

The Model of Exaltation of Human Dignity in Hosseini's Discourse on the Event of Ashura

Zahra Karimnejad Lalami

PhD student in philosophy of education, science and research department, Islamic Azad University, Tehran, Iran

Hossein Khanifar

Full Professor of Management and Accounting, University of Tehran, Tehran, Iran

(corresponding author) Khanifar@ut.ac.ir

Abu Talib Saadati Shamir

Assistant Professor of Educational Psychology, University of Research Sciences, Tehran, Iran

Abstract

From a long time, the basis of human intellectual concern has been the subject of education and the methods of achieving it, and it has always directed people's attention to themselves in all eras. The importance of the subject is so much that in all ages, education and training systems have addressed this issue. This research was carried out with the aim of designing the model of excellence of human dignity in Hosseini's speech during the Ashura event, therefore, this research is of the fundamental research type in terms of its purpose, as well as in terms of descriptive-survey data collection, and in terms of the research implementation method, it is of a qualitative type. In this research, the data related to Imam Hossein's educational speech and behavior in his two-person dialogues (dialectic) in the event of Ashura from among the letters, sermons and speeches that were obtained from very old and first-hand narrative books. Conventional analysis and open, central and selective coding have been done, finally, using this method, the theory and design of the model of excellence of human dignity in Hosseini's discourse on the Ashura incident has been developed. The findings indicate that at the highest level, the conceptual model in the field of exaltation of human dignity derived from the speech and behavior of Imam Hussain (peace be upon him) in their two-person conversations examined the most abstract organizing idea for the flow of education. In this case, the model can be considered as the equivalent of the philosophy of education, because there is a certain philosophical idea about the nature of education; in a way that organizes all the thoughts and activities that flow in the lower levels. This pattern actually begins with salvation and happiness and ends with; It means reaching human perfection; It means that it is connected to the closeness and pleasure of God, and Ashura and the revolution of Karbala is a complete process of education and training, the input of which is the whole of humanity, and if we take a deep look at the word by word of this revolution, all aspects of human life can undergo positive and constructive changes. And the output he will have is undoubtedly a perfected human being and a progressive virtuous life.

Key words; excellence, dignity, Hossein's speech, Ashura, Imam Hossein

Introduction

The Prophet of Islam always paid attention and insisted on following and following the example of the Prophet's family and his position in the education of the society. The Prophet of God (PBUH) said: "My family is like Noah's Ark, everyone who got on it was saved, and everyone who left it drowned" (Tusi, 2008).

In this twisting and turbulent historical path, one of the most important and prominent personalities among the Prophet's family in Islam, who has been the source of significant works and blessings in various and diverse moral and educational chapters for different social classes, is the unique and holy

character of Imam Hussain, who During his lifetime, has depicted unique manifestations of the beauty and perfection of morals and divine upbringing (Ishaghi, 2016: 23).

In this regard; Imam Hossein is a clear example of an educational coach, and the Ashura movement and the largest and most comprehensive educational university; which is able to promote humanity in all stages of its life in order to achieve the highest goals of humanity, with a correct understanding of the collection of words, movements and actions of Imam Hossein in the uprising of Hossein, people can reach the secrets of existence and achieve their goals based on the principles and establish its foundations (Çora, Çora, 2022; Albalwei, et al., 2021). Therefore, Ashura has a special place in the education system of our country. To the extent that the culture of Ashura and Arbaeen has a special and prominent place in the education system and the reason for this is the mana, permanence and immortality of this heritage (Khanifar, 2015; Eremeeva, et al., 2021).

In fact, the Ashura movement, from the beginning to the end, is a scene that has presented all educational models. Therefore, with an educational point of view, it is necessary to carefully examine and analyze the behavior, speech, character, incidents, and margins of this great event, and according to the dimension of time and place of Imam Hossein in the event of Ashura, an educational model should be found. Among issues such as human dignity, self-sacrifice, loyalty, dignity, courage, trust, growth, purity, good life, guidance, worship, piety, closeness, contentment, establishing justice, welfare, thinking and reasoning, independence and honor of Islamic society, cooperation, cultivation and refinement, health, strength and cleanliness, etc. and in the next step, this obtained educational model can be implemented in the education system to achieve the desired results and high goals of the education system. Since Imam Hussain has a special position and a high position and dignity in all Islamic sects, then his words and ways and methods are authoritative and valid for everyone and can be a life lesson and a good example for them and should be taken into consideration in the encounters.

. Considering that indicators that can predict the success of teachers in their relationship with their students in the form of a two-person conversation have not been presented comprehensively, and according to the investigations carried out so far, the research with the characteristics of this research It has not been done to investigate the variable model and educational dialectic of Imam Hossein in the event of 61 AH. It should also be noted that the current research can be considered as a serious and innovative work that tries to investigate the goals, principles and methods of educational dialectics in the Ashura movement, which has this unrepeatable effect in human history; Because the most prominent period of Imam Hussain's life, which was able to bring the political, social, cultural and educational currents of Islamic and non-Islamic societies under his influence and unique scenes in family, social, cultural, political relations, create an army The history of our country has shown that whenever people are faced with fateful events, by remembering the saga of Hossein's uprising and by following the behavior and speech of Imam Hossein and other people who mentioned those humanistic points; They have made noticeable changes in their thoughts, speech and behavior, so we should seize this valuable and full-fledged opportunity and make the most of it in improving the moral education of Iranian society and names in the classroom by the teacher.

Therefore, the main issues that this research will face is how to achieve a model of human dignity in the speech of Imam Hussein (peace be upon him) and others in the event of Ashura?

