

Imam Hussain Impetuosity: An Orientalist's Misrepresentation And Distortion Of The Ashura Renaissance

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ABSTRACT

Considering the place of Orientalists and their importance in the references of researchers, non-Muslim, and even Muslim audiences, it is necessary to review their work, especially from a Shiite point of view. The current study aims to correct the Orientalist thought and ideology about the renaissance of Imam Hussain and his march to Karbala, which has been referred to as impetuous in Encyclopaedia and other Orientalist books. The present article is the result of library-based research with a descriptive, analytical, and critical

approach. It has been conducted around some of the reasons and arguments that prove that the Renaissance of Imam Hussain was neither impetuous nor reckless but a decision full of bravery, sacrifice, wisdom, and a stand against oppression. While buttressing this proof, some points were analyzed, including the leadership and immaculacy of Imam Hussain, the goals and objectives of Imam Hussain for the Renaissance, his adherence to the Sunnah, his appointment of Minister/Emissary, and the prophecy and forecasting of his martyrdom. In conclusion, it became clear that Imam Al-Hussein (AS) did not go out to Karbala impetuously or recklessly, but rather went out bravely and sacrificed his life to defend the religion of God and the religion of his grandfather (PBUH) and his father (AS).

Keywords: impetuosity, Imam Hussain, orientalist, misconception, Ashura, Renaissance

INTRODUCTION

The struggle between the forces of good and evil is a continuous process that never ends. In the history of mankind, evil has reigned supreme most of the time, whereas the triumph of good has been sporadic and short-lived. Another well-established fact is that evil forces, even if subdued and subjugated, never acknowledge total defeat (Ahmad Israr, 2003). The tragedy of Karbala is an unparalleled event in the history of mankind. The great sacrifice made by Imam Husayn, the grandson of the Holy Prophet, on Ashura the 10th of Muharram 61 A.H., and the steadfastness shown by him, are a beacon of light for everyone who has faith in his mission and is keen for its success (Ayati. Ibrahim, 1996).

For decades, orientalist have carried out studies on Islam with various agendas. The term "Orientalism" was derived from the Latin *Orin*, about the direction of the rising sun, or the east. It has several different but interrelated meanings. In its general sense, it describes how the West looks at the Orient to understand it within the context of the western experience. Meanwhile, the majority of Orientalist study has focused on Muslim cultures more than other groups. The Orientalist texts are relevant to understanding how Islam has been represented

by western scholars as well as the responses of Muslim scholars (Allaw, Imad H).

The compilation of Islamic encyclopedias dates to more than 100 years ago. Meanwhile, western academic and scrutiny research on Shi'ism is not older than a century. In recent decades, particularly after the victory of the Islamic Republic of Iran, western Shi'a studies have increased significantly. Orientalists conducted few studies on the Shi'a Imams, while most of their works were devoted to sociopolitical issues and Shi'a sects. The orientalists' studies on Shi'a Imams can be found in—and are limited to—the topic of "Imams" in the Encyclopaedia of Islam, other issues related to the Imams (e.g., 'Ashura, Mahdism, Najaf, Mashhad, etc.), or/and some books on Shi'a history in which on some occasions the Imams' lives are discussed. Among the articles in the above-mentioned encyclopedias, the article 'Al-Hussain ibn Ali' in The Encyclopaedia of Islam directly deals with the life of the third Imam, and the articles "Ashura and Karbala' deal with the incidents of the Renaissance of Al-Hussain ibn Ali, respectively" (Musawi,2017).

Besides, in some orientalists' books, including the Encyclopaedia of Islam, Imam Hussain and his movement toward Kufa were regarded as impetuous actions, and this was due to a lack of reliable sources. Because most of the evidence relied on was from Abu Mikhnaf. Meanwhile, in the same Encyclopedia of Islam, Abu Mikhnaf is not trustworthy. GIBB said in this regard that "Abu Mikhnaf presents a cloak or Kufan point of view rather than a purely Shi'ite point of view in his historical narratives. As a traditionalist, he is regarded as weak and unreliable" (H. A. R. GIBB, 1978).

Therefore, failure to fully reflect the dimensions and different angles of the Ashura event in documents and sources has made it difficult to complete the missing links of this huge event in some cases. Therefore, the use of tools and techniques of historical ijthad is one of the most efficient methods of analyzing and properly understanding how this incident happened. One of the best of these tools is the contextualization of the reports of the historical martyrs related to it. Because the main source of knowledge and analysis of the

Karbala incident is historical news, without considering the background of the events and examining the temporal and spatial conditions of the historical reports, it is not possible to enter the field of analysis of the uprising of Imam Hussain (AS) and make a comprehensive analysis about it. In particular, the value and credibility of historical news sources are not the same, and it is necessary to pay attention to the source of the news along with the context of the news. Because the main goal of context analysis is to gain a proper understanding of how an incident occurred, and because a proper understanding can be useful in analyzing and responding to different situations and circumstances, the importance of dealing with the context of historical reports will increase (گودرزی, et al., 2020).

LITERATURE REVIEW

The Imam Hussain Renaissance is not a momentary event limited by a space or period, nor is it a movement like other material movements that have limited effects and consequences. It is a divine lesson and a history of multiple chapters and components; its consequences and fruits have made it hard to deny in all times and places. Many books and writings have studied and discussed Imam Hussain and his Renaissance at length, and there have been many views and theories about this Renaissance. Nonetheless, in its greatness, it remained a secret that cannot be fully revealed (Ayatullah Sayyid Ali, 2022). According to Ali, the development of depictions of the Battle of Karbala in classical historical sources has already been studied in detail (Hussain, Ali J, 2005). Meanwhile, studies also show that the analysis of the Ashura event, especially after the victory of the Islamic Revolution, has been greatly promoted, and many works and articles have been written about it (گودرزی, et al., 2020).

In Rafats' article "The Narrations of the Tragic Event of Ashura in Al-Akhbar al-Theval and Criterion of Criticism", an attempt is made to analyze the reports that are given in Dinouris' book, especially an unreal report about the uprising of Ashura and Imam Hussain's words and movement, with Quranic, hadith, historical, and intellectual evidence. Also, the article criticizes some of the narratives in the book that demote Imam Hossein's movement from its original status (رفعت, 2019). In his book "Tears & Tributes", Zakir gives a detailed treatment of the

tragedy of Karbala, where Hussain and a handful of companions were mercilessly slain (Zakir, 2001). Moreover, Sayyid Ali al-Hakeem, in his book "Imam Hussain Life and Legacy," also examines the life and death of Imam Hussain (A.S.) together with his stance that he took and how the remainder of the Holy Household (a) contributed to that stance. He also examines the great triumph that his stance achieved despite the tragedy (Al-Hakeem, 2022).

