

Islamizing Contemporary Man: The Approach of Islamic Teachings to Education

Islamisasi Manusia Kontemporer: Pendekatan Ajaran Islam terhadap Pendidikan

Hamidreza Ayatollahy
Allameh Tabataba'i University, Iran

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Abstract

This article explores the divergence between contemporary educational systems and the educational values of Islamic societies, which has resulted not only in ineffectiveness but also the imposition of non-divine and even anti-religious values on Muslim communities. In response, the study emphasises the need for educational theories rooted in Islamic teachings, primarily sourced from the Qur'an and the traditions of the Prophet Muhammad and his Household (peace be upon them). Focusing on the contributions of Imam Ja'far al-Sadiq—the sixth Imam of the Shia—the article examines his educational views derived from Quranic principles and prophetic conduct. It identifies four foundational domains and highlights fourteen core values within his pedagogical approach, offering a framework for developing principles and practical applications of Islamic education.

Keywords

Imam Sadiq, educational foundations, value system, Islamic teachings.

Abstract

Artikel ini membahas perbedaan antara sistem pendidikan kontemporer dan nilai-nilai pendidikan dalam masyarakat Islam, yang tidak hanya menyebabkan ketidakefektifan tetapi juga mendorong masuknya nilai-nilai non-ilahiah bahkan anti-agama ke dalam komunitas Muslim. Sebagai respons, studi ini menekankan pentingnya teori pendidikan yang berakar pada ajaran Islam, yang bersumber utama dari Al-Qur'an dan tradisi Nabi Muhammad serta keluarganya (shalawat dan salam atas mereka). Dengan menyoroti kontribusi Imam Ja'far al-Shadiq—Imam keenam dalam tradisi Syiah—artikel ini mengkaji pandangan pendidikannya yang berlandaskan prinsip-prinsip Qur'ani dan teladan kenabian. Penelitian ini mengidentifikasi empat ranah dasar dan menyoroti empat belas nilai inti dalam pendekatannya, yang dapat menjadi kerangka dalam pengembangan prinsip serta penerapan praktis pendidikan Islam.

Keywords

Imam Shadiq, dasar-dasar pendidikan, sistem nilai, ajaran Islam.

*Corresponding Author

Hamidreza Ayatollahy, hamidayat@gmail.com

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Introduction

Educational systems in the contemporary world have been proposed in the form of different models. Each of these models is supported by different intellectual bases. It is not possible to evaluate educational goals, attitudes and methods without explaining and scrutinizing their basics. Many challenges of educational systems are caused by problems in their foundations. For this reason, the heterogeneity of some of them with educational approaches in Islamic societies has not only led to their inefficiency, but has also caused the imposition of non-divine and even anti-religious values in Islamic societies. Therefore, according to the necessity of presenting educational theories suitable for Islamic societies, it is necessary to first explain the basics of education based on the Islamic perspective so that it can be distinguished from secular perspectives.

Fortunately, since the main mission of religion is to guide and conduct people for the best way of life, therefore, religious teachings are full of views that we can easily obtain these basics. These teachings can be extracted and adjusted from the Qur'an and hadiths that have come down to us from the Holy Prophet and his family and their way of life. Although the enlightenment of the Prophet of Islam and his companions in the early years of the rise of Islam can provide valuable glimpses in this field, these words were less presented in the form of an intellectual system. But from the second century, when different Islamic schools of thought were formed, Islamic intellectual systems were also proposed.

Among them, Imam Ja'far bin Muhammad al-Sadiq , the sixth Imam of the Shiites, played a prominent role in presenting such intellectual systems based on the Qur'anic insights and the life of the Holy Prophet (peace and blessings of God be upon him); In such a way that the leaders of all four major Sunni religions were influenced by his views and they themselves have admitted to this influence. The role of Imam Sadiq in the formation of Shia thought is so important that the Twelver Shia is also called Ja'fari Shia.

The educational teachings of Imam Sadiq are not such that they intend to present a special educational system in a scientific framework. In his approach, education and training is the improvement of human beings and their material and spiritual growth in any social system. The holy prophet and Imams consider guidance as the main issue of their education attitude, not presenting general theories about education. But his practical system, which is more prescriptive than descriptive, has intellectual foundations that can be extracted from his set of instructions. We are the ones who, based on his teachings, should be able to extract his attitude towards education. Mentioning his educational system does not mean that he has expressed such an educational system, but it means that we have been able to present theories about his educational attitude based on his teachings. As a result, every thinker can theorize about the basics of Imam Sadiq's education in his own thought format. Obviously, some of these theories can have advantages and disadvantages compared to other theories, but what is important is that each theory can show how to cite their teachings; also, his theory should not be in conflict with the expressions of that honorable imam. In this way, by promoting theories and frameworks that are more compatible with the order of that noble one, a more complete and appropriate theory of education can be presented. Unfortunately, some writers of our society who have a personal perception of the Islamic educational system present that personal framework to "Islam's opinion on the basics of education and training". It is obvious that any theory can be disproved (otherwise it would not be a theory) and if their theory is disproved in any way, it should not be concluded that the Islamic theory about the educational system and its foundations has been questioned, rather it means that the author has deduced an incomplete theory from Islamic teachings; And other theories can have better empirical adequacy and internal consistency, which the thinkers should then fertilize.

