

Spiritual Journey

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Abstract

We will review in this spiritual journey One of the greatest personalities in sacrifice and redemption, he is Hussein bin Ali (Abu Shuhadaa) May Allah be pleased with him, My heart rejoiced and my pen because I have received that honor to write about an honorable person Son of the Master Ali ibn Abi Talib, a pure seed with deep roots in faith. Imam Hussein derives his glory from of the Messenger of Allah Muhammad Peace be upon him. In fact, I do not find much trouble in a flow of ideas which follows one idea after the other about the wonderful example in steadfastness on the right and I am thirsty for the moment when the article will be finished to start reading it again. When I started in my writing, I did not know much about the subject, but when I read the references and resources and studied the details of Imam's life, I was surprised with many meanings that added a lot to my personality. When we talk about this great person we must mention the environment in which he grew up and the family from which he descended. They are a family of the Prophet Muhammad (Ahl Albeit), who are distinguished by good deeds, redemption and sacrifice, the reason for their preference was their commitment to the method of God and they paid precious cost to become the word of God is the highest.

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Problem Statement

«إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا».

(The Holy Quran: Surat Al-Ahzab, Verse 33)

The Holy Prophet Muhammad has recommended all Muslims to love (Ahl Albeit) and keep them in mind.

We will shed light on that noble origin of Imam Hussein, may Allah be pleased with him:

He is Hussein ibn Ali ibn Abi Talib bin Abdul Muttalib bin Hashim bin Abdul Manaf bin Qusai bin Kallab bin Mourad bin Ka'b bin Luai bin Ghalib bin Fahr bin Malik bin Ndar bin Kenana bin Khuzaymah bin Mdarka bin Elias bin Mudar bin Nizar bin Maad bin Adnan.

He shares with his grandfather Mohammed at Abd al-Muttalib, this is an origin of Hussein and this is an origin of the Prophet Mohamed Peace be upon him, Where Hussein agrees with his grandfather Muhammad in this noble origin and a words of the Messenger of Allah (I'm one of a good guy from good guys) Applies to Hussein too.

The reason for charity is not a lot of money but a good creative.

«اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ».

(The Holy Quran: Surat Al- Hajj: Verse 75)

God chooses and picks messengers from angels and people.

Hussein was born on 10 October CE 625. However, Shia Hadith state that He was born AH 3. Hussein and his brother Hasan were the last descendants of Mohamed living during his lifetime and remaining after his death. There are many accounts of his love for them which refer to them together.

Is reported to have said that "Who loves me and loves these two, their father and their mother, will be with me at my place on the Day of Resurrection. And that "Hussein is of me and I am of him.

Allah loves those who love Hussain. Hussein is a grandson among grandsons. A narration declares them the "Masters of the Youth of Paradise"; this has been particularly important for the Shia who have used it in support of the right of Muhammad's descendants to succeed him.

We will get closer to recognize the honorable family of Imam Hussein may Allah be pleased with him (Master of youth of the people of Paradise), who is his father, his mother, his brother, his wives and his children?

Imam Ali bin Abi Talib:

He was born to parents ,Abu Talib and Fatimah bint Asad, Ali is the only person to be born in the sacred sanctuary of the Kaaba in Mecca, the holiest place in Islam, according to many classical Islamic sources, especially Shia ones.

Ali was the first male who accepted Islam, and according to some authors the first Muslim. After migrating to Medina, he married Muhammad's daughter Fatimah.

Ali took part in the early caravan raids from Mecca and later in almost all the battles fought by the nascent Muslim community.

Ali's reign saw civil wars and in 661, he was attacked and assassinated by a Kharijite while praying in the Great Mosque of Kufa, being martyred two days later.

He was The fourth Caliph after Caliph 'Uthman ibn Affan was assassinated, the first to be Muslim despite his young age, grew up in house of the Messenger of Allah, Abu Talib was a poor man and has a lot of children, so Prophet Mohamed peace be upon him Sponsor Ali Since childhood. (Al-Muhaj al-Zahab 2 p. 2. Written by Abi al-Hasan al-Masoudi al-Hadhli, a reminder of the characteristics of the nation. 7 Ibn al-Jawzi al-Hanafi, Hanafi)

Ali compiled a complete version of the Quran, *mus'haf*, six months after the death of Muhammad.

The Honor of Imam Ali and his Qualities

Imam Ali (God honored his face), he never worshiped an idol, The prophet Peace Be Upon Him said (Virgins Al-Hour Al-Eeen miss three, Ali, Amar and Salman).

And he said:(Ali Imam of the righteous, Assassin villains, who victory him will be triumph, who let him down will be disappointed).

And said (I am a city of knowledge and Ali is its door), also in a Battle of Khyber, the messenger of Allah said :(I will give the flag to a man loves Allah and His Messenger, also Allah and his Messenger loves him).

On moat day Prophet Mohamed said (Ali's Blow in ditch Day better than all works of my nation in Doomsday.

On 19 Ramadan AH 40, which would correspond to 27 January 661, while praying in the Great Mosque of Kufa, Ali was attacked by Abd-al-Rahman ibn Muljam. He was wounded by ibn Muljam's poison-coated sword while prostrating in the Fajr prayer. 'Ali ordered his sons not to attack the Kharijites, instead stipulating that if he survived, ibn Muljam would be pardoned whereas if he died, ibn Muljam should be given only one equal hit (regardless of whether or not he died from the hit). 'Ali died two days. (Madelung 1997, p. 309)

later on 29 January 661 (21 Ramadan AH 40). Al-Hasan fulfilled Qisas and gave equal punishment to ibn Muljam upon Ali's death.

