



Optimal Models of Education and Training based on the Content Analysis of the Hadiths of Shiite Imams

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Abstract

One of the most important duties of the Imams (as) is to promote the teachings of the religion of Islam, to lay the groundwork for deepening these teachings and to train an Islamic society to achieve happiness. This strategy has been done through several measures, one of which is teaching prayer and promoting it on different occasions in order to create an Islamic lifestyle among individuals. In this article, an attempt is made to methodically and analytically study the propositions expressed in the prayers of the Ahl al-Bayt (AS), the role and functions of this religious and natural tool in educating the people of the Islamic society, and to identify and extract the general model and method. Imam educational plans should be explained for how to guide individuals and the Islamic society. The special feature of this article is the use of "content analysis" method in order to present the system governing this prayer, extracting the expressive forms and orientations of each hadith, analyzing the focus points of each prayer and then thematically classifying these themes. Which is very useful and necessary to discover educational strategies and their localization in the educational system of the society and to promote the Islamic lifestyle. The results of this study indicate that the dominant approach to these hadiths is educational and training that has been followed using the expressive forms of "glorification" and "description". In this prayer, 12 expressive forms have been used to transmit the epistemological teachings and train a healthy and righteous Islamic society, whose attention and use in educational systems and programs, causes the growth and prosperity of individuals and ultimately the Islamic society. Brought.

Keywords: *Ahl Al-Bayt (AS); Hadith; Education; Training; Content Analysis Method*

Introduction

Although many scholars and scholars in the field of Islamic studies have tried to recognize the words of the Shiite Imams (AS) and examine the principles and principles of their views, but what has been proposed so far, most descriptions and interpretations of hadiths narrated by them with the prevailing view of biography and tradition. It has been a painting. It should be said that the most important necessity of such research is a more accurate explanation of the role and functions of the Imam in the Islamic society and his position of guidance and acculturation. The issue of Imamate, guardianship and leadership of the Islamic society is one of the most important and fundamental issues of the religion of Islam, as it has been introduced in many narrations as one of the basic and fundamental issues of the religion of Islam. In the book "Wasa'il al-Shi'ah", 39 hadiths (see: Hor Ameli, 1387, vol. 1, pp. 13-29) and in the book "Mustadrak al-Wasa'il", 17 hadiths (see: Nouri, 1408 AH, vol. 1, pp. 69-75) are quoted with this theme. It is said that the foundation of Islam is based on several issues and the most important of them is Imamate and Wilayah.

Among them, a hadith has been narrated from Imam Baqir (AS) in this regard, in which he points out the importance of the issue of guardianship and says: "Islam is based on prayer, zakat, Hajj, fasting and guardianship. Asks about the most important of these matters and the Imam replies: "Province is because the province is the key to other issues and the governor has the role of leading and guiding the people to other matters" (Hor Ameli, 2008, vol. 1, p. 13)

In this regard, it seems necessary to explain the views and theoretical and doctrinal foundations of each character, to study and analyze the content of his words, because by understanding the discourse of each person and the logical arrangement of his words together and analyzing their content can be He achieved a comprehensive understanding of that person's views on the subject under study and the depths of his thoughts, as the Commander of the Faithful (pbuh) emphasizes on this issue and says: "Speak to be known, because man is under his tongue. It is hidden" (Seyed Razi, 2007, Hekmat 392).

Therefore, since several other books and articles have examined the authenticity of the documents of these narrations and prayers, in this article, this issue has been avoided and an attempt has been made to evaluate these texts by using new approaches to the field of narrative sciences. Be analyzed. A point that should not be neglected is the reason for choosing the method of content analysis to discover the educational patterns used in prayers. In fact, one of the characteristics of the words of the Imams (as) as the true bearers of the religion and the main audience of the Holy Qur'an is that their words have an appearance and an interior, and sometimes this interior may continue to several inner layers. Therefore, it seems that one of the appropriate and scientific research methods to discover the inner layers of the appearances and meanings of the verses of the Qur'an and the words of the Imams (AS) is to use the method of quantitative and qualitative content analysis. One of the capabilities of this method is to expand, classify, classify, and present the concepts, themes, and categories obtained during content analysis tables in the form of tables, graphs, and models. It should be said that this method is very effective and practical in the field of humanities, especially theology, which are faced with the detailed development of knowledge.