A Theory about the Foundations of Education in the Theoretical and Practical Teachings of Imam Sadiq

From the total life and speech of Imam Sadiq, the following features can be extracted as his intellectual system. This theoretical framework can have differences from many educational theories in the environment of this contemporary academic field. So, if we want to know his point of view well, it is better to show the difference with the prevailing educational theories in the world and tell its advantages. In the axes that we will express for the basics of education and training from the perspective of Imam Sadiq, we will try to show how his teachings differ from the Western educational systems.

The main axes of the educational views of Imam Sadiq can be considered to have the following intellectual foundations:

A- Biological, mental and spiritual characteristics of humans:

Usually, when educational theorists want to present an educational system, they first try to express the characteristics of human personality and then present their own prescriptions based on the analysis they have obtained from the realities of human personality. One of the most important issues in understanding human personality traits is that these traits are gradually acquired by humans. That is, human abilities are changing towards completion from childhood to puberty and maturity. A person does not have some characteristics in childhood and gradually acquires them one by one. Therefore, it is not possible to provide adult instructions during childhood. A good educational theory should be able to provide different considerations for human development according to each period of human life. These theories are interpreted as growth theories.

The instructions given by the holy prophet and imams for the guidance and training of the believers are based on the biological and spiritual characteristics of man in different periods of his life. Some teachings of Imam

Sadiq refer to the description of human characteristics at different stages of human life, and some refer to prescriptive orders to reach human perfection in every era. For this reason, he describes the characteristics of childhood well and presents his educational attitudes accordingly. One of the most important foundations of his educational view is providing educational methods for different ages. He mentions three stages of development for children and young people, which create three different types of interactions for parents and teachers:

A child plays for seven years and learns to read and write for seven years and learns what is permissible and what is forbidden for seven years. (Kafi, vol. 6, pp. 47-46)

In the first seven years of his life, a child should complete the function of his five senses by playing, practicing to participate with others, and striving to increase the power of speech and the ability to understand beauty. In this era, any teaching of reading and writing or knowledge of scientific facts will not have a favorable result for him. An important point mentioned by Imam Sadiq is the issue of play and making it possible for the child to freely interact with nature and other people through his playfulness. Another narration from the Prophet of Islam points to the importance of playfulness during childhood; In that narration, the inappropriate consequences of preventing the child's playfulness are mentioned. This attention to playing games in this period is almost an important feature of the educational systems of the contemporary century.

Imam Sadiq says in this regard:

Let your child play for seven years. (Ibid)

After completing the physical and mental abilities of the child in the first seven years, it is time to learn intellectual abilities. He should strive to increase his intellectual reserve, which will no longer be achieved by playfulness. He must add the accumulated experiences of others to his intellectual reserves, and this means striving for education. What kind of education is necessary for him at this age? Current educational systems in the world extend learning to false knowledge. Knowledge that does not have a positive effect on the student's future. But Imam Sadiq describes the content of this education as follows:

The best things that teenagers should learn are things that they will need in adulthood. (Sharh Ibn Abi al-Hadid 20, word 817, p. 333)

Considering the individual differences of teenagers, everyone should see what path they follow in adulthood to know the lessons they should learn in childhood.

In the second stage, the student should try to learn descriptive judgments and increase his knowledge savings as much as he can and needs, but he is not able to regulate his life at this time. He cannot think of what path to follow. He cannot have a comprehensive view of life to build his character. As a result, he is not asked to learn prescriptive rules or practical wisdom. If he pays attention to these issues, it is because of obtaining the knowledge of the best way of life. But the prescriptive rules become effective and are institutionalized in the teenager that he himself thinks about them and chooses them. For this reason, Imam Sadiq attributed the learning of what is permissible and what is forbidden to the third era. If during the second seven years, he knew good and bad and became aware of them, during the third seven years he believes in the dos and don'ts and adjusts his life path accordingly. Knowing about "good and bad" is different from acting according to "do's and don'ts". Halal and Haram (what is permissible and what is forbidden) are wider than good and bad. Because every good is included in

the halal and every bad is in the haram. But religious halal and haram have a wider scope than ethics, which is a part of religion. Therefore, not only morals, but also Sharia rules should be learned and understood as the do's and don'ts of the student's life and he should accept them by his own choice.