Imam Ali was martyred as Omar ibn al-Khattab and 'Uthman ibn Affan.

Throughout history, Ahl-Albeit has been exposed to many tribulations and they struck the finest examples of stability on the right.

Ms. Fatima Al-Zahra (God please her):

We must recognize the pure source which the master of the martyrs was taken from...

She is MS. Fatima Al-Zahra who born in Mecca to Khadija, the first of Muhammad's wives. There are differences of opinion on the exact date of her birth, but the widely accepted view is that she was born five years before the first Quranic revelations, during the time of the rebuilding of the Kaaba in 605, although this does imply she was over 18 at the time of her marriage, which was unusual in Arabia.

Twelver Shia sources, however, state that she was born either two or five years after the first Qur'anic revelations, but that timeline would imply her mother was over fifty at the time of her birth, according to Sunni sources.

Fatimah is given many titles by Muslims to show their admiration of her moral and physical characteristics. The most used title is "*al-Zahra*" (Encyclopedia of Islam: Al - Zahra, the Lady of the Women of Paradise: Virtues of Ms. Fatima), meaning "the shining one", and she is commonly referred to as *Fatimah Zahra*.

She was also known as "*al-Batūl*" (the chaste and pure one) as she spent much of her time in prayer, reciting the Qur'an and in other acts of worship. Besides, amongst 125 famous veneration titles, she has also been honored with the title of Umm-ul-Aaima (Mother of Imams).

Muslims regard Fatimah as a loving and devoted daughter, mother, wife, a sincere Muslim, and an exemplar for women. It is believed that she was very close to her father and her distinction from other women is mentioned in many hadith.

After Khadijah, Muslims regard Fatimah as the most significant historical figure, considered to be the leader of all women in this world and in Paradise. It is because of her moral purity that she occupies an analogous position in Islam to that Mary occupies in Catholic Christianity.

She was the first wife of Ali, whom Sunnis consider the fourth *Rashidun caliph* and the first infallible Imam (Shi'a doctrine), the mother of the second and third Imams, and the ancestor of all the succeeding Imams; indeed, the Fatimid Caliphate is named after her.

Ms. Aisha quoted (Fatima came walking, she is similar her father in his walk, Mohamed peace be upon him said: Hello my daughter and Sit her on the right or the left and told her a secret and she cried, Ms. Aisha asked her: Why are you crying?

After that he told her another secret, she laughed, Ms. Aisha said :(What I saw today joyous is closer than sorrow and she asked her about secret but Ms. Fatima do not tell her about it, until Mohamed died, Ms. Fatima told her about the secrets, she said: (he told me that Jibril reviewed the Qur'an this year twice, it means that The approaching death of Mohammed, so I cried, after that he told me that I am the first to die after him and I will follow him, and he said: (Do not you want to be a woman of the people of Paradise? (Bee Daaneed Manam Fatima).

Prophet Mohamed said: (Fatima is a part of me, those who angered her angered me, I worry about what she worried about, and hurt me what hurts her!

Here is an example for Her compassion for her father:

Narrated by Ibn Masood: (While the Prophet was praying at Kaaba, There Abu Jahl and his companions was sitting, there was waste slaughtered camel, Abu Jahl said: (Who among you will take this waste and throw it on Muhammad's shoulder when he prostrates?

Saddest of them stand up and threw the remnants of the slaughtered camel on the shoulder of the Prophet, and they mocked it and laughed, prophet Mohamed was prostrate and Someone went and told Fatima...

She came and insulted them and she removed the residue of camel, Prophet Mohamed cursed them.

She was very sad when the messenger of Allah died, narrated by al-Bukhaari: When the Prophet Muhammad's disease she said: What's worse! Prophet Mohamed said: There is not a bad thing after today and when he died she said: Will inhabit paradise, Dad.

This is Ms. Fatima Mother Imam Hussein Allah bless them. And now what about his brother Al-Hassan?

Al-Hassan ibn Ali ibn Abi Taalib , commonly known as Hasan or Hassan, is the eldest son of Muhammad's daughter Fatimah and of Ali, and the older brother to Hussain. Muslims respect him as a grandson of the Islamic Prophet Muhammad.

Among Shia Muslims, Hasan is revered as the 2nd Imam by Twelvers and Zaydis, and as the 1st Imam by Musta'li Isma'ili's. Sunni Muslims revere him as the 5th caliph, 'Successor'), having briefly succeeded his father after the latter's assassination at the hands of the Kharijite.

He abdicated after six or seven months to Muawiyah I, who succeeded him as the 6th caliph, the second of the Umayyad caliphs after Uthman, Al-Hasan was known for donating to the poor, his kindness to the poor and bondmen, and for his knowledge, tolerance and bravery. For the rest of his life, Hasan lived in Medina, until he died at the age of 45.

AL Hasan and AL Hussain are the masters of paradise's youths.

Yes, they deserve that high status because of their sacrifice and their good morals.

When Al-Hassan was born, Muhammad slaughtered a ram for the poor on the occasion of his birth, and he chose a name of "Al-Hasan" for him. Fatimah shaved his head and gave the weight of his hair as silver to the poor.

According to Shi'ite belief, theirs was the only house that archangel Gabriel allowed to have a door to the courtyard of *al-Masjid an-Nabawi* ("the Mosque of the Prophet"). Both Shi'ite and Sunni Muslims consider Al-Hasan to belong to the *Bayt* 'Household') of Muhammad, *Ahl al-Kisa'*, "People of the Cloak"), and participants of the Event of Mubahalah.

