



The Role and Capability of Imami Educational Systems in Islamic Culture and Civilization Progress (Considering the First Five Centuries)

Ismail Kazemi Zeromi; Mohammad Javdan

Department of Shi'i Studies, University of Religions and Dinominations of Qom, Qom, Iran

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Abstract

Among all aspects of cultural and civilization activities, teaching science and politeness has been one of the most interesting topics. Today, this topic also likes one of the main signs of development for societies and countries. It is clear that educational system has an important role and also motivator of designing culture and civilization as one part of Islamic civilization structure. But, considering some critics about disability of Imami educational systems and their achievements at the first five centuries, their performance not only should be admired, but also its role must be considered and studied as one of the main influential existence. So, this research deals with this topic and considers both the critics and capabilities of this educational system. Considering the goal of establishing the Imami educational system, it is found that the system, for the sake of having some components which have abilities to design and make capacities, has an important role to design and progress the Islamic culture and civilization. Shia' by utilizing their advance thoughts, they could design and generate science and politeness and has important role in both the educational systems, and culture and civilization progress.

Keywords: *Educational System; Imami Shia'; Islamic Culture and Civilization; Important Components of Islamic Civilization*

Introduction

Among the various aspects of culture and civilization, education of science and literature (educational system) has always been considered as the most important factor and it is also a measure of the development of societies. One of its most important reasons is the fundamental role of education in human manners that can result in development of culture and civilization in Islamic societies. Therefore, in Islamic civilization, which is based on religion-based education, this issue is very important and it is emphasized by Islamic instructions. Given the importance of the subject, researchers today are looking to explore the formation, principles, goals, materials, methods, tools of an educational system, and its impact on society and politics. Obviously, their main goal is to identify and create an educational system to produce and develop science, to nurture the elite, and to educate the young generation scientifically and spiritually. Speaking of the progress of Islamic culture and civilization, it is necessary to answer these questions:

What are the contexts and factors needed for excellence of a civilization?

How do these contexts and factors provide a civilization the resources needed to thrive?

To answer these questions, it is necessary to conduct a comprehensive study of the structure of the Imami educational system, and examine how it affects itself and the society as a part of Islamic civilization. Most scholars in the field of civilization believe that an important factor in Islamic civilization's well-being is its education system.

A. Components and Capacity Building Elements

In order to examine the capacity of the Imami educational system in the excellence of Islamic civilization, it is necessary to redefine the educational system accurately and scientifically. It should be noted that all systems are based on a goal and meet the environmental needs that have arisen in order to maintain their survival. Accordingly, the educational system must be designed and implemented in such a way that it can meet the educational needs, growth and development of human beings and provide a basis for the actualization and flourishing of all human talents. In such a case, the Islamic education system will be able to ensure its survival, be a dynamic and strong system and achieve its lofty goals.

2. Definition of Educational System

Although nurture is largely concerned with the moral developments that take place alongside education, it represents two relatively different activities: In one, consciousness is transferred, and in the other, real moral developments are desired; But today, the combination of "education" is very common. The word education is general, and wherever there is education, there is nurture too. Thus, the common similarity of both is the transfer of consciousness, which is transmitted to learners in both insights and tendencies.

In a nutshell, "education system" or educational system is a set of coherent, organized, and purposeful ideas, concepts, and elements about education that are interrelated. And it has a kind of inner solidarity and shows how the education process works. It can also be said that the education system is to provide the grounds and factors for actualizing or flourishing one's talents in order to grow and develop voluntarily towards the desired goal based on measured programs. Therefore, in examining the definitions of educational system, it can be concluded that the educational system consists of elements, fields or components and features such as coherence, conscious and purposeful activity that realizes educational process.

3. Components and Elements of the Educational System

According to the definition of educational system, an educational system has components and elements that make it possible. These two terms have been used in the knowledge of education and refer to the fundamental issues and educational structure that the educational process is based on. The components of the educational system are the signs without which the identity of that system cannot be known and analyzed. In other words, components are things that make up or shape the identity of the educational system. Fundamentals, sources of knowledge production, status, goals, principles and values, areas, stages, factors and obstacles are the components that helps us to be able to form and recognize the continuity, identity, distinction and independence of an educational system and its effects on the evolution of society.