Imam Sadiq has expressed the same instruction in another way:

Let your child play freely for seven years, and learn good manners and manners for (the second) seven years, and in the third seven years, be with him like a close friend (so that, with your help, he chooses the right life). (Wasail, Vol. 5, p. 125)

B- The importance of the purpose of life in education:

Imam Sadiq emphasizes the purpose of life and foresight and insight into the importance of achieving the best purpose for life in education. He notes that if a person attempts to make many efforts without considering the purpose of his life and his destiny, many of his efforts will be lost and he will end up with a destiny that he never wanted:

A person who does something without insight and knowledge (about the final goal) is like a traveler who goes on a detour. The more he increases his speed, the more he moves away from the main path. (Kafi Vol. 1, p. 43)

By quoting a narration from the Holy Prophet, he considers foresight as the best criterion for choosing the path of life:

Imam Sadiq said: A noble man came to the presence of the Holy Prophet and said: O Messenger of God, give me advice. The prophet asked him: If I advise you, will you follow it? And he repeated this question three times, and the man requesting all three times answered: Yes, O Messenger of God. Then the Holy Prophet said: My advice to you is that whenever you decide to do something, first think about the consequences of that action and consider its consequences. If you see that it is right and appropriate, take action, if it is inappropriate and against the right, refrain from doing it. (Rawza Kafi, p. 150)

In this future thinking and foresight, man will think both for his worldly life and for his hereafter. He will adjust his world in such a way that his hereafter will be good. This means that a person with a clear conscience should think about the end of his life and avoid the false goals that others or other educational systems consider for him.

C- Presenting the value system:

Conventional education and training systems around the world seek to provide efficient and effective educational methods, but what the result will be and by what criteria it should be measured is not much discussed. These systems implicitly emphasize some values for humans and dim some other values to create a value system for humans. For example, most of the current value systems of education talk about an important value, so-called belief in pluralistic values and a person should be trained in such a way that he respects the beliefs of others whatever they are. This means that we do not have a criterion for right and wrong, and it is not possible to judge others by the criterion of right and wrong. This value is one of the most central value principles of the West. Now, is it possible to accept an educational system without considering the visible and hidden values it instills? Imam Sadiq emphasizes the importance of a value system based on right and wrong. A believer should have a value system in which good and bad things are defined, and if someone chooses a false and dangerous path for his spirituality and the hereafter, he should strive to correct his value system. Basically, the most important teaching of religion and the guidance of religious leaders is to provide a balanced and comprehensive value system.

Let's see what values Imam Sadiq considers necessary for a person's value system. Based on this, a set of values that he has discussed in his teachings is presented in the following. In this system, even the amount of attention to each of the values, which was one of his concerns, has been paid to provide solutions in balancing this system.

D- Value principles in education:

- 1- **Understanding one's limitations and paying attention to individual differences:** In the teachings of Imam Sadiq, peace be upon him, idealized thinking is not considered acceptable for all people; rather, attention is paid to the limitations of each person. Therefore, he makes us pay attention to our individual differences, which should be trained accordingly.

There is no being unless a certain limit is set for it. (Tohaf al-Oqool, p. 361)

Ignoring individual limitations and misplaced expectations of oneself creates many educational problems for humans. His warning is that instead of imitating others, we should put all our strength within the domain of our limited talents.

If the servants of God stop in front of what they do not know and do not deny it, they will not be affected by disbelief and irreligion. (Kafi, vol. 2, p. 388)

One of the personal limitations of a trainee is his knowledge. Knowledge has cumulative characteristics. But action in cases where human knowledge has not reached the scope of that work, leads the trainee to misplaced judgments, which is caused by his knowledge deficiency. This person will violate the right in his judgments and will eventually lead to disbelief. Educators should teach their trainees "I don't know" and inculcate patience in judgment so that they don't fall into all kinds of deviations.

Imam Sadiq said that the Holy Prophet said: May God have mercy on the one who helps his child to become good. It was asked: How can he help his goodness? The Prophet said: He accepts from him what the child is capable of and has done, does not ask him to do what is burdensome and exhausting for the child, and does not oppress him and does not make him ignorant and stupid. (Kafi, vol. 6, p. 50)

As one of the educators accompanying the child, instead of comparing his child with himself and others, the father must first understand his limitations and not only ask him for more than his capacity, but also measure

the child's success with his abilities. It may not be an activity as a big task within the scope of normal people, but within the scope of a child's ability, it is a very valuable and admirable task. Unfortunately, the educational system of our society, which gives importance to the compared grades of students in the class, has ignored this order of Imam Sadiq. The result of a person's activity is of little importance, what is important is that the ratio of that result is evaluated with the range of the person's talents.

