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Exploring the Concept of the Perfect Human Being in the Quran: An Analysis of Model Education

Farideh Rezaei[1], Naireh Sadat Saadatmand[2]✉, Zohreh Taghavi[3]

1. Faculty of Islamic Education Department, Farhangian University, PO Box 889-14665, Tehran, Iran

2. Assistant Professor, Educational Sciences Department, Farhangian University, PO Box 889-14665, Tehran, Iran, daneshgah32@gmail.com

3. Assistant Professor, Department of Islamic Education, Farhangian University, PO Box 889-14665, Tehran, Iran

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ABSTRACT

Objective: A perfect human being is a definitive representation and a reflection of the entirety of God's essence, and attaining this esteemed status is achieved under the auspices of education. The aim of this investigation is to scrutinize the framework of model education founded upon the components derived from the Quran.

Methods: This study is qualitative in nature concerning its type, and practical with respect to its objectives, as it endeavors to formulate a paradigm for discerning the elements of an ideal human being as articulated within the verses of the Qur'an. Methodologically, it adopts a descriptive-analytical and inferential approach of a comparative nature. Following extensive theoretical and bibliographic research, coupled with the examination of Quranic exegeses and profound contemplation on the interpretation of the Quran, as well as the categorization of data pertinent to the exemplary human being, a comparative conclusion has been drawn.

Results: The outcomes of the research encompass seven distinct attributes, namely: divine description, caliphate, Imam, knowledge, power, servitude, and sincerity, culminating in the identification of ten exemplary attributes that contribute to the formation of a model, which include: Alim, Rahim, Rauf, Sabour, Halim, Sattar, Ghafar, Shakur, Aziz, and Hamid.

Conclusions: The insights derived from this investigation possess the potential to enhance the pedagogical literacy of educators engaged in exemplary education.

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Introduction

A quintessential human entity represents the pinnacle of creation. The Holy Qur'an has accorded significant emphasis to this subject matter and, through its directives and guidance, endeavors to steer all humanity towards this objective. Although the notion of the perfect man is not explicitly delineated in the Qur'an, its foundational principles and origins can be traced within its verses; this is due to the existence of various terms within the Qur'an that allude to or embody this concept, including the titles such as Caliph of Allah, Imam, Mukhlis (with the Fath Lam), and Wali Allah, among others.

This designation signifies an individual who serves as the epitome of all divine attributes and acts as a reflective medium of the entirety of God's essence, exemplifying perfection in all aspects. The groundwork has been established; numerous and diverse exemplars of the perfect human being exist, illustrating that this individual is characterized by a commitment to perfection and possesses distinct levels of excellence (Aghakhani, 2019). The Qur'an presents the prophets and true believers, each embodying a unique degree of perfection, as paradigmatic figures for humanity (Al-Mumtahanah: 4 and 6), with the Holy Prophet (peace and blessings of Allah be upon him) distinguished as the preeminent and most immaculate model for humankind (Ahzab: 21). (Mohammadian, 2005). Only an infallible individual can truly manifest this reality, with Holy Prophet, succeeded by the infallible imams, followed by the initial prophets, and subsequently other prophets.

Consequently, in this esteemed role, the imams stand as some of the most conspicuous representations of perfect humanity, which are interpreted as exemplary divine attributes in the Qur'an (Alaayi Rahmani et al., 2018). Among the fundamental characteristics ascribed to a perfect human being, as agreed upon by all scholars of Islamic mysticism, is their divine caliphate and guardianship, which serve as the foundation for their other virtues and attributes (Mousavi Lari, 2013). The divine trust mentioned in the verse concerning trust, as elucidated by Allameh Tabataba'i and the revered scholars of *Erfan*, pertains to this particular divine trust, which humanity alone possessed the capacity to accept; thus, the perfect human being, as an actualized entity, embraced this role and undertook the weight of divine trust (Zamani, 2023).

