

## The heart of Imam Hossein Ashura and its visualization from the view of verses and narratives

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### ABSTRACT

*Thank the God, All-Knowing, who provided me the opportunity to take steps in this divine path by the grace of saints and prayer of people. First, I will present the identification and characteristics of Imam Hussein in this paper and then, I will examine the characteristics like spiritual characteristics, patience and courage, martyrdom and dignity, knowledge and ethics and the power of will, and decision-making in which the kind and sacrificing Imam is the role model. These characteristics have beautifully and completely visualized in Karbala. Then, I will present many narratives quoted by Imam Hussein (peace be upon him). Imam Hussein is the interpretation of many verses of holy Quran and the Imams are the main interpreters of Quran. They have stated the inherent interpretations of Quran by the Grace of Supreme God. All these emphasize are the result of greatness of Imam Hussein. All people should visualize and implement these models in their life and society by relying God and Imams to be successful in this world and the world to come. Imam Hussein is the symbol of the particular individual characteristics and many verses and narratives indicate these particular characteristics of Imam Hussein.*

*Keywords: God Almighty, characteristics of Imam Hussein, visualization of Karbala, verses and narratives, greatness of Imam Hussein*

### Introduction

Thank the God Almighty for giving me happiness, thanks to him and the Ahl al-Bayt of prophet (Imam Ali (PBUH), Imam Hassan (PBUH), Imam Hussein (PBUH), Imam Sajjad (PBUH), Imam Muhammad al-Baqir (PBUH), Imam Ja'far al-Sadiq (PBUH), Imam Musa al-Kazim(PBUH), Imam Reza (PBUH), Imam Muhammad Taqi (PBUH), Imam Ali Naghi (PBUH), Imam Hassan Al-Askari (PBUH), Hujjat-Allah al-Mahdi (PBUH) and blessing of people, which let me write this article. Every cognition has principles and aspects, whether theology, sociology, Imamology, behaviorism, historiography and/or so on.

We review cognition not only in terms of identity but also in terms of purpose, education pathology and sense of duty and responsibility.

According to birth certificate of Imam Hussein (PBUH), he is the son of Imam Ali (PBUH) and Fatimah bint Muhammad (PBUH) and the brother of Imam Hassan (PBUH) and Abbas ibn Ali (PBUH) and his sister is Zaynab bint Ali (PBUH). In this way, studying historical events and being interested in history can study all the events of the world in the form of birth certificate.

Purposeful, motivating and responsible cognition: Once a person is following a purpose and in order to get closer and meet the goal, he/she follows a person or event or incident or thing. Firstly he/she starts with the cognition of the birth certificate, but because he/she is purposefully motivated, he/she is accountable toward this recognition.

Wisdom, Knowledge, and Emotions: God bestowed to man both the possibility and the intellectual talent, and he/she also has heartfelt emotions, therefore he/she has cognition, and the love and hatred of man becomes more perfect when not only does it not suspend any of them for the sake of the other, but

also activates and completes both, so the wise man, on the one hand, goes on the path of study, research, contemplation, on the other hand, he is in the habit of remembrance. Interacts with people who remember the God, and attend the societies of remembrance of God and spends hours studying and thinking, and devoting hours to express love and affection by attending mourning ceremonies. In this way, he/she expresses his/her intellectual and spiritual aspects.

**Description:**

The noble prayer that Imam Hussein taught on the day of Ashura. Ali ibn Husayn Zayn al-Abidin (PBUH) said: My father hugged me on the day of Ashura while shedding heavy blood and said: My son! I will teach you a prayer that Fatimah bint Muhammad (PBUH) taught me, this prayer was taught by Gabriel to the Muhammad (PBUH) and he taught it to his daughter. Whenever you wish something, and God forbid, sorrow, calamity, and a great thing happen, recite this prayer:

" Swear to "Ya-sin" and the Holy Qur'an, and swear to " Tā Hā " and the greatness of the Qur'an, O who is able to meet the needs of those who ask, O who knows what is in the conscience, O who relieves the afflicted, O who relieves the distressed, O who is merciful to the old people, O who sustains the young child, O who does not need any interpretation, pray on Muhammad and the family of Muhammad, and do so and so with me

Note: Instead of so and so in the phrase prayer, he/she expressed his/her need.

According to the narrative of Rozatol Shohada, the Imam said:" O son! If I go back to the my grandfather's city, Give my best regards to him"

Also It has been narrated from mam Muhammad al-Baqir (PBUH) that: Imam Sajjad (PBUH) said at the time of his death"Imam Hussein on the day of Ashura hugged me so tightly to his chest and said: My dear son, I will bequeath to you what my father bequeathed to me when he died. My son, stay away and avoid oppression against someone who does not find help against you other than God. Taken from The Al-Amali of Shaykh Saduq's book. (1)

It is recommended that we recite this very noble prayer for the reappearance of Hujjat-Allah al-Mahdi(PBUH)

"O God, be the guardian of such and such son of such and such at this hour and at every hour, the guardian and the leader and the helper and the guide and the watchman, so that you may settle him in your land with the desire of the people and use him for a long time." This prayer has been quoted in the book Iqbal al-A'mal with additions.

