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The Model of Moral Virtues of Imam Hussein Manifested in His Speeches on the Day of 'Āshūrā


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ARTICLE INFO		ABSTRACT	
Article History: Received: 25 March 2024 Revised: 20 May 2024 Accepted: 15 June 2024		SUBJECT & OBJECTIVES: Possessing a collection of ethical qualities sets apart a virtuous human being from the rest and steers them toward everlasting bliss. It is a widely recognized fact that God's messengers and spiritual leaders exemplified these qualities, even in the most arduous and bleakest circumstances. This was particularly evident on the day of 'Āshūrā, when Imam Hussein fearlessly showcased these qualities in Karbala, addressing His formidable adversaries and encouraging them to opt for the righteous path. It is not surprising that Imam Hussein demonstrated such nobility amidst the turmoil of warfare, as his father Ali once asserted that through a change of circumstances, the mettle of men is known. On the 10th of Moharram, we must fully immerse ourselves in Imam Hussein's enlightening utterances, striving to grasp his profound truth.	
Key Words: Virtue Morality Model Āshūrā Sacrificial Leadership		METHOD & FINDING: Through this examination, we intend to delve into the moral high ground that Imam Hussein adopted on this momentous day, employing a descriptive-analytical methodology. Through undertaking this investigation, we have managed to uncover several priceless facets of Imam Hussein's character, which became evident on a day unparalleled in human history. In his speeches, Imam Hussein emphasized the importance of virtues such as gentle articulation, alignment with a divine, prophetic, and Quranic approach, unwavering resolve and refusal to yield to the adversary, as well as humbleness and rejection of conceit before the Almighty, among various others.	
DOI: https://doi.org/10.22034/imjpl.2024.10183		CONCLUSION: These facets demonstrate the authentic model of moral virtues embodied by Imam Hussein, which are proven in times of difficulty and crisis. His steadfastness in these principles reflects the mark of a truly perfect man.	
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Introduction

“Speak so that you may be known since man is hidden under his tongue” (Sharīf al-Raḍī, 11th c, Sayings No. 402). This was emphasized by Imam Ali, as an important aspect of understanding a person’s truth and the essence and nature of their soul. The focus of this research will be on the words of the most influential leaders throughout history, particularly on a day when humanity mourned the loss of the Prophet's grandson, Imam Hussein, who meant a lot to him and brought him joy. Imam Hussein's divine personality was characterized by embodying moral virtues to the highest degree, encompassing the noble qualities of the human soul in its most beautiful and meaningful forms.

It is no surprise that such a personality expressed profound words aligned with morality even in the most challenging situations, particularly in the battle between truth and falsehood. On the day of ‘Āshūrā, the leader of the youth of Paradise addressed Omar bin Sa’d’s camp in the year 61 AH, introducing Himself and explaining His purpose of coming to Iraq based on the invitation of the people of Kufa. He mentioned individuals who corresponded with Him from Ibn Sa’d’s camp, as well as His refusal to swear allegiance to Yazid bin Mu‘awiyah, which caused humiliation and disgrace. In this study, we will delve deeper into the moral aspects of the words of Imam Hussein, the Master of the Martyrs.

Theoretical Foundations

1. *al-Faḍīlah* (Virtue)

Linguistically in Arabic originates from the term *Faḍala* which denotes an increase or surplus in something. From this root comes *Faḍl*, meaning abundance and goodness (Ibn Fāris, 1984, Vol. 4, p. 508).

The term ‘virtue’ idiomatically means the virtue of the soul, not that of the body, like happiness is an activity of the soul (Aristotle, 1923, Vol. 1, p. 219). Virtue is formed only through habit and nature grants us only predispositions and capacities, and we shape them into specific faculties through the way we use them. For one does not learn to perform good actions except by acting. Moral virtue is primarily the product of habit and character (Ibid, p. 225).