The term "elements of the educational system" is also one of the common words in the science of education and training that has been used by experts in this science and refers to the efficiency and mechanism of employment or matters that are involved in the process of realization of education. These elements consist of manpower or inhumanity. Therefore, there is no doubt that this process has elements that play an important role in the implementation of education. Also, if these elements are partially identified and used, they can pave the way for scientific and educational growth and success.

4. Fundamentals and Goals of the Educational System

4-1. Basics

In addition to the components that affect the formation of an educational system, the production and response to human needs are the goals of educational system. The basics of Islamic education discuss the human position in the system of existence, limitations, capacities, course of movement as well as the necessities of which life is always affected. In education, the principles are divided into three categories: scientific, philosophical and religious. Religious foundations are fundamental educational propositions derived from religious sources and texts. Religious foundations are the doctrinal infrastructure and the type of knowledge of any school of origin, existence, world and leadership.

The principles of education in Islam refer to the origin of the educational movement and its characteristics. Each school promotes and teaches beliefs and rules based on its own principles and resources. These foundations and resources are fixed and transcendental and have a direct impact on human thought and behavior. A school with divine foundations and sources, as opposed to a school that sees man as material are generally contradictory, and each will have a particular effect on the teaching and guidance of human science and civilization. Therefore, it can be said that there is a close connection between the principles and goals of the educational system in Islam.

4-2. Objectives and Targets

It was stated that the Islamic educational system, like any other system, has principles and goals. Therefore, in the next step, it is necessary to clarify how these goals can be achieved based on these principles, because the goal shows the direction of work and the starting point of educational activities.

According to the narrations one can follow three religious, scientific and secular goals from teaching because learning science can be the basis for gaining wealth and adorning human beings, and what is more valuable from the perspective of Islam is only learning science and gaining it. The attainment of self-purification, closeness to God, knowledge of the teachings of religion, the production of knowledge and thought, the transfer of knowledge and skills from one generation to another, the transmission of cultural values, the cultivation of human beings for the comprehensive development of personality and The development of human natural abilities are part of the goals of educational system. Sometimes these goals are concerned with the existential capabilities of man, and sometimes they are concerned with vision, tendency, and behavior. It can be said that these goals determine the quality, quantity, priority of resources, texts, needs and educational areas.

The emphasis of verses and narrations on goal setting in education is that the learner's goal should be education, contentment, and closeness. Therefore, the Shias believed that this could only be achieved by following the Quran and commands of the Imams. In their lives, they tried to carry out those orders, because not following the orders of the infallibles is leaving the divine guardianship and entering the group of the wicked. Kulayni wrote the book *Al-Kafi* for the same purpose. He writes: "This book is a reference for the seeker of religion. Anyone who wants to follow the correct news of the true Imams and

the fixed traditions should use this book and fulfill the duties of God and the tradition of the Prophet with its help."

Also, one of the goals of the educational system is to motivate and develop rationality. The higher the motivation, the more orderly and successful the movement and process of education and research; because motivation and love are important factors in creating and expressing creativity. With its help, human beings pursue their needs and, while identifying the problems of progress, strive to overcome them and achieve great goals. One of the effects and blessings of raising the insight and growth of wisdom was the production of thought and the formulation of convincing methods of explaining the basics. Hisham Ibn Hakam, Shaykh Mofid, Shaykh Tusi, Seyyed Morteza, Nobakhti family and others are among the scholars who were able to use the tools of reason to produce scientific works and explain the status and richness of Shia sources to survive and help expand educational and Shia resources in different areas.