The Holy Prophet, Muhammad, peace and blessings of God be upon him, said:

(Hussein is one of the gates of Heaven) Imam Hussein is the light that God Almighty has provided for him.

In fact, Imam Hussein is a shining star whose radiant light shines from the sky. He has a great face and soul, a pure body and a powerful heart. On the third day of Sha'ban, the fourth year of the Hijrah, the second child of Imam Ali (PBUH) and Fatimah bint Muhammad (PBUH), may God bless him and grant him peace, was born in the house of revelation and birth. When Muhammad (PBUH), was notified of his birth he came to the house of Imam Ali (PBUH) and Fatimah bint Muhammad (PBUH), and told Asma to bring the child. Asma wrapped him in a white cloth and brought him to the Muhammad (PBUH). He call to prayer to his right ear and Iqamato to his left ear.

Imam Hussein (PBUH) and Mohamad (PBUH)

From the birth of Imam Hussein (PBUH) which was in the fourth year of the Hijrah to the death of the Muhammad (PBUH) which took place six years and a few months later, people expressed the love and kindness that Muhammad (PBUH) expressed for Hussein (PBUH). They became aware of the greatness and high position of the third leader.

Salman al-Farsi says: I saw that the Muhammad (PBUH) put Hussein (PBU) on his knee and kissed him and said: You are a noble and a noble son and a noble father, you are the Imam and the son of the Imam and the father of the Imams, you are the God's authority and the son of the God's authority and the father of the God's authority who are nine and the seal of the prophets is Hujjat-Allah al-Mahdi (PBUH)

On the first or seventh day of his birth, Gabriel, Angel of revelation, descended and said: Peace be upon you, O Messenger of God, name this baby after the little son of Aaron (Shabir) (4) who called him in Arabic (Hussein) (5) Because Ali is to you like Aaron to Musa ibn Imram, except that you are the seal of the prophets. Therefore, the great name of Hussein was chosen by God for the second child of Fatimah bint Muhammad (PBUH)

Keywords: The model of Imam Hussein (PBUH), the characteristics of Imam Hussein (PBUH), the Visualization of Karbala, the uprising of Imam Hussein (PBUH), our verses and narratives

God willing, by quoting verses and narratives, we can make Imam Hussein the manifestation of our actions, desires and words in life and in all matters.

So that we can have a very happy and successful living and in this word and the word hereinafter.

### **Research Methods:**

In this scientific and research article, I have gathered this information based on the ideas and theories that I had and according to the materials that I collected from verses and narrations, and that it has an educational and practical aspect, And I can, God willing, act as an individual in society and pass it on to others, and according to my reasoning and analysis. People should be Hussein's role models, not only in speech but also in behavior and deeds by relying on God. And because of all these inherent and spiritual characteristics that lies in the Imam Hussein's spirit, and here the question arises how this Imam has innately all these characteristics? The answer is that Imam Hussein (PBUH) in general is the visualization of perfection due to his high spirit and high intrinsic characteristics.

### **Narrative of Imam Hussein Ashura**

1-Muhammad (PBUH) said:

Indeed, For the martyrdom of Imam Hussein (PBUH), there is warmth in the hearts of the believers that will never be cold or extinguished. (2)

2-Muhammad (PBUH) said:

Hassan and Hussein are leaders and leaders in all circumstances; whether to stand or sit. (3)

3- Muhammad (PBUH) said:

Without any doubt, Hussein is one of the gates of paradise. (4)

4- Imam Sajjad (PBUH) said:

The land of Karbala, on the Day of Resurrection, shines like a pearl star and cries out that I am the holy land of God, the pure and blessed land which surrounds the leader of the martyrs and Master of the Young People of Paradise. (5)

5- Imam Ja'far al-Sadiq (PBUH) said:

Visit Karbala and continue to do so, because Karbala has embraced the best sons of the prophets. (6)

6- Certainly imam Hussein is heaven is greater than on earth. (7)

### **7- Pure Privacy:**

Muhammad (PBUH) says in a long hadith:

Karbala is the purest tomb on earth and the largest in terms of respect, and it is true that Karbala is one of the expanses of Paradise. (8)

### **8- Continuous pilgrimage:**

Imam Ja'far al-Sadiq (PUBH) said:

Visit Karbala and continue to do so, because Karbala has embraced the best sons of the prophets. (9)

### **9- Hadiths about Muharram and Imam Hussein (PUBH)**

Karbala Safe Shrine:

Imam Ja'far al-Sadiq (PUBH) said:

Indeed, God made Karbala a safe and blessed sanctuary before making Mecca a sanctuary. (10)

10- Hadiths about Muharram and Imam Hussein (PUBH)

### **Tablecloths of light**

Imam Ja'far al-Sadiq (PUBH) said:

Whoever wants to sit on the Tablecloths of light on the Last Judgment should be one of the pilgrims of Imam Hussein (PUBH).(11)

Imam Hussein speaks about the levels and knowledge of the Qur'an (PUBH) which clearly categorized the understanding of the Qur'a, which states the understanding of the Qur'an as follows:

Holy Quran is based on four things: phrases, codes, and epigram and facts.

