

The Educational and Humanitarian Dimensions of the Al-Taf Incident from the Point of view of Sociology, Psychology, And Historical Structure

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Abstract: The research aims to identify the educational, humanitarian and social dimensions of the Al-Taf incident from the point of view of sociology, psychology and the historical structure, which were among the objectives of the Al-Taf incident. We used the descriptive and analytical methods in the research as well as the historical method of methods of inference and deduction to establish the facts and the impact of Imam Hussein's speeches (Peace be upon him) guided by sources and research in arriving at several conclusions, the most important of which are The impact of the speeches of Imam Hussein (peace be upon him) during his march to Karbala on the self-control of his companions and his household, and this was evident in all situations .The emergence of the social and educational reform project through the message of Imam Hussein (peace be upon him) to his brother Muhammad ibn al-Hanafiyya (I did not go out as evil, tyrannical, corrupt, or unjust. Rather, I went out to seek reform) The immortality of humanity's most gentle incident and its use in building societies and human beings searching for freedom and dignity.

The Al-Taf incident is a real human tragedy that carries within it two dimensions: the emotional dimension and the ideological dimension, both of which have a great impact on the educational and intellectual structure of human societies.

Keywords: Al-Taf incident, education, sociology, psychology, history.

The Introduction

Education in Islam is a complete and integrated approach to the life that the individual lives. Education is also concerned with virtuous morals and the balance between the life of this world and the afterlife. Imam Hussein (peace be upon him) sought in his movement to Iraq and through his sermons, which exceeded twenty-two sermons, to present ideological, educational, moral and political concepts. His sermons (peace be upon him) can be divided into two parts:

The first: speeches to his family and friends

Imam Hussein, peace be upon him, explained in his letter to his brother Muhammad ibn al-Hanafiyyah the importance of enjoining what is right and forbidding what is wrong, and that he emerged from the branches of religion and the nation that fulfilled this duty, God will empower them on earth. There is no prophet whom God has sent to the people or to his people unless he made this duty one of the most important principles and values in the world. His message and movement with the people was reported from the Prophet of Mercy (PBUH) in the hadith (Whoever among you sees an evil, let him change it with his hand; if he is not able to do so, then with his tongue; if he is not able to do so, then with his heart, and that is the weakest of faith) (). Imam Hussein, peace be upon him, made the main goal of his resurrection the command. With good and forbidding evil because this principle is a guarantee for building Islam, and its absence is the absence of Islam. Therefore, the rest of his family continued to

be interested in this hypothesis. Therefore, whoever reviews the life of Imam Al-Sajjad, peace be upon him, will find that he was interested in building and educating society through his message, which is labeled as Sahifa Al-Sajjadiyah (Zabur Al-Muhammad). It is a supplication that derives its contents from the Holy Qur'an. It included the supplication of noble morals, in which he focused on the moral and educational virtues, and also showed examples of bad behavior (vices), and it was also for Zainab (peace be upon her) in the Al-Taf incident and after it in her educational sermons, whether in Kufa or the Levant. As for Imam Hussein, peace be upon him, he revolted and rose for comprehensive reform

Al-Khudri, Abu Saeed, the hadith scholar Ibn Taymiyyah, *Majmo' al-Fatawa*: vol. 10, p. 460

Second: Imam Hussein, peace be upon him, addressed the Umayyad army

He came in his sermon, peace be upon him, on the Day of Ashour, and after Omar bin Saad lined up his army for war, Imam Hussein (peace be upon him) called in a loud voice, "O people, listen to my words and do not be hasty until I preach to you what is rightfully yours over me and until I apologize to you for coming against you. If you accept my excuse, And you believed my words and gave me half of yourselves, and you were happier thereby, and you had no right to me. And if you do not accept my excuse, and do not give me half of yourselves, then make your affairs and that of your partners, and then your matter will not be distressing to you, and then judge for me and do not wait. Indeed, the guardian of God is the one who The Book was revealed, and He takes care of the righteous Imam Hussein, peace be upon him, interacted in Karbala with the army of the Umayyads in his sermon, not on the basis that they were enemies, but rather he dealt with them because they were people who had been robbed of mercy and humanity. Therefore, he hated to start a fight with them, but rather he offered them advice and guidance. Rather, he addressed their consciences and wanted them to return to the path of goodness and righteousness, so he addressed them. Souls who lingered in evil and did not know truth from falsehood, and peace be upon him explained his legal responsibility and his being the supposed imam.

