



Salvation Tears

Preface

Sailing, the ship of human beings' salvation, is never in need of a sea. This ship sails over the sacred tears which drops for Imam Hussein. The tear which emerges from the deepest part of one's being and agitates the soul, then moves toward the presence of the sacred ALLAH.

Since the time of being a student of religion, my heart has been full of wishing to write down a book about the character of Imam Hussein; and I was ready to sacrifice whole my life, to see a man like Victor Hugo to write about Imam Hussein. **Mohammad Taghi Ja'fari**

... Again the main discourse goes on dealing with Ashura and the day and night of that event. The night of Ashura is the brightest day of humanity and the day of this event is the peak occurrence of all the days. We've to confess that the essence and substance of the first evening of first Ashura have been hidden and its realities have never been revealed to show miracles on the way of awakening the humanity.

Mohammad Taghi Ja'fari, with regard to his undeniable talents for analyzing the issues, tries to enlighten matters that no experimented theocrat of the Shie't scholars who wants to tackle the case wouldn't be needless of it, due to the thoughts mentioned by him. Those who are eager to know more about the family of the prophet Mohammad (Ahl-El-Beit) and perceive their position in theology and religion, to get out of all the distortions and sophistications, and try to compose a real perception of the ideology as whole, must take to regard what were tackled by such kinds of enlightening thoughts and perceptions.

The Imam Hussein (PUH) is considered to be the prominent jeweler of the reality and the peak of the “Epic” of his immortality illuminates out of his prominent eternal saying that implies: “If thou have no faith, be followers of freedom.” Despite of passing more than fourteen centuries on such a saying, it still seems alive whilst remaining shiny to show a truth standing still to the most prominent thoughts and themes of the human beings throughout the history by addressing the humanism out of the message of the leadership of the nation to enlighten that: “If Thou hast no faith, be freedom followers” may the humanism shine out of the horizon of liberation.

This masterpiece that is titled “Imam Hussein, martyr of the pioneer humanity culture” within its two separated parts: Essays and Speech contains a new narration of the Imam Hussein’s revolt and upheaval out of a new look to this huge event that puts: “Being” instead of “Tragedy” to show an emphasize on the “Human rights” instead of dealing with the “Myth” and to take to regard the “Human beings” instead of tackling the “History” and to refer to the “Conscience” rather than showing an “Epic”. The author, despite of inability to fulfill his wish in completing a book about the life of the leader of the essence believers (Imam Hussein) ,could come out with a new viewpoint towards “Ashura” and “Reality” in one hand and the Imam Hussein and mankind on the other to show the essential relation which exists among them: asking the scholars and the sages along with the believers to have a look into it, relying on the unique glory and greatness of Imam Hussein, showing that through his thunder voice and words to announce: Lets rise to find the man!

The Allameh Mohammad Taghi Ja’fari is considered as one of the Islamic contemporary thinkers, who dedicated part of his thoughts to

the issues that are related with the immense event of Ashura and the history of the Imam Hussein, upon a necessity he felt. He declares the causes and reasons of dealing with such an issue through a trend that he explains it by mentioning:

I was born and had been brought up on lands where its people were used to mourn over years and upon various events especially through the lamentation time of Muharram that mournful houses were held for the sake of Imam Hussein (PUH) where the vital sounds of the grieves echoed out of the deepest part of the human beings hearts to draw the serious attentions of people to the greatness of the human principles which the Imam Hussein was its main supporter and hero as well. On the beginning of my youthfulness I used to give an ear to all high content speech of the experts who enlightened the history of the dawn of Islam especially the events which were related with Karbala. This of course evaluated my sensibility for this amazing event. I've to say that during the whole era of my studying whether in Iran or in Najaf (Iraq) I dedicated part of my studying to this unique and phenomenal event of mankind history and its causes along with its outcomes. Along with the internal effects of my studying I could see a large number of the ordinary people on their different ages together with the elites and high ranked men weep and poured the most holy tears upon their visages on hearing of this event and its components. These tides of soul and the emerge of cases that left its effects on me through the years which were passing by, created a sense within me that led to shape a hope for enabling a will at the inner part of my being for providing a deep rooted study regarding the event of Karbala by help of God to put into the hands of mankind a research about an event that throughout all the globe over the ages and among the whole history of the human beings alike it was never emerged and no similar event could be seen to let all those who are

sacrificing for the sake of human dignity and munificence along with human values, feel the pride.