There are many narrations showing the respect of Muhammad toward his grandsons, including the statements that his two grandsons would be "*sayyedā šabāb* (masters of youth) of Paradise", and that they were Imams "whether they stand up or sit down". He also reportedly predicted that Hasan would make peace between two factions of Muslims (Madelung 1997, pp. 15-16).

The Prophet said: Those are Imams if stood or sat and the prophet Mohamed Asked Hasan to testify Despite his young age.

He took power for six months after the death of his father, and supported by Qais bin Saad, he said to him: To cooperate on the support of the book of God and the methodology of the Prophet and the fight against the violators, but AL Hassan said: (Cooperate on the Book of Allah and the methodology of the Prophet they do not are changing.

The Attribute of Generosity

He heard a man calling God to give him 10,000 dirhams, Hassan went home and brought 10,000 dirhams and gave it to him.

Slave of al-Hasan gave him a group of basil and Hasan said to her: (you are free!).

He divided all his money three times in his life, once poor man entered to the mosque and asked for money, a man guided him to go to the men in the mosque, they were Hassan and Hussain and Abdullah bin Jaafar and all of them gave him money.

Longanimity of Imam Al-Hassan

Narrated that a man from Sham who saw Imam Al-Hassan ride, this man cursed Hassan but Hassan do not reply him, when he finishes, Hassan handed him, laughed and said to him: Dear Sheikh: I think you are a stranger, the man said to Hasan: (I bear witness that you are the successor of God).

When Hassan died, Marwan Ibn al-Hakam cried, and Hussein told him: Do you cry for him? Marwan reply: I did that for man who more forgiveness than a mountain.

Those are some of the qualities shown by Imam Hassan may Allah be pleased with him.

Wives of Imam Hussein and his Sons

Shahrbanu daughter of The king of the Persians, Rubab bint Imra al-Qais , Layla bint Abi Murrah al-Thaqafi, Umm Ishaq bint Talhah. (Ashraf 2005, p. 14)

He has "Ali ibn Al-Hussein (*Zayn Al-Abidin*), Sakinah bint Hussein, (Mother:Shahr Banu).

Ali al-Akbar ibn Hussein, Fatima Al-Sughra (Mother: Layla)

Sukayna bint Hussein and Ali Al-Asghar ibn Hussein (Mother: Rubab) siblings: Hassan Ibn Ali, Zainab bint Ali, Abbas Ibn Ali.

Biography of Imam Hussein

1. Titles of Imam Hussein

He is Abu Abdullah, The Messenger of Allah called him this name, also he is Abu Shuhadaa, Abu Al-Ahrar, Abu Mujahedeen, Prophet Mohamed who named him, he said:" I have ordered to name my sons Hassan and Hussein, in another story he said to Fatima: Names of Hassan and Hussein in names of sons of Aaron Chabr and chber because they are honored, and name of Hussein Known in the Torah as Shubair, In the Bible as Tab.

al-Hasan and al-Hussein are names of the people of Paradise and have not been in the pre-Islamic era.

Ibn Saad narrated in the book of classes that Um al-Fadl (Abbas bin Abdul Muttalib's wife) said: O Messenger of Allah! I saw in a dream a member of your members in my house, he said to her: That's good... Fatima will have a child and you will feed him with your milk, after that It happened!

Also Imam Hussein has many of nicknames such as Alsibt (Tribe), The master of youth of the people of Paradise, Consciousness, AL Zaki, Master of Martyrs, Shaheed al-Abrat, The prisoner of the adversity, The sacrifice, the stranger, Abu Al-Ahrar, Warrior, A piece of liver of Messenger of Allah, Al-Mubarak Al-Sharif, helpful and good, Basil the Messenger of Allah!

The abundance of his names indicates the abundance of noble morals...

2. His Birth (God bless him)

He was born in Madinah El Monawara on 8 January 626 AD ,3 Sha'ban on 4 Hijri.

His father wanted to name him Harb, but his grandfather Mohamed named him Hussein and he call in his ears and slaughter scapegoat for him. And the weight of his hair, and he gave his weight of silver.

And he said:(Hussein from me and I am from him, my god please love who loved Hussein, Hussein is a tribe of tribes.

Hussein received love and compassion from his grandfather Mohamed, He was like his grandfather in form and morals, He used to fast, pray and charity, also he went to the house of Allah 25 times walking!

Hussein and his brother Hasan were the last descendants of Muhammad living during his lifetime and remaining after his death.

There are many accounts of his love for them which refer to them together. Muhammad is reported to have said that "He who loves me and loves these two, their father and their mother, will be with me at my place on the Day of Resurrection. And that "Hussain is of me and I am of him.

Allah loves those who love Hussain. Hussain is a grandson among grandsons. A narration declares them the "Masters of the Youth of Paradise"; this has been particularly important for the Shia who have used it in support of the right of Muhammad's descendants to succeed him.

The Shi'a maintain that the infallibility of the Imam is a basic rule in the Imamate.

"The theologians have defined the Imamate, saying: "Surely the Imamate is a grace from Allah, who grants it to the most perfect and best of His servants to Him Other traditions record Muhammad with his grandsons on his knees, on his shoulders, and even on his back during prayer at the moment of prostrating himself, when they were young.

