

«مقاله پژوهشی»

تبیین تربیت ولایی و ارائه الگوی تربیتی با تاکید بر زیارت جامعه کبیره

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چکیده

زمینه و هدف: در میان روش‌های تربیتی، تربیت ولایی با توجه به اتصال آن به خدای متعال می‌تواند به عنوان بهترین روش مورد استفاده قرار گیرد و بهره‌مندی از آن لازمه تحقق تربیت اسلامی به معنای حقیقی کلمه است. لذا مسئله پژوهش حاضر تربیت ولایی با توجه به زیارت جامعه کبیره به عنوان نمونه‌ای از منابع اتصالی علم ائمه به خدای متعال می‌باشد و هدف آن تبیین تربیت ولایی و ارائه یک الگوی کامل تربیتی برای مربیان جامعه است.

روش: این پژوهش به شیوه نمونه‌گیری هدفمند از زیارت جامعه کبیره به عنوان منشور بلند امامت و ولایت سود برده است. بر همین اساس با اتکا به روش تحلیل مضمون به مطالعه مستمر زیارت جامعه کبیره و تفاسیر مربوط بدان پرداخته شد و پس از استخراج فرازهایی با محتوای مشابه، خرده مضمون‌های تحقیق گردآوری گردید. در مرحله بعد مضمون‌های مشترک تحت مضامین سازمان‌دهنده؛ تربیت علمی، اخلاقی، اجتماعی، عاطفی، معنوی و زیستی قرار گرفته و پس از آن تمامی این مضامین ذیل مضمون فراگیر تربیت ولایی آورده شد. در پایان مضامین تربیت ولایی تحلیل گردیده و چرایی لزوم قرارگرفتن آن تحت لوای ولی خدا تبیین شده است.

یافته‌ها و نتیجه‌گیری: یافته‌های پژوهش حاکی از این بود که تربیت ولایی نسخه تربیتی کارآمدی برای تحقق تربیت اسلامی است و تبعیت از امام به عنوان انسان کامل و رشدیافته در تمامی وجوه تربیتی و به عالی‌ترین درجه ممکن می‌تواند موجب سعادت در حیات دنیوی و اخروی گردد.

واژه‌های کلیدی

تربیت ولایی، امام، زیارت جامعه کبیره، تحلیل مضمون.

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ORIGINAL ARTICLE

Explaining Wilāya-based Education and Proposing an Educational Model with Emphasis on *Ziyārat Jāmi'ah Kabīrah*

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ABSTRACT

Background and Objective: Considering the various educational approaches, (*Wilāyah*) education is considered the most effective due to its link with the Almighty God. The use of *Wilāyah* education is crucial to the achievement of a genuine Islamic education. This study therefore focuses on the teachings of the *Wilāyah* in the light of *Ziyārat Jāmi'ah Kabīrah* as an example of the sources that link the teachings of the Imams to the Almighty God. The aim of the Wilayat education system is to present a comprehensive model of education to the community teachers.

Method: This research employed purposeful sampling, utilizing the *Ziyārat Jāmi'ah Kabīrah* as a profound document on Imamate and *Wilāyah*. Based on this, a thematic analysis method was applied to continuously study the *Ziyārat Jāmi'ah Kabīrah* and its related interpretations. After extracting passages with similar content, the sub-themes of the research were compiled. Subsequently, the common themes were categorized under organizing themes: scientific, moral, social, emotional, spiritual, and biological education. All these themes were then subsumed under the overarching theme of *Wilāyah* education. Finally, the themes of Wilayat education were analyzed, and the necessity of placing them under the authority of God's representative was elucidated.

Results and Conclusion: The results showed that Wilāya-based education is an effective educational model for achieving Islamic education. Following the Imam, who embodies the perfect and fully developed human being in all aspects of education, can lead to success in both worldly and eternal life.

KEYWORDS

Imam, Wilāya-based Education, Thematic Analysis, *Ziyārat Jāmi'ah Kabīrah*.

Introduction

Experts conceptualised education and defined its objectives on the basis of their intellectual and cultural perspectives. They also attempted to derive from these definitions principles and methods for training practices. In the Iranian context, scholars have developed definitions, goals, principles, and methods to guide and support educators in this vital endeavour. For example, Sadeqzadeh (2009: 15) defines education as a dynamic process that leads individuals to continuous self-development and self-identification in a society. Education enables individuals to realise their innate potential and achieve balanced growth in all dimensions, ultimately leading them closer to God. Similarly, Baqeri (2016: 61) describes Islamic education as recognizing God as the sole ruler of mankind and the universe, accepting His authority, and rejecting all other forms of government. It can thus be concluded that the primary aim of Islamic education is to know God, to obey his authority, and to seek obedience and closeness to Him.

Considerable evidence points to the determined efforts of teachers committed to the integration of Islamic learning models into the national education system. Researchers have studied the concept of Velayat-based education, exemplified in particular by Farhadi's book Velayat-based education (2021); this paper deals with the conceptualisation of a Velayat-based education, outlining its objectives, foundations, principles and methodology, drawing on the textual references of the Quran and the Hadith. Radmehr, Koohestani and Azarnour (2020), in their study entitled "Scientific and Cultural Virtues of Ahl al-Bayt (AS) in *Ziyārat Jāmi'ah Kabīrah*," reviewed the Ahl al-Bayt's (AS) status and scholarly authority. They believe that the recognition of

this authority by the Islamic community, together with the emulation of the Ahl al-Bayt (AS) as a practical example, will have positive social and communal effects. Hosseini (2020), in his study "The Reality of Wilāyah and its Role in Human Education," has shown that understanding the true nature and meaning of the word *Wilāyah* is a key element in promoting human development towards happiness, perfection, spiritual fulfillment and honor in the presence of God. Mirza Mohammadi and Rasouli (2010) examined the Wilāyah-based education as the basic foundation of religious education and stressed the need for teachers to familiarise themselves with the concept of the *Wilāyah* and to integrate its principles into the spiritual development of their pupils.