(Al-Tabarsi, *Al-Ihtijaj*: vol. 2, p. 29)

(Al-Mufid, *Al-Irshad*: vol. 2, p. 97)

Significance of the Study:

This is highlighted through the oppression that Imam Hussein, peace be upon him, experienced in the battle of Karbala, and that oppression remained a witness throughout history to the crimes and cruelty of the Umayyad army in Karbala and what they did to Hussein, peace be upon him, his family, and his companions. These tragic images are used by every oppressed person throughout history, whether at the level of revolution leaders. Like Gandhi who said (I learned from Imam Hussein, peace be upon him, how to be oppressed and win) () or at the level of the oppressed and oppressed peoples in their stand against the oppressive rulers and benefit from the events of Karbala in showing those tragic images.

The Aims of the Study

The research aims to explain the educational and humanitarian dimensions of the Al-Taf incident and to benefit from it in building a society based on justice and equality, in accordance with the approach drawn up by Imam Hussein, peace be upon him, in reform and following the Muhammadiyah Alawite school that wants man to be free, stand with goodness and fight evil, even if it costs his life. This is the school of Imam Hussein, peace be upon him, and its opposite is the school of Bani Umayyah, which wants man to accept humiliation, servitude, and the worship of people other than God Almighty

Research Methodology

In this research, we have discussed (the educational and human dimensions of the Al-Taf incident from the point of view of sociology, psychology, and the historical structure). This study came to determine the effects of education on the thought of Imam Hussein, peace be upon him, and his approach, which clearly shows the end of the old logic in focusing on higher principles, and this study came in accordance with Religious and objective educational foundations based on reconciling scientific

sources and references to achieve accuracy in the results. We relied on the descriptive and analytical approach in the research. The problems and difficulties that we faced in the research are the lack of sources and the difficulty of obtaining them. However, we were able to reach the events of the research and its purpose.

Fourth: Research structure

In order to achieve the objectives of the research and benefit from it, it was divided into demands.

Fifth: Research hypotheses

The first hypothesis: Hussein education and its impact on the Al-Taf incident from a sociological point of view

The second hypothesis: Hussein education and its impact on the incident of Al-Taf from the point of view of psychology.

The third hypothesis: Hussein education and its impact on the Al-Taf incident from the point of view of the historical building

(Al-Wahda Al-Islamiyya Magazine, 2016 AD/1437 AH: Issue 171).

Root Causes and consequences of the incident

Indirect causes

First: When Imam Hassan (x) was martyred, Muawiyah's government began to stabilize. The first act Muawiyah did was to transform the government into an inherited kingship that would be inherited by the Umayyads. Historical sources unanimously agree that Muawiyah had pledged allegiance to his son Yazid during his lifetime (), and after his death in the year 60 AH he took over. Yazid took power, so he sent a message to his governor in Medina, Al-Walid bin Utbah bin Abi Sufyan, to take the pledge of allegiance from the people in general, and to Al-Hussein (x) and the group who refused to pledge allegiance to his father in particular, namely Abdul Rahman bin Abi Bakr, Abdullah bin Omar, and Abdullah bin Al-Zubayr

Second: The ancient historical dispute between Bani Hashim and Bani Umayyah, and its reason was the leadership that, according to historical sources, belonged to Bani Hashim p. 993)

Ahmad, History of Al-Yaqubi: 2/215 (Al-Yaqubi) ,

(Al-Maqrizi, Tafi al-Din, The Book of Conflict and Disagreement Among the Banu Umayyah and Banu Hashim).

Results of the Taff Incident

In the Al-Taf incident, religious gains and fruits emerged, and among the religious gains that spread Islam, which was the preservation of the religion and the clarification of its features, the renaissance of Imam Hussein (x) was achieved, which was the prevention of the danger of distortion to which the religion was exposed due to the deviation of the Umayyad authority, which claimed the caliphate of the Messenger of God (may God bless him and grant him peace). As for the governance gains, they were embodied in general lessons and wisdom, which is the necessity of preserving human and religious principles, and also demonstrated the reality of the people and the extent of their response to the truth and its defense.

Community

Among the results of the Al-Taf incident is that after the death of the Prophet (PBUH), the features of two schools emerged, one of which was the school of the Caliphs and the other the school of Ahl al-Bayt (peace be upon them) (). The Al-Taf incident came to make dots on the letters and to confirm the truth, which may rhyme with many things.