The Battle of Karbala

The Battle of Karbala took place on Muharram 10, in the year 61 AH of the Islamic calendar (October 10, 680 AD) in Karbala, in present-day Iraq. The battle took place between a small group of supporters and relatives of Muhammad's grandson, Hussein ibn Ali, and a larger military detachment from the forces of Yazid I, the Umayyad caliph.

When Muawiyah I died in 680, Hussein did not give allegiance to his son, Yazid I, who had been appointed as Umayyad caliph by Muawiyah; Hussein considered Yazid's succession a breach of the Hasan-Muawiyah treaty. The people of Kufa sent letters to Hussein, asking his help and pledging allegiance to him, but they later did not support him.

As Husain traveled towards Kufa, at a nearby place known as Karbala, his caravan was intercepted by Yazid I's army led by Al-Hurr ibn Yazid al Tamimi. He was killed and beheaded in the Battle of Karbala by Shimr Ibn Thil-Jawshan, along with most of his family and companions, including Husayn's six month old son, Ali al-Asghar, with the women and children taken as prisoners.

The battle was followed by later uprisings namely, Ibn al-Zubayr, Tawwabin, and Mukhtar uprising which occurred years later.

The dead are widely regarded as martyrs by Sufi, Sunni and Shia Muslims. The battle has a central place in Shia history, tradition and theology and it has frequently been recounted in Shia Islamic literature. Mainstream Sunni Muslims, on the other hand, do not regard the incident as one that influences the traditional Islamic theology and traditions, but merely as a historical tragedy.

The Battle of Karbala is commemorated during an annual 10-day period held every Muharram by Shia and Alevi, culminating on its tenth day, known as the Day of Ashura. Shia Muslims commemorate these events by mourning, holding public processions, organizing majlis, striking the chest and in some cases self-flagellation.

The Battle of Karbala played a central role in shaping the identity of Shia and turned the already distinguished sect into a sect with "its own rituals and collective memory Hussein's suffering and death became a symbol of sacrifice "in the struggle for right against wrong, and for justice and truth against wrongdoing and falsehood.

During Ali's Caliphate, the Muslim world became divided and rebellion broke out against the ruling Ali by Muawiyah I. When Ali was assassinated by Ibn Muljam (a Kharijite) in 661, his eldest son, Hasan, succeeded him but soon signed a peace treaty with Muawiyah to avoid further bloodshed.

In the treaty, Hasan was to hand over power to Muawiyah on the condition that he be just to the people and keep them safe and secure and that he would not establish a dynasty. This brought to an end the era of the Rightly Guided Caliphs and Hasan ibn Ali was also the last Imam for the Shias to be a Caliph.

Hussein ibn Ali became the head of Banu Hashim after his older brother, Hasan ibn Ali, was poisoned to death in 670 (50 AH). His father's supporters in Kufa gave their allegiance to him. However, he told them he was still bound by the peace treaty between Hasan and Muawiyah I as long as Muawiyah was alive.

The Battle of Karbala occurred within the crisis environment resulting from the succession of Yazid I. Muawiyah persuaded several leading companions to swear loyalty to his son, Yazid, and appointed him as his successor both in breach of the treaty and the *Shura* succession principle, for many Muslims instead wanted Hussein ibn Ali to be their Caliph.

Later, Hussein ibn Ali did not accept Muawiyah's request for his son Yazid's succession, referring to the peace treaty. The legitimacy of Yazid's succession as well as his "worthiness" for this position was questioned at the time, and people like Said ibn 'Uthman, Ahnaf ibn Qais, denounced the Yazid caliphate.

Also, Hussein ibn Ali along with the sons of several other well-known companions of Muhammad namely, Abd Allah ibn Umar, and Abd Allah ibn al-Zubayr rejected the caliphate of Yazid, because he considered the Umayyad's an oppressive and religiously-misguided regime.

He insisted on his legitimacy based on his own special position as a direct descendant of Muhammad and his legitimate legatees. As a consequence, he left Medina, his home town, to take refuge in Mecca in 60 AH. Muawiyah warned Yazid specifically about Hussein ibn Ali, since he was the only blood relative of Muhammad. Abd Allah ibn Abbas and Abdullah ibn Umar did not want to start another civil war and wanted to wait. Abd Allah ibn al-Zubayr challenged them and went to Mecca.

According to Fitzpatrick et al. the Yazid succession, which was considered as an "anomaly in Islamic history", transformed the government from a "consultative" form to a monarchy, named the Umayyad dynasty, with its capital in Damascus.

Yazid instructed his Governor Walid in Medina to force Hussein ibn Ali as well as the other prominent figures to pledge allegiance to Yazid. Hussein refused it and said that "Anyone akin to me will never accept anyone akin to Yazid as a ruler (Karbala – The Facts and the Fairy-tales)."

Hussein departed Medina on Rajab 28, 60 AH (680 AD), two days after Walid's attempt to force him to submit to Yazid I's rule. He stayed in Mecca from the beginnings of the month of Sha'aban and all of the months of Ramadan, Shawwal, as well as Dhu al-Qi'dah.

It is mainly during his stay in Mecca that he received many letters from Kufa assuring him their support and asking him to come over there and guide them. He answered their calls and sent Muslim ibn Aqeel, his cousin, to Kufa as his representative in an attempt to consider the exact situation and public opinion.

Husayn's representative to Kufa, Muslim ibn Aqeel was welcomed by the people of Kufa, and most of them swore allegiance to him. After this initial observation, Muslim ibn Aqeel wrote to Hussein ibn Ali that the situation in Kufa was favorable.