The Function of Prayer in Education

God, as the Lord of all the worlds, undertakes the training of every creature, and advances all creatures with their different natures, to their worthy perfection, and pours out His grace to them according to their talent and according to their condition. But regarding man, he has placed a blessing on him and has entrusted part of his work in education to him and has made man free to choose good and evil (Holy Quran: 3/23).

God, in His educational system, created man as the essence of existence and honored him (Holy Qur'an: 9/14) and gave him the highest capacities and talents to achieve human perfection in the shadow of worship and worship of God: (Qur'an Cream: 57/56). He also gave Satan respite and permission to tempt and invite evil, but in return he sent his ambassadors to the people with the strongest and most eloquent invitations and eloquent statements to call them to him.

The heavenly books along with the divine prophets have been revealed for this purpose (Holy Quran: 2.84) and the purpose of the principle of resurrection has been announced by the Holy Prophet (PBUH) (Klini, 1417 AH, p. 6).

After the Messenger of God (PBUH), his infallible successors have always been the standard bearers of the path of guidance and education of human beings and for this purpose have used different models and methods of education. In order to understand the nature of the educational methods used by them, it is first necessary to get acquainted with the general definitions of these methods:

A) Ethical Methods:

In this method, in order to distance people from bad attributes and bring them closer to virtues, good and bad attributes are examined one by one, and by relying on Quranic verses and Islamic hadiths, the advantages and disadvantages of each, especially the results and consequences on Each of them will be charged in the Hereafter (whether the torment of Hell or the endless blessings of Paradise), and each of them will be characterized by one of the five rules of religion, and with this division into the circle of rules and issues. Jurisprudence has been introduced and most of its practical limits are considered, while its psychic aspect is not much considered and sometimes it is introduced as forgivable (Ansari, 1371, p. 198).

B) Mystical Methods:

In this way of thinking, without putting a finger on each of the attributes, the main emphasis is on purifying the interior and cutting off the roots of bad attributes and creating human virtues through the knowledge of the soul and God and complete cessation from other than Him. Before focusing on the consequences of the Hereafter, attention is paid to the principle of human perfection, which is the true knowledge of oneself and God, and relies on the element of love and affection for the origin of existence.

C) Philosophical Methods:

In this method, the struggle against moral vices and the realization of human dignity is done through the tools of reason and with reason about the good and bad of actions, as well as explaining and emphasizing the fact that desirable attributes are existential and are the effects of existence. If bad traits are non-existent; Existence is pure good and it is worthwhile for human beings to be towards it, and the more a person can distance himself from non-existence and get closer to existence, the more perfect he is (Ansari, 1992, p. 203).

D) Experimental Methods:

This method is a nascent and emerging method that is promoted by the new psychology and those in charge of education in today's world. In this method, more emphasis is placed on physical harms, physical well-being, and social successes and failures, and the role of statistics and sampling is important.

The Training Method of Shiite Imams

However, although extensive research has been done on the educational methods used by the Imams (AS), but it seems that there has not been extensive research on the propaganda and cultural tools of "prayer" and its functions in the field of education. And they have not introduced this method in the field of educational schools.

It should be said that the language of supplication contains the result of all these practices and methods, because in the prayer both the result of the Hereafter and the reward and punishment corresponding to morality and behavior are mentioned, as well as the element of love, oneness with God, paying attention to Knowledge of the soul and divine mysticism, as well as the good and ugliness of actions, as well as the social effects and consequences of it in the life of the world, are paid attention to, and with this combination, the seeker is led to the virtues with full power and from It keeps the evils away.