(Al-Hakim, Muhammad Saeed, Al-Taf tragedy, its dimensions, its fruits, its timing, Dar Al-Hilal, 3rd edition, 1431 AH) .

(Al-Askari, Murtada, Landmarks of the Two Schools: Part 2, p. 319).

Also, one of the nicer results is that the blood shed by Imam Hussein (peace be upon him) and his family and companions remains immortal throughout the ages, and it is a message against injustice and oppressors, beacons of light, and signs of guidance and those who want freedom and dignity.

The first topic

The educational and humanitarian dimensions of the Al-Taf incident from a sociological point of view

Imam Hussein wrote his will to his brother Muhammad ibn al-Hanafiyya in Medina before he left for Karbala, in which he stated: "I did not go out as evil, tyrannical, corrupt, or unjust. Rather, I went out to seek success and righteousness in the nation of my grandfather Muhammad (peace and blessings be upon him)." He explained the goals of his departure, saying (peace be upon him). (To enjoin good and forbid evil)() The target was the head of authority, Yazid, whose government was transformed into a monarchy without the true caliphate recommended by the Messenger of God (may God bless him and grant him peace). (I leave among you the two weighty things, the Book of God and my family, my household. As long as you adhere to them, you will never remain after me.) () I will explain in the following claims.

(Al-Majlisi, Bihar Al-Anwar: vol. 44, p. 329) .

(Al-Kufi, Ahmed bin A'tham, Kitab al-Futuh, Dar al-Nadwah al-Jadeeda, Beirut: vol. 5, p. 33.)

(Al-Hurr Al-Amili, Wasa'il Al-Shi'a: Part 27 - Page 34).

The first requirement

The educational dimensions of the Al-Taf incident from a sociological point of view

Before entering into the Al-Taf incident and the educational and social legacy it left behind for us, Al-Hussein (peace be upon him) and his family and companions, the Karbala incident was not only an educational school in a religion or sect, but rather it is an inexhaustible source from which the human soul draws, regardless of its affiliation. Karbala left lessons. Educational values and virtuous values, and I will try to focus on educational values and their dimensions in the At-Taf incident. The values that Imam Hussein (peace be upon him) nurtured for his companions and his household, as well as the organization of efforts, energies, thoughts and feelings, gave an immortal image of Karbala and drew educational dimensions, including:

First: The ideological dimension of the Al-Taf incident

This was clearly demonstrated in the sermon of Imam Hussein (peace be upon him) in front of the first battalion of the Umayyad army: "O people, I am the Messenger of God to you." He said: "Whoever sees an unjust ruler, permitting what God has forbidden, abandoning his covenant, disobeying the Sunnah of His Messenger, acting in Servants of God committed sin and transgression, and He did not change what was upon Him by action or word. It was God's right to let Him enter His entrance.) (). In this speech, Imam Hussein (peace be upon him) made it clear that he did not intend the revolution to change Yazid bin Muawiyah in particular, so his revolution was a tribal revolution based on the belief of the rivalry between the Hashemites and the Umayyads, which had been going on for centuries.

The departure of Al-Hussein (peace be upon him) against Yazid, the unjust sultan who ruled the people with sin and aggression, and also the document that Imam Al-Hussein (peace be upon him) said when the governor of Medina asked him to pledge allegiance to Yazid, and he answered him × (O Prince, we are the people of the House of Prophethood... until his saying: And Yazid An immoral man, a drinker of alcohol, a murderer of a respectable soul, an advocate of immorality, and someone like me does not pledge allegiance to someone like him.

(Al-Majlisi, Bihar Al-Anwar: vol. 44, p. 382) .

Second: The moral dimension of the Al-Taf incident

The biography of Imam Hussein (peace be upon him) and his behavior in Karbala reflect the nobility of his soul and his upbringing, which rejected the pledge of allegiance to Yazid until the last moment and in the most severe circumstances of thirst and siege. He faced death with pride and dignity, offering water to Al-Hurr and his army, knowing they needed it the most. On the night of Ashura, he released his companions from the pledge of allegiance, saying, "And let each man of you take the hand of a man from my household, and disperse among yourselves, for the people are only seeking me, even if they have harmed me. They have been distracted from seeking others."

We highlight key moral aspects of his blessed renaissance, including:

1. Selflessness: The greatest act of selflessness in Karbala was shown by Abu Al-Fadl. When extremely thirsty, he refrained from drinking water from the Euphrates River, recalling the thirst of Al-Hussein (peace be upon him) and the children. He said, "O soul, after Hussein, here will be, and after him you will not be or be. This Hussein wants Al-Manoun, and you will drink the cold water of Al-Ma'in."