Its epigram are for the saints and its truths are for the prophets.

The Qur'an enters in three ways to introduce the divine personalities and in each case follows a specific method according to the benefits:

Introducing by name: The Holy Prophet, peace and blessings of God be upon him, is introduced to the posterity by name in The Bible, or in the Qur'an, David is explicitly mentioned as the Caliphate "O David, we have made you his successor on the earth." (13)

Introduction by numbers: The Israelite Negroes and the group that was chosen to go to the mountain as per the request of Prophet Moses (PUBH) are introduced with numbers in the Qur'an.

3- Introducing with adjective: In the Qur'an, sometimes introduction is accompanied by adjective and name, and sometimes it is enough to only mention adjective. Regarding the special Imamate (who is the Imam), the Qur'an enters from the third way in some verses directly expose to discussion the subject of Imamate, such as the verses of Propaganda, guardianship, obedience, righteous and Mawadda, and in some verses it also discusses this issue indirectly, such as: the verses of Event of Mubahala and purification.

On the other hand, from the Shiite point of view, the Imam must have two characteristics of moral infallibility (14) and mystical knowledge (15), which are mentioned in the Qur'an, and both Shiites and Sunnis, after the Holy Prophet, none one except Amir al-mu'minin and his children did not have these qualities.

There are many verses in the Qur'an about Imam Hussein (PUBH). Some have mentioned 128 verses and others up to 250 verses. Some of the mentioned verses have been revealed clearly about Imam Hussein (PUBH) and some have been adapted for them by the interpretation of the commentators - of course with referring to some narrations.

In this discussion, we review a number of verses that are based on interpretive and narrative sources related to Imam Hussein and verses that have been applied to Imam Hussein:

Verses which based on interpretive and narrative sources is related to Imam Hussein (PUBH) and Imams in their interpretation, said that the verse refers to the martyrs:

### **1- Sūra al-Isrā' verse 33**

Translation: Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).

Interpretation: This verse refers to respecting the blood of human beings and the strict sanctity of killing them: If such an act occurs, the right of retribution is reserved for the relatives of the oppressed victim. Oppressed is one of the epithet of Imam Hussein (PUBH) which is mostly associated with his name. In many written prayers, prayers and hadiths, this title of Imam has been emphasized, as we read in the pilgrimage of Arbaeen Imam Hussein (PUBH): "Peace be upon Ali al-Hussein, the oppressed martyr ...".

In the second volume of Tafsir Ayyashi, the following verse is quoted from Imam Muhammad al-Baqir (PBUH) who says in the commentary of this verse: This verse refer to Imam Hussein because that noble man was martyred oppressed and we, the Imams, are the avenger for bloodshed of that Imam. When our ruler rises, he will demand the blood of Imam Hussein. He kills murder of Imam Hussein so much that he will be said to be extravagant in killing of his murder.

### **2-Surah Maryam, Verse 1**

#### **KAHYAS**

Translation: This is a word of secrets and mysteries between God and the Messenger of God, (PUBH).

Interpretation: In the book Al-Ihtijaj, he narrates from Abū l-Qāsim Sa'd b. 'Abd Allāh al-Ash'arī al-Qummī who said: I said to Qa'im Al Muhammad: What is the interpretation of KAHYAS? He said: These letters are secret news that God Almighty informed his servant Zakaria about them and then explained its story to Prophet Muhammad (PBUH). The procedure of this case is as follows: Zechariah (PBUH) asked God to teach him the blessed names of the five members of Aal al-Aba . Gabriel descended to earth and taught them to Zechariah (PBUH). Whenever Zechariah (PBUH) mentioned the blessed names of: Muhammad, Ali ibn Abi Talib, Fatimah bint Muhammad and Hasan ibn Ali, his sorrow and grief would relieve, but whenever he mentioned the blessed name of Hussein, tears would flow down his throat and his breath fall to a number.