Upon such a motivation, Mohammad Taghi Ja'fari entered the event of Karbala to realize his old shaped hope and wish. He wanted to take this tremendous event into the area of thinking as it deserved to enable the pioneers of human being societies evaluate their values. It seemed that what had pushed him to emphasize on the event of Imam Hussein and the phenomenon of Ashura was shaped due to the existence of the sorrowful situation of mankind throughout the whole twentieth century.

He has mentioned this point within the preface of his masterpiece "Imam Hussein the martyr of the forefront human culture" saying:

This huge tremendous hope has never weakened through the time but it had got stronger and much powerful due to the developments of the human science with its unsolved difficulties which was leading to the threshold of an era that emphasized on the absurdity of life by the end of the twentieth century when all the vital sounds of life lost its echo and gave a room to have the unwanted rhythm and rhyme of "self- alienation" that had been heard out of the throats of mankind mostly. It was then that I sensed the existence of an important task to cure the case and run to help those who seemed that are drunken because of their contentment by the absurdity that changed them to outsiders upon a persisted demand, despite my negligible knowledge; to announce the greatness of a life which is built upon a divine stance regarding the main goal of life and disregarding the obscenity death of values upon dismantling it, to serve the mankind.

All these motives led him to pay more attentions to the humanistic dimension of this event rather than the rest. Searching different layers

of this giant event, he was looking for man's munificence and values that were consigned to oblivion through the ages due to power, wealth and fame. He believed that Ashura event was not only a tragic one but a humanistic sample upon which all the humanistic anthropology and human dignity were revived and got offered to the human societies over time and being forever. Ja'fari believed that the heart-rending event of the martyrdom of Imam Hussein upon its greatness and its high ranked position was presented to adore the dignity of mankind through all the societies and save uniquely the history to get rid of all violence, injustice and oppression in case the brains of the human beings had not been stupefaction subjected to brain washing means by those who considered to be tyrants (Yazids) of their own time.

Along with these dominant motives there existed other main goals and motivations to disguise the shiny realities by using deceptive rhetoric. Ja'fari on the contrary of his conceive of the non-humanistic methods that exist, tries out of his deep consciousness to give a real belief of those subjects and a comprehensible interpretation for the issues that took part under the influence of Ashura to save mankind of the absurdity, obsession and oppression; trying to guide him to have a intelligible life by proving it.

Thus we try to enlighten with in this essay those hidden parts of the professor Ja'fari's attitude towards the great event of Ashura and its main role to retrieve human dignity and find out the lost values of mankind over the last centuries.

Death and Life in the lexicon of Hussein-Bin-Ali

Some may imagine how an action which leads to the death can bring victory and triumph? Moreover how the death of one person can rescue the life of other? Upon providing an answer for such a

quest, the author offers an interpretation about the meaning of life and death through three main routes to rescue the being of mankind:

For those who look into life to consider it as a reasonable being (intelligible life) that is derived from an eternal grace and wisdom to lead us to the divine presence, our pure natural life denotes a suitable instrument to achieve an intelligible life; that a conscious man seems ready to give up his life hundreds of times for the sake of such an achievement. Hussein-Bin-Ali with regard to all the events which compiled around his martyrdom, is standing on the highest peak of sacrifice for the route of right and truth with upright and stature drawn having the most serious face to address the mankind with loudest voice saying: "Thou the human beings, conceive that there is a higher ranked meaning for the life which is to be at the stance of attractiveness radius of perfection meanwhile there is also a most meaningful death that leads us to enter to the domain of perfection as well."

Life by such a concept means the reasonable one (intelligible life) that brings freedom, dignity, nobility, knowledge, justice, trustworthy, sincerity and seeking for perfection. And death due to such a stance means the outbreak of the intelligible life that offers its eternal fruit for any one personality within the scale of perfection. If thou hast a glance upon what had been said by the stars of mankind tribes and the grownups human beings you'll find out that they chose death to replace it for a scornful life that seems to be full of nasty phenomenon and humilities which is drown into antiseptics brutal features whilst consider it to equal nothing; thus the death seems for them to be priceless. Here we've to bring in to consideration the quote of Imam Hussein who mentioned at the threshold of his revolt: "I do consider the glorious esteemed death to be the only mean for the achievement

of salvation and the life through being with oppressors nothing but tedium and gloom.”