2. Courage: An example of unparalleled courage is seen in Muslim bin Awsaja, the first martyr among Hussein's companions. As Hussein approached him in his final moments, Muslim said weakly, "May God bless you with good news." Habib bin Mazahir comforted him, and Muslim advised him, "I recommend you to do this and commend the most difficult thing to Al-Hussein, peace be upon him (to persevere without him)." Such was the courage of Hussein's companions. Habib exclaimed, "Do it by the Lord of the Kaaba!"

3. Patience. Imam Hussein (peace be upon him) and his family and companions embodied the most wonderful images of endurance and suffering in the arena of Karbala. Humaid bin Muslim says (By God, I have never seen a man so exhausted that his guardians, his family and his companions were more steadfast and more steadfast than him (peace be upon him), even if his legs were To tighten it, he would tighten it with his sword, if it was his right and his left, and the goat would be exposed if the wolf tightened in it ()). As for Zainab (*), she showed perseverance and patience in the incident of Karbala, as she looked at her brother Al-Hussein, peace be upon him, torn to pieces, as well as her brothers, children, and cousins, and then she was led away.. And women and children, then she says (O God, accept this sacrifice from us), (sources in neuropsychology indicate that there is a level of tolerance in the human race that extends to pressures and traumatic events, and that men tolerate shocks more than women), but this was not observed about Zainab (peace be upon her). Despite all the traumatic disasters she faced, what leaves us confused and wondering: where does this woman stand in the measurements of neuropsychology? Is it possible that a personality constitutes an exception to all the women of the world in every era? If we applied these rulings to the kindest personalities, the most prominent of whom were Hussein and his sister Zainab, we would find that they were free of these symptoms despite their exposure to massive qualitative and quantitative traumatic horrors, and they did not display any of the symptoms and manifestations of psychological and nervous breakdown, and history did not tell us. About leaders, revolutionaries, and war fighters who were subjected to such a massive traumatic shock and remained psychologically and mentally stable, just as Hussein (peace be upon him) and his sister Zainab (peace be upon him) were exposed to. Do we not have the right to say that Zainab is an exceptional personality compared to all the women of the world in every era and time() ?

(Al-Bahrani, Abdullah, Al-Awalem, Imam Hussein, peace be upon him: p. 174.)

(Al-Qandouzi, Yanabi' al-Mawaddah, Chapter Sixty-One: Part 2, p. 165.)

(Al-Tabari, his volume, p. 435)

(Al-Irshad, Al-Mufid: Part 2, p. 11.)

The first topic/the second topic

The human dimensions of the Al-Taf incident from a sociological point of view

The humanitarian principles in the Al-Taf incident are embodied in the following matters

First: Freedom: On the tenth of Muharram and on the battlefield, Imam Hussein (peace be upon him) ordered the Umayyad army to tell him to choose between two: either to pledge allegiance to Yazid bin Muawiyah, or to kill him and those with him from his family and companions. However, the Imam (peace be upon him) He asked them to say: (O people, if you hate me, let me leave you to a safe place on earth.) When they insisted, he said, (No, by God, I will not give you with my own hand as a humiliated person, nor will I flee as a slave does.) And the battle began, and not even an infant was spared. It was genocide and a violation of the right to freedom. And security. The Banu Umayyah dealt with Al-Hussein (peace be upon him) and his household and companions with all means that violate human rights, including beheadings, burning tents, and dismembering bodies. Imam Al-Hussein (peace be upon him) was cut into pieces, his family and children were captured, and even his clothes were stolen. It is a crime the likes of which history has not witnessed.() .

(Ali Abdel-Kadhim Ajja, 2009, The Attaf Incident, Psychological and Social Facts and Data, Wasit Magazine/No. 4.)

(Abu Mikhnaf, The Killing of Hussein, p. 118 from Al-Ghafari.)

(Al-Qummi, Abbas, Muntaha al-Amal fi Tarikh al-Nabi wa al-Ahl: Part 1, pp. 546-547.)

Second: Integrity. It is one of the fundamental human principles, innate and deeply rooted within individuals, manifesting in both their moral and behavioral dimensions. Linguistically, integrity originates from the concept of "staying away from evil and abandoning doubts." However, among linguists, it is described as "raising the soul and shielding it from all forms of ugliness and disobedience," while in educational studies, it is referred to as "distancing oneself from evil".