Despite efforts, these definitions, objectives, principles and related methods seem to remain largely theoretical. The reality of education in our country is far from being in keeping with those ideals. Indeed, one might even argue that, influenced by Western education systems, we are increasingly producing a generation indifferent to religion rather than one attuned to Islamic learning. It is therefore important to stress the presentation of practical approaches for implementing Islamic education within the structure of the national education system. In this context, the most effective method to use is the teachings of the *Wilāyah*, because of their link to the almighty God. The use of this approach is crucial to the realisation of Islamic education. This is why current research focuses on the teachings of the wilayyī, with particular attention to the *Ziyārat Jāmi'ah Kabīrah* (Great Compendium of Pilgrim Texts) as an example of a source that links the teachings of the Imams to the Almighty God.

The aim is to clarify the concept of wilayi education and to present a comprehensive model

of education for teachers in society. In light of the above, this article clarifies the need for pupils to benefit from this learning model and explains the concept of *Wilāyah* education. The aim of this study is to help teachers in their crucial role in guiding them to take the right steps and instilling in their students the goals of Islamic education. In addition, among the many sources available to understand the divine sovereignty (*Wilāyah*) and the divine protectors, the *Ziyārat Jāmi'ah Kabīrah* was used as a reliable source to understand the pure Imams (AS). The aim of this research is to quench the thirst of those who seek truth and pure prophetic and preservative knowledge by identifying the deep theological and preservative insights within it. This study therefore focuses on the nature, explanation and necessity of the use of the term wilayi education. Finally, this article aims to answer the question: what is the education system of the *Wilāyah* with emphasis on the *Ziyārat Jāmi'ah Kabīrah*, and what would be the educational model based on it?

1. Theoretical Foundations

1.1. The Concept of *Wilāyah*

Wilāyah refers to the qualification of a higher status than Muslims, a concept that has been studied in theology. It's discussed in contexts like the Imamate and the Ghadir Khumm affair. *Wilāyah* has many meanings, including friendship, assistance, responsibility for the enterprise, and guidance. The common denominator between these meanings is the idea that you deserve something more. Generally, it means that someone, out of compassion, helps those in need, whether by words or by deeds. In order to provide such assistance, the guardian must take over authority over them and the person under guardianship must accept their instructions

unconditionally. *Wilayyah* can be classified into three types: individual, partial, and complex. Each of these types is subdivided into existential (*Takwīnī*) and legal (*Tashrī'ī*) wilayat (Fani et al., 2004: 379).

Moreover, the *Wilāyah* is one of the most fundamental pillars of Islam, and adherence to it is the basis of Muslim identity. No duty weighs on an individual as much as *Wilāyah*. If a man prays at night, fasts during the day, spends his wealth on God's path, makes the Hajj pilgrimage every year, but refuses to submit to the will of the righteous authority, then no action will be accepted. Such a man cannot count himself a believer, for he who disobeys the appointed custodians and divinely appointed leaders is in fact disobeying God and his messenger (Elahi Khorasani et al., 2001: 603).

Furthermore, *Wilayāh*, *Walā*, *Awlīyā'* and other derivatives of the root word wali appear 233 times in the Holy Qur'an in various forms. *Wilayāh* means management and control, whereas the fathah on the letter 'waw' means love and support. The word *Walā*, derived from *Wilayāh* and *Tawallī*, means connection and closeness - meaning two entities or individuals who are so closely connected that there is no distance between them (Motahari, 2017: 186). This closeness and proximity is the primary meaning of *Wilāyah*. Without the bond or connection between the guardian (wali) and the person under his care (mawla alayh), the other dimensions of *Wilayāh* cannot exist, such as care, love, support, ownership, authority, obedience, and aid. Proximity can be classified into two types: "Metaphorical proximity (spatial proximity or distance) that is relative and dependent on both sides; any decision made in respect of one party shall also be applied to the other party; and true proximity (e.g. sunlight) that is based on the mudhaf ilayh

(reference source). The *Wilayāh* and the closeness of God to man belong to the category of actual closeness. So the nearness of God is always present. Since *Wilayāh* essentially means proximity, the need for proximity means management, care, support, and love." (Javadi Amoli, 2013: 92)

1.2. Ontological and Legislative *Wilayāh*

God is the true custodian of all creation, responsible for its nourishment, guidance and support. But God's will decreed that the world should be run by intermediaries. God appoints the perfected man, or Wali, as the conduit for his mercy. As a result, the imam is one of the greatest intermediaries of divine mercy in the ontological and legal spheres. The imam is the centre and axis of existence, the interpreter and eloquent voice of the prophet in relation to the religious law (Sharia). They have jurisdiction over both the sphere of creation (ontological) and the sphere of law (legislative); as it is written in *Ziyārat Jāmi'ah Kabīrah*: "God has chosen you with his knowledge and accorded you the realm of the unseen. God chose you for your secrets and has empowered you with His power. He has honored you with his guidance and distinguished you with his deeds. God has chosen you for His light and supported you with His spirit and has approved you for the succession to His earth. God has made you the impeccable evidence of His creation, the champion of His faith, and the guardian of His secret."

With regard to the concept of *Wilāyah* (preservation), Motahhari defines existential *Wilāyah* as the Imam's control over the universe and all the systems of creation by God's command. He stresses that the Imams (peace be upon them) have authority and control over the realm of the living; this position of imams, which is identical to the office of High Caliph and serves as an interface between God and His

creatures, is called existential wilayat. On the other hand, the Imam's legal will refers to his authority over the community and his right to regulate the lives and property of the people. Imams have a hallmark of infallibility, which means that no ignorance can penetrate their core. Their inner being is a dwelling place of divine inspiration. Imams (AS) receive knowledge from the Prophet of Islam (AS) in symbolic and secret ways, similar to revelation, and pass it on to the people. These characteristics lead to a type of guardianship known as legislative guardianship.