The book "HUSAYN: A Symbol and a ' Warning," written by Muhammad Iqbal et al., explained the purpose behind studying the historical events that led to the martyrdom of Imam Hussain in the year 680, which is primarily to try to articulate intelligibly the humanly most significant questions that have since altered the context of routine human life in Islamic history. They also affirmed that what happened in that year cannot remain just a private concern with the past because the events in Karbala, Iraq, were in some sense or another directly related to the present and future. Hence, the study of the events in Karbala ought to revive in us the great commitment and loyalty that we, as Muslims, have borne towards the Islamic revelation—the commitment and loyalty made explicit by the events on the day of "Ashura, when the male and female, the old and young members and supporters of the Prophet's family demonstrated the excellence of their human endeavor. In the final analysis, it is the relevance of Karbala to humanity that continues to challenge our conceptions of standards of human respect and recognition for as long as there remain conscientious beings on earth (Muhammad Iqbal et al, 2021).

Another book that was written on the event of Karbala is "Pillars of Light: The Martyrs of Karbala on the Day of Ashura," authored by Sayyid Sameer Ali. The book attempts to participate in the genre of maqatil literature about the events that happened in Karbala. In this book, the names of the martyrs, an account of the events leading up to the battle on the Day of Ashura, and some of the sermons delivered by Imam Hussain are mentioned (Sayyid Sameer Ali, 2022).

In his book "Ashura Misrepresentations and Distortions," Ayatullah Murtaza Mutahhari debunks some myths (tahrifat) about the historic event of Karbala. He believed that there have

been various kinds of distortions in the recounting of the details of this great event. He carried out the discussion in four parts. The first deals with the meaning of tahrif and its various existing forms, while pointing out that such misrepresentations have occurred in the [popular] accounts of the historic episode of 'Ashura'. The second part deals with the general factors responsible for tahrif, that is, the causes that commonly lead to the distortion of events and issues in the world. Why do men misrepresent and distort events, issues, and, occasionally, personalities? In particular, what factors have played a distorting role in the narrative of the episode of Karbala'? The third part consists of an explanation concerning the distortions that have crept into the narratives of this historic event. The fourth part deals with our and our scholars' duty toward the Muslim masses in this regard (Murtadha Mutahhari, 2021).

Ashura, written by Ayatullah Mahdi Asifi, in his lectures delivered about Imam Hussain (AS), expounds with a greater knowledge of Islam and Qur'anic concepts; new horizons of thought, understanding, and analysis of Hussain's (AS) words, speeches, and stances as he moved from Hijaz to Iraq; the speeches of his kinsmen and companions; the positions they took and the sacrifices they offered that are unique in history; He also explained how the uprising of Hussain (AS) is replete with ideas, concepts, values, and beautiful scenes, the likes of which are rarely witnessed in the words and deeds of others, which speakers are expected to analyze as they trace his route from Hijaz to Iraq. They should be able to present these lessons to their listeners during the month of Muharram and on other occasions (Ayatullah Mahdi Asifi, 2011).

Another book titled "The Renaissance of Imam Hussein (peace be upon him), presentation and analysis" by Abd al-Rahman Muhammad Hamid al-Din, focused on the most prominent events and sacrifices related to the movement of Imam al-Hussein bin Ali (peace be upon him) and his movement and presented them in a concise form and analytical reading and regarded it as one of the most important events (عبد الرحمن, 2018). In the next section, we shall focus on some orientalist and their books, particularly their statements that referred to Imam Hussain and his Renaissance as impetuous.

Orientalist Distort About the Ashura Renaissance

Among those articles and books that were written about Imam Hussain and the event of Karbala were those written by orientalists, and some are documented in the Encyclopaedia of Islam, written and compiled by orientalists, but due to the lack of reliable sources, as it was pointed out above, or the hidden motives of orientalists towards Islam and Shi'a in particular, Imam Hussain has been presented and viewed as an impetuous figure by some orientalists, especially in his renaissance against Yazid ibn Muawiya

It is quoted in the Encyclopaedia of Islam that, among western Islamic scholars, Wellhausen and Lammens have formed judgments on the character of Hussain after careful study of the sources available to them. The former, guided by his subtle intuition of historical facts, painted a fine picture of the situation and the characters; he denies that Hussain had any religious motives for his exploit, seeing it merely as the bid of an ambitious man for supreme power. The latter has no sympathy with the adversary of the chivalrous Yazid; he regards Husain as frivolous and completely imprudent. Neither of these scholars attached any importance to the speeches and phrases that Husain is said to have uttered on various occasions, obviously considering them to be later forgeries. But although the traditionists have probably re-cast or modified this material, it must nevertheless be admitted that there emerges from it as a whole and, more importantly, from the facts themselves, the figure of a man impelled by an ideology, convinced that he was in the right, stubbornly determined to achieve his ends, as in general are all religious fanatics, and admired and encouraged by supporters who were also convinced that their cause was just. This interpretation may not be a true picture of Hussain as an individual; nevertheless, it was that which the following generation, for motives either of sentiment (respect, pity for his death), or of politics (the campaign against the Umayyads), gave of him, which was shared by the later Arabic historians, and which led to his exaltation and his legendary position among (L. Veccia, 1971).

Reynold A. Nicholson referred to Imam Hussain as foolhardy in his book "A Literary History of the Arabs" when he said, and I quote, "In the autumn of the year 68, Husain, the son of 'Ali,

claiming to be the rightful Caliph in virtue of his descent from the Prophet, quit Mecca with his whole family and several devoted friends, and set out for Kufa, where he expected the population, which was almost entirely Shi'ite, to rally to his cause. It was a foolhardy adventure. While modern historians, for the most part, agree with Sir W. Muir, who points out that Hussain, "having yielded himself to a treasonable, though impotent, design upon the throne, was committing an offense that endangered society and demanded swift suppression" (Reynold A, 2014).

Wellhausen also said in his book titled "The Arab Kingdom and its Fall" that Husain let himself be lured out of his retreat in Mecca. He was besieged by the Kufites, who begged him to come to them and accept their homage (J. Wellhausen, 1927). This simply means that Imam Hussain was attracted and deceived by Kufite's letter, which caused him to raise his voice against Yazid, and not by his personal decision and thought.