Theoretical foundations of research:

The role of education and training does not stop and limit not only in making material and spiritual life a reality, but also includes all social affairs and becomes the factor of fundamental growth and transformation of the society, and in order to reach the peak of education and training, it needs a foundation. We are strong and a framework in the name of education system. The educational system includes a set of pillars and components that work together (Beheshti, 1392) in the studies carried out

in the field of education and its quality, it can be said that the current situation in schools is from different directions and for different reasons. Various aspects, including curricula, human resources and facilities, have not been satisfactory; According to the research, the students have not achieved the desired results (Rizvani, 2017).

In the years after the victory of the Islamic Revolution, the existing system of education and its main body, namely the Ministry of Education, has been seriously criticized, and the main managers of education have always been looking for changes in this system, and efforts and decisions has had, but it has never been sufficient for the work that should be done, because if education, which has almost twelve years of the best season of a person's life, works in a good way, it makes the youth who is in Here it is made and molded, formalized, there is less chance of a fundamental change in his future events (Maqam Moaz-e-Lehdi, 1396).

In this regard, it is important to note that educational systems are only able to guide their education in achieving high human goals if they have the best and most comprehensive educational models. Great educational messages that can be understood by their audience and will provide them with the grounds for growth and development. On this basis, under the shadow of educational factors, a person can follow the path of correct growth and education and reach the highest level of human virtues and perfections. According to Shia belief, the innocents are perfect and perfect examples in education and training, as well as the source of God's perfect grace, and using their moral and educational speech is the first and last way and stream of perfection, salvation in educational and moral storms. It is today's world, as an example, Imam Hussain can be attributed to Imam and Ashura, which is considered an effective and role-playing movement in all ages, and is considered as a great educational coach and a perfect example of humanity. Come pointed out (Dashti, 2009). In fact, in the education and training system, Imam Hussain and the incident of Ashura should be given a special view because the view of Ashura and the view of Imam Hussain in education and training should be different from the general view of the society and have a much wider depth and meaning so that Islamic education should be called and people should be educated on the level of Islam. Another reason for addressing the Ashura movement is that the Ashura movement shows the fact that in the most difficult political, social and military conditions prevailing in the society, a person can use the best moral and educational method despite the pressures and mental and physical sufferings. Adopt in personal and social relationships. The incident of the Ashura movement and the martyrdom of Imam Hussein is one of the most important events in the history of Islam and the world, which played a significant role in reforming and strengthening the beliefs of Muslims and non-Muslims, and the scope of its dimensions has always been unique for scientists and thinkers. In the most difficult moments of his life, even at the peak of war and jihad on the day of Ashura, he did not forget his gratitude for the blessings of the Lord and the servants of God who served him and took a step on his path (Tabari, 1390).

In the course of this movement, Imam Hussain, in action and speech, taught the principles of ethics and education, and in line with personal and social education, he taught teachings such as God-centeredness, worship, self-esteem, individual and social responsibilities, attention to emotional relationships, the development of wisdom and The society seeks justice, in general, the correction of the deviations of the individual and the society (Khwarizmi, 1418 AH).

The call to monotheism in speech and in action is undoubtedly the center of all heavenly teachings and the basis of the call of all divine prophets. All the stages of the glorious uprising of Imam Hossein, from the beginning to the end, wave in monotheism. From the first step to the last breathe, that Imam was not oblivious to the remembrance of truth, praise, praise and gratitude for a moment (Saadat Parvar, 1392: 85).

Specially and expertly, it should be acknowledged that in the education system, schools, classrooms and teachers should give direction to the society based on Ashura culture. To create intellectual and

belief stability in the society and to learn perseverance and persistence in standing for the truth and to do something so that people can carry the truth; be patient. Unfortunately, the executive mechanism in education and educational processes currently does not have the necessary compatibility with such an expectation and such a culture (Ashura culture). Designs, plans and even activities do not pursue such goals seriously. Therefore, the need to deal with the models and patterns emerging from the text of the Qur'anic verses and the precious hadiths and traditions of the innocent imams, especially Imam Hussein and the Ashura incident, is always felt to have an impact on the world (Khanifar, 2004). In this regard, the current research seeks to achieve a dialectic model of education with an educational point of view by carefully examining and analyzing the behavior, speech, character, incidents, side effects, space dimension, time dimension etc. of Imam Hossein in the event of Ashura, including Issues such as human dignity, self-sacrifice, loyalty, self-respect, courage, trust, growth, purity, good life, guidance, worship, piety, closeness, contentment, establishing justice, welfare, thinking and reasoning, dignity and independence of Islamic society, cooperation, Cultivation and refinement and health, strength, cleanliness; And this obtained educational dialectic model can be implemented in the classroom and the relationship between the teacher and the student in order to achieve the desired results and high goals of the education system. The research has not been able to reach a model or pattern of educational dialectics and specify its uses in the classroom and the relationship between the teacher and the student, so this issue can be considered as a move towards solving the existing concerns about educational issues.

Historiography of research

Azadeh Ranjber (2013) in her thesis entitled (Investigation of the characteristics of dialectics as a teaching method according to the philosophical foundations of dialectics from the point of view of Socrates and Plato), stated the main goal of the dialectic teaching model is to strengthen students' reasoning, judgment and discernment skills. In the dialectical method, the effort is to make the students, under the leadership of their teacher, have the opportunity to personally grow and develop through interaction and class discussion, and instead of learning facts and realities, they will find a deep insight into the issues.

Rizvan Talab Pashtiri (2012) in his dissertation entitled (Investigation of the Foundations and Ethical and Educational Teachings of the Ashura Event), the purpose of this research is to gain accurate and correct understanding of the goals, viewpoints and moral-educational points of view of the Imam's epic uprising. Hossein stated and finally, it is considered to introduce these goals in the Islamic society, in order to educate and reach perfection; Because human education is one of the most important subjects of human sciences, and one of the main goals of the Prophets' mission was education and cultivation, and Imamate, which is the continuation of Prophet hood, has taken the same path as the Prophets. Just as Imam Hussain and his uprising pursued the same goals as the beloved Prophet of Islam, and this obedience to the Holy Prophet is evident in his behavior during the Ashura uprising.

