



Characteristics of an Ideal Islamic Student in the School of Imam Sadiq (AS)

Mohsen Meftah¹

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Correspondence:

M.Meftah@outlook.com

ABSTRACT

Given the numerous cultural and social challenges threatening contemporary societies, the training of committed and capable students stands as a primary concern for higher education systems in Islamic communities, particularly the Islamic Republic of Iran. Drawing on religious teachings and the conduct of the Infallibles, especially Imam Sadiq (AS), can provide a comprehensive framework for defining the characteristics of an ideal student. This study, employing a descriptive-analytical approach, examines the scientific, ethical, and behavioral traits of an ideal student based on the conduct and narrations of Imam Sadiq (AS). Findings indicate that components such as deep religious understanding, specialization, humility, intellectual generosity, and religious zeal play a key role in nurturing such students. The integration of knowledge and practice, a foundational principle in Imam Sadiq's (AS) conduct, and jihad of clarification as a tool for transmitting Islamic teachings, are emphasized. This research highlights the need to address contemporary challenges, including the impact of new technologies and virtual spaces on student training. Future studies are recommended to comparatively analyze the traits of an ideal student in Islamic and non-Islamic educational systems and evaluate the role of modern technologies.

¹ PhD, Imam Sadiq University, Tehran, Iran

Introduction:

In Islamic societies, nurturing students who possess both profound knowledge and moral virtues is a fundamental concern for higher education systems. The rapid cultural, social, and scientific transformations in the modern world have amplified this importance. A major challenge in today's educational systems is the excessive focus on purely academic training, often neglecting moral and behavioral development. This has led to the production of graduates who are academically skilled yet morally and behaviorally vulnerable. Consequently, developing a comprehensive model for the holistic training of students across intellectual, ethical, and behavioral dimensions is an undeniable necessity.

In this context, the conduct and narrations of Imam Sadiq (AS), the founder of the Shi'a intellectual school, offer an effective and inspiring model. He trained students who excelled in all aspects of personality. In the current era, facing challenges such as the decline of moral values, rising individualism, and diminishing social commitments, nurturing students with social responsibility and adherence to Islamic human ethics can guide educational systems. From a religious perspective, an ideal student not only pursues academic growth but also serves as an ethical and social role model in society.

Such students can stand resilient against religious doubts and cultural assaults, acting as informed advocates for promoting Islamic teachings. Imam Sadiq (AS) trained disciples who, beyond acquiring knowledge, were dedicated to propagating and defending human and religious values. Examining his conduct in this domain can provide a practical framework for training today's

student generation. This paper seeks to address the question: What are the characteristics of an ideal student in an Islamic higher education system based on the conduct and narrations of Imam Sadiq (AS)? It aims to identify and extract the traits of an ideal student from Imam Sadiq's (AS) conduct while offering practical solutions for implementing these traits in today's higher education systems. Using a descriptive-analytical method and relying on religious and historical sources, this study endeavors to design a model for training ideal students in Islamic universities.

Background Research:

The research background reveals numerous studies on religious education, covering various perspectives. However, a systematic and structured examination of the traits of an ideal student based on the conduct and narrations of Imam Sadiq (AS) has received limited attention. Key sources include:

- **Books:** Notable works such as *Foundations of Islamic Education and Curriculum Planning Based on Sadra's Philosophy* by Jamilah Sādāt 'Alam al-Hudā (2005) and *Islamic Theory of Education* (2009) by the same author focus on broad principles of religious education but lack specific attention to the ideal student. Other relevant books include *Moral Education Curriculum in Higher Education* by Parvīn Şamadī, and *The Ideal Professor in the Intellectual Framework of the Supreme Leader* by Aḥmad Rezā Basīj, which complement the study indirectly.
- **Articles:** Recent articles, such as *The Importance of Religious Education*

in Islam by Kāyḏī and Zāreī Jelīānī (2023) and *Challenges of Religious Education in the Present Era* by Asadī (2023), address general aspects of religious training but do not emphasize the conduct of the Infallibles.

- **Theses:** Studies like *The Role of Family in Religious Education* by Moslemī (2020) and *Predicting Academic Performance Based on Personality Traits of Female Students* (2021) from Imam Sadiq University cover related topics but lack a narrational basis tied to Imam Sadiq (AS).

Thus, while the literature provides a foundation for religious education, the specific focus on the ideal student based on Imam Sadiq’s (AS) conduct remains underexplored.

Innovation of the Current Study:

This study offers innovative content by focusing on the conduct and narrations of Imam Sadiq (AS), systematically categorizing the traits of an ideal student into scientific, ethical, and behavioral dimensions. It leverages authentic narrational sources such as *Al-Kāfi*, *Al-Amālī*, and *Şifāt al-Shī’ah*, while addressing contemporary educational issues. The use of a descriptive-analytical method and examples from the Imam’s distinguished students provides a practical model for modern educational systems.

Table 1. Review of Research Background in the Field of Religious Education for the Young Generation

Row	Type of Source	Work Details	Author / Year	Main Axis and Content	Relevance to the Current Study
1	Book	Foundations of Islamic Education and Curriculum Planning Based on Sadra's Philosophy	Jamilah Sādāt ‘Alam al-Hudā (2005)	Explanation of broad foundations and principles of Islamic education	Theoretical review; lacks focus on the ideal student
2	Book	Islamic Theory of Education	Jamilah Sādāt ‘Alam al-Hudā (2009)	Presentation of a comprehensive Islamic education theory	Provides a foundation for religious education; does not address Imam Sadiq’s (AS) conduct
3	Book	Moral Education Curriculum in Higher Education	Parvīn Şamadī	Elaboration of ethical and religious principles in higher education	Relevant to the university context; lacks focus on the ideal student
4	Book	Religious Education in Schools: Foundations for Designing Secondary Curriculum	Parvīn Şamadī	Examination of foundations for designing religious education in schools	Applicable to lower levels; lacks specific focus on the ideal student
5	Book	The Ideal Professor in the Intellectual Framework of the Supreme Leader	Aḥmad Rezā Basīj	Definition of traits of an ideal professor in the Islamic system	Complementary for outlining the ideal student training model
6	Book	Children of the Sky	Morteżā Shāhson	Exploration of youth training with a cultural and educational perspective	Foundation for religious training of youth

