

The evaluation of components of sacrifice and martyrdom culture

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ABSTRACT

The present investigation has been carried out by aiming at evaluation of components of sacrifice and martyrdom culture. The methodology of this study is mixed exploratory technique. The statistical population includes all of managing directors in Islamic Republic of Iran Foundation of Martyr and War Veterans' Affairs, managers of Foundation for Preservation of Works and Values of Holy Defense, directors of Islamic Revolutionary Guard Corps (IRGC) and their deputies totally as 540 participants where a sample with 18-respondents was selected among the given directors by means of purposeful method at qualitative phase. In the quantitative phase, the sample size was determined as 224 participants with respect to Krejcie- Morgan sample size table formula as well. To collect research data, semi-structured interview was employed at qualitative phase. With respect to review on research theoretical history in qualitative phase and also examining the conducted studies, the questionnaire was utilized. According to the findings the main components of sacrifice and martyrdom culture were specified in two aspects of sacrifice culture and martyrdom culture; sacrifice culture includes: belief to judgment day, not belonging to this world, affectivity and loftiness, respect to others, flexibility and innovation, self-believing, group working and participation and seeking justice which comprise of 30 parameters. Also martyrdom culture includes: God-centered belief, obeying authority, resistance, endeavor, good action and virtuousness, science and knowledge and national identity which comprise of 31 parameters. With respect to the parameters and outputs from Lisrel software, the selected variables for measurement sacrifice and martyrdom culture possessed the needed reliability. Likewise, t-value has been significant for sacrifice and martyrdom culture at level ($p < 0.05$). It seems that sacrifice and martyrdom culture are placed at appropriate level.

KEY WORDS: culture, sacrifice, martyrdom

INTRODUCTION

To boost sacrifice and martyrdom culture first we should know human exalted characteristics, and know that if courtesy, art and morals don't really obey God, they won't reach two elements of sacrifice and martyrdom and these two elements are emphasized. Knowing human exalted values and permanence of development and extension in sacrifice and martyrdom area is a crucial duty that finally will result in the society's awareness and wakefulness to sacrifice and martyrdom subjects [1]. The sacrifice and martyrdom culture includes enormous effects and outcomes, which covers our community in different ways since sacrifice and martyrdom are assumed as the richest treasures of Islamic culture, which their amazing effects were manifested during the years and most marvelous scenes of dedication of humans were objectified in them. But such a precious treasure could not be developed efficiently only at surface level. As a result, dissemination of sacrifice and martyrdom culture is owed to possessing a deep belief and lofty paradigm and such a doctrine should be internalized in the community with appropriated mechanisms so it is perfectly obvious that fulfillment of such a task will be led to vigilance and awareness of all the people toward subject of sacrifice and martyrdom. It is a matter of fact that identifying the methods and taking methods thereby this culture can be proposed at best possible form naturally requires accurate, comprehensive, and continuous analysis and evaluation of methods of developing sacrifice and martyrdom culture and certainly the practitioners of this field should take this issue seriously into consideration[2].

This survey proposes a model on the components of sacrifice and martyrdom culture and determination of effect of each elements and it contributes to identify the components of sacrifice and martyrdom culture thereby the main sponsor organizations could properly employ this model for dissemination sacrifice and martyrdom

culture among their experts and members of community. With respect to the afore-mentioned issues, the major question in this study is that what the main components of sacrifice and martyrdom culture are?

Sacrifice and martyrdom:

Sacrifice means remission from one's rights for the sake of others and preferring other one or ones over oneself and it also denotes prioritizing others' goal to oneself and assuming other's interest as prior to one's benefit [3]. Fayaz defines the sacrifice as preference of other interest to one's benefit and prioritizing other's benefit to their own as well as bestowing one's own needed sustenance and provision to other people, and being affected by pain and effort for comfort of others [4]. Sacrifice denotes dedication of people in a community and in terminology of knowledge and ethics it is deemed as the second form of virtue (generosity). The generosity here means that the human grants chivalrously to other people what s/he needs to it and this forbearance and generosity is converted into human's virtue in which s/he has preferred others to oneself [5]. The origin of sacrifice returns to friendship and people who are humanistic and make dedication and they prefer loving others to their own requests. In the narrated prayers from Pure Imams and especially in the blessed book of Sahifeh Sajadiyeh from Imam Sajad (PBUH), this request from God is clear where in this precious and valuable book, there are a lot of prayers for friends, neighbors, forgiveness, and forbearance of others and other similar cases in this regard. The Muslim could achieve highly positions in the obvious Islamic Religion and after emerging of this religion by resorting to this virtue and newborn Islamic community was developed and spread due to fulfillment of these moral virtue and Islamic government was established. In addition to assuming the oppression to other people as a vicious act, Islam has considered the observance and respect for others' right as an obligation and it has also recommended to sacrifice and dedication namely those efforts, which are not exclusively in favor of one's own and his/ her relatives' interest but others' interest has been considered in them and it has been done for the sake of God's consent. Sacrifice has been always posited as a cultural issue in the society therefore the sacrifice culture should be internalized in the community so that the community to be able to achieve real progress and excellence [6].