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The process of educating a child involves transitioning them from their initial state to a heightened self-awareness, a concept later associated with the notion of nurturing, which is further articulated as: education represents the intentional actions of a rational individual aimed at facilitating the development of a person who, while deficient, possesses inherent potential (Shokohi, 1988). Motahari posits that education entails the provision of optimal conditions: it encompasses the establishment of the appropriate environment and contextual frameworks for the recognition, development, and flourishing of individual talents and abilities (Motahari, 1991). Based on the aforementioned definitions, one may assert that training constitutes the establishment of requisite conditions and factors tailored to each developmental phase of the individual undergoing training, thereby enabling the individual to cultivate and actualize their inherent talents in a harmonious manner while progressing towards the aspired state of perfection (Islami-Mehr et al., 2020).

Given that the Qur'an encompasses a holistic and comprehensive perspective on humanity and human relationships, and acknowledges the realization of the transcendental aspects of human beings endowed with the potential for growth and perfection, it presents a variety of educational methodologies. Among these methodologies is the model training approach, which posits that individuals are predisposed to emulate others across various domains (Mardani et al., 2010). This approach is also characterized as practical education, which significantly contributes to the overall development of humans. As articulated by Shokohi (1988), one prominent method of training is practical training or the emulation of the path set forth by the Prophet and the infallible leaders.

Motahari further elucidates this practical approach by stating that there exist two modalities for guiding individuals: 1- Verbal and written communication, 2- Engagement through initiative and demonstrative action(Motahari, 1991) . In juxtaposing these two methods, it is pertinent to note that "two hundred words do not equate to a single action." The teachings of the prophets resonate profoundly within the souls of individuals due to their embodiment as agents of these teachings, as the majority of people tend to follow and seek guidance from virtuous figures (Motahari, 1991).

One educational methodology explored in this discourse is the model education method, which is predominantly employed within the realm of social education and exerts a considerable influence on the individual educational experience. Albert Bandura's learning theory (Bandura & Hall, 2018; Rumjaun & Narod, 2020), commonly referred to as observational learning or imitation theory, has been extensively applied in this context and pertains to this educational methodology. This theory

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posits that learning occurs through observation, imitation, and modeling. Nonetheless, it is crucial to acknowledge that this learning process is not automatic; rather, three factors significantly influence imitation: the attributes of the observers, the repercussions associated with the behaviors, and the rewards (Salimi et al., 2023). Furthermore, this framework presents God as the ultimate teacher of humankind, delineating the most critical attributes of the Divine in the context of human education, and concludes that the essential qualities required of a teacher can be acquired through religious education.

The imperative to prioritize the education of students, which has garnered the attention of scholars, particularly concerning contemporary learners, necessitates the provision of an appropriate educational framework. Education within the Islamic paradigm is viewed as the cultivation of every virtue and perfection that an individual ought to embody as a representative of God on earth and in the heavens (Anshori et al., 2022; Ilham, 2020). The school serves as a pivotal foundation for learning, wherein the educator exerts a significant influence on students' educational experiences. Palmer posits that the dynamic between the educator, the learner, and the subject matter is characterized by a form of "following"; however, this notion does not imply uncritical imitation, but rather entails an attentive engagement, wherein one listens to discern the essence of the circumstances and responds accordingly, thereby aligning with the veracity of the practice. Palmer (2002) regards the educational endeavor as a profound spiritual odyssey, wherein the educator seeks to uncover the truth through a committed adherence to that truth. The objective of the present study is to conduct a thorough analysis of the content pertaining to exemplary education, grounded in the attributes of an ideal human being as delineated in the Quran.

Material and Methods

This investigation is characterized as qualitative concerning its classification and practical regarding its objectives, aiming to establish a framework for deducing the attributes of an ideal human being as presented in Quranic verses. Methodologically, it employs a descriptive-analytical and inferential approach of a comparative nature. Following an extensive engagement with theoretical literature and library research, coupled with a thorough examination of Quranic interpretations and an in-depth contemplation of the Quran, the information pertaining to the concept of the perfect human being is systematically categorized, leading to a comparative

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synthesis. By deriving an appropriate model illustrated in a diagrammatic form that encapsulates the components of the ideal human, alongside analyzing the derived pattern from the dimensions of the perfect human, an operational model is inferred that exemplifies the ideal human framework and its pedagogical significance for educators within classroom and instructional design contexts.