Yar Ahmadi (2011) in his dissertation entitled (Explanation of the Educational Consequences of the Ashura Event) with the aim of explaining the educational consequences of the Ashura uprising in a descriptive and analytical way. In this research, the educational approach is based on; Human dignity, rationality, anti-innovation, liberality, beneficence, influencing the environment, honor, truthfulness, piety, human abilities with the aim of discovering and educational principles such as human dignity, rationality, preserving the tradition of the Prophet, freedom, grace of responsibility, honor, demand for rights, warning, justice and educational methods such as not reminding forgiveness, exemplification, freedom, choice and action, disclosure of wrongdoings, self-belief, attention and simile, suffering, stimulation have been introduced.

Al-Hakim (2016) in his research entitled "Goals of Hossein's Revolution" sought to discuss and investigate the goals of Imam Hossein's revolution and uprising and determined their effects on society and education.

Mikailiou and Al-Qara'i (2014) in their research entitled "Islamic insight and education; methods of education in Islam", considering that the event of Ashura was a very important event that happened after the life of the Prophet and became a topic that Muslims' opinions In the life after death, he explained and examined the issues of education in Islam, which is one of the undeniable necessities and leads people to salvation and guidance.

Research Methodology

The general approach of the current research is in the field of qualitative research, which was carried out using one of its strategies (grand theory method) and in which it was tried to find a model and a model of the excellence of human dignity from the two-person conversations of Imam Hossein with others in the event of Ashura. be identified In order to implement the grand theory method in this research, in the first stage, by referring to the historical manuscripts related to Ashura and the old and first-hand narrative books and the collection of topics related to the sermons of Imam Hussain (peace be upon him) in the event of Ashura, the proposed research model was established. Then, based on the obtained model based on the grounded theory approach, referring to the thinkers and experts (15 people) of the subject and following the three stages of coding; the final model is presented. Also, through expert testing, the components were revalidated, and education from the perspective of Imam Hossein, peace be upon him, in the Ashura incident; was approved; Therefore, at the highest level, the model of exaltation of human dignity was achieved in Hosseini's speech during the Ashura event.

The subject area of this research is related to educational issues and the basics and statistics of the principles and methods of education and finally obtaining a model of the excellence of human dignity in Hosseini's discourse on the Ashura event, which is the topic of the present research, which is one of the most discussed topics in the sources of organizational behavior. The geographical scope of this research is related to the places that Imam Hussain, peace be upon him, passed through during his uprising, i.e.: Medina, Mecca, Karbala and the places he stayed in between these cities. The time domain of this research is the time period related to the beginning of the movement of Imam Hussain (peace be upon him) from Medina and from 28 Rajab 60 Hijri to his martyrdom i.e. 10 Muharram 61 Hijri, which is about 5 months and 12 days.

In order to analyze the selected texts and with the aim of increasing the accuracy and correctness of the analysis, all of them were typed word by word. (Strauss, 1387) The researcher carefully studied everything line by line and wrote down the concepts that came to mind. This stage is one of the first stages of data analysis in grounded theory, which is called "coding" and then the collected information is analyzed using the data analysis method prescribed in grounded theory. The method of data analysis prescribed in grounded theory includes three stages of open, central and selective coding. In open coding, the text is read over and over, line by line, and every concept that comes to mind is considered for the important parts. (Parvizi, 1389) then the related sections are marked and code and analytical notes are assigned to them. According to the experts, in open coding, the researcher names the concepts (the same codes) freely and according to the implicit knowledge in the existing field, and does not consider a limit for the codes. (Khanifar, 2016) For this reason, 33 codes were extracted in the current research and in the open coding stage. In the next step, the codes and analytical notes were paired and grouped together, and the concepts of the codes that were conceptually similar to each other were placed in the same category - in this research, 13 categories were extracted from this step. In the last stage of coding, because the main component of the theory gradually shows itself, the researcher acts more selectively on the basis of these emerging components in the coding work.

Therefore, the last chapter of coding is called "selective".

Emphasized texts:

In the current research, narrative books were examined, and among them, the research was conducted on 5 main murder narrative books, based on the historical age and authenticity of the documents, which are: Abi Mokhnaf's Murder Narrative Book, Nafs Al Mahmoum, Murder Narrative Book Ibn Muqram, the book of the narration of the murder of Sheikh Mufid, the book of the narration of the murder of Lahouf. . Also, in this research, document mining method was used to collect data. Based on this, all the books, documents, documents, databases, articles and researches available to the researcher that have investigated these concepts have been studied and the files have been removed from them.

First, old narrative books and original versions, as well as key books and articles on the subject were identified and considered as data. Then, by studying these texts, it was concluded that Imam Hussain's teachings and educational elements in the event of Ashura

He has explained how to extract an educational model from Imam Hussain's sermons:

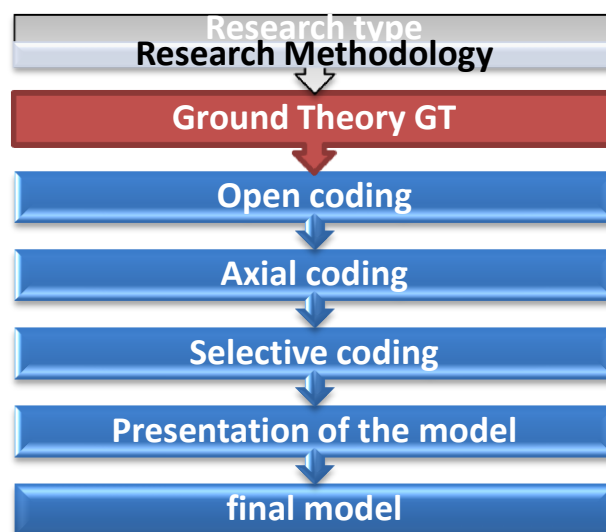


Figure 1 Conceptual model of the research method

Research findings

It must be acknowledged that the Ashura Movement is the largest and most comprehensive educational university that is capable of promoting humanity in all stages of its life in order to achieve the highest goals of humanity. Have achieved and base their goals on its principles and foundations. One of the noteworthy points in this regard is that the Karbala Movement does not have the same message for every person or society that wants to grow and prosper, and everyone can get acquainted with its rank or ranks only to the extent of their existential capacity. Use its educational messages in your development.

