

«مقاله پژوهشی»

صلاحیت‌های ارزشی و توانمندی‌های حرفه‌ای مربی شایسته از منظر آیات قرآن کریم و احادیث اهل بیت (ع)

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چکیده

ضرورت و مسئله تحقیق: بی‌تردید رشد و ارتقای فرهنگی و تربیتی افراد جامعه وابسته به وجود مربیان شایسته و نیک است. بر این اساس ترسیم ویژگی‌های مربی شایسته از اهمیت و تأثیر بسزایی برخوردار است. اگرچه تاکنون پژوهش‌های گوناگونی در خصوص این مسئله انجام شده است، ولیکن با استفاده از روش‌های تحقیق نوین و میان‌رشته‌ای می‌توان ضمن بازخوانی و اصلاح نتایج تحقیقات پیشین، مدل پارادایمی و گام به گام برنامه‌ریزی جهت تربیت مربیان شایسته را نیز ترسیم کرد.

روش تحقیق: در این پژوهش که با روش تحقیق متن محور «داده‌بنیاد» یا «نظریه زمینه‌ای» انجام شده، مجموعه کاملی از نصوص دینی شامل آیات قرآن و احادیث معصومین (ع) درخصوص ویژگی‌های معلم شایسته، استخراج و تحلیل کیفی شده است.

نتایج تحقیق: یافته‌های تحقیق بیانگر آن است که دغدغه اصلی نصوص دینی برای معرفی مربی شایسته در دو حوزه فراگیر صلاحیت‌ها و توانمندی‌ها قابل طبقه‌بندی است. در حوزه صلاحیت‌ها به ترتیب فراوانی و اولویت پنج مقوله اخلاقی، اعتقادی، عاطفی، معرفتی و نفسانی مطرح بوده و در حوزه توانمندی‌ها نیز به ترتیب فراوانی و اولویت چهار مقوله رفتاری - عملیاتی، پرورشی - تربیتی، علمی - آموزشی و یاددهی مطرح است. جزئیات هر مقوله و مدل پارادایمی مربی شایسته براساس آموزه‌های دینی در این پژوهش معرفی شده است.

واژه‌های کلیدی

تعلیم و تربیت اسلامی، آموزش و پرورش، مربی شایسته، نظریه تحلیل داده‌بنیاد.

ORIGINAL ARTICLE

The Valuable Competencies and Professional Capabilities of a Worthy Mentor from the Perspective of the Holy Quran and the Hadith of the Ahl al-Bayt (PBUH)

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ABSTRACT

The cultural and educational growth and advancement of individuals in society depends on the existence of worthy and virtuous mentors. Therefore, outlining the characteristics of a worthy mentor is of significant importance and impact. The present study, using a grounded theory approach, aims to extract and qualitatively analyze a complete set of religious texts, including verses from the Quran and hadiths of the impeccable Imams (AS), regarding the characteristics of a worthy teacher. The results indicated that the main concern of religious texts in introducing a worthy mentor can be categorized into two overarching areas: Competencies and capabilities. In the area of competencies, five categories, ethical, belief-based, emotional, cognitive, and self-related, were identified in order of frequency and priority. In the area of capabilities, four categories, behavioral-operational, developmental-educational, scientific-educational, and teaching, were identified in order of frequency and priority. The details of each category and a paradigmatic model of a worthy mentor based on religious teachings are presented in this research.¹

KEYWORDS

Islamic Teaching and Education, Education and Training, Worthy Mentor, Grounded Theory.

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Introduction

Undoubtedly, the cultural and educational growth and advancement of individuals in society depends on the existence of worthy and virtuous mentors. Teaching is the profession of the prophets, and the heavy burden of educating and guiding generations, like the prophets, rests on the shoulders of mentors. Based on verses and narrations, numerous factors influence a mentor and prepare and commit them to the task of education. Just as the Holy Quran is the book of guidance, the Infallible Imams are also guides for humanity, and the Prophet Muhammad (PBUH) has recommended these two weighty things to us. Therefore, and without a doubt, the mentor's benefit from and emulation of these two will be their guiding light in education and in this way, they can follow the path of the prophets in guiding humanity. Consider statements such as: "If God guides one person through you, it is better for you than all that the sun shines upon and sets upon" (Kulaynī, 1986 AD/1407 AH: 5, 28); "You should educate the youth" (ibid: 8, 94); "The best of people are those most beneficial to people" (Nūrī, 1987 AD/1408 AH: 12, 391); and "God has not made a covenant with ignorant people to Unless a covenant is taken from scholars and scientists beforehand to teach them knowledge," (Sharīf Raḍī, 1969 AD/1389 AH: 513) all indicate the importance and necessity of education and the need for qualified educators. If an educator is not as he should be, the result of his efforts will only lead to ruin (Kulaynī, 1986 AD/1407 AH: 1, 44). An educator occupies a position where, if he lacks the necessary competence and insight, whatever he does will be misguided, and he will lead the trainee further astray (ibid: 1, 43).