Another point that he mentions in this narrative is to pay attention to the child's individual dignity according to the range of his abilities. The behavior of the father and the teacher should not cause his personal dignity to be damaged and he should perceive himself as ignorant and unintelligent.

- 2- **Hopefulness and balanced vitality for activity:** One of the foundations of education outlined by Imam Sadiq is to be hopeful and have balanced vitality for work. He rejects any laziness and boredom in human life.

Avoid excess in your work and exceeding effort, and also avoid laxity and neglectfulness; Both of these are the keys to all evils and misfortunes. Because lazy people do not do their duty and do not pay the right to work as they should; extravagant people do not stop at the border of the right and exceed the limits of expediency. (Wasail, vol. 4, p. 105)

In the educational routine of our society, the result of the trainee's activity is important, and all the efforts of the trainer are to bring the trainee to the desired results, while the process of the activity is as important as the result. If a result is achieved, but in the process of doing the work, satisfaction and happiness are not achieved, the value of this activity and the result will be greatly reduced, and the expectation we have of the result will not be realized in the next steps. In this instruction, Imam Sadiq mentions the emphasis on the process. This process should not be tedious and boring, nor should it divert the work from the right path with baseless extreme desires. He emphasizes that excess and boredom are a measure for devaluing the result. The achievement of the result should be measured with this criterion.

Your effort to earn a livelihood should be higher than someone who has lost the right to work due to laziness and should be lower than a greedy person who is inclined to excesses and extremes, a greedy and lowdown person who is only encouraged and pleased with his mundane issues and He has tied his confidence to the mundane matters. (Varam collection, vol.1, p.13)

One of the teachings of prophets and saints is to avoid excesses and extremes. In this narration, Imam Sadiq instructs to maintain balance in human livelihood so that worldly avoidance does not cause laziness and boredom, nor does the vitality of activity cause greed and extravagance. Trainers should always be careful to keep the trainee on the right path and not cause any aspect of their training to fall into the extreme or excessive aspects of the trainee.

God's treasures are hidden in the earth, and nothing is more beloved to God than agriculture. (Wasail 4, p. 103)

Cultivate and plant trees. I swear by God, there is no act more permissible and purer than that. (Bihar, vol. 23, p. 20)

In two above narrations, Imam Sadiq has used the method of advice and encouragement in education in order to make it clear that the vitality of activity in Islamic thinking is one of the most important approaches in education.

Do not force the worship of God despite your tiredness and reluctance. (Kafi, vol. 2, pp. 85 and 86)

God sent a revelation to Dawood that, O Dawood, think of me and be happy, think of me and be happy, remember me, taste the meaning of pleasure, and be blessed by prayers and supplications. (Amali Sadouq, p. 118).

Although one of the most important aspects of education is the religious and devotional education of individuals, Imam Sadiq does not consider being bound to worship as sufficient for religious education, rather, he considers

excitement and vitality in performing worship as an important principle in performing worship. In the second narrative, he emphasizes that despite the fact that many ordinary people do not understand the excitement and joy of worship, especially saints are not only joyful in performing worship, but the result of their worship will also bring them indescribable happiness and joy. So, in religious education, cheerfulness and avoiding boredom are important in the process of worship, and it will be accompanied, also, by pleasure for the special people.

- 3- **Human interaction and good humour and centrality of kindness in social relations:** Another fundamental value that is extracted from the teachings of Imam Sadiq is the interaction of humans with each other and avoiding loneliness and isolation.

Communicate with people; participate in their community; and help them in their work; Do not isolate yourself and do not withdraw from society; and always apply God's order in social interactions, which says, "Speak well to people and treat them well."

The main focus of behavioral education in the thinking of Imam Sadiq is good temper. Paying attention to good behavior with others is almost the educational focus of the Prophet of Islam and all imams.

They also emphasize social training and education, which is emphasized in contemporary scientific thinking, and a program is presented for it. Education cannot be considered without considering the trainee's encounter with others and being with others.

It is obligatory on the rulers to always perform three duties regarding the individual and the society: first, to encourage the good people with good rewards so that the people will be encouraged to do good deeds, second, to hide the sin of the evildoer so that he regrets what he has done and turns away from the wrong way. Thirdly, with virtue-based actions and fair methods, they will provide solidarity and harmony in the society. (Tohaf al-oqool, p. 319)

Don't be rude and hot-tempered so that people are reluctant to meet you, and don't be so light-hearted that everyone who knows you thinks you are mean and contemptible. (Tohaf al-Oqool, p. 304)

Being kind to people increases a person's sustenance. (Safina, p. 411)

Imam Sadiq does not consider education to be exclusive to individual matters, he considers education to be fulfilled when it is realized in society and the relationship of humans with each other. Social education is of special importance in his educational teachings. In his opinion, the most important manifestation of social education is the good behavior of the people in the community with each other and loving-kindness in social relations. The above three narratives revolve around this axis. The behavioral foundation of the society, whether from the government or from the people of the society, should be based on forgiveness and encouraging good deeds and planning for the increase of social welfare. Of course, he still points out to the fact that softness and tolerance should not go out of balance and make people lighter and lose personal and social dignity.