1.3. The Bestowal of *Wilāyah*

The position of (*Wilāyah*) is not achieved by personal effort or by being named a 'perfect human being'. God himself chooses the wali for this vital task. No individual can attain that rank by his own efforts. Numerous passages in *Ziyārat Jāmi'ah Kabīrah* emphasise this divine designation. It says, 'God has elevated you to the highest rank among those he loves and respects, to the highest rank among those close to him, and to the highest rank among his messengers, so that no one can reach him, no one can outstrip him, no one can outstrip him, and no one can outbid him. What God gave you; he didn't give to anyone else in the world. Every noble man bowed before your honor. Every arrogant man has put his neck out for your obedience. Every rebel has humbled himself before your supremacy. Everything was humiliated in front of you. The earth is illuminated by your light.'

1.4. The Identity-Bestowing Nature of *Wilāyah*

God has granted humanity through his Wali, establishing them as the means by which he can reach them. Everything that man needs to fulfill the purposes of creation, of slavery and worship

of God is embodied in the perfected man, the God-wali. *Wilāyah* allows individuals to embark on a spiritual journey of ascension. Imam Khomeini eloquently defines the concept of *Wilāyah* as the aspect that gives form to the primary substance, the hyolic dimension, of the human being. That metaphor beautifully illustrates the distinctive identity-giving character of the *Wilāyah*. In the discourse of the *Wilāyah*, the human being is likened to primordial matter, standing between non-existence and existence, in need of a form that will give it substance, existence, and identity. The wali of God is the living being that lifts the human being from the lower state of primordial matter and gives him a reality and essence infused with movement, becoming, life and purity. This attribute that gives identity to the Imams is further explained in another passage of the Ziyarat, which highlights the purity, purification and attainment of the innate form of the *Wilāyah* by the divine: God has placed you in houses that he has allowed to rise to the heights where his name is mentioned. He sends our regards to you. What He specifically gave us through your *Wilāyah* is purity for our creation, purity for our souls, refinement for our being, and forgiveness for our sins.

1.5. *Wilāyah* of the Imam: The Conduit of God's *Wilāyah*

God's will and all decisions concerning creation are made through the conduit of God's Wali. And He gave them his *Wilāyah* and entrusted their affairs to him. This world is governed by their *Wilāyah* and obedience to it is binding on all, while they themselves act according to the will of God. As Imam *Ṣādiq* said, Our *Wilāyah* is the *Wilāyah* of God' through which no prophet has ever been sent, except through him. The ultimate goal and fruit of the Tawhid is to

meet God (liqa'), and the way to that meeting is through righteous action (amal salih): "So whoever would hope for the meeting with his Lord - let him work righteousness." (Kulaynī, 2014: 110) Fair action in this context means recognizing Islam and the *Wilāyah* (Mirbagheri, 2017: 33). Consequently, by acknowledging the imam and accepting his will, the individual is placed on a path of righteousness, culminating in the divine encounter (liqah al- Allah) and the place of God in the will. The concept is eloquently expressed in the *Ziyārat Jāmi'ah Kabīrah*: "The truth is with you, within you, and against you, and you are the people of the truth and the truth of the truth. The legacy of prophecy is with you, the return of creation is with you, and their reckoning is with you. The word which distinguishes truth from falsehood is with you; the signs of God are with you; his divine decrees are within you; his divine light and his divine evidence are within you. His orders are directed to you. He who loves you loves God. He who hates you hates God. He who clings to you clings to God. Therefore, in order to walk the righteous path, one must be under the banner of the Holy, and one must hold fast to the Infidel. This act of restraint is a link, the very essence of the commitment to God, to surrender to his will and to the realisation of true Islamic learning."

2. Methodology

This study used thematic analysis with an inductive approach to explain the *Wilāyah* based learning and to extract topics relevant to the research goals. In this analysis, researchers carefully identified explored, documented, categorized, and interpreted themes or patterns relevant to describe the phenomenon being investigated or to address the research questions. This process culminates in the

identification and reporting of one or more reasoned and meaningful models. Thematic analysis thus goes beyond the mere identification and enumeration of phrases or words in the text; it seeks to identify implicit and explicit beliefs in the data and to develop thematic patterns by encoding and categorisation (Mirzaei, 2017: 1243). In this study, *Ziyārat Jāmi'ah Kabīrah* has been deliberately chosen as the final and key source of understanding the imams. Researchers then went through the text thoroughly, extracting the original identifiers. Sub-themes were then identified by matching these identifiers to the thematic frameworks. Subsequently, a refinement and review process was carried out on the themes. The themes were then examined and verified for their consistency with the extracted identifiers, and the selection of the primary, organisational and overarching themes was made. Finally, a report was produced, presenting and explaining the topics and concepts of the *Wilāyah*-based education. It should be noted that these phases have been iteratively followed until data are complete. For

validation purposes, the collaborative approach of the research teams was used. The topics extracted were shared with several professors, graduate students and doctoral students in the field of education philosophy and their feedback was integrated. At each stage, revisions have been carried out to improve the quality of the research results.

3. Findings

In accordance with the objectives of the study, researchers have examined the different parts of the *Ziyarat Jami'ah Kabirah* in detail several times and have extracted the sub-themes for the first time. Following a thematic and content-based categorisation, similar topics have been grouped under the Organizational topics. All these themes were eventually included in the overarching theme of *Wilāyah*-based education. Each of these themes was then analysed and highlighted the need for students to be guided by and benefit from the teachings of the imams in order to achieve perfection and prosperity. Finally, the concept of Velayat-based education has been clarified and its principles have been set out.