Therefore, addressing the requirements of an educator is of paramount importance and priority, and our efforts in this research stem from this

importance. Furthermore, paying attention to and utilizing effective and up-to-date research methods, and employing them, is a necessary, even self-evident, and certainly beneficial matter. The grounded theory approach is one of these methods, which we use in this research to obtain the most important fundamental components of a qualified educator from the perspective of the Holy Quran and narrations.

Our intention in this research is to use the grounded theory approach to obtain and design a conceptual model of the requirements of an educator based on the importance and frequency of their mention in Islamic teachings, and to introduce a theoretical framework on this topic. Through this method, we aim to achieve theory generation and result discovery from data by extracting data and propositions obtained from previous research and examining the efforts made in this area, as well as carefully considering other important and necessary educational propositions for the educator in the text of the verses and narrations, and to present a conceptual framework for a qualified educator from the perspective of Islamic teachings. The use of the grounded theory approach in this topic is completely innovative and unique, and no research has been conducted in this field using this research method to date.

1. Research Background

Numerous studies have been conducted on the main issue of this research, and the researcher, after thoroughly examining them, has endeavored to provide a comprehensive report of the research background. Among the works written on the characteristics and qualifications of a qualified educator from the perspective of Islamic teachings, one can refer to the book "*Munyatul Murīd fī Ādāb al-Muḥīd wa al-Mustaḥīd*" by *Shahīd Thānī*, which is an old

book on this subject (Shahīd Thānī, 1996 AD/1417 AH).

Sayyid Muhammad Baqer Hojjati has presented a translation of *Munyatul Murīd* entitled "Etiquette of Teaching and Learning in Islam." (Hojjati, 1980 AD/1359 SH) "The Islamic Educational System," by Baqer Sharif Qurayshi (Qurayshi, 1983 AD/1362 SH), compiled from the lectures of Allamah Karbaschiyan (Karbaschiyan, 2004 AD/1383 SH), is another relevant work. "Implementation of Educational Goals in Schools," by Abtahi (Abtahi, 2019 AD/1399 SH), and "The Ethics of Education," by Mohsen Gharaati, are further books addressing this topic.

Related articles have also been written, including: "Characteristics of an Educator from the Perspective of Hadith," which categorizes educator characteristics into five main areas: Knowledge and insight, action, divine motivation, positive and influential personality, and the application of good principles and methods (Vojdani, 2010 AD/1389 SH); "Education Centered on Upbringing, Emphasizing the Role of the Teacher and Mentor" (Kazemi, 2012 AD/1391 SH); "Requirements of Religious Upbringing with a Focus on the Teacher and Mentor" (Bakhshiyan, 2012 AD/1391 SH); "The Status, Role, and Mission of the Teacher and Mentor from the Perspective of the Quran and Hadith" (Ala'iddin, 2008 AD/1388 SH); and "An Examination of the Characteristics of a Mentor in the Direct Addresses of the Holy Quran to the Prophet Muhammad (PBUH)." (Ramadani et al., 2014 AD/1393 SH)

The aforementioned research, firstly, addresses only a portion of the characteristics or competencies of a qualified educator; secondly, most are based on library research and exegesis; and thirdly, they do not present a comprehensive model for the complete set of

competencies and skills of a qualified educator. However, the novelty of this article lies in its: Firstly, holistic and comprehensive approach to the complete set of competencies and skills of a qualified educator; secondly, consideration of both the Quran and the Hadith of the Ahl al-Bayt (AS); thirdly, use of a meta-analysis of existing specialized research in this field, rather than primary study of religious texts; and fourthly, employment of grounded theory as an interdisciplinary research method. Fifthly, this research presents a paradigmatic model for outlining the strategies and stages of achieving qualified educator training in the education system, which has not been done before.