2. Morality

It is a state of the soul that inclines it towards actions without thought or deliberation. Some morals are innate, stemming from one's natural disposition such as a person who is easily provoked to anger by the slightest cause. Others are acquired through habit and training; they may begin with thought and contemplation but through continuous practice, become deeply ingrained as a disposition and character trait (Ibn Miskawayh, 2005, p. 50-51).

3. Model

It has several meanings, the most important of which is something such as a system that can be copied by other people. The nation's constitution provided a

model that other countries followed. Further, (approving) a person or thing that is considered an excellent example of something. For example, it was a model of clarity (Oxford Advanced American Dictionary, 2011, p. 955).

4. Āshūrā

The day of Āshūrā, the very day on which Hussein ibn Ali was martyred on a Saturday, the tenth of Muharram in the year 61 AH (Tabarsī, 1997, p. 459). Imam Hussein says: On Āshūrā not a single member of my family, lineage, or household will remain without suffering. My head will be carried to Yazid ibn Mu'awiya (Khasibi, 1991, pp. 206-207).

Literature Review

Imam Hussein occupies a singular position in history as a revolutionary figure whose martyrdom at Karbala precipitated a paradigm shift in Islamic thought, ethics, and resistance movements. His legacy transcends temporal and sectarian boundaries, rendering him not merely a historical personality but an enduring archetype of moral defiance against tyranny. Given his exceptional stature, every aspect of his life—particularly his oratory—demands rigorous scholarly examination as a source of theological, ethical, and socio-political methodology.

The Hussein narrative has been extensively studied through various lenses, including historical chronicles (e.g., *al-Ṭabarī's Tārīkh al-Rusul wa al-Mulūk*), theological exegeses (e.g.,

Shaykh al-Mufīd's al-Irshād), and literary elegies (e.g., the works of Moḥammad Mahdī al-Jawāhirī). However, while the broader Karbala event has been meticulously documented, a critical lacuna persists in the systematic analysis of Imam Hussein's sermons as discrete rhetorical and philosophical texts. His speeches—particularly those delivered en route to and within Karbala—constitute a manifesto of principled resistance, yet they remain underexplored in terms of their linguistic structure, moral philosophy, and persuasive power.

Among the limited scholarly works addressing this gap is Syed Muṣṭafā Mūṣṣawī I'timād's *a Glimpse of Imam Hussein's Eloquence: Speeches, Letters, and Sermons*, which provides a focused examination of Imam Hussein's oratory, particularly his sermons on Āshūrā.

I'timād's work distinguishes itself by dissecting the interplay between rhetorical devices (e.g., parallelism, antithesis, and Quranic intertextuality) and moral exhortations in Imam Hussein's speeches. However, while I'timād's analysis offers foundational insights, it does not fully engage with comparative frameworks—such as juxtaposing Imam Hussein's sermons with classical theories of rhetoric (Aristotelian pathos and ethos) or contemporary resistance literature (e.g., Frantz Fanon's *The Wretched of the Earth*).

Further scholarship has touched upon related themes without centering the sermons themselves. For instance:

- Ayoub (1978) in *Redemptive Suffering in Islam* examines Karbala's theological symbolism but does not analyze the sermons as performative acts of resistance.
- Dakake (2007) in *The Charismatic Community* discusses Shi'i communal identity formation but overlooks the rhetorical strategies in Imam Hussein's discourse.
- Hyder (2006) in *Reliving Karbala* explores the event's literary representations but does not deconstruct the original sermons' linguistic and ethical dimensions.

Most prior studies examine Imam Hussein's *qiyām* (uprising) in terms of its historical, political, or theological dimensions (e.g., martyrdom as resistance to tyranny). This article zooms in on the ethical content of his words on 'Āshūrā, treating them as a model of divine morality (e.g., gentleness, forbearance, honesty) derived from the Quran and prophetic tradition.

The Manifestations of Moral Virtues in The Speech of Imam Hussein in 'Āshūrā

Imam Hussein is an embodiment of the Quranic methodology of morality which shines clearly in the sky of 'Āshūrā. As we delve deeper into His remarkable character, we sense the absolute perfection of humanity in every single word He uttered and every action He performed during that momentous historical event.