- 4- **Serious attention to the family:** In the thought system of Imam Sadiq, the importance of the family and human and loving family relationships and the impact and impression that can be achieved in this way for humans are emphasized.

Imam Sadiq said: With the salvation of faithful men, God blesses their children and grandchildren. (Bihar, vol. 15, p. 178)

Imam Sadiq specifies the influence of fathers' disposition in the hidden education of their children in this narration. In education theories, paying attention to hidden education is of particular importance. In the same way, the deep influence of hidden education in the growth and development of the child has been emphasized. Therefore, if a father is present in the family with an Islamic lifestyle based on truth and rightness, he can be effective in righting

the children and even his grandchildren. This divine tradition is given attention in this narration.

Happy is the one whose mother has a gem of chastity and purity. (Bihar Vol. 23, p. 79)

Hereditary factors play a decisive role in the upbringing of people. In this narration, Imam mentions the importance of the hereditary influence of mothers on the upbringing of children. By mentioning "happy be the one", he shows that with the purity of hereditary factors, important stages of education have been passed and it is in the next stages that other educational factors should be used.

One of the most important manifestations of social education should be seen in the family. Imam Sadiq considers any kind of love in the family to have educational values in different ways. It should be noted that there is a difference between loving family members and expressing this love and kindness. Some people hide their love from their family members and do not express their feelings for some reason. In the following narrations, Imam Sadiq emphasizes the importance of human behavior that shows the inner feeling of a person. Parents can't consider their duty in raising their children sufficient only by loving them, which is very important in education. This kindness and love is effective when it manifests in the best way and the person's behavior shows that he has a loving feeling towards the child, both for the child and for others.

A person who has a lot of love for his child is subject to God's special mercy and care. (Makarem al-Akhlaq, p. 113)

Whoever kisses his child, a good deed will be recorded in his book of deeds.

Imam Sadiq said that the Prophet said: Whoever kisses his child, God will record a good deed in his book of deeds, and whoever makes his child happy, God will make him happy on the Day of Judgment. (Kafi, vol.6, p.49)

In the above two narrations, the importance of kissing a child is mentioned. Expressing love to a child can be done in different ways, both verbal and practical, but Imam Sadiq considers kissing a child to have a special aspect that cannot be ignored due to other affectionate aspects. He also mentions another point that love for children should have a deep psychological effect on the child. Some people do things for their children out of love, but the child doesn't understand it, so it doesn't evoke any feelings in him. His Holiness emphasizes that these affections should arouse the feeling of happiness in the child in order to have an educational effect.

Imam Sadiq narrated from his beloved father (peace be upon both of them) that he used to say: I swear by God, my behavior towards some of my children is due to dutifulness and reluctance; I put him on my knee, I show my kindness to him and appreciate him, even though the respect and appreciation is due to my other child. I agree to this task, I respect him and his brothers too much so that my worthy son is safe from their evil. This is definitely because they do not treat my dear child the way Yusuf's brothers did to Yusuf. God sent Surah Yusuf to his prophet as a parable so that people do not envy each other and do not become infected with envy and oppression like Yusuf's envious brothers. (Mustadrak, Vol. 2, p. 626)

As it can be seen from the above narration, expressing love is the duty of parents, even if for some reason this love is not to the extent of that expression. The peace that the child gets as a result of this expression of love, warns him against falling into life's tensions such as jealousy. In other hadiths, it is said that if you love someone, remember him and tell him clearly that you love him. Showing affection is different from encouragement. Encouragement is for the action that the child has done, but expressing affection is the transfer of the parent's feelings.

Love children and be kind to them, and when you make a promise to them, be sure to keep it because children think you are their provider. (Wasail, vol.5, p.126)

In this narration, Imam Sadiq points to an important point in education, and that is to pay attention to the fact that the perspective of the children is fundamentally different from the perspective of the grown-up due to underdevelopment. One of the characteristics of growth is that a person cannot consider one factor as the cause for any event and understand the many and varied factors to achieve a characteristic. Children have not yet reached this stage, and for everything, they consider a specific factor as the cause of it all, and if they are disappointed with this cause, they consider it impossible to reach the effect. In this narration, Imam emphasizes that children consider their parents as the only source of sustenance for them, and because of breaching, disappointment arises for them. Apart from the above, this narrative refers to the educational role of fulfilling the promise by the father for the upbringing of the children, which teaches the children to keep the promise.