2. Research Method

This research employed a qualitative grounded theory approach, emphasizing theory generation, pattern formation, and the presentation of a conceptual framework. A primary characteristic of this method is the extraction of concepts from the data; however, the researcher's creativity is also a crucial element (Sandelowski, 1995). Patton, who utilizes qualitative methods for evaluative research, states that qualitative evaluation relies on critical and creative thinking, a combination of the science and art of analysis (Patton, 1990: 434).

Strauss and Corbin, in explaining their method, state that qualitative research essentially has three components. The first is data, which can be obtained from various sources such as interviews, observations, documents, and films. The second comprises the practical arrangements or steps researchers can use to interpret and organize the data. These arrangements typically involve conceptualization, data reduction, category determination using characteristics and dimensions, and finally, the linking or relating of categories through a series of declarative statements. Conceptualization, reduction,

categorization, and linking are often referred to as coding (Strauss and Corbin, 2020 AD/1400 SH: 33).

Grounded theory theorists utilize a process that necessitates the simultaneous and sequential collection and analysis of data (Creswell, 2005: 405). Data collection includes observations, conversations, interviews, government documents, respondents' diaries, journals, and the researcher's personal interactions (Danaeifard et al., 2007 AD/1386 SH). In the conceptualization phase, abstraction is employed, breaking down the data into separate events, ideas, occurrences, and actions, each given a name that represents or corresponds to it. The analyst can assign this name based on the image or meaning arising during comparative analysis within the real-world context of that data segment (Glaser and Strauss, 1967). Therefore, until the main categories are interconnected and a larger theoretical framework is formed, the research findings do not take the form of a theory (Lee, 2001: 84).

3. Research Findings

In this research, to identify the components of a qualified religious educator, our sample group consisted of books and research conducted on this topic. To this end, after carefully reviewing the research background and specialized studies conducted in this regard, a total of 8 books, 15 theses, and 38 articles were selected. In the second stage, using a meta-synthesis method, the verses and narrations used in these sources were collected through careful study. During data collection, the narrations mentioned in these studies were also searched for in the original hadith books, and their references were noted alongside each narration. Furthermore, any verse or narration related to the research topic observed in the hadith books was also utilized.

The results of this section included 119 Quranic codes and 527 hadith codes. A portion of the tables of verses and narrations and the recoding of the data are shown below as examples:

Example of Verses Table

Row	Source	Data	Concepts	Code
1	Al-Kahf/103	"Shall We tell you of those who are the greatest losers in respect of their deeds? Those whose efforts in the life of this world are wasted, while they think that they are doing good work."	The educator's efforts should not be for worldly gains	Q1
			The educator's goal should not be worldly	Q2
2	Al-Hujurat/10	Indeed, the believers are brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy.	Creating empathy and brotherly behavior among the trainees	Q3
			The educator should be God-fearing	Q4
			The educator should be pious	Q5
3	Maryam/9	Those who believe and do righteous deeds – God will pour His love into their hearts.	The educator's popularity is due to faith and righteous deeds	Q6
4	Al-Baqarah/185	Allah intends for you ease and does not intend for you hardship.	The educator should be lenient	Q7
5	Al-Ahzab/21	Indeed, in the Messenger of Allah you have a good example for whoever has hope in Allah and the Last Day and remembers Allah often.	The necessity for the educator to benefit from and emulate the Prophet's method and behavior	Q8
			Attention to the exemplary role of the Prophet	Q9
6	Al-Isra'/36	And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart – about those entire one] will be questioned.	A mentor should not follow what they lack the necessary knowledge and awareness of.	Q10