In the Cambridge history of Islam, Al-Hussain was persuaded by emissaries of the pro-Ali party in Kufa to put himself at the head of a revolt. After receiving a favorable report, he went to Kufa with his harem and a small escort of relatives and supporters. In the meantime, 'Ubayd Allah, son of Ziyad, governor of Kufa, discovered his plot, got rid of al-Hussain's cousin, and set up detachments of cavalry to watch his moves and persuade him to desist from the enterprise. But al-Hussein refused, and finally, he was attacked and eventually killed, along with his supporters; this made for fanatical resistance (P. M. Holt, et al, 2005).

Wilferd Madelung wrote in "Hussain B. 'Ali: Life and Significance in Shi'ism," "It is evident that Hussain cannot be viewed as simply a reckless rebel risking his and his family's lives for his ambition" (Wilferd, 2004). This signified that there was a possibility of assuming that the Renaissance of Imam Hussain against Yazid was a result of his impetuosity.

Many orientalists, including L. VECCIA VAGLIERI, W. MADELUNG, George J. Kanazi, and Reynold A. Nicholson, cited Al-Tabari, al-Baladhuri, and others, who said that in Medina, Ibn al-Hanafiyya, Abd Allah b. Umar, Abd Allah b. al-Abbas,

Farazdaq, and others had reiterated warned Hussain against the dangers in his renaissance and Hussain regularly thanked his advisers for their concern but replied that he must leave the outcome to the decision of God". Like wisely, his cousin 'Abd-Allah b. Ja'far sent him a letter with his sons 'Awn and Muhammad, in which he implored him once more not to proceed. He further induced the governor of Mecca, 'Amr b. Sa'id Ashdaq, to write a guarantee of safety and protection for him if he would return to Mecca. The governor sent his brother Yahya b. Sa'id with a group of men and 'Abd-Allah b. Jafar to persuade Hussain, but he told them that he had seen a vision of the Prophet, who had ordered him to proceed, whatever the outcome. In another statement, the poet Farazdaq, who knew the fickle temper of his fellow townsmen, told Hussain that although their hearts were with him, their swords would be with the Umayyads. Despite all the repeated advice and warnings from his close relatives and associates, Hussain did not abandon his project (L. Veccia, 1971; Wilferd , 1991; Reynold A , 2014; Wilferd , 2004; George J, 2005).

It was also reported by Wilferd Madelung in his article "Hussain B. 'Ali: Life and Significance in Shi'ism" that, when Hussain reached Tha'labiya, he learned from some Bedouins he met that they were cut off from Kufa, but he continued on his way just to seek revenge for the death of his cousin Muslim b. 'Aqil. This signified nothing more than emotional control over his action (Wilferd , 2004).

It can be noticed from the above orientalist's statements that; the Renaissance of Imam Hussain against Yazid bn Muawiya was an act of impetuosity and recklessness. Is their ideology, thinking, and observation right or wrong? Was Imam Hussain's Renaissance impetuous? The critique and criticism of the above orientalist's allegations and claims shall be critically and analytically discussed in the next section.

Critique and Criticism of the Above Distorts

To shed more light on the critique and criticism – to be able to establish the true form of Imam Hussain's Renaissance, and to counterclaim his impetuosity as it was claimed by orientalist – a small prologue is needed.

A questionnaire may ask, "Why did Imam Hussein (as) go out even though he knew he would be killed? Isn't this impetuous?"

To answer the above question, we must firstly differentiate between impetuosity (تهور) and bravery (شجاعة).

A literal meaning of bravery (شجاعة) denotes courage and daring. Ibn Faris defined brave as courage and bold (أبي الحسين), while Ibn Manzoor defined brave as being strong in the face of strength (محمد بن مكرم بن منظور). And in the Al-Sihahu dictionary, authored by Al-Jaohari, brave literally means the valor of the mind in strength (إسماعيل بن حماد الجوهري, 1987). Meanwhile, there are different opinions among scholars on the terminological meaning of bravery (شجاعة): Al-Minawi sees "bravery (شجاعة)" terminologically as voluntarily embarking on beneficial activities without fear (محمد عبد الرؤوف, 1990). Al-Jurjani rather referred it as that power of anger, which is between recklessness and faintheartedness, takes precedence over things that it should not (علي بن محمد بن, 1985). Al-Jahiz said that bravery (شجاعة) is the courage to face hardships and perils when there is a need for that and steadfastness to face fears while underestimating death (عمرو بن بحر الجاحظ, 1989). And Ibn Hazm said: It is giving oneself to death on behalf of the religion, the harem, the persecuted neighbor, the oppressed seeker, the one who unjustly digested his money and honor, and all other paths of truth, whether few or many oppose them. On the other hand, it is referred to as having patience, steadfastness, and perseverance in things that are useful to obtain or abstain from, which are in deeds and words (أبو محمد علي بن أحمد بن حزم, 1979).

Therefore, in line with all the above-mentioned definitions by the scholars, it is revealed and appears clearly that "bravery (شجاعة)" is the ability to prove and take action against an enemy and an oppressor in a situation that is useful to obtain and applied for.

On the other hand, impetuosity (تهور) literally means risky, foolish, reckless, or adventurous (الرازي حميد بن أبي بكر, 1995). While in terminology, Abd al-Majid al-Ghaili defined it as excess," i.e., doing what one should not do and delving into what the mind and Sharia prevent (عبد المجيد, 2014). Almighty

Allah said, "And do not throw yourselves into destruction with your own hands" (سورة البقرة: الآية 195). And al-Sharif al-Jurjani said: "impetuosity (تهور) is a form that occurs as a result of the power of anger, by which precedence is given to things that it should not have (علي بن محمد بن علي الجرجاني, 1985).

From the above literal and terminology meanings of brave and impetuous, the following differences can be deduced:

1. Bravery (شجاعة) is having the patience, steadfastness, and courage to accomplish positive things or prevent negative ones. It can be in words or actions. It is also patience and the ability to overcome the fear of situations. while impetuous is doing something that should not be done and delving into what the mind and Sharia prevent, which is no doubt one of the destructive things in this world and the Hereafter,
2. Bravery (شجاعة) is from the heart, while impetuous (تهور) is caused by indifference, lack of consideration for the outcome, and impulsiveness without thinking or wisdom.
3. The brave (شجاع) man knows and realizes the size of the danger he faces, and he goes for it. While the impetuous is unaware of the consequences of his actions.
4. Bravery (شجاعة) is the rule of the mind before the body, i.e., thought before action, while impetuous (تهور) is the rule of the body before the mind, i.e., action before thought.
5. Brave (شجاع) go for what will yield results, positive or negative. Impetuous (متهور) action will always be in vain.
6. Patience, steadfastness, daring, and valor in times of crisis define bravery (شجاعة). While impetuous (تهور) is haste and quick anger.