Regarding the human dimension of integrity in the Al-Taff incident, Imam Hussein (peace be upon him) and his family and companions embodied the most wonderful images of integrity in terms of chastity, purity, and good morals. Because the essence of integrity is piety, it was narrated on the authority of The Commander of the Faithful, Ali (peace be upon him), who said, "Integrity is one of the characteristics of pure souls".

Conversely, within the opposing camp of the Umayyad army, there prevailed qualities of meanness, baseness, depravity of souls, and hardness of hearts. They callously withheld water from children and women, and heartlessly burned the tents amidst the cries and wails of the innocent. They spared not even infants in their brutality, shamelessly trampling upon the chest of Imam Hussein (peace be upon him) after his martyrdom, despite knowing him to be the son of their Prophet. Those who lay lifeless upon the sands of Karbala, along with his family and captive companions, were the beloved kin of the Messenger of God (peace be upon him).

In contrast, within the camp of Imam Hussein (peace be upon him), on the night of the tenth, he granted his companions permission to depart, stating, "The people are solely after me, and if they were to achieve their goal with me, they would have no interest in anyone else." The response from his companions varied, with some expressing sentiments like, "May life be miserable after you," while others declared, "Even if I were killed and burned a thousand times over, I would not abandon you. How could I, when faced with only one death?" These instances serve as exemplars of the contrasting values between the camp of Imam Hussein (peace be upon him) and that of his adversaries.Third: Independence: Some psychologists believe that the drive for independence is innate and they cite this as the fact that all of humanity seeks independence, even slaves have within them a feeling that they wish to get rid of slavery and dependency. In the Al-Taf incident, Imam Hussein (peace be upon him) directs his speech to the army of the Umayyads (if not You have a religion and you do not fear the Day of Resurrection, so be free in your world () and Imam Hussein (peace be upon him) means (so be free

in your world), meaning do not be slaves to others, but rather return to your senses and think with your minds about what you are doing.

(The comprehensive dictionary of meanings,)

(Eyes of Wisdom and Sermons 28 Hadith No. (380).)

(Al-Sharifi, Words of Imam Hussein, peace be upon him: Part 1, p. 396.)

(Shiite Notables: Part 1, p. 609, Bihar Al-Anwar: Part 45, p. 51.)

The second topic

The educational and human dimensions of the Al-Taf incident from the point of view of psychology

Education has an effective impact in shaping and shaping a person's personality, and in most cases it is the product of the educator's work. In the incident of Al-Taf and the march towards Karbala, Imam Hussein Those who supported Imam Hussein (peace be upon him) immortality at all levels in terms of psychological, ideological and moral control and obedience to the leader. Therefore, in this study I will try to focus on two aspects, that is, two demands:

The first requirement: The educational dimensions of the Al-Taf incident from the point of view of psychology

Imam Hussein (peace be upon him) delivered twenty-two sermons during his movement from Mecca and Medina to Karbala. Imam Hussein (peace be upon him) tried to progress gradually in his sermons (peace be upon him), beginning with monotheism in his first sermon and describing the enemies as rogue, revealing the truth about them and explaining the goal of His appearance, describing his companions and family members in front of their legal, doctrinal, and moral responsibility, did not lead them into the unknown, but rather made them feel safe in his blessed leadership. Imam Ali, peace be upon him, said (Two unknown blessings are health and safety) (). Therefore, his friends and family members needed two things:

(Abdul Rasoul, Zain al-Din, Sermons of Imam Hussein ×, 1st edition, year 1443 AH, publisher: Qasabat al-Yaqut Foundation.)

The first: Psychological resilience. Imam Hussein (peace be upon him) instilled confidence in the souls of his companions, fostering both self-assurance and trust in leadership, rendering them impervious to the influence of Umayyad propaganda. The Ahl al-Bayt (peace be upon them) and the companions maintained unwavering confidence, unaffected by any attempts to undermine Imam Hussein's (peace be upon him) mission. This remarkable steadfastness provides exceptional insight into psychological principles, as suggested by Vernon in his book (), wherein he asserts that self-confidence serves as a safeguard for the personality. For some individuals, this confidence can reach such heights that they dedicate themselves fully to their goals, even to the point of self-sacrifice. This was evident in the Al-Taff incident on the night of the tenth of Muharram when Zainab (peace be upon her) expressed concern to Imam Hussein (peace be upon him), fearing betrayal at Al-Wathba. His response reassured her, stating, "By God, I have tested them, and I found among them nothing but resolve and determination. They are steadfast in their loyalty to me, akin to an infant clinging to its mother's embrace." Thus, the confidence of the family of Imam Hussein (peace be upon them) and the companions remained resolute until the end of the Battle of Al-Taff and their subsequent martyrdom, despite their limited numbers, depleted resources, and thirst. In contrast, despite their abundance in equipment, manpower, water, food, and weapons, the confidence of their adversaries wavered, illustrating the pivotal role of self-belief in maintaining stability.