Table 1: Extracted Themes from *Ziyārat Jāmi'ah Kabīrah*

Overarching Theme	Themes	Sub-Theme
Education <i>Wilāyah</i>	Scientific Education	(Treasurers of knowledge)
		(Possessors of intellect)
		(Place of knowing God)
		(Mines of God's wisdom)
		(His group and box of knowledge)
		(His proof, path, light, and argument)
		(Treasurers for His knowledge)
		(Guardians of His secret)
		(Repository for His wisdom)
		(Your word is decree and inevitable)
		(Your opinion is knowledge and prudence)
		(Lamps of darkness)
	Moral Education	(Ultimate forbearance)
		(Foundations of the righteous)
		(Pillars of the good)
		(Possessors of decency and merit)
		(Truthful)
		(You advised him in secret and openly)
		(What happened to you beside him, you endured)

Overarching Theme	Themes	Sub-Theme
		(You commanded good and forbade evil)
		(Your deed is good)
		(Your nature is generosity)
		(Your conduct is truth, honesty, and kindness)
		(If goodness is mentioned, you are its beginning, root, branch, source, shelter, and end)
		(He removed impurity from you and purified you with a worthy purification)
	Social Education	(Leaders of nations)
		(Political leaders of the servants)
		(Pillars of countries)
		(Holders of command)
		(Flags for His servants)
		(Centers of light in His lands)
	Emotional Education	(You sacrificed yourselves in His pleasure)
		(Roots of generosity)
		(Respected and beloved)
		(Achievers of His generosity)
		(Your custom is kindness)
		(Mine of mercy)
		(Continuous mercy)
		(Masters of guardians)
		(Defenders, protectors)
	Spiritual Education	(The complete ones in the love of God)
		(Doors of faith)
		(Leaders of guidance)
		(Pious)
		(Flags of piety)
		(Callers to God)
		(Guides to God's pleasure)
		(You called to His path with wisdom and good counsel)
		(Those established in God's command)
		(The sincere in the oneness of God)
		(Revealers of God's command and prohibition)
		(His honored servants who do not precede Him in speech and they act by His command)
		(Leaders, the callers)
		(Leaders, the guides)
		(People of remembrance)
		(Guiding leaders)
		(Guided)
		(Obedient to God)
		(Those who uphold His command)
		(Those who act by His will)
		(Helpers for His religion)
		(You explained His obligations)
		(You continued His remembrance)
		(You affirmed His covenant)
	Biological Education	(Saints of blessings)
		(the abode of God's blessing)
		(Martyr of mortality)
		(The intercessor of survival)
		(The Cave of the Back)
		(Protect me from temptation)
		(May God bless you)
		(Purify yourself from filth)

3.1. Scientific Education

3.1.1. The Imams (AS) as Treasuries of Knowledge

The imams (AS) control all realms of existence at the level of absolute *Wilāyah* (divine authority). Nothing remains hidden from their scientific sweep. In other words, all events in the universe, large and small, even the blink of an eye, the rise and fall of an individual, the fall of a leaf from a tree, are within their sphere of influence. The concepts of past, present and future are meaningless to them. But when they descend into the realm of matter and nature, that is, the imperfect state, they are like the others. This means that they can choose not to know something, thereby excluding it from their immediate knowledge. Their difference from others is that others lack access to this endless repository of knowledge. So, while they may want to know something, they can't achieve it. But the impeccable imams (AS), who are the key keepers and guardians of this limitless treasure, have access to all the knowledge they want. Thus, the tradition says, "The Imam, if he wants to know, knows." Thus, they are a manifestation of divine knowledge. Just as nothing is hidden from God's infinite knowledge, so the knowledge of the Imams covers all the entities in the universe. It is essential to understand that divine knowledge is independent and not linked to any other source, while the knowledge of the Imams is derivative and linked to an infinite source of divine knowledge. In essence, without divine guidance and a link to the divine realm, the imams would be equal to anyone else (Javadi Amoli, 2013: 176).

3.1.2. The Role of the Impeccable Imams in Human Knowledge

From the first day that Adam put on the clothing of creation and was brought to life by

the breath of the divine spirit and became the recipient of the divine act of procreation, he was the first student to receive instructions from his master. He had acquired the necessary knowledge, appropriate to his time. Each prophet, by that method, had gained the knowledge and wisdom of a great divine university. They gradually passed this knowledge on to their peoples and nations, informing them of their own condition, of their fellow creatures, of heaven and earth, and of the coming days. The human race has thus not progressed in an arbitrary evolutionary process, which would allow one to argue that human knowledge and science are now more advanced. Rather, the origins of all progress and new possibilities can be traced back to the great Divine University, where the prophets and impeccable Imams (AS) gave mankind their lessons. That is because the only way to communicate with the invisible world, the secret of existence, and all that is yet unknown, is through these divinely appointed guides. Every discovery made by scientists is the result of the blessings and guidance that they provide (Fattahi, 2015: 43).

The Ahl al-Bayt (AS) have the ontological *Wilāyah* (divine authority) that serves as a channel through which the affairs of the universe flow. Consequently, they have knowledge and awareness of all things, and their scientific position is unique and extremely elevated. In other words, anyone who wants to use knowledge (to learn) must draw from the Ahl al-Bayt (AS) treasure. Mercy, knowledge and mercy were divinely entrusted to these repositories. Those who wish to profit from it must seek out these treasures; to look elsewhere will only produce false knowledge. Although different forms of knowledge can be presented to the world, they are often not real knowledge,

because they increase the distance and the veil between us and reality, and prevent us from growing and moving beyond. Some scholars have said that knowledge is the greatest veil, referring to the kind of knowledge that weighs on the heart, closes the eyes and ears of the inner self, reduces inner purity, and prevents the heart from soaring (Hossaini, 2020: 41). Only the impeccable Imams (AS) is therefore able to effectively impart the true knowledge. They take this knowledge inside themselves and give it to individuals according to their ability and aptitude (Javadi Amoli, 2013: 185). In his autobiography, Imam *Bāqir* (AS) is described as teaching the science and religion of the Zuhrah until late at night (Kulaynī, 2014). On the basis of the above, it can be concluded that all the knowledge necessary to humanity was divinely entrusted to impeccable Imams (AS), and that only through their blessed existence could mankind gain access to these sciences. In the sphere of scientific education, it is imperative that the student is aware of this fact and, by engaging in the process of *Wilāyah*-based learning, is extinguished from the ocean of knowledge that is *Wilāyah*.