1. Softly Speaking (Flexible Saying)

Imam Hussein's remarkable and compassionate speech with his

opponents stands out from the beginning. Despite being the esteemed leader of the youth and the beloved of the Prophet, Imam Hussein chooses to address His adversaries with utmost gentleness. One might expect that someone with such a revered position and the ability to beseech the Almighty for severe punishment upon his enemies would do so, but Imam Hussein defies this expectation. His noble character and profound connection to the Creator reveal His greatness, kindness, and mercy. Even in the face of adversity, Imam Hussein demonstrates His exceptional nature by choosing to communicate with his opponents in a manner that reflects his deep connection to the Divine Essence.

In this respect, Imam Hussein says, "O people of Iraq! Listen to me and do not make haste to kill me so that I may tell you what I must, and appraise you of the reason for my coming to Iraq. If you accept my excuse, believe in what I say, and behave towards me fairly, you will level for yourselves the path of prosperity, and then you will have no reason to kill me. And even if you do not accept my excuse and deviate from the path of justice, you must ponder over the pros and cons of the matter before you kill me, and should not undertake such a delicate task rashly and without deliberation. My supporter is the Almighty Allah Who has revealed the Quran. Allah guards His deserving servants" (Majlisi, 1983, Vol. 45, p. 6).

In this instance, we behold the delicate and tender nature of speech, which is merely a manifestation of divine morals, a prophetic tradition, and an approach derived from the Quran that he adopted in a place and time resistant to being hard for others. This occurrence brings to mind the interaction between the prophet Moses and Aaron, and Pharaoh, as mentioned in Allah's words, *"Speak to him in a soft manner"* (The Quran, 20: 44). A gentle manner represents a mild and comforting expression, and gentleness encompasses dutifully obeying what brings about goodness, to the point where it is referred to as a religion, as stated by the prophet Muhammed, "Surely, God is kind and loves kindness" (Āmulī, 2006, Vol. 2, p. 490).

This divine recommendation to the two Prophets of God to be compassionate and gentle is merely a reflection of His benevolence and magnanimity towards His adversaries, with the full knowledge of Pharaoh's utter incapability and weakness, and his tremendous detachment from the realm of servitude, coupled with his capacity to discern based on the meaning of the Almighty's words, *"Maybe he will take admonition or fear"* (The Quran, 20: 44).

It is evident that God intended for gentle speech to be a sign of benevolence and politeness and required it to be delivered by someone who held greater power than the

recipient. This is because requests made gently are more likely to be granted, whereas oppression does not lead to mercy and kindness. Therefore, the manifestation of divine gentleness from the Messengers of God serves as motivation to align Pharaoh's outward appearance with his true nature, known only by the Almighty, it is no secret that Pharaoh's inward form is the most helpless, despite his outward appearance of arrogance. However, he eventually abandoned his tyranny and arrogance through the use of gentle speech, making his internal and external forms harmonious and compatible. Hence, these soft words became the soldiers of God who confronted Pharaoh's inner soldiers and defeated them. Pharaoh was too preoccupied with dealing with the consequences of his defeat, such as humiliation and loss of power, to resort to violence against those who spoke gently to him in that council meeting (Ibn 'Arabī, 1997, Vol. 3, p. 264).

Hence, a gentle statement represents a divine morality made by a kind God who possesses expert knowledge and understanding of his creation. This is nothing but His kindness to His most severe enemies, so what is the situation with one who is His servant? The power of tenderness and meekness, contrary to what one might assume about their feeble influence, actually holds the greatest sway and encompasses all people in general. The most convincing

example of this is the Almighty's truth standing against the cruelest and most unjust individuals, like Pharaoh. The Almighty imparts a universal rule that applies to every listener of a kind word, revealing the essence of the message without imposing upon the listener to embrace and follow the truth. Pharaoh serves as a prime example, as he initially had an inkling of the truth in his heart but led himself down a path toward ultimate ruin, both physically and morally. This same scenario played out with the enemies of God and His Imam within Ibn Sa'd's camp, as their souls were convinced of the truth yet denied it, as Allah says, *"They impugned them — though they were convinced in their hearts— wrongfully and defiantly. So, observe how was the fate of the agents of corruption!"* (The Quran, 26: 14).