With the above brief distinguish analysis, it will be very clear to us that Imam Hussain's Renaissance is neither impetuous nor reckless but rather a renaissance full of bravery, sacrifice, wisdom, and a stand against oppression. The following points will testify to and buttress the aforementioned claims.

Leadership and Immaculacy

According to Shi'a belief, Al-Husayn b. Ali b. Abi Talib, al- Shahid is the third Imam - the Vicegerent of God on Earth, in the place of the holy Prophet Muhammad - and the sixth Khalifa according to Sunni belief. He became Imam or Khalifa after the death of his brother Al-Hassan, according to their respective beliefs (Ali, SV, 1997; Matthew Pierce , 2016).

Meanwhile, one of the duties of the imam is to preserve the religion and protect it. If the Imam is not infallible, the religion will not be immune from excess and deficiency and generally will not be immune from distortion (Mofid, 1413b: 40; Bahrani, 1406: 178; Hali, 1365: 41 and 182; Hamu, 1415: 449) (Fattahi Ardakani, 2020). Therefore, one of the possession qualifications required of the Imam is infallibility (ADQ, 1414/1993, vol. 5, p. 96; s, 1394/1973, p. 74; ill, 1985, p. 204) (Mohammad Hasan Qadrdan, 2022). Infallibility is referred to as *Ismah* in Arabic, which literally denotes cord; cling; preserve; hold; keep; resist (s, Nar al-Dn, n.d., p. 365; idem, 1405/1984, p. 369; Miqdd, 1405/1984) (Mohammad Hasan Qadrdan, 2022). It is commonly defined as a kindness bestowed by God on his servant; it is a theological term meaning immunity from error and sin despite the power to commit them (Sabahani, 148/2:1411) (Wilferd 1991). Infallibility, according to another approach, is considered the perfection of the human rational faculty (*quwwah al-'qilah*) (Ṭūsī, 1404/1983, p. 369) (Mohammad Hasan Qadrdan, 2022).

In the view of Shi'a, several reasons have been stated for the Imam's infallibility (Ahmad Hasan, 1972). Imams have the criteria for distinguishing between truth and falsehood, as well as the companionship of truth. As narrated in some hadiths, Followers of the Imam will not be led astray (adth al-Thaqalayn and the Safnah) (Mohammad Hasan Qadrdan, 2022). Infallibility brings about knowing the consequences of some actions in humans through the power and state of mind, which prevents them from doing those actions (Sebahani, 1411: 2/149; Kharazi, 1369: 1/259). Tabatabaei says in this regard: Infallibility is the power by which the absolute commission of a sin, both minor and major, is impossible for a human being to commit, despite its existence. (Tabatabaei, 1371: 2/239). In Tafsir al-Mizan, Tabataba'i (1417: 5/78) considers negligence or a lack of attention to various cognitive powers in humans as the

cause of doing an action that should not be done, thus all violations against piety or any of these causes are due to the dominance of some of these causes and powers over others. Sheikh Sadouq says: We believe that all of them (Imams) are infallible (Saduq, 4141:94). Sheikh Mofid also considers the presence of the infallible Imam at all times as a blessing from God and considers it obligatory for him (Mofid, 1413b: 44). Hamu writes in the book of Early Essays: The Imams, who are the successors of the prophets in enforcing decrees, establishing boundaries, maintaining the laws, and disciplining the people, are infallible like the prophets, in which committing minor sins that cause them to be discredited and humiliated is not permissible for them. Negligence and forgetfulness in religious matters are also not permissible from them (Hamu, 1413, vol. 62 and 65) (Fattahi Ardakani, 2020).

The infallibility of the Imam is also established in the Quran and Hadiths. Quran 33:33, referring to the verse of purification, says: "Allah Subhanahu Watahallah only intends to keep [the causes of] evil away from you and purify you completely, O members of the [Prophet's] family". According to narration from the Prophet on the authority of his wife, Umm Salamah said that the above verse was revealed to the following people: Prophet Muhammad, Ali, al-Hasan, al-Husayn, and Fatimah (Ibn Shahrshb, 1379/1959, vol. 2, p. 226) (Mohammad Hasan Qadrdan, 2022).

Among the hadiths proving the Imams' infallibility is the Ḥadīth of Thaqalayn in which the Prophet (SAW) calls believers to follow the two gems, i.e., the Qur'an and his progeny, i.e., the Ahl al-Bayt. It was narrated as saying, "As long as you cling to them, you will not be led astray." ("I leave among you two treasures; if you cling to them, you shall not be led into error," (Kulayn, 1988, vol. 3, p. 423). The argument regarding the deliverance of the followers of Ahl al-Bayt and their drowning and being led astray by those who turn away from it Similarly, it is reiterated in the hadith known as Ashefinah: "Verily, my Ahl al-Bayt is like Noah's Ark; whoever embarks on it will be saved, and whoever turns away from it will drown" (abarn, 1415/1994, vol. 5, p. 306; Is, 1405/1984, vol. 25, p. 32) (Mohammad Hasan Qadrdan, 2022).

Therefore, Imam Hussain, as a leader, along with his immaturity, can and will never decide without having deep thought about it and also considering his followers and Islam entirely. This clearly shows that his decision was carefully scrutinized and not reckless or impetuous.

Aims and objectives

In this respect, some questions may be asked as follows: Why did Imam al-Husayn revolt? Why did you revolt, O Imam al-Husayn? Did Imam al-Husayn revolt for the sake of the government?

In answering the aforementioned questions, a lot of answers have been given. Some said that as the Imam was not prepared to take an oath of allegiance to a person like Yazid and to recognize his unlawful government, that was why he was obliged to leave Madina in a state of fear for Makkah. In another view, the Imam himself was afraid that he would be assassinated in Makkah and thereby the sanctity of the Ka'bah should suffer. Therefore, he accepted the invitation of the Kufians and went towards Karbala. Some have narrated that Imam did not think that he would be killed; otherwise, he would not have taken such a bold step. Others say that the Imam rose because he was under the impression that, on account of his relationship with the Holy Prophet, he would certainly not be killed, or because he was fully convinced that even if he did not rise, he would be killed disgracefully at the hands of Ibn Ziyad or someone else. Some others consider that everyone wishes to be sovereign; they also say that love for rulership placed Imam Husayn in this perilous situation (Ayati Ibrahim, 1996).

Seyyid Ali Khamenei, in respect of this, said: A person who revolts for the sake of government will continue on this path as long as he sees a possibility of achieving his goal. But if there is no reasonable possibility, the person must go back. Those who say that the goal of Imam al-Husayn was to establish a government are wrong, as the aspects of his movement do not indicate this.