Apart from the fact that prayer is self-immolation, practice and a kind of operation in order to implement the findings of theoretical reason, and this is something other than theoretical mysticism.

Imam Khomeini (RA) as a follower of the way and method of education of the Imams (AS) in the Islamic society, mentions prayer as one of the most important components in creating change and transformation in human beings and says: "Whatever you want It is in this claim. The language of supplication is twofold with the ordinary language that the rulings want to say. The language of prayer is the same as the language of philosophy. In the language of scientific mysticism, there are two toasts. It is another language, above all ... it is an influential and transformative language" (Khomeini, 1999, vol. 19, p. 211).

On this basis, the method of prayer can be called "the method of Islamic education" which tries to educate human beings with a special and effective language and at the same time tangible and objective, and through this, institutionalizes the Islamic way of life in society, which is an objective manifestation. It is crystallized in the prayers received from the infallible Imams (AS).

Research Method

As mentioned in this article, in order to accurately explain the components used in Prayers of Shiite Imams, the "content analysis" method has been used. First, it is necessary to introduce this method and its various techniques, and finally, by stating its reasons, the appropriate technique Introduce this research.

One of the most important methods of identifying and collecting data (information) that has been more useful for researchers according to the subject, conditions and purpose of research is the method of reviewing documents through the review of written documents such as public publications, limited editions, rare documents and Maps, and unwritten documents such as photographs, films, and works of art from the past. The advantage of the written documentation method for complementary identification is that it is accurate, easy to use, requires no special expertise, and collects much of the information needed for identification (Kiwi and Compenwood). , 1381, p. 73).

The main fields of application of the document review method are: recognizing the subject and its aspects, identifying theories, identifying previous studies and researches in this field, collecting information and selecting and compiling an analytical model (Ezzati, 1997, pp. 212-213).

It is important to note that the choice of research method is often not optional and is dictated by the nature of the research subject. Research on a complex human-social issue (such as labor motivation,

discovery of components of soft power, etc.) in which many factors from different fields are effective, cannot achieve effective concepts in the field of quantitative methods and partial perspectives. A few that are methodologically and accredited; On the other hand, for topics where inference is not valid by induction, qualitative methods cannot be effective and useful, and this is where the vital need for compatibility between philosophical foundations and research methods becomes apparent (Ali Ahmadi and Ghaffarian, 2003, p. 248).

Content analysis method is the most common method of qualitative data analysis and despite the practical similarities, it has a different analytical basis. Skills needed to conduct qualitative research include distancing oneself from the subject and critically analyzing situations, recognizing and avoiding prejudice, obtaining credible information, and abstract thinking. To do this, the researcher of qualitative research is concerned with theoretical and social sensitivity, the power to maintain analytical distance from the subject while being able to use past experiences, and theoretical knowledge to interpret observations and sharp observations, and to have sufficient communication skills. It is needed (Strauss and Corbin, 2005, p. 18).

Content analysis method can be used to examine the obvious content of messages in a text. In this method, explicit content and messages are described systematically and quantitatively. Therefore, this method can be considered as a method of converting qualitative data into quantitative data. Content analysis is a good way to answer questions about the content of a message (Krippendorff, 1999, p. 36).

The most important application of content analysis is to describe the characteristics of a message. Another application of this method is to infer about the senders of the message and the reasons or preconditions of the message. Content analysis is also used to infer cultural aspects of the message and cultural change. The use of content analysis as a research technique has started since the beginning of this century and has witnessed many changes. This method is used in behavioral science research, especially psychology and educational sciences, to study the content of textbooks.

Lasol believes that the main application of content analysis is the study of communication in order to answer the old question of communication research: "Who?" what? To who? Why? How? And with what effect? Says (Barden, 1375, p. 31).

In terms of research objectives, this method can be used in the following cases:

- Analyze the characteristics of the message in order to describe it
- Analyze message backgrounds to describe the sender
- Analyzing the consequences of the message in order to know its effect on the audience (Firoozan, 1981, p. 216).