5. Sources of Science Production

In examining the structure of the educational system, it can be said that the sources of science production in the sense that the content of education and the sciences derived from those sources can be other components of capacity building, because in any educational system it is necessary to have solid resources. The resources that make up the culture are capable of producing knowledge and can be met at any time to meet human needs and the ultimate source of truth and falsehood. In other words, each educational system, in addition to providing text and materials, has also designed tools for discovering knowledge to educate its audience. Imamiyya is no exception to this rule, and the Qur'an considers the prophetic tradition and the Imams along with reason and experience, as sources of culture and law.

The Holy Quran was an infallible divine science and a ground for the Shias to respond to individual and social needs and questions and doubts in society by relying on it and to distinguish themselves from others. The Quran is universal and has the ability to meet the material and spiritual needs of human beings. According to Zarrinkoub: "Undoubtedly, the main reason for the Islamic miracle - or civilization - among Muslims was the taste for knowledge and a sense of curiosity, with the encouragement and advice of the Quran and the Messenger of God." Therefore, based on the comprehensiveness and immortality of the Quran in answering human needs, the Imams and Shia scholars extracted the necessary verses or sciences in explaining the teachings and answering people's questions and doubts.

Imam's knowledge is a source that has the power to produce and develop sciences. The sciences of hadith, theology, interpretation, Arabic literature and jurisprudence are derived from the science of Imamate. After acquiring knowledge from the Imams, the Shias promoted it through various activities. The result of the Shias' approach to Imam's knowledge was to strengthen their scientific strength and to train prominent and specialized students in various fields of religion.

6. Educational Principles

Researchers and specialists in the field of education are outlining several principles for the Islamic education system. In these principles, there are commonalities and differences which are related to topics such as: evaluation, needs assessment, motivation and sectarianism, attention to human dignity, living and remembering God, gradual and process of education, universal education, strengthening the spirit of convergence and responsibility. One of the effects of these principles, by involving all members of society and continuing education, is to guarantee the implementation of content.

7. Influential Factors and Drivers

One of the capacities of the educational system in Imami logic and behavior is to have prophecies or factors or components that affect the promotion of Islamic civilization. These preconditions or components can affect the production of content and science as the main, secondary, positive or negative factor. Propulsions are elements that cause movement and change in the original design of scenarios and ultimately determine the work. Without propulsive forces, there is no way to start thinking through scenarios. Thus, recognizing the factors and drivers helps us to analyze a historical period and to understand the direct and indirect signs, which affect the formation of different types of educational activities.

It seems that the observation of historical and hadith concepts and data, the educational nature of religious teachings, the need to learn Shia teachings to achieve happiness and defend beliefs from the main drivers and the dispersion of the population, the political and social situation, the role of Shia scholars and the support of Shia governments for Shias are sub-factors of quantitative and qualitative growth of educational system and affect the independence and preservation of the identity of this system. With an emphasis on learning science, people narrated many hadiths, and the fame of their sciences spreaded around the land of Islam, and many became eager to hear and narrate their sciences.

The educational content of religion and the need to recognize it, the defense of religion, and the spread of religion led the Ahl al-Bayt to train prominent students in those difficult political and social conditions. They pushed their students towards *ijtihad* and the use of reason as a tool to educate the people religiously and politically in different parts of the Islamic world and in the lack of access to religious leaders.

Throughout history, no civilization has grown without the movement of elites and scholars, because most of their efforts have been in the field of science production. As the founders and guardians of Islamic civilization, they have understood the scientific and cultural conditions of scientific *jihad* and have contributed significantly to the production of science and educational content by developing quantitatively and qualitatively.

Scientific and educational management is part of the duties of managers in the Imami educational system. Their management was an important factor in raising the level of quantity and quality and controlling this system. According to Ibn Khallikan, Seyyed Morteza had such a high scientific position in his time that he became the Imam and leader of Iraqi scholars, both Sunni and Shia, and Iraqi scholars came to him to solve their scientific problems.