2. Prudence and Forbearance

Forbearing, often referred to as the calmness of the inner self, possesses the ability to remain unaffected by anger and disturbances. It serves as the true opposite of anger, prohibiting its emergence and subsequent agitation. In terms of psychological qualities, prudence, and forbearing hold the utmost importance after knowledge, as knowledge alone lacks significance without it. Consequently, whenever knowledge is praised or inquired about, it is commonly compared to the significance of forbearing (Narāqī, 1990, p. 332).

The temperance that emanated from Sayyid al-Shuhadā' (Master of Martyrs)

is simply an extension of the Eternal Truth. Imam Hussein remains steadfast in preserving the example set by the father of all prophets, Abraham, His son Ishmael, His grandfather prophet Muhammad, His father, Imam 'Alī ibn Abī Tālib, and His brother Imam Hasan al-Mujtaba. This encompasses the way they dealt with divine tests and their enemies. In the Holy Quran, Abraham and Ishmael are described as embodiments of resilience and patience, as they reached the pinnacle of these qualities while facing the severe trial of Ishmael's sacrifice, a test not faced by any other prophets, *"Indeed Abraham was most plaintive and forbearing"* (The Quran, 11: 114). Also, *"So We gave him the good news of a forbearing son"* (The Quran, 37: 101).

Ishmael demonstrates remarkable patience and endurance in His servitude to God and the hardships of the divine tests, and compassion was an attribute of Ishmael that he inherited from His father, Abraham (Jīlānī, 2009, Vol.5, p. 31). The Prophet Muhammad perfected the concept of prudence, as he embodied and exemplified this virtue and its truth unprecedentedly. The Messenger of God stated that He was not sent to curse but rather as a mercy (Mohammadi Reyshahri, 2010, Vol. 4, p. 278).

Imam Hussein adopted a divine approach, emulating the ethical standards of His Almighty Creator and following the path of His revered grandfather. He displayed utmost

patience to endure all the adversities inflicted upon Him by his enemies, with the purity of His heart and the serenity and goodness of his soul. He asked them with the power of His soul about who He was and to what lineage He belonged to, despite their complete knowledge. This is done in multiple ways, either by directly asking them or refuting the origin and branches of his good relative tree, as evident in His words, "O people! Identify me and see who I am. Then you will come to your senses and reproach yourselves" (Majlisī, 1983, Vol. 45, p. 51).

You should reflect carefully on whether it is permissible for you to kill me and to disregard the reverence due to me. Am I not the son of your Prophet's daughter? Is the *Waṣī* (vicegerent) of your Prophet and His cousin and the first person, who expressed belief in Allah and confirmed what was brought by His Prophet, not my father? Is the Doyen of Martyrs Hamza bin 'Abdul Muttalib not the uncle of my father? Is not the martyr Ja'far son of Abu Talib who has two wings and flies with Allah's angels my uncle? Have you not heard what the Holy Prophet has said about me and my brother, "These two sons of mine are the chiefs of the young men of Paradise? Or by asking them to ask some of the companions of the Messenger of God who are still alive, such as Saeed Al-Khudri, Sahl bin Sa'd Al-Sa'idi, Zayd bin Arqam, and Anas bin Malik. And even if you do not believe in my words

and refute me, there are still some companions of the Holy Prophet amongst you who, when asked, will apprise you of the facts. Ask Jabir bin Abdullah Ansari, Abu Sa'id Khudari, Nahl bin Sadi, Zayd bin Arqam, or Anas bin Malik, so that they may tell you that they have heard these words from the Holy Prophet about me and my brother" (Ibid, Vol. 18, p. 245).