Although content analysis in the early stages was used only to describe communication messages, in its evolutionary process it went so far as to measure the ability to discover social conditions for the producer of the texts being analyzed by measuring the correlation of variables hidden in the text. Has found. Certainly in this case we must achieve a more accurate definition of variables with high reliability and validity (Holsti, 1373, p. 1).

The method of content analysis is sometimes called the "Inverse Questionnaire" technique. The questionnaire is unknown and the purpose is to implicitly find this questionnaire based on the answers given in advance through news, articles and stories, or in other words, in this method, speech documents are analyzed as if they were the answers to the questionnaire questions (Firoozan, 1981, p. 211).

In his book, Content Analysis, Lawrence Barden points out that content analysis is in fact an objective, principled, and quantitative research technique for interpreting and analyzing content, and that the fundamental thinking of content analysis is to place the components of a text (words, sentences, Paragraphs and the like in terms of units that are selected) in predefined categories.

In fact, content analysis in relation to a text means that the text is written to convey a message and concepts and has a specific nature, so content analysis is not used for slang words that have simple, obvious and specific meanings. The messages conveyed by the text can have different meanings, so by analyzing the content, the main meaning of that message must be recognized. How to recognize and analyze these messages.

Content Analysis of the Hadiths of Shiite Imams

In order to conduct this research, after studying the various techniques of content analysis method that have been discussed in various sources, the content analysis technique has been selected based on the sentence unit quantitatively and qualitatively, and content analysis tables have been formed based on it. The expressive forms, orientations and focal points of each of the sentences of Shiite Imams (AS) prayer have been extracted. In other words, the process of conducting this research is as follows:

1. Counting and writing prayers in content analysis tables
2. Fragmentation of the sentences of each prayer based on the expressive forms used
3. Extract the expressive form of each prayer sentence
4. Extract the main orientation of each prayer sentence
5. Extract the focal points of each prayer sentence
6. Coding of extracted themes
7. Classification of expression templates to extract statistical charts
8. Classification of orientations recorded under each of the expression forms to extract statistical graphs
9. Categorize the focal points recorded below each of the orientations in order to extract statistical graphs
10. Discovering qualitative analyzes and presenting theories based on research results

Steps 1 to 6 of this research have been done in content analysis tables and in Excel software and what follows will be step 7 onwards.

Qualitative content analysis is also a technique for mentally interpreting the content of text data through systematically classified coding that seeks to identify patterns that are ultimately constructed from concepts. In other words, qualitative analyzes are adopted as a technique to study the phenomenon in more depth, which ultimately leads to theorizing (Holstie, 1373, p. 14).

1.1 Educational approach to the prayers of Shiite Imams

Every human being, in order to express his / her mental contents and intentions, takes a kind of expressive forms and uses them to achieve his / her mental desire in words. The use of expressive forms is quite natural, and in fact, like the context of the text, it exists in the context of each sentence and expresses the main content of that sentence.

In this article, in order to analyze the content of the prayer, we first analyze and extract the expressive forms used in this prayer. The diagram extracted from measuring the frequency of these formats shows that it is important that the Imam used the most and least expressive formats to express his content and what expressive formats they have created in his speech (to get acquainted with the definitions of expressive forms). See: Janipour, 2012, pp. 109-114).

Expressive forms of praise and description have the most use in prayer. This matter is important because it is expected that in such texts the form of expression of prayers and supplications will be most used, but the results of analyzing the content of the text of prayers show the opposite of this expectation and mental presupposition.

Since the quantitative analyzes and graphs extracted from it, in the first stage, create a brief knowledge of the text under study and in the second stage, by asking several questions, provide the basis for a detailed knowledge of the text, so in the following The article examines in detail and qualitatively each of the themes under the above expressions and through this we will identify the educational patterns used by Shiite Imams (AS) in prayer.