Outputs of sacrifice

- 1- one who sacrifice certainly isn't greedy. Greed is a false need. Main sins are due to greed and false need than real needs; by sacrifice the areas of greed gets vanished;
- 2- sacrifice creates affection and affection will cause unity and agreement;
- 3- sacrifice requires vanishing the spirit of wealth-loving and fear of soul;
- 4- sacrifice is great charity and decreases the concentration of non-productive capitalism wealth and relieves poverty [7].

Martyrdom:

Martyrdom means to being killed in the path of God and it refers to martyrdom [8]. Martyrdom denotes being slain in the path of God and the martyr is one, who has been killed in the path of God [3]. The martyrdom is the conscious death in the path of achieving a sacred goal and it is a deliberative and arbitrary act [9]. Martyrdom is the highest phase of dedication and sacrifice. Sacrificing of life and bestowing one's life in the path of a transcendental objective and its essence consists of being a lover, determined, resolute, and purposeful. Lack of fear from death, kindred, freedom seeking, faith and prevention from lust- seeking, persistence, and honesty in practice are some of the manifested attributes in martyrs [10].

The sacrifice is the highest degrees of generosity and munificence and it includes granting and bestowing of property despite of one's own existing need and requirement. The glorifying God praises the altruist people in this Quranic verse: "...and prefer (them) before themselves though poverty may afflict them..." Hashr Sura 59: 9, and God Messenger (PBUH) has expressed "Any man, who desire something but he keeps one's need and prefers other to oneself, will be forgiven by God" [11]. Thus, sometimes sacrifice is done by granting property or making further measure or effort and in some cases the sacrifice is fulfilled by sacrificing of life in the path of God and that is called martyrdom: "And among men is he who sells himself to seek the pleasure of Allah..." Baghareh Sura 2: 207.

The importance of martyrdom is in a degree that if in human history existed only one martyr it was enough for proving the high melody of the world that is expressing the highest purpose of life, and now we see tens and even hundred thousands martyrs during the history, that through elevation and completing their characters, defending humanity and its values, forbore natural life and have reached real life [12].

Some of original aspects of this magnificent reality include:

First Aspect: finishing natural life in the way of defending values and real life of people in community.

Second aspect: tearing material skeleton and flying soul and reaching the divine witnessing position in way of connecting to perfection attractiveness, to honor "reasonable life" of themselves and others;

Third aspect: determiner of criteria and basis for justifiable life in this world [13].

Martyrdom is the highest degree of perfection and the most glorious death that every fighter of divine path chooses it consciously and honorably and grants the best meaning and beauty and glory to death. Based on this, martyrdom is of seven components in Quran and Shiite school:

- 1- believing in God and innocent imams;
- 2- conscious selection;
- 3- execute commands of God and Messengers (obeying tradition and prophet's Family);
- 4-sacrificing for the happiness of God and reaching God's nearness;
- 5-having divine motivation and attracting God's satisfaction;
- 6-fighting for the highest degree of the word justice and eradicating false; and
- 7-being with God and God's saints [14].

Methodology:

The current research is classified into group of «exploratory mixed research» in terms of way of collection of the needed data. Generally, the mixed (hybrid) methodology was selected for this study because of the following reasons: 1) Acquisition of further evidences to better perceive the methods of developing sacrifice and martyrdom culture; 2) Lack of appropriate model; and 3) The necessity for using attitudes from the experts and elites to present suitable model. One could examine well the sacrifice and martyrdom culture by means of such a methodology. By means of methodology of basic theory in qualitative phase, implementation of qualitative interview with experts and specialists, who enjoyed adequate knowledge about sacrifice and martyrdom culture, was put on the agenda. The interviews were continued as long as the time when the latent and various aspects and elements if sacrifice and martyrdom culture were identified and described and theoretically saturated.

