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**A STUDY OF THE PRINCIPLES AND EDUCATIONAL PRINCIPLES OF
HUMAN PERSONALITY DEVELOPMENT FROM THE PERSPECTIVE OF
IMAM SAJJAD IN SAHIFA SAJJADIYYA**

Annotation. By reviewing Sahifa Sajadieh, which is apparently a book of prayer, mystery and need for God, but clearly presents the characteristics of human beings, the principles and principles of training the development of human personality, and by following the prayers of Sahifa Sajadieh, to discover and study the most important human principles. Including «self-friendliness», «godliness», «perfectionism», «desire for immortality», «fear and hope», «negligence», «worldliness» and «free will» and the most important educational principles such as: piety, Reliance, asceticism, motivation, control and guidance, and the principle of the need for action are well expressed. In this article, we have tried to point out some of the principles and educational principles of human personality development.

Key words: basics, educational principles, Sahifa Sajadieh, growth and human

Introduction: Among human beings, he has such a complex personality that he is both praised and condemned in the Holy Qur'an. The Holy Qur'an, when praising man, considers him superior to an angel and calls him the Caliph of God, the mosque of angels. And introduces the divine trustee. When he rebukes him, he considers him inferior to cattle, and recognizes him as an ignorant creature, 1 ungrateful, 2 wicked, 3

greedy, 4 narrow-minded, 5 hasty, 6 boastful, and so on. The Holy Qur'an has mentioned about the formation of human behavior based on his personality; Say: «Everyone acts according to his [mental and physical] structure ...». «Shakleh» means temperament and the way that shapes morality, so the believer and the infidel behave according to their nature and temperament. The emphasis of the Holy Qur'an and the Prophet of Islam and the Imams of the Infallibles has been on self-knowledge and self-correction, to the extent that in order to reach theology, self-knowledge has been introduced as a necessary prelude: «I know my soul, I do not know my Lord» is one of the books that deals with the principles and principles of human education. The rights of the fourth Imam of the Shiites, Imam Ali ibn Hussein, known as Imam Sajjad, have reached us. The book is based on revelation and is inspired by the Holy Quran, which is the last divine book for human beings.

1- Educational basics:

Definition of basics:

The basics are: a series of characteristics and traits (negative and positive) of human beings that exist in all human beings and educational principles are based on them, such as the following:

A) Friendship with oneself (love of essence)

According to this important characteristic, man is first and foremost more interested in himself and instinctively loves himself, and all his loves and affections for others come from loving himself. Even his affection and love for God are based on self-love. The love of nature, if not controlled and not guided in the right direction, leads to the destruction of man.

Although the exact title "love of nature" or self-friendship does not appear directly in the Sajjadiyya scripture, its manifestations are seen in different ways in some prayers. One of the seventh prayers is the Sahifa, which he recites when he is working hard and suffering or hard events or sorrow: "O you who dissolve it by a

The imam (peace and blessings be upon him) in the prayers of twenty, twenty-one, twenty-eight, fifty and many other prayers has statements that relate to the search for God and the search for God in times of need and deprivation. In one of these prayers, he offers God:

O God, make me attack You (the enemy) when I am in need, and beg You when I am in need, and cry out to You when I am a dervish (or humiliated), and make me miserable. others and because I am poor, humbly ask for help from others and when I am afraid to cry in front of others [Ibid., Twentieth Prayer].

The purpose of the Imam (peace and blessings be upon him) in proposing the concept of seeking God, which is considered one of the educational principles in Islam, is to pay attention to people in their nature of seeking God. This trend is effective in correcting his behavior. paying attention to God. A godly person always reveres God by his God-loving nature, and as a result of this attention, he is not infected with God's sin and lawlessness, and his actions are performed with pure intention and in order to draw closer to God.

C) World friendship

Another characteristic of a person is worldliness. The reason why a person loves worldly life is an interest in immortality, and another reason is criticism and evidence of the effectiveness of the world within the framework of human life and the satisfaction of its needs. From some passages of Holy Scripture, we can conclude that the world and material things should not be idealized, love that is condemned is such love.