Sample Table of Hadith

Row	Source	Data	Concepts	Code
1	Kulaynī, 1986 AD/1407 AH: 8, 20	Speak with knowledge and awareness, for there is no good in ignorant speech.	The necessity for a mentor to be knowledgeable	T1
			The mentor possessing knowledge and awareness	T2
			The mentor should not speak out of ignorance and lack of information	T3
2	Ibn Bābawayh, 1982 AD/1403: 2	If someone understands a hadith and correctly grasps its scholarly depth, it is better than narrating a thousand hadiths to others.	Deep understanding and comprehension of religion by the mentor	T4
			Adding depth to the material	T5
			Avoiding the presentation of a large volume of superficial material	T6
3	Ibn Bābawayh, 1992 AD/1413 AH: 4, 395	The most knowledgeable of people is the one who adds the knowledge of others to his own knowledge	The necessity for continuous learning and knowledge acquisition by the mentor	T7
4	Tamīmī Āmodī, 1989 AD/1410 AH: 83	Human experiences have no end, and the knowledge of a wise person is constantly increasing and growing through experience.	Continuous acquisition of experience by the mentor	T8
5	Kulaynī, 1986 AD/1407 AH: 5, 124	After myself, I fear for my nation from three things... negligence after knowledge.	The mentor should not become negligent after gaining knowledge and should protect themselves from it.	T9
6	Payande, 2003 AD/1424 AH: 581	Knowledge is three things: an eloquent book, a followed Sunnah, and I don't know	The mentor should say "I don't know" when they lack knowledge.	T10
7	Sharīf Raḍī, 1993 AD/1414 AH: 482	No one should be ashamed to say frankly, "I don't know," when asked about something they don't know.	The mentor's admission of their lack of knowledge	T11
8	Laythī Wasiṭī, 1997 AD/1376 SH: 504	who places knowledge before the unworthy is like one who hangs jewels, pearls, and gold on swine.	The mentor should not teach knowledge to the unworthy.	T12
			The necessity of knowing the audience and student to impart knowledge to the deserving	T13
9	Tamīmī Āmidī, 1989 AD/1410 AH: 730	Do not entrust wisdom to the incompetent, for you will be doing them injustice, and do not withhold it from the deserving, for you will also be doing them injustice.	A mentor must be aware of the students' academic level and understanding when deciding what to teach.	T14
			A mentor should assess the trainee's aptitude and capability before imparting knowledge and understanding.	T15
			A mentor should be mindful of the differences among trainees.	T16
10	Payandeh, 2003 AD/1424 AH: 390	Assist one another in the pursuit of knowledge and do not conceal your knowledge from each other, for treachery in knowledge is worse than treachery in wealth.	A mentor should assist and consult with the trainee in their learning.	T17
			Not betraying knowledge by concealing it from the trainee.	T18

In total, 85 verses (19%) from the Holy Quran and 364 hadiths (81%) from the impeccable Imams (AS) were selected, forming the initial data for the research. 119 Quranic codes (18%) and 527 hadith codes (82%) were derived, representing the concepts; through open and axial coding, after numerous iterations in coding, concepts, and main and sub-categories, selective coding finally yielded two main categories in mentor competencies: "Mentor Competencies in the Realm of Values and Beliefs" and "Professional and Specialized Abilities and Competencies of the Mentor."

Based on the results, 65% of the categories relate to mentor competencies in the realm of values and beliefs, and 35% relate to professional and specialized abilities and competencies of the mentor. This ratio is based on the coding of 417 value-based categories and 229 professional categories, which itself demonstrates the importance of value-based categories and that many of the effective components in mentor competencies are rooted in the mentor's competencies in the realm of values and beliefs.

The value-based and professional categories are the titles of the selective coding, which are themselves the product of categories obtained from the axial coding stage, and were obtained after numerous iterations in coding. In the realm of the mentor's value-based competencies, 5 main categories were identified in the axial coding stage. The research findings show that ethical and religious competencies have a significant share in the axis of value-based categories. However, in the realm of professional and specialized abilities and competencies of the mentor, 4 main categories were identified in the axial coding stage, which are:

"The trainer's nurturing and educational capabilities, the trainer's behavioral and operational capabilities, the trainer's teaching and learning capabilities, and the trainer's scientific capabilities."

4. The Valued Competencies of a Qualified Trainer from the Perspective of the Holy Quran and Hadith

In the area of trainer competencies related to values and beliefs, 27 sub-categories with varying frequencies were identified during the axial coding process. Five main categories were then identified from these sub-categories. It should be noted that in the axial coding stage, each of the main categories obtained in the value and professional domains was based on the sub-categories that were identified and discovered. These sub-categories emerged from the concepts obtained from the open coding stage. In the following, examples of verses and narrations related to the trainer's value-based competencies will be presented in each of the main categories of this domain, and their sub-categories will also be mentioned.

4.1. Ethical Competencies

Imam *Ṣādiq* (AS) said: "Acquire knowledge and adorn yourselves with patience and dignity, and be humble towards your students and teachers; do not be among the oppressive and arrogant scholars, for your invalid behavior will deprive you of your right." (Kulaynī, 1986 AD/1407 AH: 1, 36) Three concepts were extracted from this narration in open coding: the trainer should be humble, the trainer should be patient and dignified, and the trainer should not oppress the trainee. In the axial coding stage, these concepts were placed under the sub-categories of "The trainer possessing ethical virtues," "The trainer employing the strategy of patience," and "The trainer's distance from educational pitfalls," respectively. All three fall under the main category of the trainer's ethical competencies.