Also at next step, the designated tools were widely implemented among the selected samples by employing descriptive- surveying methodology thereby to present an appropriate model to spread sacrifice and martyrdom culture.

The statistical population in the present study comprises of all of managing directors of IRI Foundation of Martyr and War Veterans' Affairs, managers from Foundation for Preservation of Works and Values of Holy Defense, and directors from Islamic Revolutionary Guard Corps (IRGC) along with their deputies, who are totally 540 participants. During qualitative phase, a sample including 18 respondents were elected among the directors by means of purposeful sampling technique. At quantitative phase, the sample size was used with respect to Krejcie- Morgan sample size table formula as 224 participants. To collect research data, semi-structured interview was utilized in qualitative phase. With respect to review of research theoretical history in quantitative phase as well as analysis on the conducted researches inside and outside the country and at the same time with respect to the identified dimensions and elements in the qualitative section, the primary sample was designed and formulated as tool for collection of research data (questionnaire).

Research findings:

Table 1: The extracted elements and parameters of sacrifice and martyrdom culture

Dimensions	Components	Indices
Sacrifice	Belief to judgment day	1-faith spirit, 2-the amount of reliance in society, 3-fear of God
	Not belonging to this world	1-non-worldliness 2-being contended 3- avoiding envy
	Affectivity and loftiness	1- controlling wrath, 2-self-beleiving, 3-self-leading, 4-self-efflorescence, 5-hard-working and less talking, 6-hope to life, 7-self-affectivity
	Respect to others	1-humanism, 2-affection and kindness, 3-observing order in affairs, 4-helping others
	Flexibility and innovation	1-innovation, 2-risk-taking, 3-unremitting spirit, 3-respecting other's view
	Self-believing	1-high self-confidence, 2-self-adjustment, 3-self-steem
	Group-working and participation	1-criticism-accepting, 2-avoiding self-centering, 3- trusting others
Martyrdom	Seeking justice	1-performing task and responsibility, 2-fighting corruption, 3-dependence-seeking
	God-centered belief	1-having belief in God, 2-trust in God, 3-taking care of behavior, 4-calculationg the soul, 5-moving toward perfection
	obeying authority	1-beleiving Islamic rulership, 2-beleiving in absolute authority, 3-beleiving in comprehensiveness of Islamic rulership system, 4-preferring system's profit over his/her profit
	resistance	1-patience and resistance in front of problems, 2-patience in performing good action, 3-resistance in way of achieving purpose
	endeavor	1-enemy-fighting, 2-ability to play martial role, 3-lowliness-avoiding, 4-not be afraid of death, 5-simply living
	good action and virtuousness	1-doing religious duties, 2-abstaining from banned actions, 3-ordring to known actions and prohibiting from banned actions, 4-keeping public property, 5-reading Quran, 6-staying awake at night, 7-resorting to imams and innocents
	science and knowledge	1-conscious selection, 2-consultation-seeking, 3-tendency toward acquiring knowledge
national identity	1-guarding borders and territory, 2-respecting local traditions, 3-patriotism, 4-heving the feeling of belonging to homeland	

After selective encoding, main components of sacrifice and martyrdom culture were identified in two aspects of sacrifice culture and martyrdom culture; sacrifice culture includes: belief to judgment day, not belonging to this world, affectivity and loftiness, respect to others, flexibility and innovation, self-believing, group working and participation and seeking justice which comprise of 30 parameters. Also martyrdom culture includes: God-centered belief, obeying authority, resistance, endeavor, good action and virtuousness, science and knowledge and national identity which comprise of 31 parameters.

The given questionnaire was evaluated after determination of components of sacrifice and martyrdom culture and their parameters by means of confirmatory factor analysis of questionnaire structure. To evaluate confirmatory factor analysis, some indices have been utilized including $X^2/ d.f$, RMSEA, GFI, AGFI, RMR, NFI, and CFI. $X^2/ d.f$ index lacks a fixed criterion for a reasonable model, but small value of $X^2/ d.f$ denotes better fitness of model. Brawny and Cadek have suggested to use the Root Mean Square Error of Approximation (RMSEA) that has been proposed by Steger (1990) as difference value for any degree of freedom (d.f). RMSEA index is ≤ 0.05 for good fitted model. The higher values than this rate up to 0.08 indicate rational error of approximation in the given population. The models in which RMSEA index is ≥ 0.10 have low fitness. Jarzocog and Serbum (1989) have introduced Goodness of Fit Index (GFI) and Adjusted Goodness of Fit Index (AGFI) in Lisrel programs. They show that how much it has better fitness compared to lack of it. Arbitrarily, the values of GFI, AGFI, CFI, and NFA indices should be ≥ 0.90 in order to accept the model. (GFI) and (AGFI) are affected by sample size and it may be great for the weakly formulated models. There is no general agreement over their application. Similarly, the appropriate value is designated less than 0.05 for RMR index [15].