Imam Sajjad (peace and blessings be upon him) in his Sajjadiyya Sahifa has many worldview statements from which two types of attitude can be derived: firstly, the condemnation of the worldly because of its shortcomings, such as: « قَلْبِي مِنْ انْزِعَ وَ » « مِنْكَ النَّقْرُبِ عَنِ تَذَهَلُ وَ إِلَيْكَ الْوَسِيلَةَ ابْتِغَاءً عَنِ تَصُدُّ وَ عِنْدَكَ عَمَّا تَنْهَى دَنِيَّةً دُنْيَا حُبَّ » [Ibid., Forty-seventh Prayer]

And the friendship of the humble world, which forbids what is with you, and prevents you from seeking funds and attachments to you, and being close to you unknown and unknown, returns, accept it from my heart.

In this verse, the Imam (peace and blessings be upon him) points out one of the main harms of the worldly, which is to prevent closeness to God, and for this reason he condemns the worldly.

The second view, the request of the world for the worship and service of God, Imam Sajjad (a) says on this subject: «الْاِكْتِسَابِ مَثُونَةً اَكْفِيَنِي وَ اٰلِهٖ وَ مُحَمَّدٍ عَلٰى صَلِّ اللّٰهُمَّ» [Ibid., The twentieth prayer]

And deliver me from suffering and earning with suffering, and give me incalculable food, so that I do not stop from your worship and service to earn my living, and not profit under the weight of losses and bad consequences.

Thus, the characteristic of the mundane with its various attitudes, such as an independent view of the world or the introduction of the world into the afterlife, since it is the source of human behavior, such as: greed, having an independent view of the world. peace and asceticism, the pursuit of prosperity Building a future life, if the attitude is the introduction of peace in the future life. This human trait is discussed as an educational basis in the Sahifa Sajjadiyya.

D) Neglect

Another trait that strikes people is carelessness and forgetfulness. Man by his nature is such that due to the fact that he pays too much attention to other affairs and affairs, he remains in ignorance. Although this trait may be useful to him in some cases, but, unfortunately, in many cases, the presence of this trait in people causes deviations and loss of opportunities, their downfall and destruction. To the extent that a person forgets God, himself and his high goals. For the world and its captivating beauties, enchant it and its power. This deprives him of understanding and insight. To

prevent this harm and save people from the trap of negligence, measures have been developed in Sahif Sajjadi's education system.

Imam Sajjad (peace and blessings be upon him) in many prayers and in different expressions refers to this characteristic of a person and awakens neglected people, citing cases and examples of negligence. The Imam, peace and blessings be upon him, lists the cases of negligence as follows: neglecting oneself, neglecting the fulfillment of divine duties and obligations, neglecting the world after death, neglecting a promise, neglecting blessings and, most importantly, neglecting God. On this he says: «قَرَّبَ وَ» [Ibid., Thirty-fourth Prayer]

«تَائِبُونَ الذُّنُوبِ مِنْ وَ رَاغِبُونَ إِلَيْكَ إِنَّا، عَنَّاكَ الْعَفْلَةَ تَسْمُنَا لَا وَ، فِيهِ الْوَقْتِ

And do not lure us with your ignorance; Because we are looking for you and repent of your sins.

According to what has been said, Imam Sajjad (as) introduces negligence as one of the reprehensible traits and attributes of a person in Sajjadiya Sahifa. Since neglect is the source of abominable things like self-forgetfulness, God is forgotten, so it has been emphasized and discussed as one of the principles of education in the educational system of Sahif.

That is, negligence in a person hinders the development of the human personality, because negligence prevents a person from self-knowledge and theology, and thus a person limits himself in the world, not realizing that he was created for otherworldly purposes.

2- Educational principles:

Definition of educational principles:

Principles are a set of rules that are justified in accordance with laws related to the general characteristics of a person (principles of education), and guide educational activities as a guide to action. Therefore, from this point of view, principles are based on principles (Khosrow, Bagheri, A New Perspective on Islamic Education, p. 65). By studying the prayers of Sahifa Sajjadi, we come to some of the most important

principles of education, such as piety, trust, asceticism, motivation, control and guidance, as well as the principle of the need for action, which Imam Sajjad (a.s.) uses to reform and educate people .