It seems that the complexity of human existence and superficial views caused by non-divine thoughts have led human education astray, while in divine education, the goal is to educate and guide a person towards prosperity and salvation. (Haji Dehabadi, 2014)

Therefore, the authors of the article analyzed the religious education in the life of Imam Hossein in an analytical way and reached the conclusion that the Ashura movement as one of the most prominent manifestations of the practical life of Imam Hossein is a valuable model in the field of religious education. Guiding and growing people in order to realize the good life is the goal of religious education in the event of Ashura, the realization of which will be the basis for achieving the ultimate goal of religious education, which is closeness to God. (Bagheri, 2015)

Trust, submission and satisfaction in a dynamic and constructive sense, and conscious worship and self-esteem, which brings strength and authority against enemies, are among the works of religious education manifested in the Imam's life, which shows the role of religious education in the inner construction of human beings. On the other hand, attention to the individual differences of people in the process of education, positive holistic view, pragmatism and respect for the rights of others are among the principles of religious education in the life of Imam Hossein (El Hadi 2012).

The most important achievements of the research can be expressed in the form of the following list:

1. The design of the educational model of Imam Hossein, peace be upon him, from Hossein's dialectic during Ashura
2. Providing an overview of Ashura educational basics
3. Examining all two-person conversations of Imam Hossein in the event of Ashura and analyzing their content

In this section, two-person conversations from five selected murder narrative books as well as other narrative books were examined and thematic analysis and content analysis were performed on those texts.

Text of conversations:

1. Imam Hossein's conversation with Walid bin Utbah Abi Sufyan

Theologian: Imam Hossein

Listener: Walid bin Utba Abi Sufyan

Time of speech: half of the month of Rajab in the year 60 Hijri

Place of speech: Party Waleed

Topic of the speech: Regarding the pledge of allegiance

Sources: Lahof Book

Mufid's murder narrative book

What happened in Karbala?

The book of the narration of Allameh Majlesi's murder - Ashura strategies - Lessons and lessons - Imam Hossein's letters

The text of Imam Hussain's conversation with Walid regarding the pledge of allegiance: When Muawiya bin Abi Sufyan passed away in the month of Rajab in the year 60 AH, (Yazid bin Muawiya) wrote a letter to (Walid bin Utbah), the commander of Madaniyya, and ordered that all the Madaniyyah asked Imam Hossein to pledge allegiance and said to him: If Hossein refuses to pledge allegiance, hit his neck and send his head to me!

Waleed summoned (Marwan bin Hakam) and consulted with him about Imam Hussain. Marwan said: (Hussein does not give allegiance, if I were in your place, I would kill him!)

Waleed said: I wish I had never been created. So he sent a message to Imam Hussain and called him, Imam Hussain also came to the governorate with thirty people from Bani Hashim and his followers.

Walid informed Imam Hossein of Muawiya's death and suggested him to swear allegiance to Yazid. Imam Hussain said: (O Amir, pledge of allegiance is not secret, but when you invite all the people to pledge allegiance tomorrow, invite us along with them) (page 43 of the Book of Lahof)

2. Imam Hussain's conversation with Marwan Ibn Hakem

Theologian: Imam Hossein

Listener: Marwan bin Hakam

Time of speech: half of the month of Rajab in the year 60 Hijri

Place of speech: party Waleed

The subject of the speech: Regarding the loyalty and bravery of Marwan bin Hakem in Waleed party

The text of the conversation: Imam Hussain said: (O Amir, pledge of allegiance cannot be done in secret, but when you invite all the people to pledge allegiance tomorrow, invite us as well).

Marwan said: O Amir, don't accept his excuse and if he doesn't pledge allegiance, hit his neck.

Hazrat got angry and said: "Woe to you, you son of a wicked woman! Do you order to beat my neck? By God, you can never commit such a crime and you are lying" (page 43 of Lahof's book).

3. Imam Hossein's conversation with Walid ibn Utba Abi Sufyan

Theologian: Imam Hossein

Listener: Walid bin Utba Abi Sufyan

The time of the speech: half of the month of Rajab in the year 60 AH-

Place of speech: Walid Party

Topic of the speech: Regarding the pledge of allegiance

Sources: Lahof - Mufid's Murder Narrative book - What happened in Karbala? - The book of the narration of Allameh Majlesi's murder - Ashura strategies - Lessons and lessons - Imam Hossein's letters

4. The text of the conversation: Marwan said: O Amir, do not accept his excuse, if he does not pledge allegiance, hit his neck.

Imam Hossein got angry and said: (Woe to you, you son of a wicked woman! Do you order to beat my neck? By God, you can never do such a crime and you are lying).

Then he said to Waleed: (O Amir, we are from the family of prophet hood and messenger ship, a family whose house is the place where angels come and go, and God started everything for us and ends everything, but Yazid is a wicked man. And he is a drunkard and a murderer, and openly commits crimes and sins, and he will not swear allegiance to someone like him. However, think about it until tomorrow comes, then we will see which one of us two is more deserving of the caliphate) (page 43) Lahoff's book).

5. Imam Hussain's conversation with Marwan bin Hakam

Theologian: Imam Hossein

Listener: Marwan Bin Hakam

The time of the speech: half of the month of Rajab in the year 60 AH-

Place of speech: in the streets of Medina

The subject of the speech: Imam Hussain's encounter with Marwan Ibn Hakem in the streets of Medina and speaking about the pledge of allegiance

The text of the conversation: The narrator says: In the morning of the same night, Imam Hussain came out of his house to hear the latest news, and on the way he met Marwan. He said to the Imam: O Imam Hossein, I advise you and I am a new benefactor, accept my words so that you can achieve good and happiness!