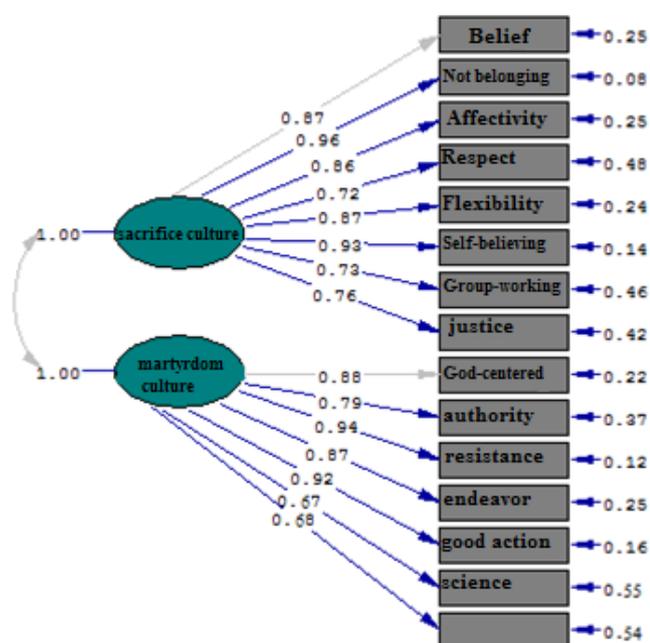


Diagram 1: Confirmatory factor analysis model of main components of sacrifice and martyrdom culture in standard assessment state

Table 2: Factorial load and interpreted variance for components of sacrifice culture

Variable	Factorial load	Interpreted variance
Belief to judgment day	0.87	0.75
Not belonging to this world	0.96	0.92
Affectivity and loftiness	0.86	0.73
Respect to others	0.72	0.51
Flexibility and innovation	0.87	0.75
Self-believing	0.93	0.86
Group-working and participation	0.73	0.53
Seeking justice	0.76	0.57

With respect to factorial loads listed in above table, it can be implied that not belonging to this world ($\lambda = 0.96$), self-believing ($\lambda = 0.93$), belief to judgment day ($\lambda = 0.87$), flexibility and innovation ($\lambda = 0.87$), affectivity and loftiness ($\lambda = 0.86$), seeking justice ($\lambda = 0.76$), group-working and participation ($\lambda = 0.73$), and respect to others ($\lambda = 0.72$) play respectively the maximum and minimum role in sacrifice culture.

Table 3: Factorial load and interpreted variance for components of martyrdom culture

Variable	Factorial load	Interpreted variance
God-centered belief	0.88	0.77
obeying authority	0.79	0.62
resistance	0.94	0.88
endeavor	0.87	0.75
good action and virtuousness	0.92	0.84
science and knowledge	0.67	0.44
national identity	0.68	0.46

With respect to factorial loads listed in above table, it can be implied that resistance ($\lambda = 0.94$), good action and virtuousness ($\lambda = 0.92$), God-centered belief ($\lambda = 0.88$), endeavor ($\lambda = 0.87$), obeying authority ($\lambda = 0.79$), national identity ($\lambda = 0.68$), and science and knowledge play respectively the maximum and minimum role in martyrdom culture.

Table 4: Fitness indices for variables of sacrifice and martyrdom culture

Statistic	Value
Chi- Square	27.30
d.f	12
Chi- Square/ d.f	2.27
RMSEA	0.07
GFI	0.97
AGFI	0.91
CFI	1
NFI	0.99
RMR	0.01

With respect to output of Lisrel in the given above table, value of $X^2/ d.f$ was calculated 2.27. The root means of square error of approximation (RMSEA) is 0.07 in the proposed model. The values of GFI, AGFI, CFI, and NFI indices are 0.97, 0.91, 1, and 0.99, respectively. Similarly, the rate of RMR index in this model is 0.01. Given the indices and outputs from Lisrel software, it can be expressed that the selected variables are adequately reliable for measurement of sacrifice and martyrdom culture and the above elements can well evaluate sacrifice and martyrdom culture.