Results

Identifying human characteristics from the perspective of the Qur'an has always been the focus of Islamic thinkers. In the Holy Quran, there are two groups of verses trying to explain these characteristics. A group of them praised him and gave him the best thanks and praises, and another group blamed him and gave him the worst criticisms:

Verses praising man

•Man is God's caliph on earth (An'am: 165 / Al-Baqarah: 30).

•Man is a chosen being (Taha: 121).

•Man has an independent personality and will choose one of the two paths of happiness and misery by his choice (Dahr: 3).

•Man is trustworthy to God and has mission and responsibility (Ahzab: 72).

•Man has inherent dignity and honor, and God has given him superiority over many of His creatures (Isra: 70).

•The blessings of the earth were created for man (Al-Baqarah: 29).

•In the human nature, in addition to the material elements that exist in inanimate objects, plants, and animals, there is a divine element (Sajdeh: 9-7).

•According to his nature, he has the ability to purify good and bad (Shams: 8).

•Human scientific capacity is the greatest capacity that a creature can have (Al-Baqarah: 33-31).

Verses condemning man

•Man is very ungrateful and conceals the truth (Hajj: 66). His ungratefulness is obvious (Zukhruf: 15). In addition, he is an oppressor (Ibrahim: 34).

•He is very hasty (Isra: 11). It was created out of haste (Al-Anbiya: 37).

•He is very greedy; When evil comes, he laments and shouts, and when good comes, he spares others (Ma'arej: 21-19).

•He is miserly (Esra: 100).

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•If a little bit of evil befalls him, he will quickly despair (Fussilat: 49).

•If he thinks that his needs have been met and he no longer needs anyone, he starts a rebellion (Alaq: 7-6).

•Man is weak and powerless (Nisa': 28).

•There is a conflict between professions (Kahf: 54).

•He is extremely fond of money (Al-Adiyat: 8 / Fajr: 20), In this way, man increases his desire (At-Takāthur: 1).

Ayatollah Javadi Ameli says about this: The Qur'an shows two images of man: an image of human nature and an image of his truth; He shows that by considering that natural part, he considers a person to be always in pursuit of extravagance, wastefulness, pleasure-seeking, welfare, and self-cultivation, and presents more than fifty verses containing the condemnation of man in the natural context. said; But there is another aspect for man in the Holy Qur'an that includes all the high human-divine properties and virtues such as dignity, caliphate, carrying trust, honor, and that is the truth of God's spirit and human essence. which has taken nature under its cover as a subsidiary and subservient.

Motahari also says: The Qur'an's opinion is that man has potential for all perfections and must actualize them, and it is he himself who must be the creator and architect of himself (Motahari, 1991). The teacher believes that faith is the main condition for a person to reach his potential perfections. From faith, piety and righteous action and effort in the way of God arise, and it is with the help of faith that knowledge is removed from the form of an unjust tool in the hands of the soul and becomes a useful tool (Foroozanfar, 2020; Nejati, 2009). Therefore, on this basis, we can enumerate several authorities for the perfect human being who is the embodiment of God's good names:

1 -The position of divine description: in the sense that a perfect human being has actualized the divine names in himself, hence he has a correct understanding of God and can introduce and make God known to humans. The Qur'an says about the description of God: God is pure and beautiful from the names by which he is described, except those names and attributes by which the perfect (sincere) man of God has been praised (As-Saffat: 159 and 160). A potential human being has names and attributes in him and can step on the path of human perfection by actualizing them to any extent.