Imam Hossein said: (What is your advice? Say it so I can hear it)

Marwan said: I guide you to pledge allegiance to Yazid: because in this work, the good of this world and the hereafter is yours!

Imam Hossein said: We have come from God and we will return to Him: we should now say hello to Islam (and we should say goodbye to it) because the Ummah has become a leader like Yazid! And I heard from my grandfather, the Messenger of God (PBUH) that he said: The caliphate is forbidden to the family of AbuSufyan (pages 43 and 45 of the Book of Lahof).

6. Conversation between Imam Hussein and Omar bin AbiTalib

Theologian: Imam Hossein

Listener: Omar Bin AbiTalib

The time of the speech: half of the month of Rajab in the year 60 AH-

Place of speech: Imam Hassan's house

Speech topic: Imam Hossein's awareness of his martyrdom

The text of the conversation: Muhammad bin Umar said: I heard from my father (Umar bin AbiTalib)

that he told my uncles who are the children of Aqeel: When my brother Imam Hossein refused to pledge allegiance to Bayezid in Madinah, I was honored to be in his presence, and I saw him sitting alone. I said: I will sacrifice you, O Imam Hossein! Your brother Abu Muhammad Imam Hasan narrated to me from his honorable father: Then (before telling the narration) he did not allow me to cry and my voice was loud. He hugged me and said: (Did he tell you that I will be killed?) I said: God forbid, O son of the Messenger of God (PBUH).

Imam Hossein said: Answer me by the right of your father, did he tell you about my death?

I said yes, what if you didn't step aside and pledge allegiance to Bayazid?

Imam said: My father told me that the Messenger of God (PBUH) has informed that he and I will be killed and my grave will be near his grave. Do you think you know something I don't? It is only that I will never indulge in lowliness and on that day when Hazrat Fatimah will meet her father, she will complain to him about what her children have seen at the hands of the Ummah (forgetting work). hurt, he will not enter heaven. (page 47 of Lahof's book).

7. Imam Hossein's conversation with Abdullah bin Omar

Theologian: Imam Hossein -

Listener: Abdullah bin Omar-

Speech time: 3rd day of Sha'ban, 60 AH-

Speech place: moving from Madinah to Makkah-

The subject of the speech: preventing the Imam from leaving Mecca.

The text of the conversation: Those who have narrated the words of Imam Hussain with (Walid bin Utbah) said: The morning after that night, which was the third day of Sha'ban in the year 60, Imam Hussain left for Makkah and spent the rest of the month of Sha'ban as well as the months of Ramadan and Shawwal. And Dhul-Qaida stayed there.

The narrator said: Abdullah bin Abbas and Abdullah bin Zubar came to Imam Ali and asked him to refrain from leaving Makkah.

Imam Hossein said: The Messenger of God (PBUH) has given me an order that I must carry out.

Upon hearing this, Ibn Abbas went outside while saying: "Wahsina."

Later (Abdullah bin Umar) came and saw the interest of Imam Ali in making peace with the misguided and warned him against war and bloodshed!

The Imam said: O Aba Abdul Rahman! Don't you know that the world is so insignificant and low in the eyes of God Almighty that the beheaded head of Yahya Ibn Zakaria was sent as a gift to the presence of an adulteress of the Bani Israel. Don't you know that the Israelites killed seventy prophets between dawn and sunrise, and then they sat in the markets and bought and sold, as if they had done nothing? However, God did not hasten them (in punishment), but gave them respite and after some time punished them with severe punishment and revenge. O Aba Abdurrahman, fear God and help me (pages 51 and 53 of the Book of Lahof).

8. Imam Hossein's conversation with Muhammad bin hanifah

Theologian: Imam Hossein

Listener: Muhammad bin hanifah

Speech time: 8th of the month of Zihjah

Place of speech: Makkah

Topic of the speech: Muhammad hanifa's request for the imam not to go

The text of the conversation: It is narrated from "Muhammad bin Dawud Qomi" that Imam Sadiq said: The night that morning Imam Hossein decided to leave Makkah. Muhammad bin Hanifah went to that gentleman and said: My brother! You, who broke the treaty, have seen the people of Kufa with your father and brother; And I am afraid that those people will also build a foundation of disloyalty with you, that I suggest you do not move towards Iraq and stay in Mecca, because you are more dear

than any other person in the safe sanctuary of God.

The Imam said: I am afraid that they will kill me suddenly in the shrine by order of Yazid and the sanctity of the shrine will be broken.

Muhammad bin hanifah said: If you are afraid, then choose (Yemen) or another safe area from the far away deserts instead of Iraq and go there so that you will be safe from all sides and no one will have access to you.

Imam said: I will think about your suggestion.

In the morning, Imam Hossein started his emigration and when the news of his departure reached Muhammad bin hanifah, he brought it to the Imam and took the reins of his brother and said: My brother! Didn't you promise to study my proposal?

Imam said: Yes

Muhammad said: Then why are you determined to move with this haste?

The Imam said: When I separated from you, the Prophet (PBUH) came and said, O Hussein! Get out of Makkah, may God see you killed.

Upon hearing this news, Muhammad said: (We have come from God and we will return to Him) so what is the wisdom of taking women and children with you and leaving Makkah in such a state?

He said: The Prophet (PBUH) said to me: God wanted them to be arrested and the Amir should see him. He said this and deliberately said goodbye and left (pages 91 and 92 of the Book of Lohof).