Another factor influencing the rise of Islamic civilization was the support of Shia governments for the Imami educational system. With the establishment of relative freedom in the era of Buyid dynasty, the Shias were given the opportunity to gain their scientific and social status and to establish and prosper their scientific and educational centers in different cities. Seyyed Morteza was the first to place his house in Dar al-Alam, and great scholars from different religions participated in the debate in his lecture hall. Like the Bani Ammar government in Tripoli, the small Shia states established the Dar al-Alam and supported the Shia scholars, paving the way for the growth and spread of Shia ideology and religious, scientific, and civilizational teachings in the land.

In addition to the elements, the characteristics of the educational system also have the capacity to elevate the educational system. Management, purposefulness, monitoring the needs of the Islamic society, needs assessment, planning, monitoring and evaluation and having a research-oriented educational system are the features or characteristics of the educational system that can turn the educational process into the production of science and content.

8. Management

The director of the education system can create and promote creativity and innovation in people by relying on managerial tasks, the ability to transfer and producing knowledge. The art of a creative director is to design and manage a system that, despite the limitations of human and financial resources, can provide a training process for the transfer and production of science and a scientific movement to overcome crises and preserve them.

Relying on rational and narrative arguments, the Imams believe that the management of the educational system after the Messenger of God is the responsibility of the Infallible Imam and the one who, in addition to being capable of managing and being competent, has more knowledge of religion and its way of transmission to learners. The Imam is not only the administrative, judicial and military head of the nation, but also the teacher and educator of the people in educational matters. Therefore, Amir al-Muminin Ali (AS), considers the education of the people as the main right of the people over the Imam and the Islamic ruler.

In the presence of the Shias, when they did not have access to the Infallible Imam, they would refer to the representatives and jurists approved by them. In the age of occultation, Shia jurists, due to their general representation of the Imams, are responsible for the religious guidance of the people. As an example of Shaykh Mofid considers the religious education of the people in the time of occultation to be the duty of a just, wise, skillful and knowledgeable jurist. Based on this idea, scientists were the scientific and educational reference and the place of reference for Shias.

9. Purposefulness

Purposefulness is an important axis in proving a successful educational system and its effectiveness. All educational systems have goals and meet environmental needs in order to survive. One group considers education as the material of spiritual happiness of human beings, and systems based on the principles of materialism see socialization as their ultimate goal, but it should be noted that this demand is not complete, because in these systems the aspect of religious education is forgotten. The educational system should be able to meet the educational and evolutionary or material and spiritual needs of human beings and provide the base for the actualization and flourishing of all his talents. In this case, the education system will be able to ensure its survival, be a dynamic and strong system, and achieve its lofty goals.

10. Evaluation of Needs and Planning

Education plays a key role in the evolution of societies; so, the educational needs of Shias had a great impact on educational priorities and kept Shia society active. Therefore, Shias first priority was to monitor the needs and problems and determine the educational path of the Shias in order to equip themselves with the weapon of science and to be able to defend and explain the Shia madhhab.

The next step after evaluating the needs of society is creating a system that can both transfer the teachings to the next generation and make developments and improvements possible. Their first priority was to explain the scientific authority of the Ahl al-Bayt and to write educational books and text, because lack of scientific authority and appropriate texts can lead to gradual elimination of religious knowledge and beliefs from society. Therefore, the training of Theologians, preparation of educational texts and actions to operationalize the educational system were on the Imami agenda.

11. Monitoring and Evaluation

Today, in scientific and educational centers, there is an institution or department for monitoring and evaluation, whose main task is to address the content, teaching methods, controlling manpower and their activities and solving existing problems and training of specialized personnel. It can be said that according to the necessity of the existence of an educational monitoring and evaluation institution, the Imams have taken such measurements in order to achieve their long-term goals. In confirmation of this theory, it is worth mentioning that after the death of the Messenger of God, the Ahl al-Bayt have a duty to protect the educational content, the process of teaching and learning, and monitor the behavior of learners. In other words, in the Imami educational system, there are comprehensive and coherent strategies and programs that determine the direction of a unit in order to achieve future goals. Obviously Having a capable and knowledgeable manager is also a very important factor; Otherwise, the goals of the education system will not be achieved. Imam Sadeqh said about the role of Shia scholars in protecting Shia teachings: "If it were not for them, no one would have known about us and our hadiths. They are the guardians of my religion and the people my father trusts they know halal and haram of Allah." (ikhtiyar ma'rifat al rijal)