Row	Type of Source	Work Details	Author / Year	Main Axis and Content	Relevance to the Current Study
7	Book	Ideal Associations : The Supreme Leader’s Recommendations to Student Associations	Collective Authors	Recommendations and guidance for student associations	Relevant to the traits of the ideal student
8	Article	The Importance of Religious Education in Islam	Kāyḏī & Zāreī Jelīānī (2023)	Explanation of the necessity of religious education in Islamic society	Theoretical basis for the study’s necessity
9	Article	Challenges of Religious Education in the Present Era	Asadī (2023)	Analysis of obstacles and solutions for enhancing the religious education	Highlights existing barriers; lacks emphasis on the conduct of the Infallibles
10	Article	Foundations of Youth Religious Education from the Leader’s Perspective	Khodād ādī et al. (2024)	Role of teachers and strengthening religious identity per the Leader’s view	Closely related to the study; focuses on the Leader’s perspective
11	Article	The Role of Monotheistic Beliefs in Youth Religious Training	Khawāj epūr (2024)	Emphasis on the importance of monotheistic beliefs	Addresses the belief aspect of religious training
12	Article	Potentials of Virtual Spaces in Youth Religious Training	Anonymous (2021)	Analysis of virtual space impacts on religious training	Considers new cultural contexts
13	Thesis	The Role of Family in Religious Education	Moslem ī (2020), University of Tehran	Analysis of the family’s role in children’s	Institutional review; indirectly related to

Row	Type of Source	Work Details	Author / Year	Main Axis and Content	Relevance to the Current Study
				religious education	the ideal student
14	Thesis	Predicting Academic Performance Based on Personality Traits of Female Students	Imam Sadiq University (2021)	Examination of personality and educational traits of students	Covers some training component; lacks a narrational basis

Scientific Characteristics

The scientific stage in training an ideal student is designed to strengthen their intellectual and cognitive foundation. After establishing ethical foundations, the student should pursue deep and dynamic understanding of religious teachings through *tafaqquh* (deep religious comprehension).

Tafaqquh (Deep Understanding of Religion):

Tafaqquh, defined as a profound, systematic, and action-oriented grasp of Islamic teachings, is considered one of the most fundamental traits of an ideal student in the educational school of Imam Sadiq (AS). In this approach, the student transcends mere knowledge of rulings to attain a level of religious insight capable of analyzing emerging issues and addressing contemporary intellectual and cultural challenges, relying on rational principles and divine teachings. The Qur'an underscores the unparalleled significance of *tafaqquh* in religion. God states in Surah At-Tawbah, verse 122: "And it is not for the believers to go forth [to battle] all at once... [but some should remain behind] to devote themselves to the religion and warn their people..." This verse clearly indicates that *tafaqquh* in

religion is not merely an alternative to military jihad but a complement to it.

Imam Sadiq (AS) emphasized this verse, stating: "Devote yourselves to the religion, for whoever among you does not do so is like a Bedouin" (Barqi, Vol. 1, p. 229). In his conduct, training scholars well-versed in religion was a primary goal of education. He expressed this with strong language: "I wish the whips were on the heads of my companions until they devote themselves to understanding what is lawful and unlawful" (Ibid., Vol. 1, p. 358). In another narration, Imam Sadiq (AS) outlined three essential pillars of human perfection: "A person cannot be upright except through three qualities: devotion to the religion, good management of livelihood, and patience in adversity" (Collective Authors, p. 318).

Numerous narrations highlight the benefits and blessings of *tafaqquh* in religion. One wisdom states: "Whoever devotes themselves to the religion becomes great" (Laythi, p. 454). Imam Sadiq (AS) also emphasized the status of religious scholars, saying: "On the Day of Resurrection, the ink of the scholars will be weighed against the blood of the martyrs, and the ink of the scholars will outweigh" (Ibid.). He frequently warned against ignorance of religion: "One who acts without insight is like a traveler on the wrong path; the faster they go, the further they stray" (Ibn Idris, Vol. 3, p. 644).

Imam Sadiq's (AS) view of *tafaqquh* extended beyond jurisprudence to encompass ethical, doctrinal, and practical epistemology. In his school, *tafaqquh* was not merely a personal virtue but a social duty, a line of intellectual defense, and ultimately a cornerstone of Islamic education. Applying this principle in Islamic higher education can

foster students who are scientifically, morally, and socially responsible, aligning with the standards of the Islamic Revolution. Research-based education and specialized research programs in higher education can be framed within this concept.

Specialization:

As the founder of the Shi'a intellectual school, Imam Sadiq (AS) presented a remarkable model of specialization in training his students. By identifying the talents and abilities of his disciples, he nurtured each in a specific field—such as jurisprudence, hadith, theology, exegesis, or literary sciences—to effectively defend religious knowledge and address societal intellectual needs. A study on the characteristics of Imam Sadiq's (AS) educational system identifies specialization as a key pillar, focusing on training students in diverse scientific branches suited to their capabilities (Jan Ahmadi et al., 2012). This approach expanded Islamic knowledge and produced individuals skilled in specialized fields, equipped with reasoning, critical thinking, and scientific debate abilities. This model remains highly relevant in today's educational landscape, especially given society's complex scientific, cultural, and social challenges, which demand specialized, thoughtful, and committed graduates (Davudi, 2023).

Contemporary studies also emphasize the need for specialization, suggesting that educational systems, inspired by Imam Sadiq's (AS) conduct, should shift from general, superficial education to creating environments that identify talents and guide students toward society's needed specialties. Such an approach enhances academic quality and strengthens analytical skills, social

responsibility, and precise responses to real-world issues (Fazaeli, 2021). In summary, specialization in Imam Sadiq's (AS) school offers a dynamic and effective model for training graduates who succeed individually and play a significant role in addressing societal challenges and advancing scientific and cultural goals. Specialized and super-specialized disciplines, as well as the division of theoretical and practical sciences in today's higher education, can be defined within this framework.

Discipleship Training (*Shāgerdparvarī*):

In Imam Sadiq's (AS) school, discipleship training went beyond transmitting memorized knowledge, aiming to nurture well-rounded individuals capable of defending religious truths and training a new generation of students. A notable example is the Imam's debate with an Egyptian heretic, where he used logical arguments and targeted questions to guide the opponent toward deep reflection and acceptance of Islam's truth (Kulayni, 1988, Vol. 1, pp. 73–74). Following this debate, the heretic converted and joined the Imam's students, later trained under Hisham ibn Hakam—a distinguished disciple who became an influential teacher in Sham and Egypt (Ibid.). This example demonstrates that discipleship in Imam Sadiq's (AS) school was not limited to theoretical education but focused on nurturing a generation of knowledgeable, argumentative, and capable transmitters of knowledge.