Imam Sadiq said: The Prophet used to perform the noon prayer in congregation with the people, and he performed the last two bows of prayer quickly. After the prayer, the people asked: O Messenger of God, did anything happen in the prayer?

He asked: What happened?

They said: You performed the last two bows quickly.

He said: Didn't you hear the child crying? (Kafi, vol. 6, p. 48)

According to this narration, the Prophet emphasizes that a believer should suffer from the suffering of children and other activities should not prevent him from relieving the suffering of the child. The teacher cannot be indifferent to the child's suffering, even in his heart.

- 5- **Paying attention to staying away from ego:** Western educational teachings, especially liberalism, are arranged in such a way that the highest value in life is to achieve the greatest pleasure. But this view of man will prevent him from spiritual excellence. Spiritual excellence will be achieved when material pleasures are not the main criteria of his life. For this reason, Imam Sadiq like other holy saints points out that carnal desires should not be the driving force of human life, but all desires should be defined in the set of his transcendence.

Do not leave your soul free with its various requests. Because the same free desires will cause its fall and destruction. (Kafi, vol. 2, p. 336)

- 6- **Faith as the most important criterion for evaluating people:** In the educational system of Imam Sadiq, the value of people is based on their faith. If someone is infected with a sin, it cannot be said that it is his personal choice, and everyone's choice should be respected. If someone is a sinner, you should have a negative reaction towards him; Therefore, the false respect will not be worthy of him. But when reacting to people who commit sins, one should only behave in such a way that shows that in the value system of a believer, sin causes the loss of a person's social value, and actions contaminated by sin are distasteful and hateful in his opinion.

Imam Sadiq has narrated from Imam Ali (peace be upon both of them) that the Holy Prophet ordered us to deal with sinners with bitterness and frown. (Wasail, Vol. 4, p. 68)

- 7- **Attention to transcendental and spiritual values:** The highest stage of education in the teachings of Imam Sadiq is man's relationship with God and his exaltation in this relationship; He says:

Saying the word oneness "There is no god but God" is the price of heaven.

One of the first educations of a child is to teach his relationship with God. Bringing God into the child's life, thoughts and actions is one of the main duties of parents. For this reason, an education that does not teach the deity

of God is to move away from the good end. The result of education should be able to create a privileged position for a person in the hereafter. Therefore, education should always be directed toward bringing people closer to God.

God sent a revelation to Dawood that, O Dawood, think of me and be happy, think of me and be happy, remember me, taste the meaning of pleasure, and be blessed by prayers and supplications. (Amali Sadouq, p. 118).

Apart from the previously mentioned meaning of this narration, another thing that this narration emphasizes is that the teacher should always lead the joys and pleasures of the trainee towards higher pleasures and more joys, purer and more authentic. Western secular education considers education only to the extent that it brings the child to the material happiness and pleasure of his worldly life and this happiness and pleasure does not create an obstacle for others. Islamic education not only considers this amount of pleasure not enough, but it is condemned if it causes material happiness and joy to deprive a person of higher spiritual pleasures.

- 8- **Having a plan for life:** One of the principles of proper upbringing is for the individual to avoid a disorganized life and to have a clear plan for their life so that excessive attention to one area does not hinder them from other important aspects of their life. Imam Sadiq illustrates a balanced, appropriate, and valuable life plan, emphasizing the significance of following a specific schedule. According to him, an ideal program is as follows:

"It is suitable for a wise Muslim to dedicate a portion of their day to their duties towards God Almighty. Another portion should be used to engage with their religious brothers in discussions about matters of the hereafter. And a portion should be reserved for personal pleasures that are not sinful, as this helps in succeeding in the other two activities." (Al-Kafi, Vol. 5, p. 87)

He also warned believers against imposed plans from their relatives:

Ibn Abi Ya'fur said to Imam Sadiq, "I want to marry a woman, but my parents prefer that I marry someone else." The Imam replied, "Marry the woman you desire and do not concern yourself with what your parents want."

In this narration, he emphasizes that the expediency of fathers and mothers cannot take away the child's freedom. Emphasizing the individual's choice and giving importance to people's discretion in life is one of the important principles of education that Imam Sadiq's school of education points to. Imposing a point of view has no place in religious education.

- 9- **Attention to Intentions and Virtuous Motives:** In the educational teachings of Imam Sadiq, good behavior alone is not the sole measure of the worthiness of a value system. Rather, the intentions behind individuals' good actions hold significant importance. Western educational systems primarily focus on guiding the learner towards good behavior, as they find it challenging to ascertain the true intentions behind these actions. However, in the religious system, since God's knowledge encompasses individuals' intentions, it is possible to consider another criterion known as the motive behind the action. Imam Sadiq, like other religious leaders, emphasizes the importance of intention in actions and regards it as one of the key criteria for true learning.