3.2. Moral Education

3.2.1. The Imams as the Root of Righteousness

Regarding the phrase "*Anāsir al-Abrār*" (Elements of the Righteous), the word "*Abrār*" (plural of "*Barr*") denotes the righteous and virtuous. It refers to individuals whose inherent nature is devoid of any impurity. It also describes those who, with complete knowledge and certainty, worship God through obedience to His appointed representatives. They are so constituted that nothing but goodness emanates from them. The Imams are the root of all goodness, the foundation of every noble and commendable trait: "*In Dhikira al-Khayr*

Kuntum Awwalahu Wa Aslahu wa Far'ahu wa Ma'danahū wa Ma'wāhu wa Muntahāh." (If goodness is mentioned, you are its beginning, root, branch, source, refuge, and ultimate destination) Consequently, anyone who embodies commendable qualities and is thus counted among the righteous has been nourished by the overflowing spring of Imamate. This is because the Imams are the root, origin, and lineage of the righteous (Javadi Amoli, 2013: 335). In this regard, Imam Ali (AS) states: "O! My son! The noblest lineage is virtuous character." (Nahj al-Balagha, Wisdom 37: 813)

3.2.2. The Imams as Exemplars of Generosity and Magnanimity

This passage explains the deep generosity and generosity attributed to the impeccable Imams. The term principles mean "Roots" or "Roots" and means that the Imams are the very basis of generosity. Generosity, in turn, encompasses generosity, benevolence, and the act of giving honour and respect. A generous person is one who, with an open heart and a compassionate attitude, overlooks the faults and transgressions of others and treats them as if they had never happened. Generosity is an attribute of the Almighty God. God's interaction with mankind is characterized by steadfast generosity, which is in His nature. It comes from His infinite perspective, combined with His infinite mercy and absolute self-sufficiency. Despite His omniscience over human actions, both overt and covert, and His ability to mete out immediate and severe punishment, even extermination, He extends mercy and compassion to all, as if they were blameless. The impeccable Imams, as divine representatives on Earth, have consistently revealed to mankind the attributes of God. They embrace people with their

magnanimous generosity (Fattahi, 2015: 51). Throughout history, individuals endowed with this virtue have imitated such exemplary figures and used generosity as a means to connect with others, regardless of familiarity, kinship, or social status. This emulation stems from the recognition of imams as teachers and mentors of generosity, who embodied this trait perfectly in their dealings with friends and foes alike. An illustrative example is that of a servant of Imam Hussein who committed an offence against the personal rights of the Imam and was punished. The Imam ordered a whipping, but the servant, knowing the Imam's nature, invoked a verse of the Quran (3:134) to remind him of the virtue of restraint. The imam replied, "Let him go, and you will receive twice the compensation you received before." The servant seized the opportunity and continued with another verse, "And those who forgive others are forgiven." (Irbalī, 2002)

3.2.3. The Imams as the Embodiment of Ultimate Forbearance

The word "*Hilm*" means "Patience" and "Kindness," qualities developed by mastering and controlling one's impulses, which prevent anger and anger-mongering. In common usage, a "*Ḥalīm*" person is one who, in the face of adversity, refrains from rashness, improper conduct, irresponsibility, and cruelty. Such a person reacts with generosity and forgiveness to the thoughtless and inappropriate actions of others. They do not act in a hurry or impulsiveness to punish or retaliate, and they respond in a way that suggests the offence has never occurred (Fattahi, 2015: 46). The Ziyarat (a form of prayer) ascribes the highest degree of leniency to impeccable Imams, the phrase "*Muntahal Ḥilm*" (ultimate leniency). Of all the creatures in the world, no one can match them in this virtue; to attain their level of forbearance

is impossible for any other creature (Aqanajafi Isfahani, 2011: 174). Outside this family, none has fully grasped the trait. Through their unwavering patience, the impeccable Imams perfected and embodied forgiveness. For any individual who wishes to attain that level of virtue, it can only be achieved by seeking their intervention.

3.3. Social Education

3.3.1. The Imams as Leaders of Communities

The term "*Qādat*" (leaders), the plural of "*Qā'id*," means one who leads from the front, in contrast to *qadhai*, which means one who leads from the rear. Both terms are used in the context of leadership and direction. The leader can push others forward from the front or push them to the target from the back. Prophets and other divinely appointed leaders are *qadis*, not *sas'iqs*, because they are the first to obey divine commands. By this principle, they demonstrate their faith in God to all, actively guiding individuals toward their ultimate goals, rather than passively guiding them and warning them of deviation (Javadi Amoli, 2013: 208).

The term "*Umam*" (community), in the plural "*Ummah*," comes from the root "*Ummah*," meaning "To plan." Therefore, the term "*Ummah*" means a separate group with a common purpose and scope. It may include communities in all eras, and extend beyond mankind to include genies, angels, and other beings; if the word "*Umam*" means "For the purposes intended, then the Imams are the leaders of those purposes, enabling all beings to reach their destinations." Or, in the conventional sense, it refers to the guidance of all the societies, including the prophets, the angels, the humans, the Jinn, and all the other entities (Fattahi, 2015: 55). Both *Qīyādat* (command) and *Ummah* (command) are generic terms that cover all forms of material and

spiritual command in various communities. These guiding lights serve as conduits for divine mercy, both spiritual and legal, forging the link between the conditional world and the necessary being. The most important divine mercy is to guide us on the divine path. The role of the Imams in guiding human societies down a righteous path is undeniable, as evidenced by their mediation of divine revelation, their efforts to communicate and explain it, and their struggle to implement it (Javadi Amoli, 2019: 209). Throughout history, they have led not only the Shia but the entire Ummah as well. Anyone who, from any community, at any time or place, takes the lead will do so by taking the lead, and anyone who deviates will do so by deviating from the lead.