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2 -The position of caliphate: One of the positions of a perfect human being mentioned in the Qur'an is the divine caliphate (Baqarah: 30). Because man is perfect due to the manifestation and comprehensiveness of all the divine names that have been proposed as the Caliph of God, and God has considered this as the purpose of human's creation and has stated that after teaching human (Adam) all the good names, he will be the closest of all creatures to the angels. Even the jinn and the devil were asked to prostrate themselves to man and accept his obedience and rulership. In fact, it is the manifestation of God's good names that caused Adam to be chosen as a perfect human being to the divine caliphate over all creatures (Baqarah: 30 to 35).

The caliphate is the successor of God on earth, not that humans are the successors of the previous inhabitants of the earth; therefore, the aforementioned caliphate is not exclusive to Adam, peace be upon him, but his children also share this position with him.

3- The position of Imam: Imam means a leader and a leader whom people follow. Motahari says about this: A complete human being is one in whom all human values grow in harmony with each other and the growth of each one reaches its highest level. This person becomes a perfect person whom the Quran interprets as Imam. After the Prophet Ebrahim overcomes all the tests, from falling into the fire to taking the child to the altar, and fights alone with a people and a nation, then he (is addressed) as "انّي جاعِلُكَ لِلنّاسِ اماماً" (Al-Baqarah: 124).

4 and 5- The status of knowledge and power: Man is knowledgeable about everything and capable of everything. "God knows the unseen and the hidden, and no one has knowledge of the hidden except a messenger with whom God is pleased and contented." (Al-Jinn: 26 and 27). And he also says: And God taught Adam all the meanings of the names (Al-Baqarah: 31). Verses also refer to the position of human power: I will make something for you out of mud in the shape of a bird, then I will blow into it, so by God's permission it will become a bird, and by God's permission, I will heal the blind from birth and the dead, and the dead. I will make him alive (Al-Imran: 49). And We softened iron for him" (Saba: 10).

6 - The position of servitude: the perfect human being is the absolute slave because he is the embodiment of the divine names. It is in this position that due to his annihilation in nature, attributes, and divine actions, his actions will be the actions of God and his pleasure and his anger will be God's pleasure and anger (Aghakhani, 2019). I did not create jinn and humans except to worship Me (Adh-Dhariyat: 56).

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7- The position of sincerity: "sincere" means those whom God Almighty has purified. No one has a share in them, as a result, Iblis (devil) also has no share in them. They were not commanded unless they worship God sincerely (Al-Bayyina: 5).

Table 1. Authorities of the perfect human being based on the verses of the Quran

1	Divine description	"Allah is pure and beautiful from the names by which He is described, except those names and attributes by which the perfect (sincere) man of God has been praised" (As-Safat: 159 and 160).
2	Caliphate	"I placed a successor in the earth" (Al-Baqarah: 30).
3	Imam	"I made you the Imam for the people" (Al-Baqarah: 124).
4	Knowledge	"[God] taught Adam all the [meanings of] names" (Baqarah: 31).
5	Power	"I will make [something] out of filth for you in the shape of a bird, then I will blow on it, so by God's permission it will become a bird, and by God's permission, I will heal the blind from birth and the blind, and I will bring the dead back to life" (Al-Imran: 49)).
6	Servitude	"I did not create the jinn and human except to worship Me" (Adh-Dhariyat: 56).
7	Sincerity	He said, "I will seduce everyone except your sincere servants" (Al-Bayyina: 5).

All these authorities originate from the manifestation of divine names and they are the manifestation of the emergence of divine names in a perfect human being. In this article, some of these Qur'anic names that have a special effect on the course of human perfection are mentioned:

1 -Alim: All-knowing, which is one of the attributes of God's essence and actions, "Allah is aware of all our actions and words, God knows the unseen of the heavens and the earth, and He knows the secrets of the hearts" (Fatir: 38). Glory be to God, He has created the system and laws that govern it and has guided man to the level of discovering laws and knowledge.

2 -Rahim: Merciful is one of the good names and is used two hundred and twenty-seven times in the Qur'an. When Rahim is applied to God, it means blessing and benevolent, and when it is applied to non-God, it means kindness and compassion. He is the one who is very kind. "God is Forgiving and Merciful" (Ahzab: 73).