This training method offers a practical model for today's educational systems. Enhancing reasoning skills, critical thinking, and providing an ethical and spiritual environment for academic growth are principles that can be adopted. In an era facing intellectual, cultural, and doctrinal

challenges, employing creative, critical, and profound educational methods is essential (Ilahi Qamshei, 2021). Research also indicates that discipleship in Imam Sadiq's (AS) school was based on systematic educational and ethical principles, with training in specialized fields, debate skills, rational defense, and critical analysis being integral components (Hayyat Panah & Pivanji Baladi, 2021). This approach not only fosters individual growth but also elevates society's intellectual and cultural capital, addressing contemporary religious and cultural challenges.

Scientific Dialogues:

Imam Sadiq's (AS) students excelled not only in mastering religious sciences but also in scientific dialogues and intellectual debates. A prominent example is Hisham ibn Hakam's debate with Burayha, a leading Christian scholar, detailed in *Al-Tawhid* by Shaykh Saduq. Using logical arguments and precise questions, Hisham exposed contradictions in Christian beliefs, clarifying the truth of Islam and the principle of Imamate (Saduq, n.d., pp. 272–275). For instance, he asked, "Does the Son (Christ) know what is with the Father (God)? And does the Father know what is with the Son?"—driving Burayha into an argumentative dead end and forcing him to acknowledge his inability to defend his beliefs. In another narration from *Al-Kafi*, Hisham debated a Shamite, using foundational questions about divine guidance and the necessity of an Imam to convince him that without divine leadership, society falls into discord and error. Questions like "Is God more compassionate to people than they are to themselves?" and "Has He not appointed someone to resolve disputes?" guided the debate, leading the individual to accept Imam

Sadiq's (AS) Imamate (Kulayni, 1988, Vol. 1, pp. 170–171).

These examples illustrate that Imam Sadiq's (AS) students, proficient in debate techniques and logical reasoning, not only elucidated religious truths but also significantly advanced the intellectual standing of the Ahl al-Bayt (AS) school across the Islamic world. This model can inspire today's educational systems. By leveraging opportunities like free-thought forums, critique sessions, and scientific debates, contemporary students and researchers can enhance their dialogue, debate, and critical thinking skills, enabling them to counter societal doubts and defend religious and scientific values. In a world facing widespread intellectual challenges, systematic training in dialogue and debate can produce graduates with specialized knowledge and the ability to rationally, ethically, and scientifically defend religious beliefs. A study in the *Journal of Religious Sciences* confirms that teaching critical theory analysis significantly boosts students' analytical and critical thinking abilities (Ahmadi, 2020). These skills not only benefit individual growth but also elevate the scientific, cultural, and doctrinal levels of society.

Knowledge Production:

In Imam Sadiq's (AS) educational school, knowledge production and scholarly writing held a distinguished position. Prominent students like Hisham ibn Hakam, Zurarah ibn A'yan, and Aban ibn Taghlib were not only active in learning and transmitting knowledge but also authored books and treatises in fields such as jurisprudence, hadith, theology, exegesis, and even empirical sciences, leaving a lasting intellectual legacy for the Islamic world. For

example, Hisham ibn Hakam wrote works like *Kitab al-Imamah* and *Kitab al-Tawhid*, playing a key role in elucidating Shi'a doctrinal foundations and spreading Ahl al-Bayt (AS) teachings (Tusi, n.d., p. 494). Similarly, Aban ibn Taghlib authored *Al-Gharib fi al-Qur'an* (Ibid., p. 45), and Zurarah ibn A'yan wrote *Kitab al-Istita'ah wa al-Jabr* (Ibid., p. 210), addressing contemporary intellectual and doctrinal issues.

This evidence shows that Imam Sadiq's (AS) students were not merely consumers of knowledge but active producers, deepening and expanding Islamic teachings while responding to societal intellectual needs. This model remains relevant today for higher education and research institutions. Facing emerging scientific and cultural challenges, emulating this conduct can steer researchers and students toward original knowledge production and impactful writing, enabling them to address societal needs and contribute to national scientific progress. A well-known narration from Imam Sadiq (AS) states: "Write and spread your knowledge among your brethren; if you pass away, bequeath your books to your children, for a time will come when people will find solace only in their books" (Kulayni, 1988, Vol. 1, p. 52). This narration frames writing and disseminating knowledge as a religious and social duty for scholars. Contemporary sources, such as Dr. Ali Shariati's *Science and Life*, also argue that science is not just an individual tool but a social responsibility, with societal growth dependent on widespread scientific awareness (Shariati, 2016, Vol. 1, p. 24).

Thus, knowledge production and scholarly writing not only preserve and transmit knowledge but also address intellectual and

doctrinal issues, enhance national scientific levels, and strengthen cultural identity. Higher education systems should establish conducive environments for research, writing, and publication, guiding students toward active participation in knowledge production to foster societal dynamism and growth.

Heart Illumination (*Ishraq-e Qalbī*):

The previously outlined traits of ideal students pertain to acquired sciences. However, a student in Imam Sadiq’s (AS) school could also benefit from the intuitive and luminous knowledge of the Infallible Imams (AS), potentially receiving divine confirmations that lead to answers not previously studied or taught. The question arises: How can this be achieved? The answer lies in strengthening complete devotion to the Infallibles (AS). By fully submitting to their guidance and aligning their will with the Imam’s (AS), with divine assistance, a student gradually becomes attuned to the Imam (AS). This attunement yields effects, such as receiving correct answers intuitively when needed. A practical example is Hisham ibn Hakam’s debate with Amr ibn Ubayd. Amr, a respected scholar, held discussions in Basra’s mosque, attracting large audiences. During a session, Imam Sadiq (AS) asked the young Hisham to recount his debate with Amr. Hisham described how he decisively overcame Amr, delighting the Imam. When asked who taught him these arguments, Hisham replied, “They flowed from my tongue.” The Imam affirmed this, swearing that these truths were written in the scriptures of Abraham and Moses (Kulayni, 1988).