However, this rule had an exception in the Al-Taf incident. Newcome says in (The Book of Social Psychology) (The abundance and strong media are factors of stability and increased self-confidence), and this rule did not happen in Karbala.

Second: Psychological security: Maslow posits that human needs follow a hierarchy, encompassing physiological needs, safety needs, social needs, the need for esteem, and the need for self-actualization. According to Maslow, security needs rank second in importance. The more assured and stable an individual feels, the more their capacity for generosity increases. Imam Ali (peace be upon him) recognized this, emphasizing the significance of psychological security as a profound but often overlooked blessing. Conversely, the loss of security engenders chronic anxiety, leading to psychological harm that leaves lasting effects on the human psyche. Military psychology specialists assert that psychological security is vital for soldiers, bolstering morale and fortitude on the battlefield. In the context of Karbala, historical accounts indicate that Imam Hussein's companions and family members felt psychologically secure. On the eve of Ashura, they spent the night in prayer, their ranks buzzing with the intensity of devotion, moving between prostration and supplication. Imam Hussein (peace be upon him) crossed over to them from the army of Omar bin Saad, comprising thirty-two men (), instilling in them the resolve to embrace martyrdom. Despite the gravity of their situation, they exhibited courage and resilience, demonstrating the principles of military psychology. Anxious and tense fighters often falter in combat, yet Imam Hussein's companions, fortified by their psychological security, not only upheld their commitment to him but also encouraged others to join their cause. Imam Hussein (peace be upon him) addressed them on various occasions, affirming the impossibility of military victory and the inevitability of martyrdom. Undeterred, they marched forward with unwavering determination, ultimately embracing martyrdom as their fate.

(Musnad al-Rida, peace be upon him, Dawud bin Sulaiman: p. 120.)

(The human personality, its characteristics and components, 1st edition, 1969 AD: p. 37)

(Abdullah Al-Hassan, The Night of Ashura in Hadith and Literature: p. 178.)

The second requirement: The psychological dimensions of the Al-Taf incident from the point of view of psychology

One of the writers in psychology mentioned in his book (Man and Psychology) that there are a variety of dimensions when considering human behavior, which are:44, p. 393

1. Development and advancement.
2. The social and external world with which a person interacts.
3. The internal organic world, which is the biological functions that a person is born with, such as the nervous system and glands.
 - 1) Personality and the characteristics and characteristics that lie beneath it.
 - 2) What is between them is that there are human dimensions in the Attaf incident embodied by Imam Hussein (peace be upon him) and his family and companions, which are represented by high moral standards, conscious, organized behavior, obedience to the leader, dedication to performing responsibility, self-sacrifice, and the utmost generosity of oneself. In the Attaf incident, contradictory ethics emerged. Imam Hussein (peace be upon him) Peace be upon him) His enemies cried because he knew that they would go to the fire of hell, and therefore he addressed them as saying that you are Arabs, as you claim. The morals of the Arabs and the values they hold prevent them from practicing vice at this low and low level, from killing an infant to trespassing on the sanctuary of Imam Hussein (peace be upon him), and in fact what the Imam foretold. It actually happened after his martyrdom (peace be upon him), from burning tents to denying water even to a small child to captivity and plunder.

The third topic

The first requirement: The educational and humanitarian dimensions of the Al-Taf incident from the point of view of the historical building

The significance of the historical method lies in examining future events through the lens of the past and deriving insights from it. Thus, in scientific research, the historical method can be defined as a

framework of evidence that we classify, arrange, and critique to ascertain a set of facts. In the case of the Al-Taf incident, which Al-Tabari documented in his historical accounts, he employed a methodology of multiple sources and adopted an annual narrative structure. He relied on diverse sources to present a comprehensive depiction of the historical event. Regarding the Al-Taf incident, Al-Tabari relied on accounts provided by the Umayyad authority through its media channels, as conveyed by individuals like Humaid bin Muslim and others who were part of Imam Hussein's army, including Uqba bin Samaan, a servant of Imam Hussein who accompanied him from Medina to Mecca and then to Karbala. Uqba bin Samaan's firsthand testimony lends credibility to his account, making him a crucial eyewitness. Our focus, however, centers on the educational and human dimensions of the Al-Taf incident within the framework of historical analysis. To this end, I have divided this dimension into two main aspects:

(Abdel Sattar, Ibrahim, publisher, National Council for Culture, Arts and Literature, 1985 AD.)