A) The principle of control and leadership

This principle is based on several principles, including: the search for God, self-friendliness, and immortality. Using this principle, a person should be directed towards monotheism and monotheism on the basis of the search for God, and on the basis of friendship with himself, he should be loving and obedient to God, and he should be given a bed to achieve perfection and intimacy. God. Imam Sajjad (a) in the prayer of twenty sahifs Sajjadiya, giving an example of selfishness, speaks of controlling it: « وَلَا تَرْفَعْنِي فِي النَّاسِ دَرَجَةً إِلَّا حَطَّطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا، وَلَا تُحَدِّثْ لِي عِزًّا ظَاهِرًا إِلَّا أَحَدَّثْتَ لِي ذَلَّةً بَاطِنَةً عِنْدَ نَفْسِي بِقَدْرِهَا » [Sahifa Sajjadiya, Twentieth Prayer]

And exalt me among the people to a high and exalted position, besides the fact that you humiliate me in front of me in such a way, and exalt me a clear honor, besides the fact that you create a secret humiliation for me as well as for yourself.

The Imam (peace and blessings be upon him) in this verse refers to examples of selfishness and how to control them. If these instances of selfishness are not controlled, it will lead to the ugly traits of selfishness, selfishness, and egocentrism.

According to the principle of eternity, a person should consider the world not as the end of life, but as a prelude to eternal life. The opinion that the Imam (peace and blessings be upon him) mentioned in the Sajjadiya Sahifa is that a person does not close his heart too much from the world and loves the world where it is necessary. Imam Sajjad (a) says: « بَهْدَى صَالِحٍ لَا أَسْتَبْدِلُ بِهِ، وَ طَرِيقَةٍ حَقِّي لَا أَرْيَغُ عَنْهَا، وَ نِيَّةٍ رُشِدٍ لَا أَشُكُّ فِيهَا، وَ عَمْرِي مَا كَانَ عَمْرِي بِذَلَّةٍ فِي طَاعَتِكَ، فَإِذَا كَانَ عَمْرِي مَرْتَعًا لِلشَّيْطَانِ فَأَقْبِضْنِي إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَفْتَاكَ إِلَيَّ، أَوْ يَسْتَحْكِمَ غَضَبَكَ عَلَيَّ » [Ibid., The twentieth prayer]

O God, peace be upon Muhammad and his family, and grant me worthy guidance, which I will never turn into anything, and guide me to the path of truth and

righteousness, from which I will never stumble or slip, and grant good intentions from growth, in which Never doubt me and give me a long life as long as my life is used in your obedience and whenever my life becomes the devil's pasture let me die before your cruel enemy comes to me or my wrath is set to to me.

This passage clearly states the attitude of the Imam (peace be upon him) to survival in this world. He wants survival in the direction of seeking God and as a means to an end, which is a position of nearness to God.

B) The principle of piety

This principle is more based on fear in humans and should control human instinctive fears and anxieties and be positive and desirable. This means that if a person has to worry about things, then it should be fear only of God, because other fears are false and useless. Fear of God, or piety, and therefore abstinence from sin, is one of the most important educational principles of the Sajjadiya scripture. Imam Sajjad (as) refers to this important principle on various occasions and asks Almighty God: «اللَّهُمَّ وَ أَنْطِفِنِي بِالْهُدَى، وَ أَلْهَمْنِي التَّقْوَى» And inspire me with piety [Ibid., Twentieth Prayer].

«وَ أَشْعِرْ قَلْبِي تَقْوَاكَ» And keep the motto of my heart from piety [Ibid., prayer twenty-first].

«وَ اجْعَلْ تَقْوَاكَ مِنَ الدُّنْيَا زَادِي» And cast piety and fear of punishment from my world.

The repeated requests of the Imam (as) in these prayers and on other occasions for the success and inspiration of piety show the importance of this educational principle in Sahifa Sajjadi's educational system.