However, after the arrival of the new Governor of Kufa, Ubayd Allah ibn Ziyad, the situation changed. Muslim ibn Aqeel and his host, Hani ibn Urawa, were executed on Dhu al-Hijjah 9, 60 AH (September 10, 680 AD) without any real resistance of the people. This shifted the loyalties of the people of Kufa, in favor of Yazid and against Hussein ibn Ali.

Hussein ibn Ali also discovered that Yazid had appointed `Amr ibn Sa`ad ibn al Aas as the head of an army, ordering him to take charge of the pilgrimage caravans and to kill al Hussein ibn Ali wherever he could find him during Hajj, and hence decided to leave Mecca on 8th Dhu al-Hijjah 60 AH (9 September 680 AD), just a day before Hajj and was contented with Umrah, due to his concern about potential violation of the sanctity of the Kaaba.

He delivered a sermon at the Kaaba highlighting his reasons to leave, that he didn't want the sanctity of the Kaaba to be violated, since his opponents had crossed any norm of decency and were willing to violate all tenets of Islam.

When Hussein ibn Ali was making up his mind to leave for Kufa, Abd Allah ibn Abbas and Abd Allah ibn al-Zubayr held a meeting with him and advised him not to move to Iraq, or, if he was determined to move, not to take women and children with him in this dangerous journey.

Hussein ibn Ali, however, had resolved to go ahead with his plan. He gave a speech to people the day before his departure and said:

Death is a certainty for mankind, just like the trace of necklace on the neck of young girls. And I am enamored of my ancestors like eagerness of Jacob to Joseph... Everyone, who is going to devote his blood for our sake and is prepared to meet Allah, must depart with us...

On their way to Kufa, the small caravan received the news of the execution of Muslim ibn Aqeel and the indifference of the people of Kufa. Instead of turning back, Hussein decided to continue the journey and sent Qays ibn Musahir Al Saidawi as messenger to talk to the nobles of Kufa. The messenger was captured in the vicinity of Kufa but managed to tear the letter to pieces to hide names of its recipients. Just like Muslim ibn Aqeel, Qays ibn Musahir Al Saidawi was executed.

Hussein and his followers were two days away from Kufa when they were intercepted by the vanguard of Yazidi's army; about 1,000 men led by Hurr ibn Riah. Hussein asked the army, "With us or against us?" They replied: "Of course against you, oh Aba Abd Allah!" Hussein ibn Ali said: "If you are different from what I received from your letters and from your messengers then I will return to where I came from."

Their leader, Hurr, refused Husayn's request to let him return to Medina. The caravan of Muhammad's family arrived at Karbala on Muharram 2, 61 AH (October 2, 680 AD). They were forced to pitch a camp on the dry, bare land and Hurr stationed his army nearby.

Ubaydullah ibn Ziyad appointed Umar ibn Sa'ad to command the battle against Hussein ibn Ali. At first Umar ibn Sa'ad rejected the leadership of the army but accepted after Ibn Ziyad threatened to take away the governorship of Rey city and put Shimr ibn Thil-Jawshan in his place. Ibn Ziyad also urged Umar ibn Sa'ad to initiate the battle on the sixth day of Muharram. Umar ibn Sa'ad moved towards the battlefield with an army and arrived at Karbala on Muharram 3, 61 AH (October 3, 680 AD).

Ibn Ziyad sent a brief letter to Umar ibn Sa'ad that commanded, "Prevent Husain and his followers from accessing water and do not allow them to drink a drop [of water]". Ibn Sa'ad followed the orders, and 5,000 horsemen blockaded the Euphrates. (Karbala: Chain of events Section – On the Way to Karbala)

One of Husayn's followers met Umar ibn Sa'ad and tried to negotiate some sort of access to water, but was denied. The water blockade continued up to the end of the battle on Muharram 10th (October 10, 680 AD).

Umar ibn Sa'ad received an order from Ibn Ziyad to start the battle immediately and not to postpone it further. The army started advancing toward Husayn's camp on the afternoon of Muharram 9th. At this point Hussein sent Al-Abbas ibn Ali to ask Ibn Sa'ad to wait until the next morning, so that he and his men could spend the night praying. Ibn Sa'ad agreed to the respite.

On the night before the battle, Hussein gathered his men and told them that they were all free to leave the camp in the middle of the night, under cover of darkness, rather than face certain death if they stayed with him.

None of Husayn's men defected and they all remained with him. Hussein and his followers held a vigil and prayed all night.

On Muharram 10th, also called Ashura, Hussein ibn Ali completed the morning prayers with his companions. He appointed Zuhayr ibn Qayn to command the right flank of his army, Habib ibn Muzahir to command the left flank and his half-brother Al-Abbas ibn Ali as the standard bearer. Hussein ibn Ali's companions numbered 32 horsemen and 40 infantrymen. Hussein rode on his horse Zuljanah.

Hussein ibn Ali called the people around him to join him for the sake of God and to defend Muhammad's family. His speech affected Hurr, the commander of the Tamim and Hamdan tribes, who had stopped Hussein from his journey. He abandoned Umar ibn Sa'ad and joined Husayn's small band of followers.

On the other side, Yazid had sent Shimr ibn Thil-Jawshan (his chief commander) to replace Umar ibn Sa'ad as the commander.

Umar ibn Sa'ad advanced and shot an arrow at Hussein ibn Ali's army, saying: "Give evidence before the governor that I was the first thrower." Ibn Sa'ad's army started showering Husayn's army with arrows. Hardly any men from Hussein ibn Ali's army escaped from being shot by an arrow. Both sides began fighting. Successive assaults resulted in the death of a group of Hussein ibn Ali's companions.