(Al-Tabari, History: vol. 5, p. 413).

The science of history and the methods of historians in the science of history, its origins, codification, criticism, philosophy, and the methods of major historians of Islam: vol. 185, p. 14

The second requirement/first section: The educational dimension of the Al-Taf incident from the point of view of the historical building

Education is defined as (the individual and social activity aimed at developing a person intellectually, mentally, emotionally, sensually, aesthetically, and morally, and providing him with the knowledge, attitudes, values, and experiences necessary for his sound growth in accordance with the goals of Islam).()

Imam Hussein, peace be upon him, adopted an educational approach that emerged through...

1. Imam Hussein's speeches, peace be upon him, during his journey from Mecca to Iraq, where he delivered educational and doctrinal lessons to his companions and household, as well as speeches addressed to the enemies from the Umayyad army, are not merely transient messages. Rather, they serve as a curriculum and a school for future generations. These speeches have been transmitted through history by historians, whether they were friends, foes, or impartial individuals seeking truth, all adhering to the precise scientific method of historical documentation.
2. Imam Hussein, peace be upon him, explained his Quranic educational approach through the letter he sent with Muslim bin Aqeel, peace be upon him, to Iraq, saying, "By my life, the Imam is nothing but the ruler by the Book who upholds justice, the one who credits the religion of truth, and who confines himself to that.() "
3. Before Imam Hussein, peace be upon him, departed for Iraq, his renowned supplication, which epitomized self-control for him, his companions, and his family, became an unforgettable historical event. In it, he emphasized the educational aspect related to divine will when he said, "When are You absent until You need evidence to guide You, and when are You far away until the traces are the ones that lead to You; You are blinded by an eye that does not see You watching over it."
4. One of the goals of Imam Hussein, peace be upon him, and his renaissance was to establish prayer, and he performed it in the most difficult circumstances.()

The second requirement/second section: The human dimensions of the Al-Taf incident from the point of view of the historical building.

In this request, let's delve into some humanitarian examples as reported by history regarding Imam Hussein's (peace be upon him) interactions with his adversaries from the Umayyad army. Al-Tabari documented in his history the encounter between Imam Hussein and Al-Hurr bin Yazid Al-Riahi in two narrations. In the first account, the meeting occurred in an area where decisive action was taken; despite the circumstances, Imam Hussein (peace be upon him) provided water for them to drink, even though they were a thousand horsemen enduring the scorching heat of the afternoon. This historical account reveals the humane aspect of Imam Hussein and his approach towards his adversaries.

Another example highlighted by historical sources relates to Imam Hussein's (peace be upon him) humane stance towards his companions during the events of the night of Ashura. They were not permitted to join the battle if they were in debt. Musa Ibn Umair narrated on the authority of his father, stating: "Imam Hussein, peace be upon him, instructed me to announce among the people not to fight alongside me any man who is in debt, for a person who dies while indebted will not enter Hell, as his debt will be repaid."

Al-Sadr, Muhammad Baqir, *This Voice Will Remain Immortal*: p. 429.

(Abu Al-Ainin, Ali Khalil, *Research Methodology in Islamic Education*: p. 110.)

(Al-Majlisi, Muhammad Baqir, *Bihar Al-Anwar*: vol. 95, p. 226.) (8)

See: Ibn al-Atheer, *Al-Kamil fi al-Tarikh*: vol. 4, p. 70.