Some may also ask, was Imam al-Husayn's revolt to be martyred?

Seyyid Ali Khamenei said: This opinion also has no basis in Islamic legal sources, as there is nothing that supports throwing away one's life. The martyrdom that we are familiar with in our sacred law, verses, and narrations is a movement toward death and an acceptance of it for an obligatory or probable goal. This is rightful martyrdom in Islam. Nevertheless, acting to be killed is unacceptable. Although this opinion contains an element of truth, it does not describe Imam al-Husayn's goal. I believe that those who say that the goal was government or that the goal was martyrdom have mixed up cause and consequence. Imam al-Husayn had a role whose fulfillment required a movement that led to one of two consequences: either government or martyrdom. Imam al-Husayn was prepared for both possibilities; he prepared for government and martyrdom. Whichever of them happened would be right, but they were consequences and not goals in themselves. This was not the goal (Ayatullah Sayyid Ali, 2022).

In that case, what was the goal behind Imam Hussain's Renaissance?

When leaving Medina for Mecca, Imam Al-Hussein (peace be upon him) called for ink and white paper and wrote a will to his brother Muhammad bin Al-Hanafiyyah, where he explained in detail his aims and objectives for not pledging allegiance to Yazid and his reason for standing against him. And the will goes thus:

"In the name of God, the Compassionate, the Merciful. This is what al-Hussain ibn Ali ibn Abi Talib recommended to his well-known brother Muhammad ibn al-Hanafiyyah, the son of Ali ibn Abi Talib (peace be upon him): That al-Hussain ibn Ali bears witness that there is no god but Allah, and He has no partner and that Muhammad is His servant and His messenger, who brought the truth from Him. And that Paradise is true, and Hell is true, and that the day of judgment is coming, there is no doubt about it, and that God will resurrect those in the graves: "I have not come out with the intention of violence and rebellion or in obedience to my passions, and it is not my object to create mischief on the earth or to oppress anyone. My only object is to reform the affairs of the Muslim nation and to act according to the conduct of my father (A.S.) and grandfather (SAAS)". So, whoever accepts me by accepting the truth, then

God is more deserving of the truth, and whoever rejects me, I will be patient until [God] judges between me and the people with the truth and judges between me and them [with the truth], and He is the best of judges. This is my will to you, my brother, and my success is only in Allah; in Him I trust and in Him, I turn, and peace be upon you and those who follow the guidance, and there is neither might nor strength except Allah, the Highest, the Great" (محمد بن أبي طالب).

It was also reported that, when he decided to depart from Medina, he went to his grandfather's grave many times at night and said, "O Allah! I love good deeds and hate bad deeds" (Ayati Ibrahim, 1996).

When trying to explain Imam Hussain's goal as it is mentioned in the above narrations, Seyyid Khamenei said: If we are to state the goal of Imam al-Husayn, we should say that the great man's goal was to fulfill a great religious obligation that had never been performed before, neither by the Prophet nor Imam Ali or Imam Hasan. It is an obligation of great importance in the system of thought, values, and practice in Islam. Why was this obligation never performed before, despite its importance? Imam al-Husayn had to fulfill this obligation so it could be a lesson across history in the same way that the Prophet's government and jihad were lessons for Muslims and all humanity. Imam al-Husayn had to perform this obligation for it to be a lesson for all Muslims. And it was Imam al-Husayn who fulfilled this obligation because the circumstances were just right in his time. Had these circumstances come together at the time of Imam Al-Hadi instead, Imam al-Hadi would have become Islam's great sacrifice. The same applies to other imams. However, the circumstances were not convenient during the time of any of the Imam up to the age of occultation (asr al-ghayba) except Imam al-Husayn. The goal, then, was to perform the obligation of either coming into government and authority so that society would go back to its state as it was during the time of the Prophet and Imam Ali or attaining martyrdom, and Imam al-Husayn was prepared for both possibilities (Ayatullah Sayyid Ali, 2022).

In line with the above-mentioned narrations, Imam Hussain clearly states his goal from the beginning of his Renaissance

against Yazid bn Muawiya. Therefore, having differentiated between brave and impetuous above, it is very clear that his decision to go to Karbala was not an impetuous but a brave and sacrificed decision.

Adhere to the Sunnah

The decision and stance of Imam Hussain show his following of the Sunnah of prophet Muhammad (SAAS) to his last breath. This can be buttressed with Hadith documented by many scholars like Ibn al-Atheer, Al-Tabari, Abu Mikhnaf, Shushtari, Qummi, and Bihar al-Anwar, where Imam Hussain narrated from the prophet Muhammad and said: O people! Indeed, the Messenger of God, peace be upon him and his family, said, "Whoever sees an unjust ruler who legitimizes what God has forbidden, breaks His covenant, opposes the tradition of His Messenger [peace be upon him and his family], and acts among the servants of God based on sin and oppression, then if that person [who sees all these] does not oppose [or condemn] him neither by action nor by words, it is incumbent on God to enter that person in the same place as that ruler." Because these people have obligated the obedience of the devil and abandoned the obedience of the Most Merciful, and have shown corruption, suspended the limits, monopolized the booty, permitted what God prohibited, and prohibited what he permitted (Sayyid Muhammad, 2011; Ibn al-Atheer, 2000; Al-Tabari, 1961; Abu Mikhnaf, 1976; Sheikh Abbas Qumi, 2005; Al-Majlisi, 1983; Shushtari, 1988).

Ibrahim Ayati also reported that the holy prophet used to say: 'When heresies appear, and those who have embraced Islam later, curse the early Muslims, i.e., those who expressed faith in the prophet at the very outset, and one knows and does not manifest. One's knowledge is like one who conceals the divine faith. A person who can distinguish between the Sunnah (the path of the Holy Prophet of Islam) and heresy should rise and save the people from deviation; otherwise, he will become subject to divine wrath. According to this very authentic Hadith (tradition), Imam Husayn considered himself to be responsible and did not deem it permissible for him to be negligent. He considered himself commissioned by Allah to defend Islam and the Muslim ummah from the danger of annihilation (Ayati Ibrahim, 1996).

This also contributed to the reasons that prompted Al-Hussein (peace be upon him) to oppose the Umayyads and revolt against them, because it was a revolution against all the issues of the era that the Umayyad rule witnessed in terms of political, social, and economic aspects, in addition to its ideological aspect.