1.2 Introducing Shiite Imams as a model of a perfect human being

One of the important points in analyzing the content of the prayers of Shiite Imams is the frequency of the expressive form of "glorification" compared to other forms of expression. Celebration is a phrase in which a person is proud of being or associating with a person or follower of a religion or profession and values it. In many cases, it is also observed that the speaker or writer greets a number of individuals and groups at the beginning of his speech and remembers them with respect. In such cases, in order to analyze the speech, it is necessary to find out what is the cause and destination of these greetings and what effects that speech or writing creates for the audience.

In fact, it should be said that the praise of these officials and individuals is sometimes due to the position of that person or group and its importance in the menus of the speaker. In some cases, the speaker intends to introduce that person as a role model by referring to that position and position. This is especially true when some of the person's characteristics are being expressed.

For example, the speaker may have referred in part to the guiding role of the prophets in rescuing human beings from error. From this word, it can be concluded that in the ideal society considered by the speaker and his favorable future, human beings pay attention to the teachings of the prophets in order to find the way of salvation and have set them as their role models (Yavari et al., 2009, p. 78). -96).

Surprisingly, the multiplicity of praises in these texts is important because the text being analyzed is "prayer" and it is expected that in these texts, the expressive forms of prayer, supplication and request will be more, but it seems Imams (AS) try to use this propaganda tool (prayer) that started from the beginning of Islam by the Holy Prophet (PBUH) and continued throughout history by the Imams (AS) and especially during the time of Imam Sajjad (AS) to The title has been one of the most important propaganda tools used to convey their specific goals and objectives to the Islamic community.

The above diagram, which measures the frequency of the celebrations in the prayers of the Shiite Imams (AS), shows that the Imam is trying to use these texts, rather than satisfying the needs of the people, and texts only to meet material needs and To educate the people spiritually, to remind the people of the role and position of the Ahl al-Bayt (AS), the religion of Islam and the Holy Quran, and to make them aware that all the blessings and good deeds are due to the presence of these people and cases, and all shortcomings and Deficiencies will also be addressed by paying attention to these people and cases.

It is interesting to note that in many prayers issued by the Imam (AS) it is observed that before stating any matter and request, the Holy Prophet (PBUH) and his Ahl al-Bayt (AS) are mentioned and in some cases their names are explicitly mentioned. Has been taken (for example, see: Prayers No. 4, 8, 9, 10, 11, 18, etc.).

In many cases, the high position of the Ahl al-Bayt (AS) in the system of creation, as well as their high position in the sight of God and that all matters of existence are in the hands of the Ahl al-Bayt (AS), have been mentioned, and thus the Islamic society has been tried to recite. These prayers in different temporal and spatial relationships and during events and problems occur to the great authority of the Ahl al-Bayt of infallibility and purity and through this to approach them (for example, see: prayers number 21, 23, and 32).

As an example, we can refer to a part of prayer number 21 in which he praises the Commander of the Faithful. It is clear that the use of this form of expression, with the aim of introducing the Ahl al-Bayt (AS) as role models in the Islamic lifestyle and has had a completely educational approach.

1.3 Explain the principles of Shiite beliefs

Descriptive expression refers to any descriptive content that refers to the expression of certain features and characteristics of something or someone in the text. The description is sometimes merely a news story and sometimes reflects the speaker's enthusiasm for a particular subject, phenomenon, or individual. In the difference between descriptive and glorifying sentences, it should be noted that descriptive sentences have no value at all, and during it, only the description of an object or event is expressed, but in glorification, marriage takes place. There is not necessarily desirability in the description, but there is in the celebration of desirability. The description is completely neutral, but the celebration is positive. The description may be positive or negative, but the praise is only positive (Yavari et al., 2009, pp. 78-96).

The analysis of the content of the prayers of the Shiite Imams shows that after the expressive form of glorification, most of the contents are expressed in the expressive form of "description". It is the expression of the attributes and characteristics of God.

In other words, there are several cases of phrases and sentences in the supplications that refer to the glorification, praise, praise and glorification of God Almighty. For example, in connection with the glorification of God, they say (Prayer 4). Prayer No. 6 also praises God, and regarding prayer, there are 74 things in prayer.