The first skirmish was between the right flank of Husayn's army and the left of the Syrian army.

A couple of dozen men under the command of Zuhayr ibn Qayn repulsed the initial infantry attack and destroyed the left flank of the Syrian army which in disarray collided with the middle of the army. The Syrian army retreated and broke the pre-war verbal agreement of not using arrows and lances. This agreement was made in view of the small number of Hussein ibn Ali's companions. Umar ibn Sa'ad on advice of 'Amr ibn al Hajjaj ordered his army not to come out for any duel and to attack Hussein ibn Ali's army together.

`Amr ibn al-Hajjaj attacked Hussein ibn Ali's right wing, but the men were able to maintain their ground, kneeling down as they planted their lances. They were thus able to frighten the enemy's horses. When the horsemen came back to charge at them again, Husayn's men met them with their arrows, killing some of them and wounding others.

`Amr ibn al-Hajjaj kept saying the following to his men, "Fight those who abandoned their creed and who deserted the jam`a!" Hearing him say so, Hussein ibn Ali said to him, "Woe unto you, O `Amr! Are you really instigating people to fight me?! Are we really the ones who abandoned their creed while you yourself uphold it?! As soon as our souls part from our bodies, you will find out who is most worthy of entering the fire.

In order to prevent random and indiscriminate showering of arrows on Hussein ibn Ali's camp which had women and children in it, Husayn's followers went out to single combats. Men like Burayr ibn Khudhayr, Muslim ibn Awsajaand Habib ibn Muzahir were slain in the fighting.

They were attempting to save Husayn's life by shielding him. Every casualty had a considerable effect on their military strength since they were vastly outnumbered by Yazid I's army. Husayn's companions were coming, one by one, to say goodbye to him, even in the midst of battle. Almost all of Husayn's companions were killed by the onslaught of arrows or lances.

After almost all of Husayn's companions were killed, his relatives asked his permission to fight. The men of Banu Hashim, the clan of Muhammad and Ali, went out one by one. Ali al-Akbar ibn Hussein, the middle son of Hussein ibn Ali, was the first one of the Hashemite who received permission from his father. (Maqtal al Husain – Al-Hurr Repents. p. 189)

Casualties from Banu Hashim were sons of Ali ibn Abi Talib, sons of Hasan ibn Ali, a son of Hussein ibn Ali, a son of Abdullah ibn Jaafar ibn Abi-Talib and Zaynab bint Ali, sons of Aqeel ibn Abi Talib, as well as a son of Muslim ibn Aqeel. There were seventy-two Hashemites dead in all (including Hussein ibn Ali).

There are two accounts regarding the death of Abbas ibn Ali; One is by Abu Mikhnaf which mentions no detail on the death and, however, the other well-known report clearly details how he was killed somewhere near the river and far from the camp while fetching water with a large skin of water, since the besieged Ahl al-Bayt were thirsty. Al-Abbas ibn Ali advanced towards a branch of the Euphrates along a dyke.

Al-Abbas ibn Ali continued his advance into the heart of ibn Sa'ad's army. He was under a shower of arrows but was able to penetrate them and get to the branch, leaving heavy casualties from the enemy.

He immediately started filling the water skin. In a gesture of loyalty to his brother and Muhammad's grandson he did not drink any water despite being extremely thirsty.

He put the water skin on his right shoulder and started riding back toward their tents. Umar ibn Sa'ad ordered an assault on Al-Abbas ibn Ali saying that if Al-Abbas ibn Ali succeeded in taking water back to his camp, they would not be able to defeat them till the end of time. An enemy army blocked Al-Abbas' way and surrounded him. He was ambushed from behind a bush and his right arm was cut off. Al-Abbas ibn Ali put the water skin on his left shoulder and continued on his way but his left arm was also cut off. Al-Abbas ibn Ali now held the water skin with his teeth.

The army of ibn Sa'ad started shooting arrows at him, one arrow hit the water skin and water poured out of it, now he turned his horse back towards the army and charged towards them but one arrow hit his eyes and someone hit his head with a gurz and he fell off the horse. In his last moments when Al-Abbas ibn Ali was wiping the blood in his eyes to enable him to see Husayn's face, Al-Abbas ibn Ali said not to take his body back to the camps because he had promised to bring back water but could not and so could not face Bibi Sakinah, the daughter of Hussein ibn Ali.

Then he called Hussein "brother" for the first time in his life. Before the death of Abbas, Hussein ibn Ali said: "Abbas your death is like the breaking of my back". Zayd ibn Varqa Hanafi and Hakim ibn al-Tofayl Sanani are reported to be Abbas ibn Ali's murderers.

Hussein ibn Ali told Yazid's army to offer him single battle, and they gave him his request. He killed everybody that fought him in single battles. He frequently forced his enemy into retreat, killing a great number of opponents. Hussein and earlier his son Ali al-Akbar ibn Hussein were the two warriors who penetrated and dispersed the core of ibn Sa'ad's army, a sign of extreme chaos in traditional warfare.

By the afternoon of the tenth day, Hussein was left alone surrounded by the enemy. There was hesitation among the individuals over accepting the responsibility of Husayn's death. According to Lohuf, Hussein advanced very deep in the back ranks of the Syrian army shouted:

Woe betide you oh followers of Abu Sufyan ibn Harb's dynasty! If no religion has ever been accepted by you and you have not been fearing the resurrection day then be noble in your world, that's if you were Arabs as you claim.