3 -Sabour: Patience means self-restraint, which has different names in different positions and has different uses in the Qur'an. All the derivatives of patience in the Qur'an are used about servants and not about God, but attributes such as giving time to servants are attributed to God, but they are used about God in the supplications of the innocent.

4 -Sattar: From Setter, it means to cover. One of the good names of God, which means that the sins of the servants are completely covered, by which the reputation of the servants is preserved.

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5 -Ghaffar: from Ghaffar, which means the forgiveness of the most forgiving God. The name Ghafar is mentioned five times in the Holy Quran, three times it is associated with the name Aziz. "He is the Lord of the heavens and the earth and what is between them, and He is the Mighty and the Forgiving". Perhaps the reason is that God's forgiveness is not due to incapacity, but He forgives with power, the appearance of this name in the existence of man is that in cases where expediency requires, he forgives the faults of others while having power.

6 -Haleem: from keeping the soul from anger and rage. "God is very forgiving and tolerant" (Al-Imran: 155). God is gentle, which means he does not rebuke his servants immediately.

7 -Aziz means powerful and able. If God Subhan is Aziz, it is because He is inherent, that nothing can overcome Him, and He dominates everything in any way He wants, and if anyone has dignity, it is from Him and by His permission.

8 -Shakour: Shakour is a reminder of God's blessings and praise in front of them, and thanksgiving from God is the reward of a servant's righteous deeds. "If you lend God a good loan, God will increase it for you, and God is Gracious and Forbearing" (At-Taghabun: 17).

9 -Hamid means praised and it is one of the good names and it is mentioned seventeen times in the Holy Quran. "Know that God is needless and praiseworthy" (Baqarah: 267).

10 -Rauof: It is one of the Hosna names and it is mentioned eleven times in the Holy Qur'an, "God is most kind to His servants" (207 Baqarah). Compassion for God is based on the pity of the heart and inner feeling. Raafat is a step stronger than Rahim.

Table 2. God's good names manifested in the existence of a perfect human being

1	Alim	He knows all our actions and words. God knows the unseen of the heavens and the earth, and He knows the secrets of the hearts" (Fatir: 38).
2	Rahim	"God is Forgiving and Merciful" (Ahzab: 73).
3	Sabour	Because God is patient, despite all these sins, He does not deal with them until there is hope for guidance.
4	Satar	One of the good names of God, which means that the sins of the servants are completely covered, by which the reputation of the servants is preserved.
5	Ghaffar	"He is the Lord of the heavens and the earth and what is between them, and He is the Mighty and the Forgiving" (p. 66).
6	Haleem	"God is very forgiving and tolerant" (Al-Imran: 155).
7	Aziz	"They did not know God as they should know, that God is strong and powerful" (Hajj: 74).
8	Shakour	"If you give God a good loan, God will increase it for you, and God is grateful and patient" (Taghabaon: 17).
9	Hamid	"Know that God is without need and praiseworthy" (Al-Baqarah: 267).
10	Raouf	"God is most merciful to His servants" (207: Baqarah).

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Discussion

The Qur'an has a complete and comprehensive view of human beings; Therefore, numerous and diverse educational methods for the realization of a perfect human being can be seen in the verses of the Qur'an, which can be analyzed and investigated. These methods include all dimensions of human existence based on multiple domains, which include cognitive, emotional, behavioral, social, individual, corrective, stabilization, rational, general, specific, and other domains (Aghakhani, 2019).

According to the research done by some psychologists, in most cases, students follow the teacher's actions, not his words. In other words, if the teacher discusses the scientific spirit or logical judgment, but does not observe the scientific spirit in his comments, students will be more influenced by his comments than his words. The teacher's actions are more effective than his words in education (Seel, 2017).