In today’s educational systems, attention to this dimension of training can complement specialized education, nurturing graduates

with scientific ability, spiritual insight, and moral depth. Philosophically, the teachings of the Illuminationist school, founded by Shihab al-Din Suhrawardi, emphasize self-purification and luminous understanding. This aligns with Imam Sadiq’s (AS) teachings on heart illumination and spiritual journey, underscoring the importance of spiritual training alongside academic education (*Philosophy of Illumination*, p. 114). Overall, *ishraq-e qalbī* in Imam Sadiq’s (AS) school represents a transcendent dimension of education, fostering spiritual growth, moral refinement, and inner insight alongside knowledge. Incorporating this aspect in modern educational systems can cultivate committed, thoughtful, and socially responsible individuals.

Table 2: Scientific Characteristics of an Ideal Student in Imam Sadiq’s (AS) School

Stage/Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
<i>Tafaqquh</i> in Religion	A deep, systematic, and action-oriented understanding of Islamic teachings, beyond mere rulings, aimed at analyzing emerging issues and addressing contemporary challenges.	- Quran: Surah At-Tawbah, 122: "...to devote themselves to the religion..." - Narration of Imam Sadiq (AS): "Devote yourselves to the religion, for whoever among you does not do so is like a Bedouin" (Barqi, Vol. 1, p. 229) - Narration: "A person cannot be upright except through three qualities:	- Designing research-based educational programs - Enhancing skills to analyze and respond to doubts - Training students with deep religious insight and social responsibility

Stage/Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
		devotion to the religion..."	
Specialization	Training students in specialized fields (jurisprudence, hadith, theology, exegesis) tailored to individual talents, emphasizing reasoning and critical thinking.	- Conduct of Imam Sadiq (AS): Training specialized students in various sciences (Jan Ahmadi et al., 2012) - Emphasis on talent identification and targeted guidance (Fazaeli, 2021)	- Creating platforms to identify talents - Guiding students toward society's needed specialties - Strengthening reasoning and scientific debate skills
Discipleship Training	Nurturing well-rounded individuals capable of defending religion and training new generations, with a focus on logical reasoning and critical thinking.	- Imam Sadiq's (AS) debate with an Egyptian heretic (Kulayni, 1988, Vol. 1, pp. 73-74) - Training Hisham ibn Hakam as a student and teacher (Ibid.)	- Enhancing reasoning and critical thinking skills - Creating ethical and spiritual educational environments - Promoting free-thought forums and debates
Scientific Dialogues	Students' proficiency in debates and scientific dialogues, using logical reasoning to elucidate religious truths and defend the Ahl al-Bayt (AS) school.	- Hisham ibn Hakam's debate with Burayha (Saduq, n.d., pp. 272-275) - Debate with a Shamite (Kulayni, 1988, Vol. 1, pp. 170-171)	- Systematic training in debate and critique skills - Hosting scientific sessions and free-thought forums - Strengthening rational and ethical defense of beliefs
Knowledge Production	Producing and disseminating	- Works of Hisham ibn Hakam	- Encouraging research

Stage/Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
	g scholarly works in jurisprudence, hadith, theology, and exegesis to address societal needs and expand Islamic knowledge.	(<i>Kitab al-Imamah</i>) and Zurarah ibn A'yan (<i>Kitab al-Istita'ah</i>) (Tusi, n.d.) - Narration: "Write and spread your knowledge among your brethren..." (Kulayni, 1988, Vol. 1, p. 52)	and scholarly writing - Establishing research platforms in universities - Training researchers to address contemporary challenges
Heart Illumination	Gaining spiritual insight and intuitive knowledge through complete devotion to the Infallibles (AS), leading to inner revelations.	- Hisham ibn Hakam's debate with Amr ibn Ubayd and intuitive responses (Kulayni, 1988) - Alignment with Suhrawardi's Illuminationist philosophy (<i>Philosophy of Illumination</i> , p. 114)	- Focusing on spiritual and moral training alongside academic education - Nurturing students with spiritual insight and social commitment

Moral Characteristics

In the school of Imam Sadiq (AS), moral characteristics form the foundation of training students with intellectual and spiritual growth, marking the starting point of their journey toward knowledge and action. In this school, knowledge and morality are complementary pillars, neither achieving perfection without the other. From Imam Sadiq's (AS) perspective, knowledge unaccompanied by morality is not only incomplete but can sometimes be harmful. He emphasized this in numerous narrations, particularly in *Al-Kafi*, urging students to uphold moral virtues such as patience (*hilm*),

dignity (*waqar*), humility, and intellectual generosity while warning against arrogance and self-superiority (Kulayni, Vol. 1, p. 36). He stated, "Knowledge must be paired with patience and dignity," and cautioned that "a scholar who acts with arrogance nullifies his truths with his falsehoods." This highlights the inseparable link between knowledge and morality in Islamic education. These virtues are not only addressed in hadith collections like *Al-Kafi*, *Tahdhib al-Ahkam*, and *Al-Istibsar* but are also fundamentally emphasized in works attributed to Imam Sadiq (AS), such as *Tawhid Mufaddal* and *Ahliljah* (Islamic Encyclopedia, 2023, Vol. 9, p. 270).

In the present context, integrating morality with knowledge, especially in training higher education students, is an undeniable necessity. An ideal student must embody Islamic ethics alongside academic expertise to serve as a societal role model and contribute to strengthening the cultural and moral foundations of society (Haideri, 2019, Vol. 12, No. 4, pp. 75–90).

Humility Toward the Teacher

In Imam Sadiq's (AS) educational framework, respect for the teacher holds a lofty position. A prime example is Hamran ibn A'yan, an outstanding student who excelled in scientific debates while displaying profound humility in the Imam's presence. During a debate between Hamran and a Shamite, Imam Sadiq (AS) remarked, "If you overcome Hamran, you overcome us too." Ultimately, the Shamite acknowledged Hamran's intellectual prowess (Barqi, Vol. 1, p. 232; Kashshi, Vol. 2, p. 555). In another instance, Hamran remained silent in the Imam's presence. When asked why, he explained, "I have sworn not to speak in your

presence without permission," to which the Imam smiled and granted him leave to speak (Ibn Babawayh, *Al-Nas*, p. 213). This behavior reflects the ultimate respect and humility a student should show toward their teacher, a foundational ethical principle in the Ahl al-Bayt (AS) school.

In today's educational systems, adhering to these ethical and academic principles fosters a healthy, respectful, and dynamic learning environment. Respecting teachers, actively listening, and maintaining decorum in academic interactions pave the way for nurturing a generation of responsible, humble, and professionally ethical individuals.