The second requirement/third section: A vision about the historical method and its impact on the Al-Taf incident

The question that we impose in this research is what is the effect of the historical method on the Al-Taf incident. As is known, historical events were not said to be certain. Rather, it can be said that they are reliable, and for this reason they were a source of acceptance among the nations, even if they did not see or hear them, but were transmitted to them through historical sources, and so on. What happened in the Al-Taf incident was transmitted by newsmen such as Al-Asbagh ibn Nabatah, Abu Mikhnaf, Lot ibn Yahya Al-Azdi, Jabir ibn Yazid Al-Jaafi, Al-Dahni and others in the first and second century AH, then those narrations were relied upon by historians such as Al-Tabari, Sheikh Al-Mufid, Sibte ibn Al-Jawzi, or the *Book of Classes* by Muhammad ibn Saad Al-Basri. Al-Baladhuri, for example, said that al-Tabari, in his history, relied in transmitting events on the method of al-Hawli (the annuals), in which he reflected historical events from multiple sides to depict the event. This is the general approach to al-Tabari's history. As for what he transmitted of the events in the painful incident of al-Taf, he dealt with them from their multiple aspects, relying on various sources, including what was narrated by the Umayyad authority, that is, the official history, and thus reliance was placed on these sources until they reached us.

(Al-Tabari, *History of Nations and Kings*: vol. 4, p. 302.)

(Al-Tabarani, *Al-Mu'jam Al-Kabir*: Al-Haj 3, p. 132, Al-Dhahabi, *Siyar A'lam Al-Nubala'*: Vol. 3, p. 301.)

Conclusion

Praise be to God, Lord of the Worlds, and prayers and peace be upon Muhammad (PBUH) and his pure and infallible family

Following this, I extend my gratitude to God for His guidance and assistance. I have concluded this modest research endeavor, titled "The Educational and Humanitarian Dimensions of the Al-Taf Incident from Sociological, Psychological, and Historical Perspectives," drawing insights from select sermons of Imam Hussein (peace be upon him). Central to this study is the imperative of enjoining good and forbidding evil, exemplified in various discourses, notably Imam Hussein's letter to his brother Muhammad ibn al-Hanafiyya. In this correspondence, the goals of Imam Hussein's movement and its legitimacy are elucidated, reaffirming his pivotal role as a leader. According to the tradition of his grandfather, the Messenger (peace be upon him), "I leave among you the two weighty things, the Book of God and my family, my household. As long as you adhere to them, you will never go astray after me."

Additionally, another hadith states, "Al-Hussein is from me and I am from Al-Hussein." Imam Hussein's (peace be upon him) methodology mirrors that of the Messenger of God (peace be upon him), exemplified by the verse of purification, affirming his infallibility: "God only wants to remove impurity from you, O People of the House, and purify you with a thorough purification." Moreover, the verse of Mubahila underscores this, stating, "Say, 'Come, let us call upon our sons and your sons,

and our women and your women, and ourselves and yourselves, then let us pray and invoke the curse of God upon the liars." We express gratitude to Allah, the Lord of all creation.

1. Islam was based on the principle of enjoining what is right and forbidding what is wrong, according to the Almighty's saying (And let there be from among you a nation calling to good and enjoining what is right and forbidding what is wrong. It is these who are the successful.)
2. Imam Hussein, peace be upon him, is the grandson of the most honorable Prophet Muhammad (PBUH), to whom creation is due, as he (PBUH) said (Hussein is from me and I am from Hussein).
3. Imam Hussein, peace be upon him, made enjoining good and forbidding evil the basis for building a committed Islamic personality capable of applying Islamic concepts and translating them into practical behavior in all fields.
4. The speech of Imam Hussein, peace be upon him, addressed to Yazid's army in Karbala, is to present the argument and inform them of the deviation and corruption they are in.
5. Imam Hussein, peace be upon him, made it clear through his sermons and before the battle that they are all one nation unless the sword falls between them. If the sword falls, they are his mother, and Hussein and his companions are his mother.
6. Imam Hussein, peace be upon him, explained in his sermons that a person who is busy with the world and only cares about his stomach and private parts cannot be upright and does not have the insight that enables him to distinguish between truth and falsehood

Recommendations

Through this study, the researcher reached the most important results and recommendations:

1. The necessity of studying the Husseini renaissance on the basis of the narrations that were reported from the People of the House, peace be upon them, because they are the most knowledgeable of the events and the most truthful in their expression.
2. One of the basic axes in the Twelver Shiite doctrine is the issue of Imam Hussein, peace be upon him, paying attention to it and evaluating it.
3. Paying attention to the sermons of Imam Hussein, peace be upon him, on his journey from Mecca to Iraq until the Al-Taf incident, and what are the educational and humanitarian principles that Imam Hussein, peace be upon him, wanted in his sermons.

In conclusion: We ask God Almighty that this work will be of importance in highlighting what Imam Hussein, peace be upon him, achieved in enjoining good and forbidding evil in the Karbala incident and its impact on building the individual and society.

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