4.2. Faith-Based Competencies

The Holy Quran states: "The believers are only those whose hearts tremble when God is

mentioned, and when His verses are recited to them, their faith increases, and they trust only in their Lord." (al-Anfāl/2) From this verse, the concept of "The mentor's reliance on God" is derived. This falls under the sub-category of "Acquiring divine support and focusing on the primary cause" and the main category of the mentor's faith-based competencies.

4.3. Emotional Competencies

Imam *Ṣādiq* (AS) said: "Respect your elders and show kindness and compassion to your children." (Ibn Bābawayh, 1956 AD/1376 AH: 94) From this hadith, the concept of "Compassion and love for children" is derived. This falls under the sub-category of "The mentor treating children with compassion and love" and the main category of the mentor's emotional competencies.

4.4. Cognitive and Intellectual Competencies

The Holy Quran states: "Only those who have knowledge fear God among His servants. Indeed, God is Exalted in Might and Forgiving." (al-Fāṭir/28) The concept derived from this verse is that "The result of the mentor's knowledge should be their fear of God and obedience to Him." This falls under the sub-category of "The mentor's insight in identifying and determining correct goals" and the main category of the mentor's cognitive and intellectual competencies.

The Holy Quran states: "Whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely." (al-Mā'idah/32) The concept of "The importance of teaching in reviving the mentee through guidance" is derived from this verse. This falls under the sub-category of "The mentor's insight in

identifying and determining correct goals" and the main category of the mentor's cognitive and intellectual competencies.

Whoever dies without recognizing the Imam Mahdi (AS) dies the death of ignorance (Majlisī, 1982 AD/1403 AH: 72, 135). The concept of "The necessity of familiarizing the mentee with the Imam Mahdi (AS) for salvation from ignorance" is identified and placed under the sub-category of "the mentor's educational strategies in relation to the Imam Mahdi (AS)" and the main category of the mentor's cognitive and intellectual competencies.

4.5. Spiritual Competencies

The Holy Quran: He it is Who raised among the unlettered a Messenger from among themselves, who recites unto them His verses, and purifies them, and teaches them the Book and wisdom, although they were, before, in manifest error (al-Jumu'ah/2). One of the concepts derived from this verse is that "The mentor should engage in self-improvement and purification of the self," which falls under the sub-category of "Self-improvement of the mentor" and the main category of the mentor's spiritual competencies.

Imam Ali (AS): Whoever does not reform himself cannot reform others (Tamīmī Āmidī, 1989 AD/1410 AH: 653). The concept derived from this hadith is "The mentor should first engage in self-reform," which falls under the sub-category of "Self-improvement of the mentor" and the main category of the mentor's spiritual competencies.

5. Professional Competencies of a Qualified Mentor from the Perspective of the Holy Quran and Hadiths

In the section on the professional and specialized competencies of a qualified mentor, the concepts

obtained from the open coding stage were categorized into 19 sub-categories with varying frequencies. Four main categories were then identified from these sub-categories. Following are examples of verses and hadiths used in this section for each of the main categories, with reference to the relevant sub-category:

5.1. Behavioral and Operational Competencies

The Holy Quran: It is most hateful to God that ye should say that which ye do not (al-Şaff/3). The concept derived from this verse is "The mentor should act upon what he says," and belongs to the sub-category of "The mentor's acting upon his words" under the main category of the mentor's behavioral and operational competencies.

Imam Ali (AS): Human experiences have no end, and the knowledge of a wise person is constantly increasing through experience (Tamīmī Āmidī, 1989 AD/1410 AH: 83). "The mentor's continuous pursuit of experience" is the concept derived from this hadith, which was assigned in the axial coding to the sub-category of "The mentor's dedication to his work" and falls under the main category of the mentor's behavioral and operational competencies.

5.2. Educational and Training Capabilities

Imam Şādiq (AS) said: *Luqmān* said: O! My son! If you are trained in childhood, you will benefit from it in adulthood. Whoever intends to train, will pay attention to it, and whoever pays attention to it, will strive to know it, and whoever strives to know it, will intensely seek it, and whoever intensely seeks it, will benefit from it (Majlisī, 1982 AD/1403 AH: 13, 411). The concept of "Creating enthusiasm in the trainee for effort and learning by outlining future benefits" was derived from this hadith and placed in the sub-category of "Motivating the trainee," which falls under the main

category of the educator's educational and training capabilities.