Intellectual Generosity

Intellectual generosity is a prominent trait among scholars in Imam Sadiq's (AS) school, repeatedly emphasized in the Qur'an and Ahl al-Bayt (AS) narrations. The Qur'an states: "And they spend of that with which We have provided them" (Al-Baqarah: 3), with a hadith interpretation adding: "Of that which We have taught them, they inform others" (Qummi, Vol. 1, p. 30)—indicating that sharing knowledge is a form of charity. The Infallible Imams (AS) condemned intellectual stinginess, viewing it as a cause of injustice, corruption, and even mistrust in divine grace (Ibn Shu'bah Harrani, p. 202; Sayyid Razi, p. 543; Halwani, p. 13). Some scholars may withhold knowledge to claim exclusive credit, whereas in Imam Sadiq's (AS) school, knowledge gains meaning and endures through dissemination and transmission (Kulayni, Vol. 1, p. 41).

Prominent students exemplified this principle. Zurarah ibn A'yan shared Ahl al-Bayt (AS) teachings with others, earning the Imam's endorsement as a reliable hadith

narrator (Kashshi, p. 136). Hisham ibn Hakam applied these teachings in debates to guide others (Amili, Vol. 1, p. 100). Mu'min al-Taq, another distinguished student, was praised by Imam Sadiq (AS) for his extensive theological efforts (Kashshi, p. 186). Jabir ibn Hayyan, through his scientific writings in fields like chemistry, made a significant contribution to future generations (Ibn Nadim, p. 499). These examples demonstrate that in Imam Sadiq's (AS) school, disseminating knowledge is a moral and social duty, while intellectual stinginess is rejected. Today, this can inspire students and researchers to advance science and societal knowledge through collaborative and generous spirits.

Averting Calamities (*Balāgardānī*)

Averting calamities is a fundamental concept in Islamic training, prominently featured in Imam Sadiq's (AS) school. This principle suggests that the presence of faithful and pious individuals can deter divine afflictions and promote societal stability and security. The Qur'an indicates that the presence of a prophet or divine saint among people prevents divine punishment: "And never would Allah have punished them while you were among them" (Al-Anfal: 33). Another verse links piety and faith to salvation from calamities: "Allah will surely save those who fear Him" (Aal-E-Imran: 141). From an Islamic training perspective, calamities are not merely divine punishments but sometimes tools for purification, refinement, and spiritual growth. Imam Sadiq (AS) described calamities as manifestations of divine mercy, sent to strengthen the believer's soul (Dilami, p. 277). The Qur'an affirms this: "And We will surely test you with something of fear and hunger and a loss

of wealth..." (Al-Baqarah: 155), emphasizing trials as a means to elevate a believer's faith.

Narrations suggest that the presence of righteous individuals has both individual and collective impacts. A hadith in *Al-Kafi* states that the residence of seven believers in a region can prevent calamities (Kulayni, Vol. 2, p. 247). According to Bahrani's *Tafsir*, a single righteous person can ward off calamities from thousands of neighbors (Bahrani, Vol. 1, p. 513). Imam Sadiq (AS) trained students who excelled in knowledge and piety, their presence in society reinforcing faith and serving as a barrier against deviations and innovations. Jamil ibn Darraj noted that such individuals deter calamities from communities (Kashshi, p. 137). Thus, training faithful, pious, and knowledgeable individuals not only fosters personal spiritual growth but also yields social benefits. Societies with such individuals enjoy peace, security, cultural stability, and resilience against crises, laying the foundation for an ethical and resistant community that progresses toward excellence.

Table 3: Moral Characteristics of an Ideal Student in Imam Sadiq's (AS) School

Moral Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
Integration of Knowledge and Morality	Knowledge without morality is incomplete and potentially harmful; an ideal student must embody virtues like patience, dignity, humility, and intellectual generosity	- Narration of Imam Sadiq (AS): "Knowledge must be paired with patience and dignity" (Kulayni, Vol. 1, p. 36) - Warning: "A scholar who acts with arrogance nullifies his truths with his	- Incorporating professional ethics into curricula - Promoting a culture of humility and patience in universities - Nurturing students as moral and

Moral Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
	while avoiding arrogance.	falsehoods" - Sources: <i>Al-Kafi, Tawhid Mufaddal, Ahliljah</i> (Islamic Encyclopedia, 2023, Vol. 9, p. 270)	social role models
Humility Toward the Teacher	Respect and humility toward the teacher, a core ethical principle, facilitate effective learning and spiritual growth.	- Behavior of Hamran ibn A'yan toward Imam Sadiq (AS) (Barqi, Vol. 1, p. 232; Kashshi, Vol. 2, p. 555) - Hamran's response: "I have sworn not to speak in your presence without permission" (Ibn Babawayh, <i>Al-Nas</i> , p. 213)	- Strengthening a culture of respect for teachers in universities - Creating a respectful and dynamic educational environment - Teaching scientific and professional etiquette to students
Intellectual Generosity	Sharing knowledge as a moral and social duty, in contrast to condemned intellectual stinginess; prominent students expanded religious teachings by disseminating knowledge.	- Qur'an: "And they spend of that with which We have provided them" (Al-Baqarah: 3) and interpretation: "Of that which We have taught them, they inform others" (Qummi, Vol. 1, p. 30) - Condemnation of stinginess (Ibn Shu'bah Harrani, p. 202; Kulayni, Vol. 1, p. 41) - Examples: Zurarah ibn A'yan, Hisham ibn Hakam, Jabir ibn Hayyan (Kashshi, p.	- Encouraging publication of articles and works - Establishing knowledge-sharing platforms (seminars, workshops) - Promoting scientific collaboration among students and teachers

Moral Characteristic	Description	Theoretical Basis and Evidence	Application in Higher Education
		136; Ibn Nadim, p. 499)	
Averting Calamities	The presence of righteous and pious students deters calamities and ensures societal stability and security, with both individual and collective effects.	- Qur'an: "And never would Allah have punished them while you were among them" (Al-Anfal: 33) - Narration: Residence of seven believers prevents calamities (Kulayni, Vol. 2, p. 247) - Bahrani's <i>Tafsir</i> : A righteous person wards off calamities from thousands (Bahrani, Vol. 1, p. 513)	- Training committed and pious students - Enhancing social responsibility in educational programs - Nurturing individuals resilient to societal harms

Behavioral Characteristics

The students of Imam Sadiq (AS) were not only distinguished in the realm of knowledge but also possessed lofty behavioral traits, which can be considered the pillars of comprehensive education in his school. These traits include "acting upon knowledge," "following the teacher," "dedication to propagation," "religious zeal," and "precision in behavior and speech."