This view towards death and life lets Imam Hussein to choose the route of self-sacrifice in order to pave the way of salvation for mankind to get rid of the absurdity.

Within the scale of his theory, Mohammad Taghi Ja'fari offers three main routes to rescue the human beings of absurdity and to announce the greatness of the intelligible life of mankind that is assigned by the almighty God:

The first route: Showing the logical display of definite teachings of the great prophets and saints of God along with the instructions of true sages and real professors and those who got rid of the darkness of materialism to perceive world of high ranked mentality that offered consciousness and awareness to human beings over different means.

The second route: Collecting and studying the positive and most creative results of the divine religions by following and imitating its instructions and teachings that are shown by the life and beings of the grown people who put their feet on the way of the grand prophets who got rid of contaminations of selfishness and egoism.

The third route: This important and most valuable mean, draws the path to: Love and interest of the neat and sage individuals who are eager to find out and receive virtues and sublime spiritual dignities of humanity although such an achievement is regarded hard and unattainable and tormenting. The acme of all these virtues, nobilities and sacrificing could be seen and sensed within the martyrdom for the sake of surviving mankind after devoting the life for the radiance attraction of God to get rid of spiritual and physical pooriness.

He, for the sake of enlightening the third route, comes up with a study and analysis of the meaning of martyrdom; a phenomenon that most of the thinkers and theorists especially the westerners are incapable of conceiving its meaning and it seems such an incapability is emerged for the inability of those who are not able to find out the true meanings of life and death. He believes:

Unfortunately most of the contemporary thinkers and nowadays believers of the humanities especially at the west never have the ability to conceive the overall meaning of martyrdom as such a divine and holy phenomenon deserves it.

He gives an importance to the martyrdom and evaluate and raise its position to such an extent that if there existed only one martyr over the history as whole, that was enough to give a complete picture of mankind to prove the existence of the harmonic chanson of the universe to prelude the song of life and its high ranked goal; but so to speak how to tackle such an issue and we've got that enormous number of martyrs with in the history who connivance the ongoing life for testing the real one for the sake of rising an evaluating the position of their beings for the pleading of humanity and its values.

Ja'fari looks into the issue of martyrdom by saying: "To end the flow of life (which is considered to be an absolute normal desire) due to the existence of a complete consciousness and freedom through being familiar with its essence and characteristics; regarding three dimensions for this phenomenon:

The first dimension: Ending the natural life for the sake of defending the values which are existed within the real being of the individuals in the society.

The second dimension: Piercing the material corps to put into fly the spirit for the sake of reaching to the divine intuition for attaining attractiveness of perfection to adore the intelligible life.

The third dimension: Specifying a stance and a scale for a life that could be defensible in our world.

It's quite obvious that those who never conceive the real meaning of the life and do take it for their own wants and wish which are summarized in eating and resting and giving responses to their own instincts and passions, have neither the ability to understand the meaning of martyrdom nor the power to conceive the real life due to its values. The more one person is aware of the real life and has the ability to understand the greatness of it, the higher position and rank his martyrdom will achieve.

Now, we are able to understand properly, that why the martyrdom of the Imam Hussein is considered to be the most giant event ever figured through the history of mankind according to his perception of life and its might and giving it up as whole.

Essentially, Ja'fari considers the martyrdom of Imam Hussein as a sign to prove the existence of resurrection believing that the sacrifice of this high ranked prominent person could be counted as a reason for the day after.

The story of Hussein due to its comprehensive configurations is considered to be a unique one when it is taken to regard from the angle of sacrificing dimension for the respect of human values.

He believes that such an event is not considered an impenetrable and disguised story for any one, and upon such a stance he quotes a

saying of Kurt Frischler the German author of the a masterpiece named: The Imam Hussein and Iran, denoting:

Killing of Imam Hussein (alike any other human killing) was a disaster but a unique one. By passing of fourteen centuries on this event, an irrespective historian looks into it as a high standing mountain that all other war disasters are hidden beneath it to such extent that couldn't be seen. Possibly the main cause that led to count this event a giant enormous one, was shaped upon its avoiding to take place for protecting the life or prevailing its materialistic aims. Even the Imam Hussein had not an interest to gain a reputation out of it; others had done it to memorize his name.