Table 5: The statistical description related to status of sacrifice culture components

Variable	Quantity	Mean	Standard deviation	Error of deviation from mean
Belief to judgment day	224	3.3974	1.04146	0.6959
Not belonging to this world	224	3.1964	1.17570	0.7855
Affectivity and loftiness	224	3.4598	0.84857	0.5670
Respect to others	224	3.2444	0.62391	0.4169
Flexibility and innovation	224	3.2980	0.60379	0.4034
Self-believing	224	3.3155	1.00158	0.6692
Group-working and participation	224	3.3988	1.26652	0.8462
Seeking justice	224	3.2961	1.24286	0.8304
Sacrifice (totally)	224	3.3258	0.84751	0.5663

With respect to above table regarding the description of status of sacrifice culture components, the mean rate of belief to judgment day is 3.39, the mean rate of non-belonging to this world is 3.19, the mean rate of affectivity and loftiness is 3.45, the mean rate of respecting others is 3.24, the mean rate of flexibility and innovation is 3.29, the mean rate of Self-believing is 3.31, the mean rate of group-working and participation is 3.39, the mean rate of seeking justice is 3.29, and the total mean value for sacrifice culture is 3.32.

Table 6: The single sample t-test relating to status of sacrifice culture components

Variable	3= Mean value of test			
	t	d.f	Significance level	Mean difference
Belief to judgment day	5.711	223	0.000	0.39743
Not belonging to this world	2.501	223	0.013	0.19643
Affectivity and loftiness	8.110	223	0.000	0.45982
Respect to others	5.863	223	0.000	0.24442
Flexibility and innovation	7.387	223	0.000	0.29799
Self-believing	4.714	223	0.000	0.31548
Group-working and participation	4.713	223	0.000	0.39881
Seeking justice	3.566	223	0.000	0.29613
Sacrifice (totally)	5.754	223	0.000	0.32581

With respect to the above table about the status of sacrifice culture by considering t-values for the element of belief to judgment day ($t = 5.71$), non-belonging to this world ($t = 2.50$), affectivity and loftiness ($t = 8.11$), respect to others ($t = 5.86$), flexibility and innovation ($t = 8.37$), Self-believing ($t = 4.71$), group-working and participation ($t = 4.71$), Seeking justice ($t = 3.56$), and sacrifice culture (totally) ($t = 5.75$), there is significant difference among theoretical mean in this test (the mean limit of employed scale) and components of sacrifice culture at level ($p < 0.05$) so that according to participants' viewpoint in this study, components of sacrifice culture are placed at significant level higher than average.

Table 7: The statistical description related to status of martyrdom culture components

Variable	Quantity	Mean	Standard deviation	Error of deviation from mean
God-centered belief	224	3.3517	1.13408	0.7577
obeying authority	224	3.4963	0.96607	0.6455
resistance	224	3.3444	0.93851	0.6271
endeavor	224	3.2424	0.73886	0.4937
good action and virtuousness	224	3.3994	0.76641	0.5121
science and knowledge	224	3.1815	0.89553	0.5983
national identity	224	3.2076	0.95843	0.6404
martyrdom (totally)	224	3.3176	0.66509	0.4444

With respect to above table regarding the description of status of martyrdom culture components, the mean rate of the element God-centered belief is 3.35, the mean rate of obeying authority is 3.49, the mean rate of resistance is 3.34, the mean rate of endeavor is 3.24, the mean rate of good action and virtuousness is 3.39, the mean rate of science and knowledge is 3.18, the mean rate of national identity is 3.20, and the total mean value for martyrdom culture is 3.31.

Table 8: The single sample t-test relating to status of martyrdom culture components

Variable	3= Mean value of test			
	t	d.f	Significance level	Mean difference
God-centered belief	4.642	223	0.000	0.35171
obeying authority	7.689	223	0.000	0.49628
resistance	5.492	223	0.000	0.34439
endeavor	4.910	223	0.000	0.24241
good action and virtuousness	7.779	223	0.000	0.39939
science and knowledge	3.034	223	0.003	0.18155
national identity	3.242	223	0.001	0.20759
martyrdom (totally)	7.147	223	0.000	0.31762

With respect to the above table about the status of martyrdom by considering t-values for the element of God-centered belief ($t = 4.64$), obeying authority ($t = 7.68$), resistance ($t = 5.49$), endeavor ($t = 4.91$), good action and virtuousness ($t = 7.79$), science and knowledge ($t = 3.03$), national identity ($t = 3.24$), and martyrdom culture (totally) ($t = 7.14$), there is significant difference among theoretical mean in this test (the mean limit of employed scale) and components of martyrdom culture at level ($p < 0.05$) so that according to participants' viewpoint in this study, components of martyrdom culture are placed at significant level higher than average.