The value and virtue of intention surpass that of action itself; action is merely the manifestation of intention. God has stated in the Quran, "Everyone acts according to their own disposition," where disposition refers to intention. (Wasail, vol. 1, p. 6)

- 10- **Elevating Rational Understanding:** In Imam Sadiq's educational perspective, blind obedience to religious commands is not particularly commendable. People should be able to think and utilize their reason to comprehend religious teachings. In the school of Ahl al-Bayt (peace be upon them), reason holds a special place, and they consider education worthy if it progresses alongside reason and avoids blind imitation. Therefore, Imam Sadiq engaged in discussions with various viewpoints, allowing room for the

expression of doubts to teach his followers that religious teachings should also be grounded in reason. Examples of his practical behavior in this regard are illustrated in the following narrations:

An atheist asked Imam Sadiq several questions, among them: "How do people worship God without having seen Him?" The Imam replied, "The heart's vision perceives God with the light of faith, and awakened minds prove Him as a manifest reality." The man asked, "Isn't God capable of revealing Himself to people so that they can see Him and worship Him with certainty and assurance?" The Imam responded, "Impossible claims warrant no response."

Another atheist questioned Imam Sadiq: "What is God?" The Imam replied, "He is something unlike all things. To understand this, pay attention to my words: He is something in the truest sense of being, yet neither a body nor a form and neither tangible nor perceptible by the five senses. Imagination is incapable of grasping Him. The passage of time does not diminish Him, nor does the change of epochs alter Him." (Kafi, vol. 1, p. 83)

Imam Sadiq asked Ibn Abi Al-'Awja, "What has brought you here?" He replied, "Habitual bodily needs and the customs of society; also to witness the madness of people shaving their heads and throwing stones." The Imam replied, "You persist in your arrogance and misguidance. During the Hajj, arguments and disputes are prohibited." Then, as he began to walk, the Imam said, "If the truth is as you claim, which it is not, then both you and we will be safe. But if the truth is as we say, and it indeed is, then we will be saved and you will be doomed." At this moment, Ibn Abi Al-'Awja said to his companions, "My heart feels pained and distressed; take me back home." They took him home, and shortly thereafter he passed away. (Bihar Vol. 1, p. 77)

One of the characteristics of Imam Sadiq's educational approach is that false ideas cannot be countered except with correct ones. Addressing the

doubts of opponents— even if there is no hope of reforming them—shows that the Imam considers the way to confront false ideas and doubts to be through reasoning and demonstrating the flaws in those ideas, thus creating space for presenting the correct perspectives. Patience and reaching a proper understanding should be the guiding principles of all believers' behavior, avoiding harsh and hasty reactions.

11-Moderation in attention to the worldly issues and the hereafter: _Some religious systems concentrate all their efforts on focusing solely on the Hereafter, considering the rejection of worldly life as a suitable upbringing. In the educational system of the Ahl al-Bayt (peace be upon them), exclusive preoccupation with the Hereafter is condemned, especially when it causes a person to become dependent on others for their worldly needs. Proper upbringing should ensure a balanced focus on both worldly matters and the Hereafter within a unified thoughtful framework. Excess in either direction will not lead to appropriate upbringing:

"There is no good in a person who does not desire to earn wealth through a halal way, to preserve his dignity, pay his obligatory expenses, and offer support and kindness to his relatives." (Wasail, vol. 4, p. 102)

Imam Sadiq considers it blameworthy for a person to neglect worldly matters in favor of the Hereafter, resulting in dependence on others.

Imam Sadiq narrated that the Holy Prophet (peace be upon him and his family) twice cursed the one who throws the burden of their livelihood onto others. (Wasail, vol. 5, p. 133)

Excessive focus on the Hereafter is also not seen as virtuous:

"Do not impose the worship of God upon yourself when you are weary or disinterested." (Kafi, vol. 2, pp. 85 and 86)

Imam Sadiq said: "When I was young, I dedicated much effort to worship. My father said to me: 'Perform less worship than what I see you doing, for when God loves a servant, He becomes pleased even with a little from them.'" (Kafi, vol. 2, p. 87)

12-Educational Responsibilities of Parents Towards Their Children: One of the most important educators of a child or adolescent is their parents. Imam Sadiq offers teachings for fathers and mothers to ensure their children receive proper upbringing.