They continuously attacked each other, until his numerous injuries caused him to stay a moment. At this time, he was hit on his forehead with a stone. He was cleaning blood from his face while he was hit on the heart with an arrow and he said: "In the name of Allah, and by Allah, and on the religion of the messenger of Allah." Then he raised his head up and said: "Oh my God! You know that they are killing a man that there is son of daughter of a prophet on the earth except him." He then grasped and pulled the arrow out of his chest, which caused heavy bleeding.

After ibn Sa'ad's army went out of Karbala, some people from Banu Asad tribe came there and buried their dead, but did not mark any of the graves, with the exception of Husayn's which was marked with a simple plant. Later Ali ibn Hussein returned to Karbala to identify the grave sites.

Hurr was buried by his tribe a distance away from the battlefield. The prisoners were held in Damascus for a year. During this year, some prisoners died of grief, most notably Sukayna bint Hussein. The people of Damascus began to frequent the prison, and Zaynab and Ali ibn al-Hussein used that as an opportunity to further propagate the message of Hussein and explain to the people the reason for Husayn's uprising.

As public opinion against Yazid began to foment in Syria and parts of Iraq, Yazid ordered their release and return to Medina, where they continued to tell the world of Husayn's cause.

what we should Learn from the Battle of Karbala

Speaking about the companions of Imam Hussain AS is a speech about the best companions with highest ranks and Superior prestige. Not because they were killed for the sake of the almighty Allah but because they were killed in a time where supporters were very few. While general people were after life precious the (companions) were strangers no-one associates with them nor agree with their path none person of that society fears Allah the almighty.

The companions of Imam Hussein AS were particularized than other supporters because they knew that they will be martyred and certain about not remaining alive however, they went with their Imam looking after meeting Allah the Almighty.

They were armored with their hearts over their armors. They were receiving good tidings of favor of what Allah saved for them and were competing each other's to martyrdoms, recommending each other's on their Imam AS, wishing if they got more than one body and soul to sacrifice to defense their truthful Imam and religion which bloods shaded for, souls sacrificed for, eyes awoken for, and bodies tired for.

The companions of Imam Hussain AS mean dignity, highness, prestige, eminence pure selves, impure bodies, submitted hearts, tearful eyes, alive conscience, clear minds, strong faith, powerful strength, ever-less stability, hard intentions, knighthood, truth, faithfulness, loyalty, generosity, Mowalat (being loyal to the custodians), Bara'ah (to repudiate the enemies of Ahl Abait AS), vision, intelligence, humility, honor, mystic, worship. They are the Out strippers, (i.e., those who precede others) the Out strippers.

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Companions of Imam Hussain, their enemies praised them before their friends saying (they are people of mind and knights of the country) and then saying (Amro bin Alhaja shouted on his companions: Do you know who you fighting with?)

You are fighting the knights of the country, people of mind, commando people, any one of you face them will get killed for fighting them. I swear by Allah if you only thrown stones at them you could kill them).

The infallible Imam described them with the once who stand firm beside the truth and loyalty when he said: O my Allah let me stand firm in safety before You on account of my sincere attachment with Hussain, along with him and his comrades, who sacrificed everything they had (heart, mind, soul and life) for Hussain, peace be on him. They are the Righteous and good people whom described by Imam Hussain AS when he said: 'I have never known any companions more loyal or favorable than my companions are, and I have never known any family members more regardful and pious than my family members are.' With this description he denies any companions better than his companions, not in the past, or present nor in the future.

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Companions of Imam Hussain AS were an example in heroism no one else could reach their level for this reason one of the enemies said: if you could see what we seen you will do as we did.

A group revolted against us, their hands holding their swords like wild lions, smashing knights left and aright, throwing themselves towards death and not carrying about safety, not after money, nothing is between them and death or conquer the government.

If gave them a little chance they would kill all the army. What could we do O bastard! they were like Imam Hussain AS said about them: "they trained themselves to sacrifice themselves and being killed.

Characteristics of Imam Hussein and his Qualities

1. His Relationship with Allah

We can better understand the depth of Imam Hussein's relationship with Allah, the Highest, if we don't lose sight of the fact that the Prophet himself taught him the ideology of Islam and brought him up spiritually as he had done with his father, Imam Ali, his mother, al-Zahra', and his brother, Imam Hassan. By so doing, his path was defined and his character was formed.

One day he was asked, "How great is your fear of your Lord?"

"No one would be secure on the Day of Judgement except those who feared Allah in this life," he replied.

His face would turn pale, and he would tremble at the time of doing his ablution. He was asked about this and answered, "Whoever stands in the presence of the Almighty Allah is not to blame if his color turns pale and his limbs shake."

On the night before the tenth of the month of Muharram, Imam Hussein asked the Umayyad army to delay the battle till the following morning.

He said, "This night we want to offer our prayers to our Lord, and we want to ask His forgiveness. He knows that I love to offer my prayer to Him, recite His Book, and pray much asking for His forgiveness."

During the most critical and horrifying hours of the last day of his earthly life, he realized that it was midday and he had to perform his prayer. The battle of Karbala' was in full swing. He asked the enemies to stop fighting so as to let him and his followers offer their prayer. No better testimony than this can reflect the depth and strength of his relationship with Allah and his love for Him.