12. Research-based Education

A research-based education system is a coherent set of educational components and elements in which education takes place in the process of scientific research and experience and with the goal of creating creativity and research talent. This teaching method can lead to the development the way of thinking, exploration, strengthening rationalism and the spirit of inquiry. In addition to the above, it leads to the growth of analysis, and innovation, and ultimately cause advancement in researcher's knowledge. Another achievement of this method is paying special attention to the needs of society and documenting scientific achievements, content creation and texts that while helping science, provide appropriate answers to the surrounding issues.

Creativity lies in the human body and should be identified and awakened by exploiting the process of teaching and research-based education, because with the usage of creativity, creative people are able to put their knowledge and creativity at the service of human and spiritual excellence while overcoming problems and crises.

In each educational system, there are different approaches to the process of research. Examining the scientific and cultural life of the Ahl al-Bayt and the activities of the Shias in the educational system, it was concluded that they paid special attention to the research-based education process and its approaches in order to keep this system active and up-to-date.

Scientific content and text creation, interaction in education, knowledge of opposing views, debates, scientific opinion based on experience, strengthening rationalism and the spirit of inquiry, having a knowledgeable teacher, are among the components that Shias use in the process of educational research system. With the help of this method, they developed creativity among the learners and through it they achieved the excellence of Islamic civilization. By identifying and training elites, they have passed on the necessary skills to learners so that they can solve problems and help society grow.

13. Religious Works and Products of the Educational System

The product of the educational system refers to the works, results and sets of achievements that are realized in the educational process and can be evaluated. One way to explain and recognize the

independence and identity of the Imami educational system is to examine the theoretical, practical, cultural, and social achievements of this system, because understanding their function or actions in the educational system makes us more accurate in analyzing history.

From the very beginning of their educational activities, Imami Shias have benefited from having educational principles, resources and scientific authority, goals, materials and teaching methods. Taking advantage of the educational elements, while performing various activities, they have taken great steps to actualize the educational results and have been able to guarantee their excellence while presenting their abilities. To count some of the products of this system, it is possible to extract and reflect many of their educational products and achievements by referring to the sources of Shia cataloging and manners.

14. The Most Important Educational Activities

Explaining the scientific and educational authority of Ahl al-Bayt and prominent Shia jurists, producing science, education, teaching privately, publicly and professionally for men and women, promoting science education, cultivating jurists and religious scholars, guidance and scientific-educational evaluation of students, writing books and educational treatises, protection of written Shia heritage by preserving copies, establishing sciences, refining religious texts, debate, writing, scientific discussion and critique of written papers within the religion, scientific schools about hadith and theology, libraries and Dar al-Alam, expansion of scientific and educational geography and formation of seminaries, and use of propaganda methods in comprehensive education and response to religious needs are the services and theoretical products of the Imami educational system that was identified in this research.

15. The Most Important Products and Works

Shia products and achievements are in two categories of services and products. Some of their activities focus on services and skills development in achieving all educational goals. Training teachers, establishment of sciences, establishment of scientific centers and text production in various fields are also among the most important objective products of the Imami educational system. It can be said that training a specialized and dynamic force is the most important product of training. This product can be the basis for improving the quality of community development in various dimensions.

15. 1. Production of Science and Educational Content

The establishment and development of Shias in various sciences, including grammar, reading, interpretation, jurisprudence, hadith and theology and the preparation of appropriate texts are other products of the Imami educational system. This role went beyond Islamic sciences and led to the excellence of other sciences. In writing religious texts, the Imams tried to use reliable sources such as the knowledge of the Infallible Imam, the written heritage or the hearings of the masters to answer to the needs of the society. The result of these efforts was the writing of books or hadith books which were quoted and taught in Shia communities.