Piety has many educational effects. The most important of them is the protection of a person from sin, oversights and delusions. Imam Sajjad (as) asks Almighty God on this matter: «وَ الْمَعْصُومِينَ مِنَ الذُّنُوبِ وَ الزَّلَلِ وَ الْخَطَا بِتَقْوَاكَ» And kept you from fear from sins and reservations and inaccuracies. [Ibid., twenty-fifth prayer]

C) The principle of prevention

The principle of reprimand is based on the educational basis of negligence. According to this principle, one should awaken a person from the sleep of negligence and explain to him what he needs to know, and in various cases remind and remind him to get rid of the terrible consequences of negligence. Therefore, Imam Sajjad (a) in the Sajjadiya Sahifa, which is full of remembrance of God, with various prayers such as prayer in the morning and evening, prayer in case of illness, prayer in repelling disasters and hardships, etc., always turns a person to God, and such thus removes negligence from him.

Also, the imam (peace and blessings be upon him) in the eighth prayer "seeking refuge in God", the twelfth prayer "confession of sins", the thirty-ninth prayer "a request for forgiveness" and other prayers, while pointing out the nature of negligence in a person, mentioned the path of neglect and Memory expresses and says about God: «وَتَبَّهْنِي لِذِكْرِكَ فِي أَوْقَاتِ الْعَفَلَةِ»، [Ibid., Twentieth Prayer].

«وَاشْعَلْ قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ» And remind our hearts of others [Ibid., Eleventh Prayer].

Imam Sajjad (peace and blessings be upon him) points out the important role and consequences of dhikr in Sahifa Sajjadi as follows:

Imam Sajjad (peace and blessings be upon him) points out the important role and consequences of dhikr in Sahifa Sajjadi as follows:

1. The memory of God is the honor of man;
2. The memory of God prevents the vices that Satan instills in the heart of man;
3. Remembering God promotes heart health.
4. The memory of God protects a person from neglect.

«تَمَّ انْتَبَهْتُ بِتَذْكَيرِكَ لِي مِنْ عَفْوَتِي» Having informed you, I realized my negligence and forgetfulness [Ibid., Thirteenth Prayer].

D) The principle of asceticism

This principle is based on the mundane. According to this principle, in the education system of Sahifa Sajjadiyeh, such love for the world should disappear from the human heart, and asceticism and flight from the world should be replaced in a reasonable and desirable way. In a way that he doesn't consider the world just a tool. In order to prevent extremism in the mundane, Imam Sajjad (a) in the holy scripture Sajjadiya invites people to practice "asceticism" and asks God for the same: « وَارْزُقْنِي » وَ صِحَّةً فِي عِبَادَةٍ ، وَ فَرَاغاً فِي زَهَادَةٍ » And grant us consolation in asceticism and estrangement from the world” [Ibid., Twentieth Prayer].

The Imam (peace and blessings be upon him) expresses consolation in asceticism and estrangement from the world and asks God for asceticism. On the other hand, he speaks of the signs of an ascetic: « وَ مَدْحِي إِيَّاكَ، وَ حَمْدِي لَكَ فِي كُلِّ حَالَاتِي » « حَتَّى لَا أَفْرَحَ بِمَا آتَيْتَنِي مِنَ الدُّنْيَا، وَ لَا أَحْزَنَ عَلَى مَا مَنَعْتَنِي فِيهَا » [Ibid., Twenty-First Prayer]

And in any case, make me praise, pray and give thanks so that I do not rejoice in what You have given me from the world, and do not rejoice in what You have hidden from me.

According to the Imam (a), an ascetic is one who has these two characteristics:

- 1- Do not rejoice in what is given to him from the world.
- 2- Do not grieve after what the world has taken from him.

In short, the starting point of all suffering and cruelty in human beings is the love of the world, and the educational principle of asceticism, on which Sajjadiya scripture relies heavily, means to stay away from worldly possessions, not to be a prisoner and free from everything who wants to create in a person has such a sense of belonging that separates him from God and the memory of God and the Hereafter.

Conclusion. The basis of a number of human characteristics and traits (negative and positive) that exist in all people; It is friendship with oneself; God's providence; World friendship; negligence; Perfectionism and ... is. And the principles of education, which are based on these principles, are a set of rules that are justified according to laws related to the general characteristics of a person (principles of education), and direct educational activities as a guide to action. These are: the principle of control and leadership; the principle of piety; the principle of dhikr; The principle of asceticism is that if we pay attention to these principles, then the spiritual growth and perfection of the human personality will grow properly.

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