Acting Upon Knowledge

The significance of acting upon knowledge is evident in religious teachings. Knowledge is regarded as the root of all virtues, while ignorance is the source of all evils (Amedi, p. 48). Crucially, knowledge must be paired with action. Without action, knowledge not only lacks progress but can also be detrimental to the individual. A person once

asked Imam Zayn al-Abidin (AS) a question, only to repeat it shortly afterward. The Imam (AS) responded, "If knowledge is not acted upon, it only increases the scholar's disbelief and distance from the divine essence" (Ibn Fahd, p. 74). Religious texts also censure scholars who fail to act upon their knowledge (Laythi, p. 481). Similarly, action without knowledge is condemned; a worshiper lacking knowledge is likened to a donkey at a mill, whose efforts yield no benefit (Mufid, p. 245). Thus, students of this school should excel not only in knowledge but also in practice.

A prominent example is Muhammad ibn Muslim, who was a pioneer in both knowledge and action. He was one of four individuals praised for their faith and learning as "those of humility" (Kashshi, p. 170) and narrated over thirty thousand hadiths from Imam Baqir (AS) and sixteen thousand from Imam Sadiq (AS) (Ibn Shahrashub, Vol. 4, p. 195). As a jurist and devout worshiper, Muhammad ibn Muslim was trusted by Imam Sadiq (AS) in religious matters, often recommended as a source of guidance when other students faced difficulties. Contemporary research also underscores the link between knowledge and action as a key principle in religious training and personal development, fostering balance and stability in character (e.g., Husayni, M. (2018). "The Role of Action in Realizing Knowledge in Islamic Education," *Islamic Educational Sciences Journal*, No. 23, pp. 54–70). Therefore, universities modeled after Imam Sadiq (AS) should provide platforms for students to excel in both knowledge and practice, contributing to the formation of a virtuous and committed society.

Following the Teacher and Close Association

Following the teacher and maintaining close scholarly association with them is a foundational principle in Imam Sadiq's (AS) educational system, rooted in Qur'anic tradition and the practice of the Ahl al-Bayt (AS). The Qur'an narrates the story of Moses and Khidr (AS) in Surah Al-Kahf: "May I follow you so that you may teach me some of the guidance you have been taught?" (Al-Kahf: 66), highlighting the necessity of following those with knowledge for growth and guidance. Surah Yusuf states, "And above every learned person is one more knowing" (Yusuf: 76), underscoring the ongoing need to learn from insightful scholars for intellectual and spiritual development. Hadiths from the Ahl al-Bayt (AS) also emphasize this. Imam Ali (AS), in a conversation with Kumayl ibn Ziyad, categorized people into three groups: the divinely learned, learners striving for truth, and the aimless who follow any voice (Razi, *Wisdom* 147), stressing the importance of following a committed scholar.

Imam Sadiq (AS) said, "The sweetness of this world and the hereafter is for two: a scholar followed by others and a student who understands well and strives to preserve truths" (Kulayni, Vol. 1, p. 33). This underscores the role of mindful adherence and careful preservation of the teacher's teachings as prerequisites for scholarly and moral growth. Among Imam Sadiq's (AS) distinguished students, Hisham ibn Hakam exemplified continuous scholarly association, accompanying the Imam even during Hajj to benefit from his knowledge (Kulayni, Vol. 1, p. 72). Hamran ibn A'yan, though occasionally absent on trips, was held in special regard, with the Imam inquiring about his well-being (Ahmadi Miyanji, Vol. 3, p. 277). This attention reflects the

esteemed position of loyal students in Imam Sadiq's (AS) educational framework.

Today, these teachings remain relevant for the academic community, especially students. Learning from insightful teachers goes beyond acquiring knowledge; it cultivates commitment, humility, responsibility, and participation in producing and promoting science. This approach guides students to high scholarly ranks while leading them to peaks of morality and spirituality, positioning them for social and cultural impact.

Dedication to Propagation

Propagation of religion in Islamic literature is not merely an individual duty but a divine and social mission entrusted to all Muslims, particularly scholars and intellectuals. The Prophet (PBUH&HP) and the Ahl al-Bayt (AS) played a pivotal role in elucidating religious teachings and guiding humanity. God commands in the Qur'an: "O Messenger, convey what has been revealed to you from your Lord, and if you do not, then you have not conveyed His message" (Al-Ma'idah: 67; 'Ayyashi, Vol. 1, p. 331), underscoring the foundational role of propagation in fulfilling prophetic duty. Propagation is not only a divine responsibility but also a manifestation of a believer's moral commitment and social duty. The Prophet (PBUH&HP) said, "If Allah guides one person through you, it is better for you than all that the sun shines upon" (Ibn Ash'ath, p. 77), illuminating the profound value of guiding others and saving them from misguidance.

This duty is closely tied to the concept of "jihad of clarification," which involves elucidating religious truths, countering intellectual deviations, and defending Islamic beliefs with awareness. In the modern era,

this jihad is a vital need for religious societies facing the influx of syncretic ideas, distortions, and emerging doubts. A striking example is Hisham ibn Hakam, a distinguished student of Imam Sadiq (AS), who, with a deep understanding of scholarly jihad, fearlessly traveled to Basra. There, he engaged Amr ibn Ubayd, a prominent Mu'tazilite figure, in a scholarly assembly, skillfully questioning, analyzing arguments, and staunchly defending the Imam's teachings (Ibn Babawayh, Vol. 1, p. 207). This debate serves as a practical model of rational and effective propagation in intellectual and doctrinal arenas.

Strategically, promoting Islamic teachings as a form of jihad of clarification deepens individual faith and enhances a religious society's ability to address doubts and intellectual threats. Such propagation must be accompanied by wisdom, insight, and a precise understanding of contemporary intellectual needs. Imam Sadiq (AS) called his students to this mission, saying, "You are associated with us, so be an adornment to us, not a source of disgrace" (Ibn Babawayh, p. 400). This exhortation invites effective propagation through worthy behavior, speech, and lifestyle. Overall, dedication to propagation in Imam Sadiq's (AS) school is not just a religious act but a method to protect the faith, expand the culture of the Ahl al-Bayt (AS), and train generations of faithful, aware, and responsible individuals.

Religious Zeal

In Islamic teachings, individuals are categorized by their adherence to faith and beliefs into three groups: those whose religiosity is merely superficial or nominal; those with incomplete and shaky faith; and those with firm belief who steadfastly defend

their religion. The third group, motivated by divine inspiration, stands against any deviation from the path of the Ahl al-Bayt (AS).