The noteworthy point in this section is the special effort that the Shiite Imams (AS) have to introduce God and express His attributes and characteristics, and since these expressions cannot be placed in the four forms of Tasbih, Tahmid, Tahlil and Takbir, the title "Tawhid" is dedicated to this part of the descriptions as a special term in this article.

It seems that in these prayers they try to explain and introduce the attribute of God's creation by mentioning examples. In these prayers, they try to introduce other attributes of God Almighty. In this regard, we can also refer to prayers No. 23 and 36, which have been issued by that Imam with this approach.

The study of the above cases shows that the Shiite Imams (AS) have tried to introduce the Almighty God and explain His attributes by using the tools of prayer, and through this to acquaint the Islamic society with the first principle of the principles of the beliefs of the Islamic religion. It is an educational matter.

1.4 *Emphasis on friendship and enmity*

It has already been said in the conceptual definition of prayer that prayer is asking for something from God in a more formal way than prayers, and at the same time it is different from the expressive form of "request" because "prayer" is a kind of public request and "request" is a personal request (Yavari, 2009, pp. 78-96).

For example, Shiite Imams ask for forgiveness in prayer number 7, which shows that the Prophet (pbuh) asked for forgiveness for everyone.

It has been shown that the Shiite Imams (AS) in their prayers have asked God Almighty for the people of the Islamic society. A noteworthy point in this list; It seeks the destruction of the enemies of the Ahl al-Bayt (AS) and the desire to be reunited with the Ahl al-Bayt (AS). Although at first glance the question may arise that due to the issuance of this prayer by the person of Imam (AS) as one of the Imams (AS), these items should be included in the form of the expression "request", but it should be noted that The type of words used in this prayer and the prevailing atmosphere of those sentences is such that every reader and audience realizes that these words are used in the form of expressions of "prayer" and it is a word from everyone and a recommendation for everyone and not Special person.

Thus, it should be said that those Imams of have tried to issue supplications to meet the needs and problems of the people, as well as to seek forgiveness and sustenance, etc., from God Almighty, to the special position of the Imams (AS) in the Islamic society. Point out and inform the people about this so that they can approach them and acquit their enemies. This matter is known in the system of Islamic teachings as the principle and is known as one of the branches of Islam, which is taught in prayer and is one of the educational models used by that Imam.

1.5 *Teaching worship etiquette*

Another part of the issues raised in the prayers of the Shiite Imams (AS) expresses the rules and laws that can be interpreted as "Islamic customs or traditions." Imams have tried to introduce some customs and traditions in order to develop and promote the Islamic way of life in the form of prayers that they have taught to the people of the Islamic society, and through this, to train and educate the people of the Islamic society.

For example, when praying, the Imam (AS) emphasizes that first the Prophet (PBUH) and the Imams (AS) should be sent blessings and greetings, and then by appealing to him and making him their intercessor, Ask God for help. It should be said that this issue existed in most of the prayers issued by him and in some prayers they have explicitly ordered it (Prayer 32).

Observance of etiquette in seeking prayer, prayer for all, prioritization in prayer, priority of prayer for believers and the like, all of them are among the implicit etiquette and rules of prayer answering that are mentioned and taught in prayer. Have become.

These customs and traditions are also expressed in two ways in the prayer:

- A) Implicit use of the Qur'anic verses. For example, in prayer number 90, which is about marriage, referring to the verses by which God in the Holy Qur'an invites people to marry and start a family, they try to consider marriage as a kind of obedience to divine commands.
- B) Implicit use of divine traditions. Many of the etiquettes that Imam Reza (as) taught in his prayers were in fact an implicit use of divine traditions. For example, in prayer number 30, they try to say that inviting people to pray is one of the divine commands and that God Himself has promised to

answer the prayers of His servants, and this is one of the divine traditions, so it is according to it. That we ask God for our needs.