3.3.2. The Imams as the Exemplary Social Role Models

In both personal and social life, individuals need role models to distinguish well from evil. Imams deserve to be emulated, not only individually but also socially. As repositories of God's grace and repositories of knowledge, they embodied forbearance and patience. They serve as leaders, role models and divine standards for all societies, and their leadership extends to all. There is nothing material or spiritual that the Imams have not explained to us in their words and deeds the right and divinely mandated way. They provide optimal guidance in all aspects of life and society, including religious practice, ethics, lifestyle, business, friendship, worship, marriage, neighbourly relations, and the protection of rights (Fattahi, 2015: 56).

Among other examples, the compassionate and generous treatment of the obstinate Syrian, a hostile enemy of the Imam and his father (Majlisi, 2014: 110), and the generous relations between Imam Hussain and the Hurr (Majlisi,

2014: 14), are exemplary examples of the way to treat one's opponents. Individuals under the influence of *Wilāyah* can therefore emulate imams in their social interactions and develop into exemplary and productive members of society.

3.4. Emotional Education

3.4.1. The Impeccable Imams as Embodiments of Mercy

Mercy encompasses kindness, compassion, empathy, favor, forgiveness, and generosity. It is a divine Mercy includes kindness, compassion, empathy, kindness, forgiveness, and generosity. It is the divine mercy that embraces all creation, especially mankind, and that meets their needs both internally and externally, and protects them from harm and loss. Mercy promotes prosperity and happiness not by granting every wish, but by addressing shortcomings in a way that serves their best interests. It is the power to bring individuals out of ignorance and into the light of belief. Moreover, mercy helps individuals to recognize their faults and shortcomings and to confront these imperfections, thereby promoting growth and self-improvement. It is a means to help individuals attain their ultimate goal - obedience to God - by removing obstacles in the way (Fattahi, 2015: 24). The impeccable imams are the perfect embodiment of mercy, and they incarnate it in their words and deeds. As teachers and guides, they accept everyone with the paternal sympathy. God, through their existence, grants great mercy to the faithful, as the Quran states: "God has granted the faithful great favor by sending them a messenger..." The term "Great Favour" (Arabic: Manna) means both compassion and the granting of great blessing (Fattahi, 2015: 25).

Imams have the deepest compassion, understanding and benevolence toward mankind. They are acutely attuned to people's emotional needs and offer comfort and sanctuary. God appointed them as a source of mercy for his servants, to lead them into slavery and to facilitate their growth and development under his benevolent influence. Individuals can benefit from the imams' overflowing and pervasive love for the servants of God. Aware of human emotional needs, Imams provide sanctuary in the midst of life's trials and tribulations. Abdullah ibn Utbah tells us: 'One day, when Imam Ḥusayn (AS) was in the presence of his great-grandson, Imam *Sajjād* (AS), he came in. The imam called him to him, embraced him, kissed him on the forehead, and said: "I pray that you sacrifice my father! How sweet your smell and how fine your figure". (Majlisī, 2014)

3.5. Spiritual Education

3.5.1. The Imams as Gateways to Faith

Members of the Ahl al-Bayt (AS) are designated as the gateway to the faith because true faith can only be gained through and through them. Faith, knowledge and enlightenment are divine lights, given to all who receive them. All the grace emanating from the divine first enters into the beings of these noble individuals, and then flows into all other beings. Thus, it is said that through us God came to be known, and that without us God would not be known (Majlisī, 2014: 246). The household of the Prophet therefore constitutes the 'house of prophecy, the Imams being its occupants, its keepers, its keys and conduits of its emanating grace. They are the very essence, the secret and the purpose of this house, they come from the one light and they have the full knowledge of the Prophet's message by direct instruction of the Prophet. As the heirs of the Prophet, they possess the

accumulated wisdom of all the Prophets. They are, in essence, the conduits of the prophetic mysteries, the embodiment of their effects, the guardians of their precepts, and the gateways and keys of the entire faith. They are the ultimate teachers, having raised the banner of the faith, laid the foundations of prophecy, and clarified the commands and the decrees of God. They are the interpreters of God's revelation and inspiration, conveying God's decrees to those who are responsible for obeying them. They exercise God's judgment and rule according to His orders, obey His commands. They raised the banner of Islam, they enacted its laws, and they hold in their hearts the treasures of faith. True guidance is found only through them, and entry to Paradise depends on knowing the gateway to it (Aqanajafi Isfahani, 2011: 374). In his narrative, Imam Sadiq (peace be upon him) says, 'Imam Ali (peace be upon him) has given his house a humble room for prayer, where he has conducted his prayers and his supplications. Every night when the kids couldn't sleep, the imam took them to this room and prayed (Ḥurr 'Āmilī, 2007).

A brief explanation of this single characteristic, which is mentioned in the *Ziyārat Jāmi'a Kabīrah*, is sufficient to establish that it is necessary to benefit from and be under the protection of the guidance of the imams. Imams are the path to faith and true obedience to God. Islamic education and its ultimate goal cannot be achieved without recognition of the Ahl al-Bayt and submission to their will. The spiritual and religious dimension of the individual thrives and reaches its full subjugation to God only by adherence to the impeccable Imams. Though men could never attain absolute perfection, God gave them innate abilities that, if nurtured under the guidance of the Imams, allowed them to aspire to spiritual perfection and true obedience to God.

