowledgment of his helplessness, turned to God and confessed his sin.

2. **Iblis did not feel regret** ("lam yandam alayh") for his actions and did not seek an excuse,

while Adam regretted his actions, sought an excuse, and earnestly petitioned before God.

3. **Iblis did not blame himself** ("lam alarm nafsahu") for his disobedience, whereas Adam took full responsibility for his failure.

4. **Iblis did not see repentance as necessary** ("lam yar at-tawbah `alayhi wajiban"). He did not seek repentance or earnestly pray for it, while Adam believed repentance was obligatory for him and did not stop seeking it until it was accepted.

5. **Iblis despaired of God's mercy** ("Kanata min Rahmat Allah"), giving up hope in God's forgiveness. Adam, however, never despaired and placed his hope in God's mercy and grace, crying out for forgiveness until it was granted.

Key Educational and Mystical Insights:

1. **Humility and Modesty**: As previously mentioned, growth and elevation occur in the shadow of humility and modesty before the mentor. Arrogance and pride are major obstacles to progress and perfection.
2. **Self-Knowledge and Evaluation**: A correct understanding and accurate evaluation of one's actions by the student creates an opportunity for correcting mistakes and receiving the mentor's grace and mercy.
3. **Regret and Repentance**: Growth and perfection hinge on genuine regret and remorse for one's wrongdoings. This can be explained in two ways: First, it provides the student with the wakefulness needed to avoid repeating mistakes; second, it demonstrates to the mentor that the student has reached a level of maturity where forgiveness can be granted, and their path of education and elevation can continue.
4. **Respect and Etiquette Towards the Mentor**: The student's respect for the mentor is essential. Just as Adam, out of respect, attributed his sin to himself (even though his will is under God's authority), Iblis arrogantly blamed the Divine for his mistake.
5. **Repentance and Salvation**: Repentance is the key to growth and perfection. According to Meybodi, repentance is synonymous with salvation. The key elements of repentance include remorse for the sin, effort to correct the wrong, hope for divine mercy and forgiveness, and the acceptance of repentance. Therefore, the mentor should embody grace and forgiveness, allowing the student to find solace and refuge in the mentor after accepting their error and working toward rectification. This helps reduce the gap between the mentor and mentee, ensuring the continuity of the educational process.
6. **Hope in the Mentor's Love**: The student's hope in the mentor's love and grace drives their growth and elevation.
7. **Evaluation Process**: Since God is very accepting of repentance, the evaluation process should be continuous, consistent, and focused on improvement and elevation.
8. **Reward of Return and the Fruit of Success in Evaluation**: The reward for repentance and the success of evaluation is union and closeness to the Divine Presence.

Conclusion

By adopting the model of "The Eternal High School" as a framework for education, and synthesizing the insights presented in the article "The Educational Model Derived from the Story of Prophet Adam (PBUH)" with interpretations from *Kashf al-Asrar* and *Addat al-Abrar*, we can outline the educational process through four essential pillars: 1) The Mentor, 2) The Student, 3) The Educational Content, and 4) Evaluation.

In this model, God is presented as the first mentor, who educates Prophet Adam (PBUH) as a foundational example of the mentoring role. God's role as a mentor is critical for human growth and perfection. As stated in the Qur'an, *"And He taught Adam the names of all things,"*

(Qur'an 2:31) God takes full responsibility for educating Prophet Adam (PBUH), who is both the perfect human and God's vicegerent on Earth. Through this act, God bestows upon humanity the inherent potential for both learning and teaching. Humans possess two complementary capabilities: the ability to teach and the ability to learn. These dual capacities are illustrated clearly through the story of Prophet Adam (PBUH).

It is essential to highlight that the two pillars—teaching and learning—are deeply interconnected in this model, and neither is complete without the other.