Minimal and maximal wish and wants of Imam Hussein with regard to the inherent value of mankind

During the hard painful moments of Ashura, the Imam Hussein said his famous saying that denotes: “Thou, who never believe in faith and never scare of the resurrection and dooms day try to be tolerant within your own world.” Ja’fari for analyzing this speech says:

The presumption of this sentence, may happen at a time when the researcher is able to fully understand the notion of the highest goal in following a faith and highest humanistic ethical presumptions, is to relate all the life evidences to the almighty God and perceive this notion that if one falls of such a high position by getting deprived of religion and faith, must not give a room to the inherent dignity to be failed and forget the point that he is obliged to follow the stances of a collective living with regard to its main component that prelude within the scale of respecting others rights who are not involved in a

war. This is considered to be the minimal and the least right of the human characteristics that apart him of the animal.

He believes that guarding and supporting the life could be fulfilled when avoiding brutality to be gained and shaped; this stance shows the main essence of Imam Hussein legitimacy and logic. He is wishing to say that Imam Hussein wanted to inform mankind on Ashura and by his martyrdom that life deserves living due to the existence of dignity and it will be nonsense without it.

Ja'fari by referring to the following saying of Imam Hussein in the day of Ashura which denotes:

“Oh no, I'll never give you a hand of humiliation and will not flee of war (Jihad) alike slaves (servants) to (admit you as superior). Oh thou the God believers I do take shelter of my God even if you throw on me your endless stones, and every arrogant who never believe in the resurrection day.”

He believes these words are considered to be the most beautiful interpretations that offers an ability of conceiving the most highest humanistic rank which is devoted to munificence, honor and identity for all the scholars, culturists and providers of the new civilizations to get with this point that when the discourse is regarding mankind, the ongoing discussion tackles which type of human being and to let him know, understand and percept this notion that an obsessed life is going to be equal to a scornful death that has been brought up so far from the humanistic values.

Spiritual greatness is built up due to munificence and honor which were the notions of Imam Hussein's being and life.

Ja'fari believes that:

Most of the historians who narrated the tale of Imam Hussein denote to an amazing story about him that throughout the events of that hard sensitive day of Ashura, the more the events went on harder ,the most the sacred face of that passenger of futurity the Imam glimmered shiny and bloodshed to such an extent which showed his spiritual and emotional pleasure...this shows us how the existence of a great soul can come up with pleasure during the most hard moments as if during such a time of oppression and cruel tortures man feels that he is the conqueror of the ongoing events.

How had the Imam Hussein conceived the real meaning of life and its values? And how he could clean the skirt of the being off the filth of Humiliation and debasement?

He mentions to the answer of this quest by these words:

...Islam and its high humanistic values got into deepest parts of Imam Hussein's being through both the internal and the external territories. He along with finding out the final answers for the main quests of the human being which come out for every clever person who seems aware of being through these four relations (between man and his own self, with God, with the universe and with others) could find out the essence of his being to harmonize with the main rhythm of existence so to speak to achieve the replies for six main quest that are (who am I? where have I derived from? Which destiny I am looking for? With whom do I exist? For which sake I came? Where am I heading?) Through these questions he could get the truth for the being of mankind and its values within all its dimensions to perceive the "being" and the "might" that let him to live on.

Finding out such a reality and truth led him to draw not only his own self but to take with hand of mankind to lead him to the honor and munificence getting him out of humiliation and debasement.

When Ja'fari gets the meaning of this sentence of Imam Hussein that: "Woe unto the Wretched" invites others with regard to his own enthusiasm which blurs out of his deepest part of being to follow up a logic that was put by Imam Hussein through these words:

Oh come up with me to waive our looks off the phrases which were put by those who never conceived the true meaning of the verse that denotes to: " And We have certainly honored the children of Adam" (Surat Al-'Isra' [17:70]) to purify human beings by getting him out of the filth and humility following the eternal logic of Hussein who mentioned: Woe unto the Wretched.