Till one day, Zechariah (PBUH) said: O God! Why does my sorrow and grief will relieve every time I mention the names of those four people, but when I mention the name of Hussein, my eyes are filled with tears and my breath fall to a number. God Almighty told the story of the martyrdom of Imam Hussein to Zechariah and said: KAHYAS (K) refers to Karbala of Imam Hussein (PBUH). (H) refers to the perish of the pure family of prophet. (Y) refers to the name of Yazid who has wronged Hussein (PBUH), (A) refers to Hussein's thirst and (S) refers to his great patience.

Prophet Abraham (PBUH) can mourn over the calamity of Imam Hussein (PBUH) to raise his ranks.

A hadith from Muhammad al-Baqir (PBUH) who said: Visiting the grave of the Messenger of God (PBUH) and visiting the tomb of the martyrs and visiting the shrine of Imam Hussein (PBUH) is equivalent to a reasonable Hajj to be performed with the Messenger of God (PBUH).

### **"New Birth"**

from Hamran Template: I visited the grave of Al-Hussein, peace be upon him, and when you came, Nai Abu Jaafar Muhammad bin Ali, peace be upon him came ... and he said to him, peace be upon him, bring good tidings to Hamran. Whoever visits the graves of the martyrs of the family of Muhammad (PBUH) wants to do so, and the Prophet's prayers to him will be as blasphemous as his sins are borne by his mother (17).

### **"Visiting oppressed"**

It was narrated from Muhammad al-Baqir and Imam Ja'far al-Sadiq (PBUH) that they said: Whoever wants to be in Paradise should not leave the pilgrimage oppressed Imam Hussein.

Imam Ja'far al-Sadiq (PBUH) said: Visiting the grave of Imam Hussein (PBUH) is one of the best things that can be done.

### **"Tablecloths of light"**

Imam Ja'far al-Sadiq (PBUH) said: Whoever wants to sit on the tables of light on The Last Judgment should be one of the pilgrims of Imam Hussein (PBUH).

### **" Honor Requirement"**

Imam Ja'far al-Sadiq (PBUH) said: Whoever wants to be in the neighborhood of the Prophet (PBUH) and next to Ali (PBUH) and Fatimah bint Muhammad (PBUH) should not leave the pilgrimage of Imam Hussein (PBUH).

### **"School of Forgiveness"**

Imam Musa al-Kazim (PBUH) said: The least reward that is given to the pilgrim of Imam Hussein (PBUH) on the banks of the Euphrates. That is, all sins are forgiven, provided that the right and sanctity of the guardianship of that Imam is known.

### **3- Al aḥqāf, Verse 15**

Translation: And we enjoined on man kindness to his parents, that the mother carried him with pain and hardship, and gave birth again with pain and hardship, and thirty months was the whole time of her pregnancy and infancy until the child reached the age of maturity and a man turned forty (and he found

wisdom and perfection then it worthy to say): O God, teach me thanks for the blessing you have bestowed on me and my parents, and succeed in the worthy work in which your satisfaction and pleasure are and make my children righteous, I returned to you and I surrendered to your command.

Muhammad al-Baqir (PBUH): Whoever reminds us or reminds another and tears flow from his eyes to the extent that the wings of a fly become wet, may God forgive his/her sin, even if it is as much as the seabed.

The appearance of the narrative is that these interpretations are not ironic and only the sky was not red but blood really rained from the sky and the earth was filled with blood, but it seems that this is one of the heavenly events that happened that day and blood spread everywhere. But it was not visible to everyone, but certain people saw it.

And Muhammad al-Baqir(PBUH) narrated that: My father used to say: If someone flow tears for killing Imam Hussein (PBUH) to the extent that his face becomes wet with tears, may God give him a pavilion in Paradise because of that cry and whoever becomes more wet his/her cheeky for the sake of the persecution that has befallen us from the enemies, may God place him in Paradise and return the persecution from him and be safe from hellfire on The Last Judgment, and whoever reminds us or reminds another, and the tears in his eyes flow as much as the wings of a fly become wet. May God have mercy on his sin, even if it is as much as the seabed. (23) God Almighty is fully aware of all events.

### **Results:**

The conclusions that can be drawn from this Ashura of Hussein is that (Imam Hussein (PBUH) and his companions endured many hardships in the heart of Ashura and this is a sign of spirit, perseverance, patience and trust in God and love for religion and people and Other features and perfections.

And that everyone can, God willing have these very valuable qualities and act in life in order to be successful in this world and The Last Judgment.)

### **Analysis:**

In short, thanks to God, in all our works, these verifiable features of the whole universe, and the many researches, interpretations, verses and narrations of this event, represent this great event.

### **Conclusion:**

The main question is that why Imam Hussein (PBUH) endured so much hardship and worked in the way of God, religion and faith?

The answer is: the reason is love for God Almighty and religion and faith demonstrated in this strong will and extraordinary characteristics, and we can have a Husseini model. The importance of this research is due to the special and brilliant characteristics of Imam Hussein (PBUH) and thanks to God Almighty, everyone can have ever- increasing efforts.

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