9. Imam Hossein's conversation with Hamza bin Imran

Theologian: Imam Hossein

Listener: Hamza bin Imran

Speech time: 8th Dhu Hijjah

Speech place: Mecca-

The subject of the speech: the departure of Imam Hossein and the stay of Muhammad ibn Hanifa

The text of the conversation: (Mohammed bin Yaqub Kilini) quoted Hamzah bin Hamran in the book Rasa'il, who said: In the presence of Imam Sadiq, there was a discussion about the departure of Imam Hussain and the stay of Muhammad bin Hanifa in Mecca. Imam said: O Hamza! I will tell you a hadith on the condition that you do not ask about it after this assembly. When Hussain Azam decided to travel, he ordered a paper to be brought and wrote on it: (From Hussain bin Ali to the people of the children of Hashem, but then, whoever joins me will be killed, and whoever violates me will not be victorious, peace be upon him) 93 of Lahof's book).

10. Imam Hossein's conversation with Hare Azdi

Theologian: Imam Hossein

Listener: Hare Azdi

Speech time: Dhu Hijjah month

Place of speech: Thaalbir's house

Topic of the speech: About Imam Hossein's departure from the homeland

Text of the conversation: Then they stayed there for the night and when morning came, a man from the Kufians, who had a grudge against Hara Azdi, came and greeted the Imam and said: O son of the Messenger of God (PBUH)! Who brought you here from the shrine of God and the shrine of the Messenger of God (PBUH)?! Imam Hussain said: O Aba Hare! The Umayyads took our property and violated our sanctity, and I waited, now they want my blood, so I came out of the safe sanctuary of God. I swear to God that this cruel and rebellious group will kill me, and God will clothe them with the clothes of humiliation and humiliation and provide sword bearers to kill them. God will make someone dominant over them who will humiliate them and in such a way that they will be more humiliated and troubled than the people (Sheba) who were ruled by a woman and did not spare their wealth and blood.).

11. Imam Hussain's conversation with Farzadaq

Theologian: Imam Hossein

Listener: Farzadaq

Time of speech: the month of Dhu Hijjah

Place of speech: outside Mukarmeh

Topic of the speech: People's hearts are against you with Hussain and swords

Text of the conversation: Then Imam Hussain moved to the place where God had invited him, he met Farzdaq in the middle of the road, he greeted the Imam and said: O son of the Messenger of God! How do you go to Kufa and have no hope for its people when they were the ones who killed your cousin Muslim bin Aqeel?!

Imam Hossein shed tears and said: God's mercy was open to Muslim. He went to God's mercy, heaven, and pleasure, and he did what he was responsible for, and what we are responsible for still remains. Then he sang these poems:

If the world is considered a beautiful thing, the house of God's reward and the hereafter is superior and more beautiful. And if bodies were created to die, then killing a person in the way of God with a sword is superior and more noble. And if people's sustenance is certain, then less effort and greed about the world's sustenance is more beautiful (page 103 of Lohof's book).

Coding texts:

Row	Open codes	Axial codes	Selective code
1	1. Patience in trials; 2. Patience and perseverance in suffering; 3. Patience before divine providence; 4. Patience in hearing the words of truth; 5. pure submission to divine predestination; 6. The tradition of divine testing and suffering; 7. The fall of believers in various tests; 8. Asking God for victory over the oppressors; 9. Practical commitment to the implementation of divine commands; 10. Condemnation of arrogance and disobedience to God's command.	1. The necessity of patience in life; 2. Appreciation of status and satisfaction and submission; 3. Divine test; 4. Seeking help from God; 5. Obedience to God's commands	Stability and reaching the position of satisfaction
2	1. The prevalence of corruption is the result of accepting Satan's rule; 2. Violation of divine limits is the result of accepting Satan's rule; 3. Living with humiliation; 4. Never humiliation; 5. A severe punishment awaits divine enemies; 6. God's enmity is the result of lying.	1. Works of polytheism; 2. Condemnation and humiliation; 3. Warning of enmity with God.	Condemnation of blasphemy
3	1. Sacrificing one's life for the right;	1. Resistance in the way of truth;	Persistence on right and truth

	<p>2. Standing until the last moment; 3. The support and help of the righteous people; 4. Hearing the words of truth.</p>	<p>2. Companionship with the right and truth.</p>	
4	<p>1. Faithful companions; 2. Faithfulness to covenants; 3. The growth and excellence of man is dependent on covenants; 4. Freedom and liberty; 5. Observance of chivalry and zeal in battle; 6. God is the defender of the oppressed; 7. God's pleasure is the result of piety and piety.</p>	<p>1. Praise of loyalty; 2. The desirable qualities of sacrifice in the way of God 3. God's love for the oppressed; 4. Effects of piety.</p>	<p>Praise of science and knowledge</p>
5	<p>1. The truth of death; 2. Happy death; 3. Death, transfer to the afterlife; 4. The good family of the Prophet 5. The merit of the close family of the Prophet over all tribes and nations; 6. Obligation to follow the imams 7. Imitation of imams 8. Loss and damage as a result of breaking the covenant with the Prophet's close family 9. Lips at the call of divine saints; 10. Courage to the close family of the Prophet is the introduction of evils and ugliness; 11. Killing the close family of the Prophet is the introduction of incompatibility of enemies and the promise of divine punishment; 12. Respecting the limits and dealing with the close family of the Prophet 13. Denouncing and condemning the audacity of the Prophet's close family</p>	<p>1. Resurrection; 2. Enmity with God's enemies and friendship with God's friends and its results.</p>	<p>Principles</p>
6	<p>1. Authority in choosing the right path; The right to choose the path of claim.</p>	<p>Religion is not compulsory</p>	<p>Human freedom and agency</p>
7	<p>condemnation of the world</p>	<p>Condemnation of worldly friendship</p>	<p>The purpose of creation</p>
8	<p>Research from its people</p>	<p>Order to investigate its people</p>	<p>The need for consultation</p>

Conclusion:

- 1- Attention to learning

A lesson in the word means passing from one state to another (change of state) and according to the term, a lesson is a state in which, due to that state, a person learns from tangible knowledge to knowledge that is not tangible.