15. 2. Excellence of Scientific Centers and Places

The formation and prosperity of seminaries and classrooms in cities such as Medina, Qom, Kufa, Baghdad and other Shia areas, as well as the formation of hadith and theological schools in these

seminaries, attracted a lot of students to study at these centers. Iraq, Lebanon, Syria, Palestine, Egypt, Bukhara and Iran are some of the areas where educational and research activities have taken place. With the help of the Shias, scientific development centers and new scientific places were established, and the number of classrooms and the production of textbooks increased.

In the educational system, educational places are considered for learning, acquiring knowledge and transmitting socio-cultural values. Therefore, one of the main elements of education is educational centers or places where some of the educational activities are carried out. Before the construction of the mosque in Islam, the use of home space to teach the teachings of various religions and sciences came to the attention of Muslims; As the Messenger of God preached the religion during his time in Mecca at the house of Arqam Ibn Abi al-Arqam, along with Safa. However, after entering Medina, the mosque was the first educational center of Muslims.

The breadth of topics, educational activities, the number of students, new teaching methods, scientific discussions and debates led to the emergence of a new type of scientific center called schools. In the history of Islam, the school has branched out from the functions of the mosque. The reason for paying attention to school can be found in the needs of that time. At that time, the Shias needed more scientific centers to get out of crises, preserve their identity and heritage, prevent the effects of the Caliphs educational policies on the Shia community, and expand Shia ideology. It should be noted that the first school was established by Imami Shias and after them, by Zaydis and Ismailis.

Dar al-Alam, as a leading center for the dissemination of knowledge, refers to a place that has several rooms or several halls, a library with various functions such as study and research, copying, studying science at higher levels, lectures, debate sessions and it was a place for students to live. In these libraries, books on various subjects were provided and many tools such as paper, compound and pen were provided for the readers for free. The doors of the Dar al-Alam was open to all, and according to Asqalani, the first founder of the Dar al-Alam in the Islamic world was Sayyid Murtadha.

15- 3. Specialization of Sciences

Another effect and result of the Imami educational system was the specialization of sciences and education. The specialization of science contributed greatly to educational developments, including the expansion and development of specialized sciences. Accordingly, Imam Sadegh trained special students in each field. Interpretation, recitation and Quranic sciences, hadith, jurisprudence, Arabic literature, theology, history, translation and cataloging, sects and religions, astronomy, philosophy and other sciences were among the axes of knowledge that attracted experts. Therefore, another effect and blessing of the specialization of science was the training of efficient manpower. The jurists and scholars have devoted themselves to literature and many poets.

15- 4. Institutionalizing Religious Education

Another effect of the Imami educational system, as a cultural achievement and in order to develop human resources in Islamic civilization, is to spread the culture of spirituality and moral excellence and religious customs in society. Therefore, it can be said that one of the cultural effects and blessings of the Imami educational system was the adherence of Shias to the teachings and manifestation of Islamic ethics in their lives. This commitment would make people respect them and differentiate them from the others.

15- 5. Tendency to Shiism

Relying on the basics and the process of the activities of the educational system, the Shia scholars achieved high goals in order to provide the Shias the opportunity to turn others to Shiism while overcoming the crises and explaining their teachings. One of the most important achievements of this system was strengthening the Imami intellectual system and spreading Shiism. In the era of any Imam or in the age of absence, we see the tendency of many religious and sectarian groups to Shiism.

Conclusion

Questioning the role of the Imami educational system in the development of Islamic culture and civilization led us to the conclusion that this system, directly or indirectly affects Islamic civilization. The structure of the educational system caused threats to become opportunities and the effects of civilization to emerge. Management, purposefulness, needs assessment, planning, monitoring and evaluation and paying attention to teaching-oriented research education have played an instrumental role and affected the process of production and excellence of science and education.

Based on this logic, it was concluded that the Shias had an educational system. This system can be capacious, and by performing various types of scientific and educational activities, it can influence the production of content and the excellence of Islamic civilization. Production of content and science, preparation of textbooks and educational materials, specialization of sciences and development of educational centers and places are the most important effects of Imami educational system, which can be a model for students.

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