The third pillar is the educational content. This content, derived from the cosmic and inner journeys that God has assigned to humanity, encompasses all aspects of existence. Humans are obliged to reflect upon these realms to experience continuous spiritual elevation. The approach to presenting and engaging with this content is rooted in love and mysticism, which motivates the student's attraction toward the mentor. This love becomes the central force in the educational process, drawing the student closer to both the mentor and the Divine.

The educational content is not merely intellectual; it is the perfect manifestation of servitude and divine knowledge. When the student engages with this content, it is not only understood but also deeply experienced with sweetness and love. If the student embarks on this journey with passion, knowledge, and emotion—viewing the world with awe and wonder—this enthusiasm will permeate every aspect of existence.

This approach also facilitates the realization of the fourth pillar: evaluation. In this model, the evaluation process is not something to fear. Rather, it is seen as an enriching part of the journey, helping the student move closer to God. The evaluation is continuous, positive, and aimed at the student's growth, enabling them to view it as an opportunity for improvement and transformation. In this context, the student would embrace evaluation with the mindset: "It would be good if the test of experience comes forward, so that the one who has flaws may become clear." This reflects an understanding of evaluation as a necessary and uplifting process that drives the student toward spiritual and personal development.

In conclusion, the components of this model—mentor, student, content, and evaluation—are deeply interconnected. They form a harmonious and cohesive system that nurtures the student's growth, not only in knowledge but in their connection to the Divine. The model demonstrates that education when rooted in love and guided by spiritual and mystical principles, fosters a transformative journey toward perfection.

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دلالت‌های تربیتی قصه آفرینش حضرت آدم (ع) با تاکید بر تفسیر کشف‌الاسرار

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چکیده

قصه آفرینش حضرت آدم (ع) در آیات قرآن، نقشی بنیادین در آموزش و تربیت انسان‌ها ایفا می‌کند. در این داستان، خداوند به‌عنوان نخستین مربی، فرآیند یادگیری و معرفت‌آموزی را به حضرت آدم (ع) تعلیم می‌دهد و او را در «دبیرستان ازل» با آموزش اسماء آشنا می‌سازد. این آموزش نه‌تنها اهمیت یادگیری را در سیر تکامل انسانی آشکار می‌کند، بلکه نشان می‌دهد هر فرد در مسیر تربیت می‌تواند نقش‌های مختلفی، از متعلم تا مربی، ایفا کند. این پژوهش با تمرکز بر نوبت سوم تفسیر کشف‌الاسرار و عده‌الابرار میبدی و با بهره‌گیری از روش کیفی و شیوه تحلیلی–استنباطی، مؤلفه‌های تعلیم و تربیت در داستان آفرینش حضرت آدم (ع) را از منظر اسلامی و عرفانی بررسی می‌کند. نتایج این تحقیق نشان می‌دهد خداوند از طریق کشف و تعلیم اسماء، مؤلفه‌های بنیادین یادگیری را به حضرت آدم (ع) منتقل کرده و انسان را برای درک عمیق‌تر معرفت و حقیقت آماده ساخته است. در این داستان، آدمی فراتر از یک متعلم، به‌عنوان مربی و راهنما در فرایند یاددهی و یادگیری نیز نقش‌آفرینی می‌کند؛ مفهومی که بر اهمیت تعامل و مشارکت اجتماعی در فرآیند تربیت دلالت دارد. عشق و محبتی که خداوند در وجود حضرت آدم (ع) به ودیعه نهاده، از اساسی‌ترین عناصر تربیت عرفانی است. این عنصر تربیتی، نیاز به پیشرفت روحی و معنوی را برجسته می‌سازد و تربیت را به‌عنوان فرآیندی مبتنی بر عشق و ارتباط عمیق معنوی با خداوند تعریف می‌کند. این پژوهش بر اهمیت نگاه عرفانی و دینی در فهم عمیق‌تر تعلیم و تربیت تأکید دارد و نشان می‌دهد انسانی که به شناخت و عشق الهی دست یابد، می‌تواند در مسیر تکامل و رشد معنوی به مراتب والاتری نائل شود.

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