A further explanation is: whenever a person realizes something else by observing a tangible thing, and in fact that tangible thing is a sign and a message board for a person in such a way that by seeing that sign and sign, a new knowledge is obtained for him, this is a lesson. They say.

In the Noble Qur'an, the meaning of lesson is almost synonymous with one of the meanings of the word ((verse)) and in the words of Ragheb under ((verse)) it is written "a tangible thing and a witness that carries with it the invisible thing that is not apparent, and a perceptive person with Seeing this visible and tangible thing will find the invisible thing. The Holy Qur'an has used these two words interchangeably, for example, in Surah Yusuf, at the beginning of the story, it says "Qad kan fi Yusuf wa Akhuta Ayat Lal-Sailin" and at the end of the surah it says "Qad kan fi Qasasham Ibara Lawali Al-al-Bab" which is taught in two verses. And the verses have the same meaning.

In the winding road of history, there is no sign and sign as clear as the incident of Karbala and indicating human happiness. If the Islamic community is looking for a mirror to see the end of their affairs in it, good or bad, they will not find any mirror purer than the Ashura period in Islamic history. The martyrdom of Imam Hussain is the best sign of insight because It contains all the causes of deviation from the truth, and it shows the results of the bad rule of the Umayyads and the transformation of the Imamate into a monarchy as the bitter fruit of the exile of the truth and the isolation of the people of the truth.

Examining the events after the Karbala incident until now gives us many instructive tips, tips that can be a very good guide for choosing the future path.

In this struggle, the majority should not be the criterion, and it is a lesson that some people say that the way most people are going is right, the Holy Quran condemns this. The reason is that most of the people follow guesses and estimations and not reason, science and certainty. Usually, the divine prophets and saints of God with their companions were on the front of the minority, and the enemies and the false group were on the front of the majority, so the majority is not the bearer of truth and the proof of righteousness. Rather, we should be in the stronghold of truth by increasing insight and knowledge and distinguishing the positions of truth and the majority as the criterion of truth. We should not consider falsehood, so in the Ashura uprising, a few were false against a multitude of falsehoods, and with their fervent resistance, they proved that in favor of truth and truth, opposition to falsehood should not be wavering and pluralistic, but our criterion should be truth, a right that is based on insight and We have thought about it.

One of the essential topics in the field of learning from the history of the past is to pay attention to the causes and factors of the deviation of righteous people from the path of truth, those who have spent a significant part of their lives with clear and principled positions. But unfortunately, their lack of stability has caused them to slip. This point is worthy of reflection and very important, why don't some people give up their positions?

2- The stability of the step and dealing with the factors of instability in it

In some cases, they give up the position of the right and immediately stand in opposition to the right! Analyzing these issues requires thinking, studying and careful consideration.

Now we point out some factors that are the basis for some people to turn away from the truth in Imam Hossein's thought.

1. Secularism

One of the main factors of turning away from the truth and changing positions is the scourge of worldliness. This factor leads a group of righteous people to indifference towards the truth and a group to oppose the truth.

It should be noted that the reprehensible world does not mean the enjoyment of the world and the benefits and blessings of God. The famous manifestations of divine verses and beauties are the adornment of God that God has created for His servants.

What is condemned is the attachment of the heart in such a way that these manifestations, the Kaaba of hopes and the God of man are placed in the choice between these and the satisfaction of his right and command, these are chosen. In fact, the world means dependence on these things to the extent that when a person has to speak the truth, he abandons the path of God because of these worldly things (job, position, money, children, and family). The great Prophet of Islam predicted the same danger for the Islamic Ummah, which unfortunately came true after his death.

2- Wealth accumulation and reproduction

Among the effective and important causes of turning away from the truth and turning to the side of falsehood is the desire to accumulate wealth and accumulate property, as the Holy Qur'an refers to this issue in Surah Mubarakah Takhar.

This is a danger that grips every nation, it leads them to moral degradation and ultimately fall. We can clearly see the role of this factor in the inferiority of Muslims at the forefront of Islam.

Worldliness, wealth reproduction, and desire for extras created such a degradation and corruption among the Companions that those who during the time of the Prophet (PBUH) rendered the highest service to Islam by sitting in rows and with their swords, the dust of sadness from the face of the Messenger of God (PBUH) are removed. Now they stood in front of the virtues and righteousness of Imam Ali, and it is true that the motivation of the opponents of imam Ali was nothing but the world.

In the current research, since we live in an Islamic country, the effect of Imam Hossein's educational dialectic on the quality of the relationship between the student and the teacher in the classroom was discussed. What was obtained from examining the educational dialectic of Imam Hussain (peace be upon him) in the event of 61 Hijri and the path of the Karbala incident is as follows:

- The first feature of a good and quality school is that in its environment 'learning' is realized as the biggest goal of education. In the last definitions, learning is defined as 'relatively stable change in behavior'. In other words, learning has three cognitive, emotional, applied and practical dimensions.
- The cognitive dimension of learning is human knowledge, the emotional dimension is feeling and faith compared to the epistemological dimension, and these two introductions are desirable performance and practice, as a result of which a relatively stable change in behavior is realized.
- Today, Karbala and Ashura should be considered as a school for humans, whose most important function is learning in the sense of sustainable behavior change, so in Karbala, in order for the students of his school to achieve sustainable and effective learning, attention should be paid to all aspects of sustainable learning.
- The philosophy of Imam Hossein's uprising, understanding its important and historical dimensions and sides as the cognitive and epistemological dimension of Hossein's uprising and the thinking surrounding it, is one of these important aspects of learning that you should think about these days. But this epistemological dimension should be linked to another dimension of sustainable learning, and that is the emotional, emotional dimension of learning that we refer to as 'faith' in the religious school.
- Imam Hussain's uprising should be studied epistemologically in order to fully understand its identity, which is the reform of society and human happiness, and then believe in this ideal, and these two sides of learning, which are called the cognitive and emotional sides, should be An introduction to the third side of learning, i.e. practical performance and behavior in life.
- The greatest philosophy of the memory of Imam Hossein and his uprising is focused on this point that the lessons of this school will flow and spread in our lives in favorable learning conditions.