A shining example of this religious zeal is Hisham ibn Hakam. Upon learning that someone was leading people astray from the true path of the Ahl al-Bayt (AS) through intellectual circles, he courageously traveled to Basra to defend the faith and confront deviant ideas (Kulayni, Vol. 1, p. 170). His action was not merely scholarly but a vivid expression of religious zeal and responsibility toward truth. Imam Sadiq (AS) emphasized the importance of supporting the religion in training his students, viewing it as a divine favor granted only to sincere and prepared individuals. In a supplication to Yunus ibn Abd al-Rahman, he prayed, "Make us among those who support Your religion" (Tusi, Vol. 1, p. 411). This support has levels: spiritual support through firm belief, verbal support through expression, propagation, and defense of the faith, and practical support through active engagement in upholding values. The highest level is comprehensive support of the religion through divine knowledge and alignment with an Infallible Imam, as exemplified by Hisham ibn Hakam, whom Imam Sadiq (AS) proudly described as "our supporter with his heart, tongue, and hand" (Arbli, Vol. 2, p. 174). Thus, religious zeal is not a fleeting emotion but a knowledgeable and behavioral stance rooted in understanding, faith, and responsibility. Paired with dedication to propagation, it safeguards religious principles, strengthens societal belief structures, and guides future generations toward steadfast faith and sound doctrine.

Precision in Behavior and Speech

In Islamic training, precision in learning and understanding religious and scientific principles is highly significant. Students do not learn uniformly; some excel in analysis, others in memory, and some grasp concepts more quickly. Those with experience in this field recognize the diversity of talents and abilities. For instance, reviewing class notes reveals varying levels of detail—some students jot down key points, while others meticulously record details, dates, and session numbers, indicating a deeper understanding of the material.

Students in the Ahl al-Bayt (AS) school, especially under Imam Sadiq (AS), were diligent and committed in their learning. Hisham ibn Hakam, for example, provided detailed accounts of his debate with Amr ibn Ubayd, describing his journey to Basra, the crowd in the mosque, and Amr's attire with precision (Kulayni, Vol. 1, p. 170). Another instance is the encounter with an Egyptian skeptic in Imam Sadiq's (AS) presence. The man bumped into the Imam during tawaf, prompting the Imam to engage him with challenging questions, ultimately leading to his conversion (Huwizi, Vol. 4, p. 369). Yunus ibn Ya'qub also exemplified precision, narrating events so vividly that listeners felt present at the Imam's gatherings (Mufid, Vol. 2, p. 194).

Imam Sadiq (AS) likened people to gold and silver mines, tasking teachers with identifying and guiding each individual correctly (Tabarsi, 1385 AH, p. 260). Notably, Martyr Mutahhari, though not a contemporary of Imam Sadiq (AS), benefited greatly from his teachings. After Mutahhari's martyrdom, Allameh Tabatabai eulogized him, saying, "He absorbed everything that was said in its entirety" (Tabatabai, cited in *Sparks from the Sun*; republished by Hawzah

News Agency, 2023). In sum, precision in behavior and speech not only enhances mastery of knowledge but also fosters spiritual and moral growth, transforming students into positive societal role models.

Table 4: Behavioral Characteristics of the Ideal Student in the School of Imam Sadiq (AS)

Behavioral Characteristic	Description	Theoretical Foundations and Evidence	Application in Higher Education System
Application of Knowledge	Knowledge without action is incomplete and harmful; the ideal student must lead in applying knowledge to achieve spiritual and social perfection, reflecting the qualities of the Level 1 (Devout Scholar and Mujahid) and Level 2 (Committed Scholar) students.	- Hadith of Imam Zayn al-Abidin (AS): "If knowledge is not acted upon, it only increases the owner's disbelief and distance from the Divine Essence" (Ibn Fahd, n.d., p. 74) - Condemnation of the scholar without action (Laythi, n.d., p. 481) - Example: Muhammad ibn Muslim, a jurist and devout worshiper (Kashi, n.d., p. 170)	- Creating practical platforms for applying knowledge (e.g., practical projects, internships) - Promoting a culture of commitment to action alongside theoretical education - Fostering students committed to social responsibilities
Obedience to the Teacher	Conscious obedience and scholarly companionship with the teacher foster scientific and moral growth, guiding the student toward perfection, a hallmark of Level 1 and	- Quran: "Shall I follow you on condition that you teach me from what you have been taught of guidance?" (Kahf: 66) - Hadith of Imam Sadiq (AS): "The	- Strengthening a culture of respect and obedience to professors - Establishing mentorship programs for student guidance - Promoting humility and

	Level 2 students.	sweetness of life is for the scholar and the loyal student" (Kulayni, 1407 AH, Vol. 1, p. 33) - Example: Hisham ibn Hakam and Hamran ibn A'yun (Kulayni, 1407 AH, Vol. 1, p. 72)	responsibility in academic interactions
Commitment to Propagation	Propagating religion as a divine and social duty, aimed at elucidating religious teachings and defending faith against doubts, is a key trait of the ideal student, particularly at Levels 1 and 2.	- Quran: "O Messenger, proclaim what has been revealed to you..." (Ma'ida: 67) - Hadith of the Prophet (PBUH): "Guiding one person is better than everything" (Ibn Ash'ath, n.d., p. 77) - Example: Hisham ibn Hakam's debate with Amr ibn Ubayd (Ibn Babawayh, 1362 SH, Vol. 1, p. 207)	- Teaching propagation skills and intellectual jihad (explanation) - Organizing free discussion forums and debates - Training students to address contemporary doubts
Religious Zeal	A sense of responsibility to defend religion and counter deviations, driven by firm faith and divine motivation, is a prominent feature of the ideal student, especially at Level 1.	- Prayer of Imam Sadiq (AS): "Make us among those who champion Your religion" (Tusi, 1414 AH, Vol. 1, p. 411) - Hadith about Hisham ibn Hakam: "Our supporter with his heart, tongue, and hand" (Erbeli, 1426 AH, Vol. 2, p. 174)	- Fostering a sense of religious responsibility in students - Teaching skills for rational defense of religious values - Promoting a culture of supporting religion in educational programs

<p>Precision in Behavior and Speech</p>	<p>Precision in learning, recording details, and conscious behavior reflect a deep understanding and commitment to scientific and religious principles, a trait evident across Levels 1, 2, and 3.</p>	<p>- Example: Hisham ibn Hakam's precision in narrating his debate with Amr ibn Ubayd (Kulayni, 1407 AH, Vol. 1, p. 170) - Example: Yunus ibn Ya'qub's accurate narration (Mufid, n.d., Vol. 2, p. 194) - Hadith: "People are like mines of gold and silver" (Tabarsi, 1385 AH, p. 260)</p>	<p>- Teaching skills for precision and attention to detail in learning - Encouraging accurate recording and deep analysis of academic content - Fostering students with committed and meticulous personalities</p>
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characteristics, encompassing humility before the teacher, scientific generosity, and social problem-solving; and third, **behavioral characteristics**, comprising the application of knowledge, obedience and companionship with the teacher, commitment to propagation, religious zeal, and precision in behavior and speech. These dimensions not only contribute to the personal development of students but also lead to the organization and reinforcement of society's ethical and cultural foundations.