The pedagogical approach constitutes a paradigm of the paramount educational methodologies, as human beings predominantly engage in interactions with others, which may occur within familial, academic, classroom, or various educational contexts. Within this framework, the educator actively and passively instills the principles and subject matter pertinent to the lesson in the learners; concurrently, the student acquires ethical and educational values through the conduct and demeanor of the educator, thereby adopting the educator as a role model and a quintessential exemplar of virtuous and humane ethics. Should the educator at this developmental stage serve as an appropriate role model for the students, both in terms of knowledge and practical application, they will navigate the tumultuous and challenging phases of their lives with resilience and ultimately arrive at secure and tranquil shores. In other words, the educator's conduct and actions must align with the principles they impart. This educational approach is also designated as the method of pedagogy. In this methodology, the educator is required to demonstrate the desired behaviors and actions to the learners, thereby facilitating a transformation in the social standing of the student.

First of all, the teacher should be a good example for the teacher, and although the improvement should be done in real social conditions, historical figures can also serve as role models. For example, in the Qur'an, in the Qur'an, Hazrat Mohammad has been introduced as an "*Osveh Niko"* (a good model). Sometimes in the Qur'an it is directly recommended to follow someone, and

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sometimes it is not explicitly stated and only the distortions are exposed. Like when the situation of Hazrat Ayub or Hazrat Yunus is depicted. Or when it is revealed to Mousa to visit Khizr and make him a fool, the Qur'an has used the method of making fools a lot in education (Bagheri, 2016).

Each educator and academic scholar ought to endeavor to uphold the tenets of Islam and embody the principles of its rulings, while withstanding the tribulations associated with this journey, without yielding to fear of admonishment on this path, and to emulate the Prophet, peace and blessings of God be upon him, along with the Ahl al-Bayt, peace be upon them, as a model in their lives. Hence, it is imperative that an educator first engages in sincere self-improvement in order to adequately fulfill the significant obligation of imparting knowledge, which elucidates why prophets and divine saints possess the esteemed status of being exemplary human instructors and role models, as they epitomize the ideal of humanity. The divine prophets and infallible imams serve as paragons of perfect humanity, guiding individuals towards the attainment of perfection, thereby providing a lucid and conspicuous model for humankind. The self-identification of the Prophet of Islam as a teacher underscores the necessity for individuals dedicated to the education and cultivation of society to exert every effort to embody the prophetic attributes, which are inherently divine qualities. In Hikmat 73 of Nahj al-Balagha, Amir al-Mu'minin Hazrat Ali (peace be upon him) articulates: "I position myself as an imam for the populace, and he ought to commence with self-education prior to instructing others, recognizing that discipline in action is paramount to mere verbal instruction." In this discourse, the Imam elucidates two pivotal attributes of an educator: firstly, the educator must acquire the requisite intellectual and moral competencies, and secondly, their practical conduct must precede their verbal expressions, demonstrating through actions what they intend to communicate to others. Consequently, the educator is tasked with the imperative of reflection. Beyond merely perceiving their responsibilities as akin to those of the prophets, they must also exemplify the ideal role of a perfect human being throughout the educational process. When the names of the ten enumerated principles are ingrained in the educator's life, they effectively place education on its rightful trajectory.

The first name: Alim, denoting that God possesses profound knowledge and has imparted wisdom to humanity, is exemplified in the phrase, "taught him expression" (Alaq: 5). The educator's proficiency in the realms of education and mentorship, which embodies the characteristic of being

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a learned individual, liberates both the educator and the pupil from the shackles of ignorance. This trajectory leads outward towards enlightenment, which is metaphorically represented as light.

The second name: Rahim, is articulated in the verse, "Undoubtedly, a messenger has come to you from among yourselves, your suffering is difficult for him, he is greedy for you [and] merciful to the believers" (Touba: 128). The manifestation of this appellation within humanity is attributed to the individual's benevolence towards the believers. When the learner perceives the educator's pedagogical approach infused with compassion, the impact of this educational experience on the learner's life is profoundly significant, as they unconsciously internalize the quality of kindness from the educator.