But if this practical behavior is not based on cognitive and emotional dimensions and trust, not only is it not effective in the practical course of life, but it leaves negative effects.

- In this triangle of learning, if we focus on its cognitive dimension without paying attention to its emotional and spiritual dimension, the practical result will be the cultivation of people who have high religious knowledge, but this knowledge has the smallest practical positive effect in their lives, nothing. It will lead to the example of a character like Muawiya and AbuSufyan who have the dimension of religious epistemology but have not cultivated their inner faith, or if we emphasize the emotional, emotional and romantic dimensions of learning in the triangle without knowledge and knowledge, it will lead to the emergence of Historically dangerous characters such as ibnMuljam and Shamar. Character models such as AbuSufyan and Muawiyah on one hand and IbnMuljam and Shemr on the other hand are continuously produced and reproduced, while the school and school of Hossein and Ashura leads to the growth of human beings. Like AbulFazl al-Abbas, whose epistemology is at its peak regarding the Imam's rise, and whose faith is full of self-sacrifice and love from the depths of his soul and heart.

All the two-person conversations of Imam Hossein are full of educational and educational lessons, each of which can be a separate topic for research.

The complete process of correct educational relationship between student and teacher, which is acceptable for religious-Iranian education, is depicted step by step in coding's and in the diagram of the final model.

The final model is a practical diagram or in other words a map of applying Imam Hossein's codified and effective educational dialectic model in the education system and in relation to the student and the teacher in the classroom, which both begins with salvation and happiness and ends; It means reaching human perfection; It means connecting to God's closeness and pleasure.

Final model:

The dialectical steps as a research method and providing the final educational model are as follows:

- 1-Finding a topic for dialectic and starting the discussion
- 2- Formulation of the issue in the form of positive and negative opinions
- 3-Choosing the type of dialectic

Now, according to the stages that have been stated, the stages of Imam Hossein's educational dialectic were designed according to the following figure.

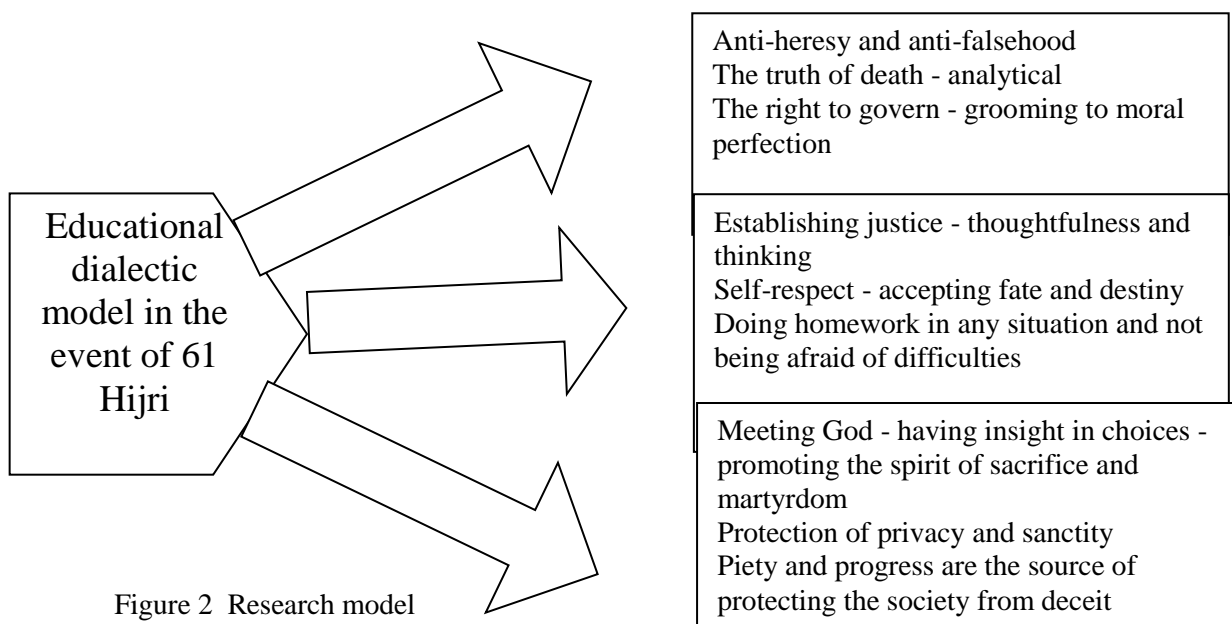


Figure 2 Research model

Research proposals

What is expressed in this research is a very small drop from the infinite sea of the Prophet's close family, which is focused on presenting the educational dialectic model of Imam Hussein in the event of the year 61 AH, and since in many manuscripts and books of first-hand narration, in the conversations with the components guidance refers; There is room for more research to be done in this infinite sea, so that an Islamic education system can be built on the basis of the Holy Quran and the teachings of the Prophet's close family.

Regarding the research done, I must admit that there are many fields for research in these fields or fields close to it, and suggestions are provided in this field:

- 1- In the present study, the educational dialectic model of Imam Hossein has been discussed in one of his life stages, which is very empty to deal with in the rest of his precious life.
- 2- In addition to the above, this educational model can also be obtained at different stages of the life of other imams, each of which requires large and special research.
- 3- In this research, only the educational model has been presented and the economic, political, etc. models of the imam have not been presented, which has a place for research in these fields.
- 4- It is recommended that the educational model be studied and researched in a broader subject and time domain and using interdisciplinary methods.

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