Although his honorable soul included all human perfections and he was the infallible son of the Messenger of God. Through His unique forbearance, He declared the validity of His lineage without intentionally lying, which of course, due to His divine infallibility, He was absolved of when He said, "I swear by Allah that I know Allah hates the liars, and I have never told a lie" (Ibid, p. 245).

The display of forbearance by Imam Hussein can be understood as a manifestation of his deep reverence for the Almighty and his religion. It reflects His concern for preventing the enemies of God from perpetrating the gravest offense and the most egregious transgression against Allah by violating the sanctity of His appointed guardian.

3. Honesty and Rejecting Lying

All the moral signals mentioned in this final sermon by Imam Hussein on the difficult day of 'Āshūrā are nothing but sparkling existential values that reflect the brilliance of this honorable soul. We feel with our souls the sweetness of honesty in his words, and how could

that not be so since He is the friend, the son of the friend, the son of the friend?

We see Imam Hussein giving an indication and nod to the source of the virtue of honesty in Himself, which is its association with the truth, as we see in His saying, "If you think that whatever I am saying is true so much the better. I swear by Allah that I know Allah hates the liars, and I have never told a lie" (Majlisī, 1983, Vol.18, p. 245).

The truth is not only that which cannot be separated from honesty, but rather it encompasses every good and righteous thing without exception. God mentions it 253 times in the Holy Quran in various contexts because it represents constancy and encompasses the God Almighty, His oneness and worship, and all obligatory matters. Believing in God's prophets, messengers, books, and the Last Day, and adhering to their laws and rulings are part of the truth (Ṣādeqī Tehrānī, 1986, Vol. 30, p. 442).

Honesty can be seen as a branch of the tree of absolute goodness. It is impossible for Imam Hussein to speak anything other than the truth, considering His honorable character that reflects the essence of truth and infinite goodness. It is important to note that the path of truth and its embodiment did not cease with Imam Hussein, but rather it was carried on by his family and descendants. We can observe their dedication to the path of truth and honesty in their actions and

movements. This is exemplified by the words of Ḥaḍrat 'Ali al-Akbar when He addressed His father during the incident of Karbala, "Do we not stand for the truth?" In response, He said, "Yes, my son, and by Him to whom the servants will return." Ali Al-Akbar then expressed, "O father, then we do not care about death" (Majlisī, 1983, Vol. 44, p. 367).

4. Pride and Dignity in Confronting the Enemy

Imam Hussein's moral qualities were seen in his response to al-Ash'ath's request for Him to surrender and swear loyalty to Yazid, as mentioned in His sermon, "By God, I shall not give you with my hand as the giving of the humiliated, nor shall I flee from them as slaves flee!" (Ibid, Vol. 45, p. 6).

Likewise, when the people turned around Imam Hussein, He mounted his horse after ensuring the safety of Himself and His followers. He condemned the disgrace and spoke to them, stating, "Indeed, the illegitimate person, the son of the illegitimate person has left me between *al-Sillah* (unsheathing sword) and *al-Dhillah* (disgrace) and how far removed is that [disgrace] from me! God and His Messenger and the believers and the ancestors who were purified and homes that were made pure have refused that we should prefer the obedience of the base over the martyrdom of the noble" (Ibid, Vol. 44, p. 83).

In these words, the Master of Martyrs reflects the true meaning of pride and its orientation in His personality, according to what His grandfather, Prophet Muhammed expressed when He said, "Whoever begins a new day from my community with a concern other than Allah is not from Allah, and whoever does not care about the affairs of the believers is not one of them, and whoever willingly submits to humiliation is not one of us, the people of the household" (Majlisī, 1983, Vol. 74, p. 162).

Imam Hussein gained His honor and splendor from the Mighty, the Victorious and Unconquerable Essence who possesses supreme power and knowledge beyond comprehension and understanding. The One who is unparalleled and unknown in terms of His Reality and Essence. The One who has absolute glory, for whom there is great need, is difficult to attain, and can only be reached through Him (Qūnawī, 2008, p. 153).