The findings of this research further indicate that knowledge acquisition without the support of human and ethical values cannot contribute to cultural development or the establishment of a true civilization; rather, it may be detrimental to cultural norms and values. Moreover, higher education can effectively address cultural and social challenges only when both professors and students act upon beneficial knowledge and reflect these teachings in their individual and social behaviors.

Modeling the educational approach of Imam Sadiq (AS) in training ideal students can provide an effective framework for designing impactful educational programs in today's universities, thereby enhancing the quality of religious and ethical education. It is recommended that future studies explore a comparative analysis of the characteristics of ideal students in Islamic and non-Islamic educational systems, as well as the roles of professors and the university environment in fostering ideal students, alongside the impact of modern technologies on this process. Such research could significantly contribute to improving Islamic educational systems and strengthening the role of ideal students in social and cultural transformations.

Conclusion

The examination of the characteristics of an ideal student within the framework of Islamic higher education, with an emphasis on the teachings and narrations of Imam Sadiq (AS), demonstrates that nurturing students with exemplary scientific, moral, and behavioral attributes is a fundamental necessity for contemporary Islamic societies. Given the existing ethical and cultural challenges, fostering such students can play a significant role in strengthening the cultural and moral foundations of society. This study categorizes the characteristics of an ideal student into three main dimensions: first, **scientific characteristics**, including deep understanding of religion, specialization, mentorship, engagement in scientific dialogues, knowledge production, and heartfelt enlightenment; second, **moral**

These characteristics and levels of student development are illustrated in the final table, which categorizes students into four levels: **Ideal Student (Level 1: Devout Scholar and Mujahid)**, **Committed Scholar (Level 2)**, **Pious Learner (Level 3)**, and **Beginner Learner**, providing a comprehensive depiction of the qualities and educational strategies associated with each level.

Table 5: "Classification of Educational Levels and Characteristics of Students in the Context of Islamic Higher Education"

Educational Level	Scientific Characteristics	Moral Characteristics	Behavioral Characteristics	Quranic and Hadith Foundations	Educational Strategies in Higher Education
Ideal Student (Level 1: Devout Scholar and Mujahid)	Deep understanding of religion, distinguished specialization, continuous knowledge production, heartfelt enlightenment in receiving knowledge	Complete patience and dignity, selfless scientific generosity, social problem-solving, profound humility before the teacher	Full application of knowledge, absolute obedience to the teacher, zealous commitment to propagation, resolute religious zeal, utmost precision in behavior and speech	- Quran: "So that they may gain understanding in religion" (Tawbah: 122) - Hadith: "Seek understanding in religion, for whoever among you does not seek understanding is a Bedouin" (Barqi, Vol. 1, p. 229) - Hadith: "Our supporters	- Designing advanced research and specialized courses - Strengthening platforms for free thought and debate - Creating opportunities for knowledge dissemination

				r with his heart, tongue, and hand" (Erbeli, Vol. 2, p. 174)	and religious propagation - Teaching spirituality and self-purification alongside specialization
				- Quran: "And spend from what We have provided for them" (Baqarah: 3) - Hadith: "Write and spread your knowledge among your brothers" (Kulayni, Vol. 1, p. 52) - Example: Zurara ibn A'yun (Kashi, p. 136)	- Guiding students toward specialized fields needed by society - Teaching rational propagation and debate skills - Strengthening professional ethics and social responsibility - Encouraging the authorship of scientific works
Committed Scholar (Level 2)	Understanding of religion with a focus on contemporary issues, specialization in needed fields, purposeful knowledge production	High patience and humility, conditional scientific generosity, positive social impact, respect toward the teacher	Application of knowledge with high commitment, consciousness of obedience to the teacher, propagation with wisdom, balanced religious zeal, high precision in behavior		
Pious Learner (Level 3)	Initial understanding of religious	Basic humility and respect, limited	Application of knowledge at an individual	- Quran: "Shall I follow you on condition	- Creating general education

	knowledge, developing specialization, limited participation in knowledge production	scientific generosity, moderate social impact	at level, partial obedience to the teacher, limited commitment to propagation, basic religious zeal, moderate precision in behavior	n that you teach me from what you have been taught of guidance?" (Kahf: 66) - Hadith: "The sweetness of life is for the scholar and the loyal student" (Kulayni, Vol. 1, p. 33)	onal courses emphasizing ethics - Strengthening basic debate and propagation skills - Encouraging accurate learning and application of initial knowledge
Beginner Learner	Basic awareness of religious knowledge, lack of specialization, no participation in knowledge production	Adherence to minimal ethical manners, no scientific generosity, negligible social impact	Limited application of knowledge, weak obedience to the teacher, no commitment to propagation, weak religious zeal, low precision in behavior	- Quran: "And above every possessor of knowledge is one more knowledgeable" (Yusuf: 76) - Hadith: Condemnation of the scholar without action (Laythi, p. 481)	- Teaching foundational religious and ethical concepts - Fostering motivation for learning and obedience to teachers - Creating educational environments for initial growth
Uncommitted Student	Lack of awareness or disregard	Lack of moral virtues, scientific	No application of knowledge	- Quran: "And We will surely	- Behavioral reform

	d for religious knowledge, indifference to specialization, avoidance of knowledge production	ctingines, no social impact	ge, disregard for obedience to the teacher, indifference to propagation, absence of religious zeal, carelessness in behavior	test you with something of fear..." (Baqarah: 155) - Hadith: "The one who acts without insight..." (Ibn Idris, Vol. 3, p. 644)	through educational training - Creating motivation for adherence to religious values - Supervision and guidance to prevent deviation
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