The third name: Raouf, refers to an individual characterized by compassion and emotional sensitivity, who engages in benevolent actions towards others. Within the Qur'an, this designation appears nine times in conjunction with the term Rahim, and the Prophet of Islam is likewise characterized as "compassionate and merciful to the believers" (Touba: 128). This observation elucidates the educational ramifications of these dual attributes. When both God and His Prophet exhibit kindness and compassion, it is incumbent upon their adherents to emulate these traits. Raouf epitomizes an educator who is invested in the intellectual and moral development of the learner, dedicating all efforts towards this noble pursuit.

The fourth name: Sabour, is a virtue that God has enjoined upon the believers through various verses in the Qur'an, accompanied by the promise of divine reward. "Give glad tidings to the patient" (Baqarah: 155). An educator who has cultivated self-discipline through religious guidance endeavors to confront the challenges inherent in the educational process with judicious and effective solutions.

The fifth name: Haleem, signifies a moral virtue manifested as the restraint of the impulse toward anger. "Ebrahim was God-fearing and tolerant" (Touba: 114). The capacity for self-restraint in the face of ignorance and the misguided actions of a learner is an esteemed quality for an educator representing divine mercy.

The sixth name: Sattar, implies, "God does not like revealing the evil of others" (Nisa': 148). A believer is instructed by God to refrain from disclosing the transgressions and shortcomings of others, thereby safeguarding their dignity and providing an opportunity for repentance. A Sattar educator facilitates an environment conducive to the rectification and development of the learner.

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The seventh name: Ghaffar, an educator who exhibits self-discipline by overlooking the errors of the learner and consequently allowing them to embody this divine directive. "They should forgive and pass. Do you not desire for God to forgive you?" (Noor: 22).

The eighth name: Aziz: "Honor is reserved for God, His Messenger, and the believers" (Monafequn: 8). In instances where the educator demonstrates patience and forgiveness, he concurrently embodies honor; despite possessing authority, he chooses to forgive rather than succumb to defeat.

The ninth name: Shakour, which signifies that gratitude constitutes one of the most commendable actions and is predicated on both knowledge and practice. "Noah was a grateful servant of God" (Isra: 3). An esteemed educator is cognizant that every blessing emanates from God, and it is God who merits gratitude, which is expressed through his emotions, speech, and actions; utilizing opportunities to educate the learner serves as a tangible act of thanksgiving to God.

The tenth name: Hamid, praise and commendation are contingent upon action. Servants of God may exemplify this name when they are commendable in both knowledge and practice. "There is hope that your Lord will elevate you to a position of praise" (Isra': 79).

The educator is esteemed due to the myriad names that have been actualized within him. Imam Khomeini (may Allah be pleased with him) posits: Just as the prophets were and continue to be practical exemplars for humanity, so too is the educator. As prophets guide individuals from ignorance to enlightenment, educators facilitate the journey of children from darkness to illumination, fulfilling a prophetic role.

The Supreme Leader further elucidates the significance of the educator's conduct thus: Esteemed educator, it is imperative to recognize that your role transcends mere instruction; the educator must also disseminate knowledge, encompassing both cognitive development and ethical instruction, as behavioral exemplification proves to be more impactful than textbooks and language. You are imparting lessons among your students that the veracity of words is manifested through human conduct. In the document regarding the fundamental transformation of education, one of the principal objectives is articulated as follows:

The cultivation of a unified individual, endowed with willpower, self-confidence, optimism, trustworthiness, wisdom, capability, purity, and a liberated spirit, fashioned in accordance with

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Islamic ethics, creativity, and joyfulness (Iran Fundamental Transformation of Education Document).