Appointment of a minister or emissary

An authentic, undisputed history of Ashura that is recorded in the historical text firmly declares and mentions that Imam Hussain did not move an inch until he sent his cousin, Muslim Ibn Aqeel, to the city of Kufa ahead of his move. This was narrated by many historians and scholars, both Shi'a and Sunni, Muslim and non-Muslim (Ahmed Nazeer, 2001; Jafri, 2000; Hassan, Katrina).

Al-Tabari stated under the events of the year 60 AH: In this year, the people of Kufa sent messengers to al-Husayn, while he was in Makkah, asking him to come forth. He sent his cousin, "Muslim bin Aqeel bin Ab Talib" (Farid, 2019). According to Sheikh Abbas Qumi in "Nafasul Mahmum: Relating to The Heart-Rending Tragedy of Karbala", Imam Husayn (A.S) called his cousin Muslim bin Aqeel and asked him to proceed to Kufa to ascertain the veracity of the thousands of letters written by the people of Kufa. Muslims were warmly welcomed by the people of Kufa, who gathered in great numbers. Within a few days, over eighty thousand of them took the oath of allegiance. By taking the hand of a Muslim and paying allegiance, they accepted Imam Husayn (A.S) as their Imam. Muslims presided over the daily five-time prayers at the huge mosque in Kufa, which was filled. Muslim wrote to Imam Husayn (A.S) about the warm welcome and the oaths of allegiance he received from most of the residents of Kufa. Muslim wrote to confirm the importance of Imam Husayn (A.S) visiting Kufa for religious guidance of the Ummah. He sent the letters through Aabis bin Shabeeb ash-Shakiri, Qais bin Mushir as-Saidawi, and others (9 Sheikh Abbas Qumi, 2005).

Ahmad Israr in his article "The Tragedy of Karbala" and Hussein, Ali Obayes, in his article "The Events Before the March of Imam Al-Hussein, Peace be Upon Him, Towards Karbala" both said He (Imam Hussain) sent his cousin Muslim Ibn Aqeel (RAA) to Kufa

to find out facts. Soon he received an affirmation of the loyalty of Kufis from his cousin, and he started preparations for a journey to Kufa (Ahmad, Israr, 2003; Hussein, Ali Obayes, 2022). Al-Salihi and Fattah also narrated in their article "The Ritualistic and Theatrical Elements of Ashura" that Husayn sent his messenger Muslim bin Aqeel to make sure the people of Kufa wanted to give him their allegiance. Muslim bin Aqeel went to the city of Kufa in Iraq and found out that it was true. He sent Husayn a letter asking him to come because the people were ready to take him as their caliph and had given their word to stand for him against Yazid (Al-Salihi, 2014). In addition, Kundi, in "Political Lessons of Karbala," said Hazrat Hussain did not follow blindly but first sent his cousin Muslim bin Aqeel, who unfortunately was killed by Yazid men and the true story did not reach him (Kundi).

In this regard, Abd al-Rahman Muhammad Hamid al-Din stated in the article titled "The Renaissance of Imam Hussein (peace be upon him), presentation and analysis" that: "This is evidenced by the fact that, when Imam al-Hussein (A.S) gathered the letters of the people of Al-Kufa and their messages, he pondered over them and did not move towards Al-Kufa until he sent his cousin, Muslim bin Aqeel, one of the people known for wisdom and knowledge – to them, so that the extent of their faith in the revolution and their sincerity in al-Wala) will be proved (عبد الرحمن, 2018). This also shows that his renaissance was not impetuous.

Prophecy and forecasting

The tragedy of Karbala was one of the inevitable events in history that were foretold by Almighty Allah to his prophet Muhammad (SAAS) through the Angel Jibril (AS). This prophecy about the martyrdom of Imam Hussain (AS) in Karbala has been recorded in the books of Hadith, both Shi'a and Sunni, in different forms and chains. We shall mention some of the Hadith below:

Amali of al-Saduq: My father has narrated from Habib ibn al-Husayn al-Tighlabi, Abbad ibn Ya'qub, 'Amr ibn Thabit, from Abu al-Jarud, from Abu Abd Allah, Alayhi al-Salam, who has said the following: Once the Holy Prophet, 'Alayhi al-Salam, was in the house of 'Umm Salamah. He (the Messenger of Allah) told

her not to allow anyone to come in. Then al-Husayn, Alayhi al-Salam, who was a child, came in, and she could not manage to stop him before he entered where the Holy Prophet was. 'Umm Salamah then entered after him and found al-Husayn, 'Alayhi al-Salam," on the chest of the Holy Prophet. The Holy Prophet was weeping with something in his hand, which he was turning from side to side. The Holy Prophet, Alayhi al-Salam, said, "O 'Umm Salamah, this is Jibril who informs me that this (al-Husayn, 'Alayhi al-Salam) will be murdered, and this is the soil on which he will be murdered. You must keep it with you, and when you find it to have turned into blood, it is a sign that my beloved one (al-Husayn, 'Alayhi al-Salam) is murdered." 'Umm Salamah then asked, "O Messenger of Allah, can that be diverted away from him?" He (the Messenger of Allah) replied, "I have already asked Allah about it. Allah, the most majestic, the most glorious, has sent inspiration to me that says, 'For this, there is a position for him that is available to no other creature beside him, that he will have a Shi'a (followers) who will be able to intercede and their intercession will be accepted, and that al-Mahdi (the guide) will be from his children. Tuba (the tree in the garden (paradise)) is for those who are of the friends and Shi'a of al-Husayn, Alayhi al-Salam, who by Allah are the triumphant ones on the Day of Judgment.'"

Amali of al-Saduq: Ibn al-Mutawakkal has narrated from Muhammad al-Attar through Ibn 'Isa, through Ali ibn al-Hakam, through 'Umar ibn Hafs, through Ziyad ibn al-Mudhar, through Salim ibn abu Ju'dah, who has said the following: I (the narrator) heard Ka'b al-Akbar say the following: "It is written in our book that a man from the children of Muhammad, the Messenger of Allah, will be murdered, and before the perspiration of their horses dries up, they will enter the garden (paradise) and join al-Hawra' al-'in." At that time Hassan, Alayhi al-Salam, passed by, and we asked, "Is this one?" He replied, "No, not this one." He (the narrator) has said that then al-Husayn, Alayhi al-Salam, passed by, and we asked, "Is this one?" He then replied, "Yes, this is the one."

Amali of al-Saduq: My father has narrated from Sa'd from ibn abu al-Khattab from Nasr ibn Muzaham from 'Umar ibn Sa'd from abu Shu'ayb al-Tighlabi from Yahya' ibn Yaman from an Imam (leader) of Banu Salim from their elders who have said

the following: "We were in an armed expedition against the Romans during which time we entered a church and we found this writing therein: "Do the group who have murdered al-Husayn, expect to benefit from the intercession of his grandfather on the Day of Judgment?" We asked the people there, "Since when has this writing been here in your church?" They replied, "It was there for one hundred years before the rise of your prophet."