He used to recite this supplication, "O Lord! Grant me the desire for the other world, till I realize that it is a real thing in my heart, through my apathy to this world. O Lord! Grant me perception with regard to the other world so much that I will seek the divine reward with acute longing, and flee from the bad deeds out of fearing You, O Lord...".

We Will address this plea more elaborately when we cover the uprising of Imam Hussein and his heroic, and matchless sacrifice for the sake of Allah, the Most High.

2. His Relationship with People

A look at the ethical side of Imam Hussein's character would be enough to shed light on the vividness of his relations with the ummah, for he was the most perfect and exemplary leader during his time.

We don't mean that Imam Hussein was different from the other Imams in this respect.

The nature of the relationship between the Imam and the ummah is actually outlined by the Divine Message. Imams represent it, as personified in their daily life.

Following are some examples of that great, high and brilliant relationship.

3. His Humbleness

Once Imam Hussein passed by poor men eating crumbs of bread on a mat. He greeted them and they invited him to their meal. He sat among them and said: "If your food were not alms, I would have eaten with you. Come home with me," he asked them. There, he fed them, clothed them and provided them with money.

One could easily detect the depth of his humbleness through examination of this vivid testimony, particularly when we take into consideration that Imam Hussein was the political and ideological figure who was appointed as the legitimate leader of the Muslims by Allah, through His Messenger.

As for his social position, he was so matchless and unique, that Ibn Abbas, the revered companion of the Holy Prophet, used to hold the stirrup of his horse when he would mount it. Ibn Abbas was older than Imam Hussein, but he did this out of his respect for him.

It is because of his glorious social status that the people would dismount from their horses and camels, on the way to Mecca to perform their pilgrimage, as long as he would travel on foot.

Another example reflecting his humble nature is that of his acceptance of an invitation to having food with the poor. He encountered a number of poor men.

Having had their food, they hastened to ask him to share with them. He dismounted from, his horse saying, "Surely, Allah doesn't like the haughty." He partook of their food and said: "I have accepted your invitation. Won't you accept mine?"

"Certainly, we Will," said they. He took them to his house and said to al-Rabab, his wife, "Bring us what you have been storing."

He did care for the people. He would always help them, even though, for the most part, they wouldn't recognize his legitimate right.

Shu'aib bin Abdul-Rahman is reported to have said: "On the way of al-Taf (battle of Karbala', wherein he was martyred) a mark was seen on the back of Hussein bin Ali. Imam Zain al-Abideen (his eldest son, and the son who survived the battle) was asked about it. 'It is the trace,' he replied, 'of the bag, which he puts on his back (carrying food) to the house of the widows, orphans and the poor.'"

This fact attests to his remarkable humbleness, his care for the ummah, his awareness and deep feeling of his responsibility toward the people.

4. His Forgiveness of the Wrongdoers

This is another one of his key attributes. Once a young servant of his did something which deserved punishment. When Imam Hussein wanted to punish him, the servant said:

"Who curb their anger." "Let him go", said the Imam.

"And those who forgive their fellow-man," added the servant.

"I forgive you," said the Imam.

"I set you free, for the sake of Allah," said the Imam. "Henceforth I am going to give you the double of what I have been giving you."

These are only brief instances of the ethical side of the character of Imam Hussein.

The Imam AS swears by Allah as he doesn't ever tell a lie or to swear uselessly nor to speak irrationally, nor to talk haphazardly because he is the infallible Imam whose Allah the Almighty created him as pretense on people after his father and brother.

The Status of Imam Hussein

Saying about him :(Amro bin Alhaja shouted on his companions: Do you know who you fighting with?

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The status of Imam Hussein (Abu-Abdullah) is unparalleled, except by that of his father, mother, brother, and the Imams of his offspring, on all of them be the peace and blessings of Allah. Should a historian make a good research, collecting the stories and traditions concerning Imam Hussein, he would certainly end up with the Imam as the top example among the Muslims. He would write a voluminous, great work covering this Imam.

The Glorious Qur'an, the supreme divine document, which falsehood can never reach from before or behind it, expresses in many verses the lofty position Imam Hussein achieved in the sight of Allah, the Exalted. Following are some of these verses:

1. Verse of Purification (Tathir)

«إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا».

(The Holy Quran: Surat Al-Ahzab, Verse 33)

"Allah only wishes to keep away uncleanness from you (Household of the Prophet) and purify you thoroughly."

2. Verse of Malediction (Mubahalah)

«فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ
عَلَى الْكَاذِبِينَ».

(The Holy Quran: Surat Al-Imran, Verse 61)

"And Allah loves the charitable, sir," said the servant.

"If anyone disputes with you about it (your prophet hood) after the knowledge has come to you, say, 'Come, let us bring our sons and your sons and our women and your women and ourselves and yourselves and pray to Allah to curse the lying party.'"

The noble verse called Hassan and Hussein "our sons," mentioned the Prophet Muhammad, and referred to Ali as "ourselves" and Fatimah as "our women." She symbolizes the whole of womankind in this verse. Had there been other people who had higher status than these people, the Holy Prophet certainly would have brought them along with him.

3. Verse of Affection (Mawada)

«قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى».

(The Holy Quran: Surat Ash-Shura, Verse 23)

"...say: 'I do not ask you for any payment for my preaching to you, except the love for my relatives...'"

Conclusion

Muslims must learn from the life of Imam Hussein and also from his death, he is an example and role model in Generosity, good character, steadfastness on the right and sacrifice.

He deserved that high status in the world and the Hereafter, The reason is that high

Resources

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8. **Madelung** (1997).
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