Discussion and conclusion:

According to the findings in qualitative section the main components of sacrifice and martyrdom culture are specified in two aspects of sacrifice culture and martyrdom culture; sacrifice culture includes: belief to judgment day, not belonging to this world, affectivity and loftiness, respect to others, flexibility and innovation, self-believing, group working and participation and seeking justice and martyrdom culture includes: God-centered belief, obeying authority, resistance, endeavor, good action and virtuousness, science and knowledge and national identity. In quantitative section also the status of the main components of sacrifice and martyrdom culture is in desirable level.

Belief in the Judgment Day is one of the main components of sacrifice culture. One who believe in material world and considers life only in this world, choose ideology and behavior according to this worldview. It is obvious that material worldview won't give sacrifice and dedication instruction to people and considers sacrifice as madness and suicide. About non-belonging to this world it should be said that human's value is in the perfection of desirables which s/he seeks. It is clear that sacrifice and martyrdom as desirable perfection of human will be achieved through non-belonging to this world. On affectivity and loftiness in sacrifice and martyrdom culture it should be noted that as Ozgoli emphasizes perception and goodness and loftiness should turned into the first and basic priority of every nation, organization and people all over the world, since being elegant, balance and coordination has taken a deviated concept and got replaced with some simple concepts, so virtuousness and purity and engaging in future ideals and plans, especially for young generations, is a necessity [16]. Loftiness requires learning, and learning and education themselves should be elevated.

About respecting others in sacrifice culture, action and behavior based on sacrifice indicate valuing moral principles like justice, equity and benevolence for other people and groups, and therefore in comparison with other kinds of human actions and practices, allocates premier place to it. As Chalabi [17] insists sacrifice as a kind of humanism behavior is of two dimensions of public emotional dependence and public commitment. On flexibility and innovation as another main components of sacrifice culture as Abdolhamid and Pourezzat [18] emphasize paying attention to That World and believing in survival of nature cause people in a sacrificing organization through drawing purpose in the organization in the frame of moral and faith principles, accept others' view and avoid prejudice and petrification. Such an organization put flexibility and innovation as its tradition through reasonable risk-taking and grow in itself the spirit of creativity and rational risk-taking.

Pourezzat [19] also emphasizes, with believing in the fact that only created things by the unique Creator is complete and faultless, everything made by human can be corrected and completed. In this viewpoint the main secret of creativity and innovation is unification. On self-believing as a component of sacrifice culture as Shoari Nejad [20] stresses it is a positive spiritual and mental status which is produced as a result of feeling of being valuable in the soul of human and prepares him/her to attempt in doing the tasks assigned to him/her through enjoying capabilities and abilities and thereby banish the fears due to problems and obstacles.

About justice-seeking it should be noted that Islamic culture and its moral principles and rules generally and its jurisprudence especially have put a deep effect on the perception of people from their surrounding environment and «must>s and «must not>s. in fact, Islam is a «recognition» set that meanwhile has «value-placing» criteria with it [21] and a Muslim believer doer interprets outer phenomenon and realities based on this viewpoint.

Sacrifice is practically fulfilled when human believe in the stabilization of divine traditions and indeed this certainty is not achieved unless in light of believing in unification. Muslims got worried and agitated due to suspicion in God's traditions in Ahzab fight; when enemies entered on Muslims from up and down and when their eyes got stunned from the severity of fear and they were at their wit's end and suspicious of God, that was where the believers were tested and rigidly shocked.

On obeying authority it should be mentioned that doing any political action is not irrelevant to the insight and belief area of the people of a society. Enjoying a correct insight guides individuals toward doing good actions in the area of political affairs as sliding thought from God path cause deviation from doing good political action. As Taheri [22] insists, based on Islamic thought, individual's political thought bases can direct toward political advancement when keep its relation with the bases extracted from divine revelation school and Islam's Shariah and enjoys its learnings.

On national identity as a component of sacrifice and martyrdom culture, indeed intention and determination of all dedicated and martyrdom-seeking men, women and people in defending territorial integrity and meeting basic freedoms and confronting enemy's threats is of the most important and effective components of country's power and security. Undoubtedly, sacrificing is one of the most effective ways in providing internal security and martyrdom-seeking people should participate in formulating above plan [23].

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