Hadith: A child is a ruler until the age of seven, a servant until fourteen, and a minister at twenty-one (Tabrisī, 1965 AD/1385 AH: 222). "Understanding the age-appropriate needs of the trainee" is the primary concept derived from this hadith. "Educating and training the trainee according to their age" is the sub-category in which it was placed and it falls under the main category of the educator's educational and training capabilities.

5.3. Scientific Capabilities

The Holy Quran: And (O! Man) never pursue that of which you have no knowledge; indeed, the hearing, the sight, and the heart – of all these you will be questioned (al-Isrā'/36). The concept of "The educator not following what they lack the necessary knowledge and awareness of" was derived from this verse and placed in the sub-category of "The educator's literacy" under the main category of the educator's scientific capabilities.

The Prophet (PBUH): O! God! I seek refuge in You from knowledge that does not benefit (Karājaki, 1989 AD/1410 AH: 385). The concept of "Seeking refuge in God from teaching useless knowledge" was derived from this hadith and placed in the sub-category of "The educator's avoidance of the pitfalls of knowledge" under the main category of the educator's scientific capabilities.

Imam Riḍā (AS) said: "May God's mercy be upon the servant who keeps our teachings alive, learns our sciences, and teaches them to others. For if people understand the beauty and grandeur of our words, they will surely be drawn to us and follow us." (Ibn Bābawayh, 1982 AD/1403 AH: 1, 180) Four concepts were extracted from this hadith. Two concepts, "A mentor should not boast about their knowledge"

and "A mentor should not seek academic fame," relate to the sub-category "A mentor's distance from the pitfalls of knowledge," which falls under the main category of a mentor's academic capabilities.

5.4. Educational and Teaching Capabilities

The Holy Quran: "God does not burden a soul beyond that it can bear: Our Lord, do not place on us a burden greater than we have strength to bear." (al-Baqarah/286) One concept derived from this verse is "Not assigning tasks beyond the trainee's capabilities," which belongs to the sub-category "Attention to individual differences and the necessity of aptitude tests by the mentor," under the main category of a mentor's educational and teaching capabilities.

Imam Ali (AS) said: "Knowledge is too vast to be fully encompassed; therefore, learn the best from each branch of knowledge." (Tamīmī Āmidī, 1989 AD/1410 AH: 98) Two concepts, "Selection of course materials" and "Preparation of better and more necessary scientific content," were derived from this hadith and placed under the category "Care in preparing appropriate educational content," which falls under the main category of a mentor's educational and teaching capabilities.

Conclusion

According to the results obtained in this research, a worthy mentor from the perspective of Islamic teachings must possess competence and ability in two fundamental areas: values and professional skills. Based on the grounded theory method, from a total of 449 Quranic and narrative data, 646 concepts were open-coded. Value-based categories comprised 417 codes (65%), while professional categories comprised 229 codes (35%).