3.6. Biological Education

3.6.1. The Ahl al-Bayt as Balances of Moderation

A survey of human history and its various educational philosophies reveals a bewildering variety of approaches. Some, like some interpretations of Christianity and some strains of Eastern mysticism, advocate giving up worldly pursuits and curbing material needs, viewing marriage, family formation, and material progress as detrimental to spiritual development. Others, such as secularism, prefer the material dimension of human existence, marginalizing spirituality and religion in favor of secular aims. The Ahl al-Bayt's Islamic doctrine and teaching philosophy, on the other hand, stress a balanced approach that recognises the importance of both the spiritual and the material aspects of human existence. This balance is illustrated by the teachings of the Imams, as reflected in the Hadith literature. While they encourage loyalty, spirituality, and preparation for the afterlife, they also provide guidance in navigating worldly matters and managing material needs, effectively equipping their followers to live in the world as they would have it. Ziyarat-e Jame'ah Kabirah underscores this modesty, condemning those who focus too much on the afterlife and neglect worldly matters, as well as those who place the worldly over the spiritual.

The architecture of creation is based on the wisdom of God. Like mathematical principles, this wisdom assigns an exact place to each element in the grand scheme of things. The Imamate (spiritual guidance) and its successors, founded on the principle of truth, do not penalize misplaced precedence or prescribe undesirable subordination. This framework serves as a balance sheet, protecting against both extremism and laxity. Extremism isolates

individuals and leads them down dark and dangerous paths fraught with invisible dangers. On the other hand, negligence deprives individuals of the benefits and support that society offers, leaving them vulnerable to the dark and dangerous sides of the journey. Both extremes ultimately prevent the desired goal from being achieved (Javadi Amoli, 2019: 262). The relevant report by Imam *Ṣādiq* (AS) states: "Three women approached the prophet Muhammad (PBUH) and his children. One complained that her husband had stopped eating meat, another that her husband had stopped wearing perfume, and a third that her husband had stopped having relations. The prophet, with his cloak trailing behind him, went to the mosque and, after praising and worshipping God, asked: "Why do some of my companions refrain from eating meat and wearing perfumes and neglect their matrimonial duties? You know I consume meat, use perfume and perform my husbandly duties. Whoever turns away from me is not of my kind." (Kulaynī, 2014)

3.6.2. The Ahl al-Bayt: A Constant and Uninterrupted Mercy

The term *Rahma* (grace) signifies the compassion, mercy and forgiveness of God, the divine love and benevolence that encompasses all beings in their individual states and needs, and that nurtures them to grow and realize their potential. If this divine mercy ceased for a moment, all creatures, including humans, would die, for it fulfills all needs and desires, both material and spiritual. Among the instruments of divine grace, some figures, such as prophets and impeccable imams, have a central role to play. They not only educate and nurture mankind in its own dignity, but also act as conduits for the divine's special grace. The rain falling, the sunlight shining, the spring flows,

the curing of diseases, the avoidance of disasters and loss, the answer to prayers, and the easing of sorrow and grief all come from their blessed presence. They meet the basic needs of all human beings and protect them from ignorance, corruption, oppression, rebellion, grief and transgression (Fattahi, 2015: 380). That's what the Ziyarat says: "God began with you and ends with you. Because of you, the rain is falling. Only because of you does He prevent the sky from falling on earth, and only with his consent. And through you, he will remove sorrow and ease suffering." In this context, it is important to understand that the *raison d'etat* of the creation of humanity was the prophet Muhammad and his Ahl al-Bayt. All the blessings, both material and spiritual, bestowed upon creation flow from its existence and from its mercy. Individuals seeking guidance must therefore recognize that adherence to Ahl al-Bayt is not only necessary for spiritual growth and the afterlife, but also for material prosperity and success. By taking the path of their guidance, individuals pave the way for worldly and otherworldly bliss and become servants of God.

3.7. *Wilāyah*-Based Education: A Holistic Approach

Based on research findings, *Wilāyah*-based learning is a genuine, holistic and purpose-oriented approach that is aligned with the goals of the creation. In this teaching model, the advanced teacher acts as a liaison between the perfect human being and the student, facilitating recognition, love, and obedience by the divinely-appointed custodians (Awliya). This acceptance of *Wilāyah* establishes a link to Ahl al-Bayt, which leads to the guidance of the student. Through the special grace of these

great figures, the full potential of the student is realized in all areas of learning, leading him to the Worship of God and the Closeness to the Divine, which is the true essence of human creation and learning.

When we look at *Wilāyah*-based learning through the lens of *Ziyārat Jāmi'a Kabīrah*, we find that this prayer identifies true learning as a path of Ahl al-Bayt in every verse. He says that salvation and deliverance lie in following his instructions: 'You are the most direct way, witnesses of the temporal dwelling and intercessors of the eternal dwelling. Whoever comes to you is saved, and whoever doesn't is doomed. You call people to God and lead them into the presence of God. You are always in the state of believing in him, obeying his commands, leading him in his path. The teachings of the *Wilāyah* cultivate love, and the student, through his love of the Imam and acceptance of his *Wilāyah*, will find salvation, and whoever seeks refuge in you will find safety, and whoever trusts you will be guided, and who opposes you will find hellfire. This individual has achieved the highest level of perfection in all human aspects and has come so close to God that he is the conduit of divine grace. This individual is free from human faults, having walked the path of slavery, leadership, and growth in the most exemplary way possible. With love and compassion for mankind, they can lead others down a righteous path. It is through this educational model that Islamic education can be realised in its true sense. This missing link in Islamic education, with its inherent foundations, principles, and methodology, can help teachers to promote a harmonious and consistent pursuit of worldly and spiritual well-being for their pupils.