Finding out the meaning of power within the movement of Imam Hussein

Upon criticizing those who put the power against the right, Ja'fari for analyzing the meaning of power believes:

Essentially, power is considered to display the right and it is the mankind who got the ability to establish a constructive use of it on a right manner and suitable mean or to use it for destruction and futile actions. Thus, the power never opposes the right. Taking to regard that power always is considered to be the mirror of the truth cannot stand against the right and this one with its turn has not the ability to oppose the rightfulness using a pitched battle. What we are usually accustomed to see within the outer world among different groups of mankind shows the conflict between the supporters of truth and vanity not the power and the right along with the wrong. These two groups (the supporters of the right and the patronizes of the wrong) over all the decades of the history had been always on clash and conflict with in all the societies, be it clear and aired or hidden and disguised. Whoever of these two groups gets the power will defeat the other... If the patronizes of the wrong stances will be defeated in the battle may rise after a while of the defeat (having not experienced the victory) and if the supporters of the right will be defeated apparently; cause

the rightfulness never experiences the defeat in fact and it will not be broken for the right is considered to be beyond the given meanings of win and lose over a pitched war. Therefore if we suppose that over all the history the greatest martyr of humanity is considered to be either (Ali-bin-Taleb or the Hussein-bin-Ali) gets into the battle for Jihad for one thousand times and be martyred with bleeding body he is never considered to be a loser because his aim is the right and for that reason he is counted a conquer because the right overcomes all the way.

The author quotes a sentence of Imam Hussein when he addresses Hashem generation, saying:

One who joins me will be martyred and one who puts me aside will never taste the triumph.

Upon such a concept and notion of power, Ja'fari says decisively:

One of the main lessons that mankind can conceive it from the vital movement of Imam Hussein is shaped by the hidden real meaning of the power which is unfortunately misused by the pioneer instructors of those who manage the societies and deal with its cultural, political, ethical and religious stances to let the people stand to it sufficiently.

Occasionally, he refers to the issue upon a quotation of a book that was written by Claude Du pasquier, named "Introduction to the whole theory and the philosophy of law" showing Pascal's saying that shows:

Because mankind was unable to assign the justice as a symbol of power and the just man as a powerful one, he used to count the power as justice and the powerful as just man.

Following the rule of protecting one's life and preventing him of falling in fatality, Imam Hussein was very determined.

Ja'fari tries through tackling these issues to come up with an answer for all the doubts and objections which have been raised by those who are unaware of the essence of movement of Imam Hussein against Yazid, starting with Ibn-Khaldun:

The point which some of the unaware people believed in, that Imam Hussein should not involve in a conflict with Yazid who had the power within its different shapes and types to resist and rise in the face of the idolatrous of the era; is considered a false viewpoint alike that even raised by Ibn-Khaldun who says: "Hussein had perceived that his rise against Yazid the lecher, is indispensable,

especially for the one who has the power and might of uprising; and he had such a conceive of his own self and we've to take to regard this point as true viewpoint because he had been qualified to be in power (to rule) and his abilities were more than the rank that he imagined; but having the ability to gain it through a military power and overcome with it was a false imagination."

(While) through his preparation to protect the life and being of his own self Imam Hussein for meeting with Walid-Ibn-Utbah (Ruler of Medina) obviously showed his stand still to the life and the means of protecting the being.

The fault of Ibn-Khaldun's theory could be estimated out of his interpretation to the statement that was expressed by Imam Hussein pre to his meeting with Walid to clarify that the Imam to which extent was loyal to the stance of the serious law of the life especially (when) he said: "I'll never meet Walid unless I get preparation to defend my own self."

It's a pity to say that Ibn-Khaldun despite his vast knowledge and as a thinker had not the ability to analyze the meaning of power and conceive the data from the viewpoint of wisdom and right thought despite of having a perfectionist nature and so many Islamic sources

within his hand. There existed a huge difference between Imam Hussein the martyrdom ensign's meeting with Walid in contrast to his upheaval against the lecher Yazid-Ibn-Moawieh with regard to his small natural power. Power in the first incident (meeting Walid) is defined through containing of the limited natural instruments that his dignity could obtain because having be killed secretly in a limited enclosure place may lead to numerous sayings and had the least role in awakening the people to get rid of the slavery living under the reign of Yazid; while the upheaval and the official rise at the face of that government and statesmanship and letting the mass to know the brutal nature of that selfish ambitious administration was considered to be the greatest instrument and mean that the almighty God has offered it to Imam Hussein. Upon this main serious rule of defending the life that when Hussein gathered and armed some of the members of his family saying to them: "Now, Walid ordered me to attend a meeting and may ask me to assume a thing that I'm not ready for it and while he is not a reliable person, I want you to be at the door and nearby that if you heard me rising my voice, get in and protect me. This is considered to be the main logic of protecting a life that the almighty God offering it to mankind upon a divine grace.