Amali al-Tusi: Ibn Hashish has narrated from Abu al-Mufaddal al-Shaybani, from Muhammad ibn Ali Mu'mmar, from ibn abu al-Khattab, from ibn abu 'Umayr, and Muhammad ibn Sinan, from Harun ibn Kharijah, from Abu Basir, from Abu 'Abd Allah, 'Alayhi al-Salam, 'I (the narrator) heard him (the Imam), 'Alayhi al-Salam, say, "Once when al-Husayn, 'Alayhi al-Salam, was with the Messenger of Allah, O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause." Jibril came to him and asked, 'O Muhammad, do you love him?' (al-Husayn, 'Alayhi al-Salam") He replied, 'Yes, I love him.' Jibril said, 'However, your nation (followers) will murder him.' The Messenger of Allah, 'Alayhi al-Salam, became very intensely sad and sorrowful. Jibril then said, 'Would you like it if I showed you the soil on which he will be murdered?' He replied, 'Yes, please do so.' Jibril then covered the space from the seat of the Messenger of Allah to Karbala until he could pick up two pieces like this, making a gesture with his two index fingers, and with his two wings, he picked it up from that soil and gave it to the Messenger of Allah, saying, "O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause," and then the land spread faster than a blink of an eye. The Messenger of Allah then said, 'Tuba (the tree in the garden of paradise) is for you as soil, and for one who will be murdered on you.'"

Kamil al-Ziyarat: My father has narrated from Sa'd from Muhammad ibn al-Walid al-Khazzaz to Hammad ibn 'Uthman to 'Abd Malik ibn 'A'yun, who has said the following: "I (the narrator) heard Abu 'Abd Allah, 'Alayhi al-Salam, say, 'Once the Messenger of Allah was in the house of Umm Salamah, and Jibril was with Al-Husayn, 'Alayhi al-Salam, came in, and Jibril said to him (the Messenger of Allah). 'Your nation (followers) will murder your son, this one." The Messenger of Allah said,

Should I show you the soil of the ground on which he will be?" Yes, please do so.' Jibril then extended his hand, picked up a handful of soil, and showed it to the Holy Prophet, saying, "O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause."

Ibn Abbas, in a hadith narrated by Amali of al-Saduq, said: "I was with 'Amir al-Mu'minin during his journey to Siffin. When he arrived in "Naynawa," near the banks of the Euphrates, he said loudly, 'O ibn Abbas, do you know what place this is?' I replied, 'No, Amir al-Mu'minin, I do not know it.' He (the Imam) then said, 'Had you known it the way I know it, you would not pass by this place without weeping as I do.' Ibn Abbas has said that he ('Amir al-Mu'minin) wept for a long time until his beard was soaked with tears and they flowed on his chest, and we also wept along with him. He kept saying, 'Oh, oh, what do I have to do with the Ale (family) of Abu Sufyan? What do I have to do with the Ale (family) of Harb, the party of Satan, the friends of unbelievers? O abu 'Abd Allah, exercise patience. Your father has suffered because of them, just as you will suffer at their hands.' He ('Amir al-Mu'minin Ali) then asked for water, made wudu, and performed salat (prayer) as Allah willed him to perform salat (prayer), and then he mentioned something like his previous words except that he took a nap at the end of his salat (prayer) for an hour and then woke up and said, 'O ibn Abbas.' I then responded, saying, 'Here I am.' He then said, 'Should I tell you about what I saw in my dream?' I then said, 'Your eyes slept, and you had a good dream." O 'Amir al-Mu'minin.' He said, 'I saw as if men had come down from the sky with white flags and their white shining swords held in position. They had stepped around this earth one step, and then I saw these palm trees as their branches were cut down with fresh blood gushing out, and then I saw my child al-Husayn, the little one, my part, and my essence is drowning in it (the gushing blood), crying for help but no one helps, and the white men had come down from the sky calling, "Exercise patience." O Ale (family) of the messenger of Allah, because you will be killed at the hands of the most evil of the people, and this is the garden (paradise), O abu 'Abd Allah, longing and yearning for you to come, and then they offer me condolences, saying, O Abu al-Hassan, please accept the glad news; Allah has made it a delight to your eyes on the day when people will be

raised (from their graves) before the Lord of the worlds." I then woke up in this condition. By the One in Whose hands is the soul of Ali, the truthful one whose truthfulness is confirmed, Abu al-Qasim, Allah, please grant Muhammad and his family compensation worthy of their services to your cause, told me that I am to see it at the time of my coming out against the people of transgression against us, and this is the land of Karb and Bala (pain and suffering) in which al-Husayn, 'Alayhi al-Salam, will be buried along with seventeen men of my children and the children of Fatimah, 'Alayha al-Salam, and Ibn Abbas has said, I then looked around and found such droppings, collected in one place, and I then called, 'O 'Amir al-Mu'minin, I have found them with the same descriptions that you had mentioned for me.' He (the Imam) said, "Alayhi al-Salam, then, 'Indeed, Allah and the Messenger of Allah have spoken the truth.' He (the Imam) then came to it running, picked them up, and smelled them, saying, 'They are them exactly, O ibn Abbas. Do you know, O Ibn Abbas, what these droppings are? These are the ones that Jesus, son of Mary, smelled when he traveled with his disciples. They saw the deer here staying together and weeping. ' Isa (Jesus) then sat down, as did the disciples. He wept, and so did the disciples, and they did not know why he sat down and wept. They then asked, "O the spirit of Allah and His word, what has made you weep?" He then asked, "Do you know what land it is?" They replied, "No, we do not know." ' Isa (Jesus) then said, "This is the land on which the child of the messenger of Allah, Ahmad, will be buried. O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause, and the child of the purified and free lady al-Batul like my mother will be buried. The finest soil, better than musk, is the soil of the gravesite of the martyred child of the Messenger of Allah. This is how the soil of the gravesites of the Prophets and the children of the Prophets is. These deer speak to me and say that they graze here because they yearn for the soil of the gravesite of the blessed child, and they believe that they are secure in this land.'" "He 'Isa (Jesus) 'Alayhi al-Salam, then picked up those droppings and smelled them, saying, "These droppings of the deer with such a fine fragrance are because of the grass. O Lord, please keep them until the father of al-Husayn will smell them, and it will be a solace and comfort for him.'" "He (the Imam), 'Alayhi al-Salam, then said that these droppings have remained all these times,

and thus, their color has turned yellowish because of the passing of a long time, and this is the land of Karb and Bala." He (the Imam) 'Alayhi al-Salam, then said at the top of his voice, 'O Lord of 'Isa (Jesus), son of Mary, please do not leave any blessing in his killers, the helpers of his killers." Through the same chain of narrators as that of the previous Hadith, the following is narrated: 'those who fail him.' " He (the Imam), 'Alayhi al-Salam, then wept for a long time, and we also wept with him, until he fell on his face and fainted for a long time, and then he regained his feelings. He then took the droppings and secured them in the collar of his gown, and he commanded me also to secure them in the same way. He (the Imam) said, 'O ibn Abbas when you find them turned to dark blood and such blood flows from them, it means that Abu Abd Allah is murdered and is buried there.'