1.6 Informing the people of the Islamic community

Another form of expression used in prayer is the use of the expression form "warning". This form of expression is usually expressed in the following two ways: the expression of a question sentence that aims to inform or awaken others and with its design, the reader thinks, or the expression of important sentences that contain a reminder to the audience.

In fact, the important function of this form of expression is to inform the audience, because the reader of the text or the addressee of the speech may be unaware or ignorant of an issue that he becomes aware of by asking a question or warning and becomes aware of it. This form of expression is usually expressed in terms such as; Know that, be aware that and ... begins (Janipour, 1391, pp. 109-114). In prayer, this form of expression has been used only in the form of news sentences to remind and with the aim of raising awareness and neglect. This is another part of the specific duties of the Imams (AS) in order to educate human beings, who serve as a beacon of happiness and guiding flags in the universe, and thus institutionalize the Islamic way of life.

What is interpreted as "warning" in this article are the sentences that have been used by the Shiite Imams (AS) to warn the people and make them aware to get closer to God Almighty and increase people's awareness for religiosity. For example, that Imam (AS) in prayer number 8 in order to inform people about the true attributes of God Almighty and the exact expression of divine knowledge and with the aim of removing the nonsense issued by Imam, although only in the final part to meet the needs of believers A prayer is mentioned. Such cases, which are numerous in the prayers, indicate that the Shiite Imams (AS) are trying to use any opportunity to propagate the teachings of the religion and educate the Islamic community, and this is a prelude to promoting the Islamic way of life.

1.7 Pathology of Islamic society

Another part of the issues raised in the prayer is the pathology of the Islamic society that the Shiite Imams (AS) have tried to remind the people of the Islamic society in the form of prayer sentences. The most important advice that is addressed in this prayer is the advice to appeal to the Ahl al-Bayt of infallibility and purity (AS). He first states that appealing to the Ahl al-Bayt (AS) is a divine command: (Prayer No. 18). And then in another prayer he advised to resort to Ahl al-Bayt (AS) (Prayer 21). In this regard, we can also refer to the prayer number 23, the third part of which has been issued by Imam with this approach, which is mentioned separately in the prayer books under the title of "Tawassul prayer".

In connection with the subject of repentance and its recommendation, they have also addressed the hadith of the soul in a prayerful manner in prayer number 21. Of course, it should be noted that the meaning of the Prophet (pbuh) is confession of sin, education and advice to repentance, and it is certain that the position of the Imams (as) is far from any filth and filthiness.

Conclusion

The words of the Shiite Imams (AS) after the Holy Quran are the most valuable heritage of Islam and the recipe for happiness in both worlds. This rich and identifying content can be used in various fields of humanities and be considered as a basis for basic and applied studies, especially in order to develop and promote Islamic lifestyle and educational patterns in educational systems.

In this article, the content of what the Shiite Imams (AS) have taught the people of the Islamic society in their prayers was analyzed in order to identify their patterns and educational methods in order to develop and promote the Islamic way of life. The results of analyzing the content of prayers showed that more than these prayers have a prayer aspect, they have an educational aspect and that Imam has tried to teach important concepts to the people and the Islamic society by using the propaganda tools of prayer.

For example, glorifying the Holy Prophet (PBUH) and the Imams (AS) is one of the most used (25.2%) in prayers and indicates that the Shiite Imams (AS) have tried in the form of prayer, society Pay attention to Islam to the Ahl al-Bayt (AS) in different times and circumstances and remind them of their high position. This matter is better explained when we note that in this prayer, appealing to the Ahl al-Bayt (AS) is also highly recommended (41.7%) and it is mentioned many times that the prayer is answered while the prayers of the Imams (AS) are answered. Obviously, all these matters have been included in the prayers of Imam with an educational approach and purpose.

On this basis, it can be said that the use of prayer, as one of the best educational methods, has been used by the pure Imams (AS), and therefore the educational school of Islam, along with the use of moral, mystical and philosophical methods, He has considered an independent method that brings with it the result of all methods, which is manifested and objectified in "prayer".

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