Authority was considered to be the main determinant principle of sacrificing route to all relatives and followers of Imam Hussein

Imam Hussein on the eve of a Sunday previous to the end of Rajab month left city of Medina with his family, followers and his main intimates except Muhammad-Bin-Hanafieh heading towards Mecca.

Ja'fari due to his own viewpoint towards the event of the history of Ashura, believes that Imam Hussein never obliged any one even his brother Muhammad-Bin-Hanafieh to accompany him. He believes that those anxious people which headed with him must be taken to

regard from the first moment till the end of the movement upon the following stances:

It may happen at our time that a man's race regarding his children, nephews, relatives, main members of the family and the followers who establish the first ring of his intimates and are chained to him strongly and establish his own natural characteristic might pretend unthinkable and unacceptable to us; but in a reasonable natural tie which exist among a group of mankind, whatever the personality of the chief be stronger and most powerful, the eruption among them seems stronger; and who has a stronger personality than Hussein that all his family and relatives considered their lives an eternal scorn and damn after his death and passing away?

Thus, the movement of the dignitary race including the children, brothers, nephews and the high ranked relatives of that designated martyr of the reality and truth took place according to their own authorities.

Greatness of personality and the independent of individuality are considered to be the main two characteristics of the followers of Imam-Hussein.

Those who entered the battle to protect Imam-Hussein had taken their lives to offer it by their own hands to the creator of Hussein, had reached to such a stage of designation and greatness of personality growth that if every one of them was the only person to protect Hussein, he did it bravely without giving it up in order to support his ideals without taking use of others help. Ja'fari for explaining this trend refers to and relies on one of the most important and prominent sayings of one of the followers of Imam Hussein who was named Abbes-Bin-Shabib-Alshakeri and martyred with him in the event of Karbala to his messenger Muslim-Bin-Aghil to Kufa city' informing

him of his own attitude after thanking the Almighty God by his words:

After worshipping God, I hereby do not intend to tell you about others wish and want because I don't know what is going on in their inner parts, and I don't want to cheat you by them, I swear to God that I inform you of what is flew inside me and got me prepared my own life for it. I take an oath if you invite me to an allegiance I'll positively reply you by yes... and do not wish to receive anything for it but God's reward.

Then Mohammad Taghi Ja'fari addresses all the believers and humanity thinkers and those who are interested in mankind culture to perceive and push forward the humanistic culture by these words:

What will happen if we disturb the serenity of the books that are in raw over the shields of the book stores? What if we'll give up for a while by sinking into the high meanings of the phrases that darken more and more the scene of ambiguities and have a look into the realities? Let's conceive the greatness of those humanistic values which lead to independency of mankind characteristics to such an extent that paves the way for him to be human by his own self without taking use of others help. Such an individual will consider to be the unique essence of the universe that the human builder literature of east and west part of the world looks for him to find out the real paver of God's route. This man is considered to be Abbes-Bin-Shabib. For sure, you as a conscious thinker have conceived and have heard too much about the importance of the existence of human being in this universe regarding his abilities and potentialities of this known and unknown creature and now I've to say upon putting down these words must consider you as a true researcher of the realities that relates with the manifestation of the divine wisdom to think a bit about the words of this man (Abess).

He wants to admit this point that: in order to achieve the high rated truth, for which we do seek the life, I am never in need of others helps and verifications. The life that I possess had been offered to me without others ratification and consultant but was given by the almighty God. Relation of mankind with the other could be accepted due to his bondages that let him receive the glimmers of Allah.

This is considered to be the fundamental principle that due to it man is enabled to experience the most powerful might through his inner hidden part of being which frees him of other powers.

The event of Karbala is considered to be the parade for the flourish of rights and ethics

Ja'fari in analyzing the event of Karbala denotes the materials and elements that every human society is in need of it to achieve the acme of salvation and emancipation. Out of the elements that he refers to and emphasizes on, are the two articles of ethic and right; that in one side, Hussein and his followers are seemed to stand still to them while in the other hand the opposite front never gives it the least attention and value. Actually it could be said that this element makes the Ashura event the unique one over the history being compared with other battles and wars of the human kind. He refers to many examples but we hereby have a look on one of them:

No social, political and ethical logic of our time could conceive the essence of the forbiddance and prohibition of the punishment pre to the crime to let one be killed pre to his commitment. The roots of such a high ranked theory and theme could be observed within the lives of Imam Ali and his son the Imam Hussein. On this relation its suitable to have a look on what had happened beyond the events pre to Ashura: It was at the dawn of Ashura before the conflicts and clashes begun and the battle of the supporters of the right and the followers of the false wing started a man appeared with all his warriors on

heading in hurry towards the tents of Hussein. The Imam asked: who is this man? I guess he is Shemr-Bin-Dhil-Jowshan. The followers replied: Yes; came the reply. Then a man named Muslim-Bin-Owsaja who was beside wanted to throw him by an arrow but the Imam interdicted him. Muslim said: Permit me to end the life of this warrior by an arrow as far as he is in target and he is one of the most disobedient creatures and now God has put him with in my hand. Imam Hussein said: Oh no do not throw your arrow on him because I don't want to be the beginner of the war.

Here we can observe one of the instances for the confrontation of the right, ethics and social benefits. On one hand we've the rule that says as far as there is not a crime commitment not an action might be taken against one on the stances of punishment and revenge. On this ground, ethics also comes to help the law to say as long as there isn't a crime commitment, there must be not shape an allowance for the punishment to be handled and condemn it, if it takes place.

A historical viewpoint says if Shemr was killed at that stage of the battle, probably the direction of the bloody event of Karbala had been changed entirely. Because as it has been mentioned by the historians Omar-Bin-Sa'd didn't want to get his hands bloody by killing Hussein and as it mentioned by history he tried to prevent Bin-Ziad of shaping a war against Hussein.

On the other hand to be ensured of the commitment of a crime to have been persuaded by its being shaped and taking place, is alike the standing aside of the law to look into a crime without taking an action for preventing it and after the commitment try to move.

The movement of Imam Hussein took place for the sake of protecting the intelligible life with in it, the "Law" is considered to be the only stance to scale the being with its necessity and merits.

There are so many examples throughout the story of Imam Hussein the man producer movement that have to be studied at its proper time to handle different stances of the humanistic items of this event by the aim of showing it to the mankind societies. This is considered to be the definite point that was handled by Mohammad Taghi Ja'fari till the end of his life trying to prove it by all means:

Still there are so many facts regarding the divine characteristic and humanistic movement of this man that hadn't been tackled yet. Discovering and dealing it, for sure will serve a necessity for mankind development.

He for the sake to put this trend with in its acme dose says:

The martyrdom of a grand character like Hussein-Bin-Ali (PBUH) is in need of a motivation equal to the huge motive and goal of the universe creation.

The final note

From the viewpoint of Mohammad Taghi Ja'fari, what must be taken as the main component of the event of the unique tale of Neinava (Karbala) is to see that:

The main motive of this grand holy character was shaped neither to compile wealth nor to earn reputation even not to take revenge or to earn eminency; and this truth is yielding to such extent that no one of the loyal historians could deny it. Thus, the only motivation that exists for such a martyrdom could be seen through defending Islam and shape its revival seeing that its revival means the new emerge of the nobility and dignity of mankind.

Upon this perceive and presumption of the truth, Ja'fari puts his final words by addressing the humanity through these words:

Oh thou the philosophers, lawyers, economists, politicians, literals, artists, theory makers of humanities, the scholars of mankind history

and the pioneers of the leading cultures! That lost their ways in the labyrinth of the last two centuries which are used to be named the main roads for science and freedom, take to regard that the lost one is named mankind. This is not the time of hesitation, rise and let's find him. Upon such a miracle movement we've not to forget that the main flaggers of this movement are the pioneers of the divine faiths and the vital ethical stances. Oh thou the dears now that we are on the threshold of the fiftieth century of Islam, and we are knocking on the doors of twenty first century, we've to find out the far distance between what has been said in a sentence referring to: "I never dismiss my guest out of my house"¹ and the phrase which takes us to: "I'm the goal and others are instruments." The distance is considered to be the distance between mankind and anti-man. If you want to find out the reality of such an assertion please refer to roots and the rigid and stiff having of those eras to compare it with the absurdities of our time and being.

What had been said through the previous pages is not considered to be the total viewpoints of the professor Ja'fari towards the epic of Imam Hussein, but a mean to show his knowledgeable principles that discussed within this summarized discussion and is not going to be needless of his other publications.

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November 2013

¹ A sentence that has been said by Hani-Bin-Orweh in the face of Bin-Ziad (the governor of Kufa) when he wanted him to dismiss his guest (Muslim-Bin-Aghil) out of his home.