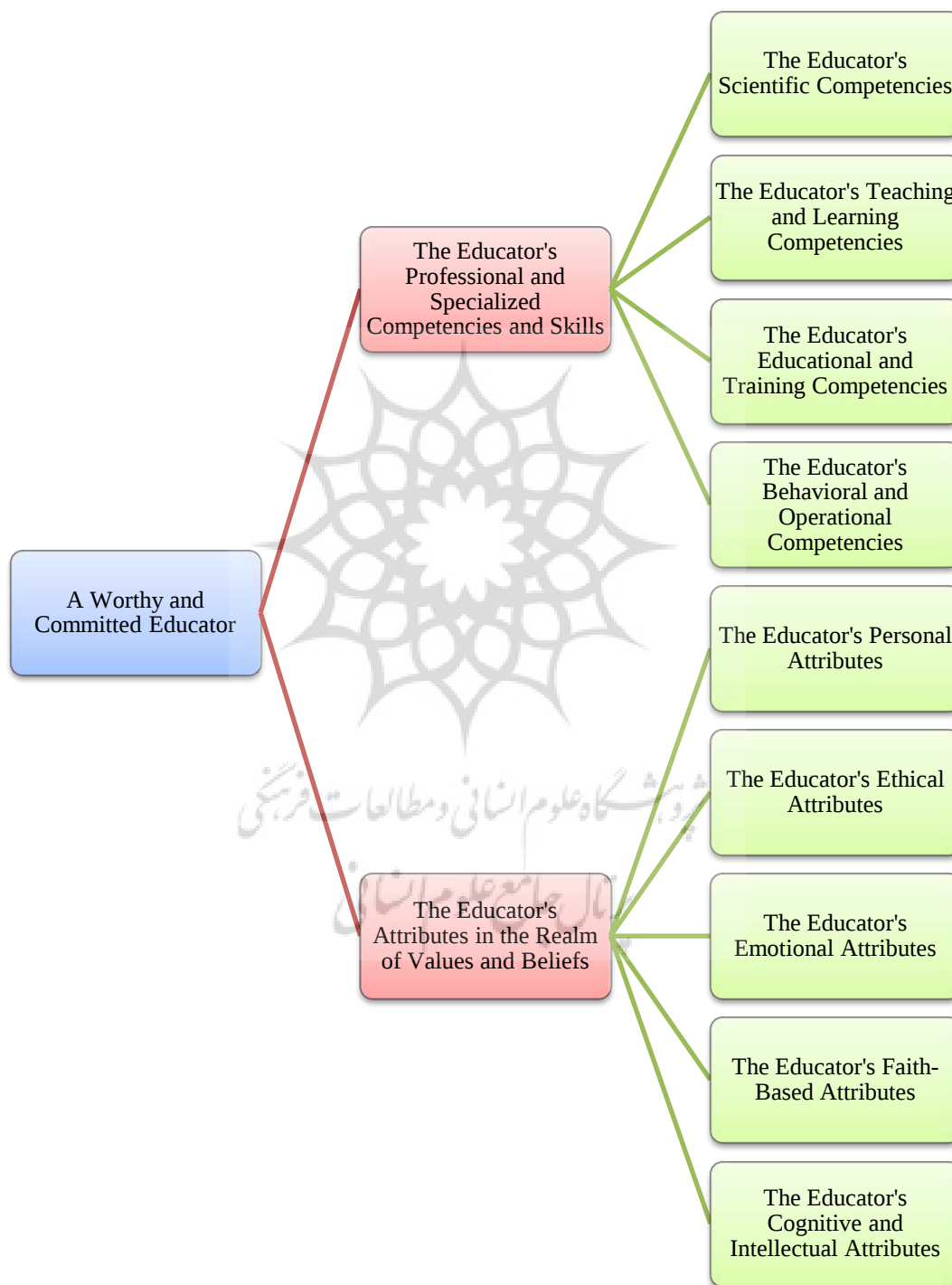
In the axial coding of the mentor's value competencies, the main categories of the mentor's ethical competencies were identified with frequencies of 192 codes (ethical), 131 (belief-based), 38 (emotional), 36 (cognitive and intellectual), and 20 (spiritual). The subcategory "Mentor possessing ethical virtues" within the mentor's ethical competencies had the highest frequency among the subcategories in this area, with 62 codes. The subcategories "Kindness and compassion towards the trainee" (26 codes) in emotional competencies, "The mentor's adherence to the Quran and the Ahl al-Bayt and benefiting the trainee from these two weights" (32 codes) in the mentor's belief-based competencies, and "The mentor's educational strategies in relation to the Imam of the Time" and "The mentor's awareness of the value and blessings of teaching" (13 codes each) in the mentor's cognitive and intellectual competencies had the highest frequencies among the subcategories.

In the area of the mentor's professional and specialized abilities, the main categories of the mentor's behavioral and operational abilities (74 codes), educational and training abilities (66 codes), scientific abilities (47 codes), and teaching and learning abilities (42 codes) were identified. The highest frequency among the subcategories in this area belonged to the subcategory "Mentor's dedication to their work" from the mentor's behavioral and operational abilities, with 26 codes. In the category of the mentor's educational and training abilities, the subcategory "Educating and training the trainee according to their age," (23 codes) in the category of the mentor's teaching and learning abilities the subcategory "Attention to individual differences and the necessity of talent identification by the mentor," (21 codes) and in the category of the mentor's scientific abilities, the subcategory "The

necessity of teaching science to trainees" (20 codes) had the highest frequencies.

In the process of forming a paradigmatic model of a competent mentor from the perspective of Islamic teachings, the

subcategories with the highest frequencies were identified as strategic and placed in the strategies section. A general overview of the model of a competent and committed mentor is shown below:



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