The Holy Prophet (peace be upon him and his family) said, "May God have mercy on the one who helps their child achieve goodness." It was asked, "How can one help their child in achieving goodness?" The Prophet replied, "By accepting what the child is capable of and has done, not demanding from them what is beyond their capacity, and not treating them unjustly or belittling them in ignorance and foolishness." (Al-Kafi, Vol. 6, p. 50)

Imam Sadiq explains in this narration that the child's ability to become virtuous is based on his own efforts and choices, but parents can have a supportive role. To aid a child in becoming virtuous, it is necessary to allow them the opportunity to try and make mistakes, thereby practicing the choice of goodness. Conversely, the Imam points out that one of the barriers to a child's virtuous development is injustice or belittlement by the parents. These actions hinder the child's growth and dry up the roots of their ability to choose good.

Imam Sadiq said, "Teach your adolescents Islamic teachings and hasten in this duty before the deviators misguide them." (Al-Kafi, Vol. 6, p. 47)

The Imam emphasizes that establishing the correct thoughts in adolescents should be a priority, especially before they encounter misleading paths. He believes that proper upbringing involves equipping the adolescent's

mind with solid and logical structures so that when faced with deceptive false views, they are already equipped with necessary defenses. Therefore, part of a mentor's duty is to familiarize the learner with solid and authentic thoughts.

"If a girl reaches the age of six, it is not appropriate for you to kiss her." (Wasā'il al-Shī'a, Vol. 5, p. 28)

Sexual education is one of the necessities in raising children. According to Imam Sadiq, one of the important methods to prevent sexual deviations in adulthood is to avoid any form of stimulation from the time the child can experience even the slightest sexual arousal. Therefore, a few years before puberty, it is important to refrain from actions such as kissing that might stimulate the child. Interestingly, the same act of kissing a child, which in previous narrations was mentioned as a cause for the parents to enter paradise, can have adverse effects at older ages.

"The best legacy a father can leave for his children is courtliness and good training, not wealth." (Al-Kāfī, Vol. 8, p. 150)

Imam Sadiq considers the concern of parents for the comfort and well-being of their children as less important compared to their proper manners and upbringing. Parents should prioritize instilling courtliness and good manners in their children above providing financial gifts. For this reason, Imam Ali also emphasizes that no inheritance is more beneficial to children than good manners and politeness.

- 13-Emphasis on the pursuit of knowledge and the reverence for learning sciences:** In the value system of the Ahl al-Bayt (peace be upon them), the pursuit of knowledge and continuous engagement in scientific growth is one of the most important values that the learner must always strive towards. Therefore, one of their educational directives is that the learner should be nurtured in such a way that their zeal for acquiring knowledge is constantly kindled:

"People are of three types: First, the scholars. Second, the students. And if they do not belong to these two groups, they inevitably fall into the third category, which is like the chaff blown away by the wind." (Al-Kafi, Vol. 1, p. 34)

"I do not like to see any of you young people except in one of two states: either a scholar or a student. If he does otherwise, he has neglected his duty. If he neglects, he wastes his time, and by wasting his time, he sins. If he sins, he will reside in the fire." (Bihar al-Anwar, Vol. 1, p. 55)

"The people of every land are in need of three types of individuals to whom they turn in their worldly and religious matters. If these three are unavailable in a society, the people will live in bewilderment: first, a knowledgeable and pious jurist; second, a righteous ruler whom the people obey; and third, a discerning and trustworthy physician." (Tuhaf al-'Uqul, p. 321)

14-Combating Superstitions: In the value system of the holy Prophet and all Imams, especially Imam Sadiq, any form of superstition is condemned. They advocated the fight against superstitions, even if some might argue that certain superstitions could have beneficial aspects. They declared the proliferation of superstitions in society to be forbidden:

Al-Haytham bin Waqid said: "I said to Imam Sadiq, 'In our region, there is a man who sometimes informs those who come to him about stolen property or similar matters. Are we allowed to consult him?' He replied, 'The Holy Prophet (peace be upon him and his family) said: Whoever goes to a sorcerer, soothsayer, or liar and believes in what he says has disbelieved in what God has revealed from His Book.'" (Safinah, Vol. 2, p. 500)

Conclusion:

Although Imam Sadiq, did not need to explicitly state an educational system, the upbringing of humans and educational directives have always been among the most important goals of the prophets and Imams. Hence, the Imam

frequently referenced educational principles. He articulated these principles in various situations through single narrations. By gathering the instructions he provided, we can derive educational principles that enlighten us about the framework of Islamic thought concerning education. Although education was formally presented as a science in the twentieth century, and Western scholars have since proposed their views, many educational principles can be extracted from Imam Sadiq's narrations. These principles, which have scientific justification, can serve as a competing theory to secular thinking and, by rejecting Western values, lead to a valuable and God-centered educational knowledge system within the Islamic approach.

Author(s) Hamidreza Ayatollahy is Professor of Philosophy Department, Allameh Taba Tabaii University, Iran

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