Dimensions of Wilayat Education

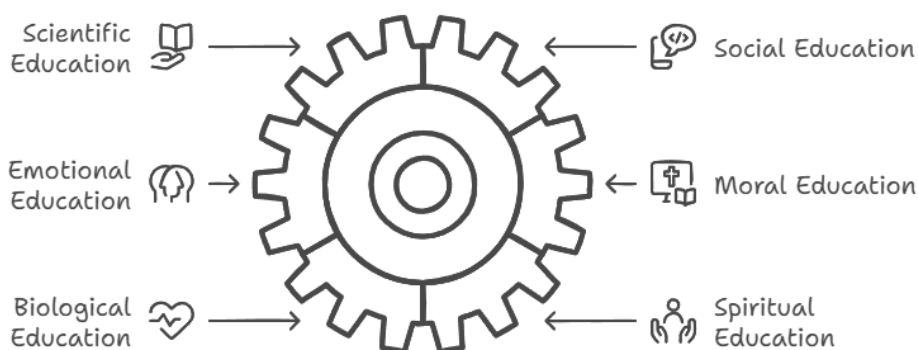


Fig.1. Dimensions of *Wilāyah* Education

Conclusion

Education has constantly attracted the attention of philosophers, intellectuals, social reformers, and, more generally, all those who have been concerned with its consequences throughout human history. Each school offered a different definition of education, according to its specific cultural and intellectual context. For example, various schools of thought, such as idealism, argue that moral education requires a familiarity with exemplary role models and virtuous figures. On the contrary, realism defines the goal of education as paving the way for knowledge discovery, transfer, and application to realize intellectual potential. Those who stress individual aspects of learning define it as the pursuit of personal enrichment and the cultivation of individual talents and inclinations. On the contrary, those who prefer the social dimension of education see it as a means of socialization.

The problem is that each school of thought tends to focus on a particular aspect of education. In explaining this particular aspect, they all conclude that education is defined by

one's own point of view. But people, as subjects of learning, have many facets, each of which deserves attention. Focusing on one aspect and neglecting others will caricature the individual and prevent him or her from progressing through the stages of growth and development that are intended for him or her. In essence, real education can be defined as a systematic and continuous process that aims to promote physical, cognitive, psychological, moral and social growth, or, more generally, to develop the personality of the learner and to enable him to fulfil his innate potential. Alternatively, it can be understood as selecting appropriate behaviour and discourse, creating favourable environments and factors, and providing support to the person receiving the training. This allows them to cultivate and realize their latent potential in harmony across all dimensions of their being, and to gradually move towards their ultimate purpose and the desired state of perfection. These are the ultimate objectives of education. Within Islamic teachings, this final goal is expressed as the holistic development and transcendence of the

individual, which leads to the closeness to God. That's because God created man in such a way that he could attain the ultimate goal of creation through the holistic development of man. True learning occurs when the individual reaches a comprehensive growth in all cognitive, social, ethical, biological, and mental dimensions. Crucially, this real learning, which is characterised by growth in all aspects of personality, can only be expected to occur if the teacher and the leader themselves achieve the highest possible level of development in these human dimensions. This true teacher and guide is a divinely appointed protector and perfected human being.

Therefore, if, as philosophers propose, learning is understood as a process of transformation that develops over time, with an origin, a goal, an object, and a moving agent, then that moving agent can be identified with the divinely appointed guardian. Like a loving parent, this guardian devotes its efforts to the realization of the object of movement, that is, the human being, nurturing it in all its dimensions and guiding it to its final goal and purpose. The divinely appointed guardian serves as an impulse, driving the individual toward his goal, and at the same time provides guidance; he is both a guide and a path. By helping an individual achieve a desired state, they embody that desired state. Just as they reveal the target to the individual, so do they reveal the target to it. If Islamic education is to achieve its underlying purpose, as the definitions suggest, it must adopt the principle of guardianship (*Wilāyah*) as the cornerstone of its teaching approach.

In Islamic education, the teacher must internalize and embody the knowledge, love and obedience of the guardian, and thus nourish the student's soul. He must lead the pupil to the path of obedience, servitude, and devotion to

God. This guardianship principle can be seen as a missing link in Islamic education, an element that has created a disconnection between theory and practice, which prevents the real potential of Islam from being realised. Proponents of Islamic education often emphasize the flowering of all human potential and the achievement of closeness to God. The Transformative Document also puts a strong emphasis on the six dimensions of human learning and the need to implement all of them in order to achieve a genuine Islamic education. The key point is that educators themselves need to be fully developed and trustworthy individuals in all these fields of education, a point that has been thoroughly addressed in this research. In this study, the organisational themes were selected by extracting the *Ziyārat Jāmi'ah Kabīrah* passages, all of which were grouped under the overarching theme of care-based education. These themes were then analysed and the educational model was finally explained.

It is important to note that this research has focused on explaining why this learning approach is necessary to achieve real learning. However, in order to make this a reality, it is necessary to derive from this approach updated and effective objectives, principles and methods that are in line with and addressing the needs of future generations. They must be incorporated into the practical implementation process, and teachers must receive comprehensive training to internalize the knowledge, love, obedience, and acceptance of the stewardship of the perfected human being. Moreover, the strengths and weaknesses of the practical implementation of this model of education must be constantly reviewed to ensure that the guardianship-based education takes a rightful central place in education, to quench the thirst of the soul, awaken dormant intellects, and ultimately

realize the objectives of Islamic learning. It is also recommended that the components of the guardianship-based education and the proposed educational model be integrated into the development of school curricula adapted to the age of the pupils, so that the Ahl al-Bayt (AS) can be gradually observed. It should be noted that the findings of this study alone cannot provide a comprehensive and conclusive model for the education based on parental responsibility. To achieve this, other sources of Islamic learning that are rich in this regard should be examined and analysed, and combined with the results of other relevant studies, to produce a more comprehensive model of guardianship education.

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