"Ibn Abbas has said, 'By Allah, I would keep them safe strictly more than matters made obligatory by Allah, the most majestic, the most glorious, and would open them from the collar of my sleeve. Once, when I was sleeping in my house, I woke up and found fresh blood flowing from them, and my sleeve was full of blood. I then sat up weeping and said that al-Husayn was murdered. By Allah, Ali had never spoken a lie to me in any hadith that he narrated to me, and he never informed me of anything except that they were true because the Messenger of Allah would inform him of such things about which he (the Messenger of Allah) would not inform others.

I then became restless and came out of the house; it was dawn, and I found Madinah looking as if it were full of flies with nothing visible. Then the Sham'un came out, and I saw it as if it were eclipsed, and I saw the walls of al-Madinah with dark blood on them. I then sat down weeping and said, 'Al-Husayn, 'Alayhi al-Salam, is murdered," and I heard a voice from one side of the house that said, "Exercise patience, O Ale (family) of the Messenger of Allah, the weak farkh (child) is murdered. The trusted spirit has come down weeping and sobbing." It then wept in a loud voice, and I noted that hour with me; it was the month of Muharram, the Day of Ashura, the tenth of the month. I then found out that al-Husayn, Alayhi al-Salam, was killed on that same day. I then narrated this narration to those who were with him, and they said, "By Allah, we heard just what

we heard when we were on the battlefield, but we did not know who it was. We thought it was al-Khidr, Alayhi al-Salam.

It was also narrated by Amali of al-Saduq, who said: My father has narrated from al-Kumaydani from ibn 'Isa from ibn abu Najran from Ja'far ibn Muhammad al-Kufi from 'Ubayd al-Samin from ibn Tarif from Asbagh ibn Nabatah who has said the following: One day 'Amir al-Mu'minin, 'Alayhi al-Salam, was giving a speech and asking people to ask him whatever questions they wanted to ask, before they will not find him among them, such as about the past and future and I will give the answer. At that time Sa'd ibn Abu Waqqas stood up and said, "O 'Amir al-Mu'minin, tell me how many strings of hair are there on my head and beard?" He (Ali, 'Alayhi al-Salam) then said, "By Allah, you have asked me a question about which my beloved one, the Messenger of Allah, O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause, as you informed me you would ask me. You must take notice that at the root of every string of hair on your head and beard, there is a Satan, and in your home, there is a child who will murder my son al-Husayn." At that time, 'Umar ibn Sa'd was barely able to walk in front of him."

Ibn Masrur has narrated from ibn 'Ammir from his uncle from al-Azdi from Aban ibn 'Uthman from Aban ibn Taghlib from 'Ikrimah from ibn Abbas who has said the following: "The Messenger of Allah, O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause, has said, 'Whoever likes to live our way of life then came into existence," he must accept Ali ibn Abu Talib as his Waliy (the guardian with divine authority and knowledge) and accept the executors of his will from his children in the same way; they are my descendants who were created from my clay. Before Allah, I complain against his enemies in my nation (followers) who hide their excellence and who cut off their relationship with me. I swear by Allah that my son will be killed after I leave this world. May Allah not allow them to benefit from my intercession."

"Al-Husayn, Alayhi al-Salam, will be killed and murdered, I know the soil of the ground on which he will be murdered, and it is near the two rivers," Muhammad ibn Ja'far has narrated from

his maternal uncle from ibn abu al-Khattab from Nasr ibn Muzaham from 'Amr ibn Sa'id from Yazid ibn Ishaq from Han

Al-Ishad: 'Isma'il ibn Subayh has narrated from Yahya' ibn al-Musafir al-Abidi that Ismail ibn Ziyad has said the following: "One day Ali, Alayhi al-Salam, said to Bra' ibn 'Azib, "O Bra', my child al-Husayn, 'Alayhi al-Salam, will be killed, and you will be living but you will not help him.' When Al-Husayn, 'Alayhi al-Salam, was killed, Bra' said, 'By Allah, Ali ibn Abi-Talib had spoken the truth. Al-Husayn said, 'Alayhi al-Salam, he was killed, but I did not help him.' He then would express heartbreaking regrets."

Kashf al-Ghummah: Al-Irshad: 'Abd ibn Sharik has narrated from al-Amiri, who has said the following: "I would hear the companions of Ali, upon the entry of 'Umar ibn Sa'd into the Masjid, say, 'This is the killer of al-Husayn, 'Alayhi al-Salam: This happened long before his being killed" (Al-Majlisi, 1983; ابن محمد بن يوسف, 1987; علي بن أبي بكر, 1998; علاء الدين, 1983; حنبل, 1994; عبدالله, 1986; الإمام الحافظ مشير الدين, 2002; أبي المؤيد, 1994).

So, these shows and proved that his decision for the Renaissance was not reckless or impetuous, but rather brave, since he knew that he would attack and kill, but the goal behind that decision pushed him to do so, so that he would save a good example to the world.

CONCLUSION

The contradictions and additions in the narrations of the historians and storytellers that oppose the authentic version of the martyrdom of Imam Husain are just as different interpretations of the reports of the Ashura uprising, which have been the basis for presenting different conflicting views about what and why the uprising of Imam Hussain. That is why some orientalist referred to the Imam renaissance against Yazid as an impetuous act. But with critical scrutiny and observation of history, it became clear to us that Imam Al-Hussein (PBUH) did not go out to Karbala recklessly or impetuously, but rather went out bravely and sacrificed his life, families, friends, and companions, to defend the religion of God and the religion of his grandfather (PBUH) and his father (AS), as he explained in one of his messages. This is referred to as his

goal and also indicates that he (AS) went out bravely to defend the religion diligently and boldly against the enemy of God, and not impetuously.

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