The significance of this concept can only be fully appreciated within the educational context when viewed through the lens of the pedagogical development of an educator who embodies the virtues of an exemplary individual. The Supreme Leader acknowledges that attaining this level of education necessitates the guidance of an instructor who possesses attributes such as patience, wisdom, piety, innovation, proactivity, diligence, kindness, compassion, gentleness, courage, and exemplary moral conduct, as well as a profound empathy for the suffering of others. The embodiment of these ten characteristics within the educator implies that an instructor, endowed with extensive knowledge and a comprehensive understanding of the principles of excellence and the learner's journey, coupled with benevolence, will exhibit greater efficacy in fulfilling their educational responsibilities; such an educator, equipped with insights into the multifaceted nature of humanity as well as the strengths and weaknesses of learners, offers support with patience and forbearance, while also demonstrating the requisite respect and resolve. Just as the Divine is deserving of reverence and accolades for His exquisite attributes and perfection, so too is the educator commendable for their virtuous conduct and admirable qualities. It is the cultivation of ethical integrity that guides the learner along the trajectory of human advancement and aligns the educator favorably with the Divine, which simultaneously aids in diverting the educator from inappropriate associations with unfavorable traits, fostering the essential self-awareness and psychological autonomy that are vital for the teaching process. It is imperative that the educational framework of the Islamic Republic establishes a conducive environment for the development and emergence of such educators.

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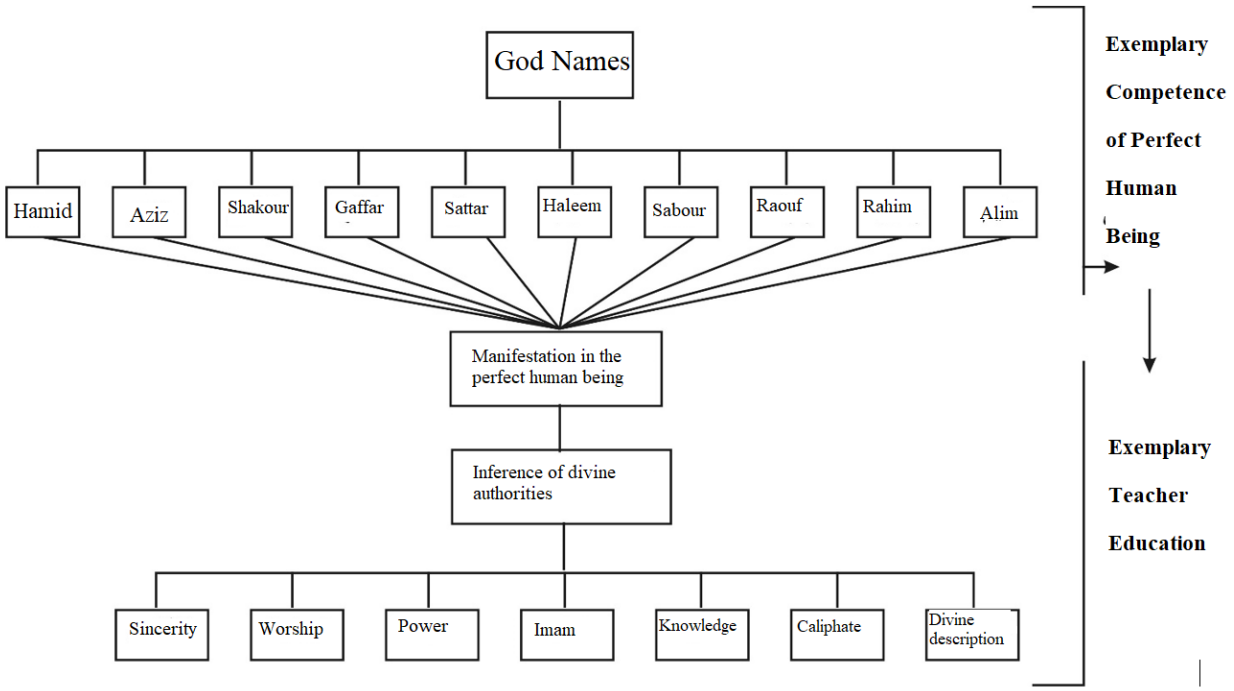


Figure 1. Inference Model of education based on the components of the perfect human being in the Quran

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Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Ethics statement

The studies involving human participants were reviewed and approved by the ethics committee of Farhangian University. The patients/participants provided their written informed consent to participate in this study.

Author contributions

All authors contributed to the study conception and design, material preparation, data collection, and analysis. All authors contributed to the article and approved the submitted version.

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Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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