When one is captivated by the magnificence of the Divine Glory and encompassed by His sovereign rule, similar to Imam Hussein, they disregard all other beings and acknowledge no authority greater than their Creator. Allah points out that might to whom it truly belongs. They say, "*When we return to the city, the mighty will surely expel the abased from it. Yet all might belong to Allah and His Apostle, and the*

faithful, but the hypocrites do not know" (The Quran, 63: 8).

The hypocrites made a mistake and their eyes deviated from the truth in distinguishing the more honorable from the meaner, thinking that they were the most honorable, not the Muslims, so that the Almighty God answered them saying, "*And Glory belongs to God and His Messenger and the believers*" (The Quran, 63: 8).

Glory belongs to God all together. The Glory of the Truth is intrinsic and essential, while the glory of the Messenger and the believers is obtained as His blessing. Therefore, attaining divine glory must be through true faith, which gives its followers a glory that does not fade in this world and the hereafter. Accordingly, there is no glory except in obedience to God, and there is no humiliation except in disobedience to Him, otherwise, there is no basis for it (Qushayrī, 1992, Vol. 3, p. 590; Mustafa et al, 2021, pp. 53-74).

Thus, God Almighty has explained the origin and source of glory, which is the Divine Will, indicating that by saying, "*Those who take the faithless for allies instead of the faithful. Do they seek honor with them? [If so,] indeed all honor belongs to Allah*" (The Quran, 4: 139).

In other words, do not seek glory or recognition from the world and its inhabitants, as those lacking in something will not be able to give it. Instead, ask for it from God Almighty, whose treasures are abundant with

never-ending goodness in this life and the hereafter, by following the Prophet and His family, to be among those who are mentioned in the following verse, "And glory belongs to God and His Messenger and the believers" (Najm al-Dīn, 2009, Vol. 2, p. 217).

Imam Hussein exemplified the act of seeking glory from the divine presence by following Prophet Muhammad when He rejected the offer of safety from Yazid's army in exchange for pledging allegiance to him. This was to teach us how one can maintain their honor and strength in the eyes of Allah in the most critical moments of their life. When Imam Hussein refused to give in like the subservient ones, He was guided by the eternal truth that cannot be changed or altered, which is that glory belongs to God and to those who are on His side, even if they appear to be defeated (Sulṭān 'Alī Shāh, 1988, Vol. 4, p.179).

Therefore, all glory, victory, power, pride, and authority belong solely to Allah. As a result, the Messengers of God and His close companions do not concern themselves with the actions or words of oppressors, as they do not possess anything of their own. This is because all glory truly belongs to God and is manifested through His Messenger and the believers as a divine honor and glorification for them. As Allah said, "Allah has ordained: I shall surely prevail, I and My apostles. Indeed,

Allah is all-strong, all-mighty" (The Quran, 58: 21) and "Indeed We shall help Our apostles and those who have faith in the life of the world and on the day when the witnesses rise" (The Quran, 40: 51)

5. Disavowing The Arrogant and Ungrateful Ones

This high virtue was mentioned at the end of His sermon when He concluded it with the following Quranic verses, "Oh Allah Servants *"have taken the protection of my Lord and your Lord, lest you should stone me"* (The Quran, 44: 20) Also, "Indeed I seek the protection of my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning" (The Quran, 40: 27; Majlisī, 1983, Vol. 45, p. 83)

When we refer back to the Holy Quran, we observe that the reason Imam Hussein has chosen these particular verses is significant. Each of these verses was originally mentioned in the context of the prophet Moses battling against the tyrant Pharaoh. Therefore, to comprehend the rationale behind Imam Hussein's selection of these two holy verses, it is necessary to delve into a thorough study and analysis. In this respect, Allah said, "And Pharaoh said, 'Let me slay Moses and let him invoke his Lord. Indeed, I fear that he will change your religion, or bring forth corruption in the land'" (The Quran, 40: 26).

Additionally, Moses asserts, "Indeed I seek the protection of my Lord and

your Lord from every arrogant one who does not believe in the Day of Reckoning” (The Quran, 40: 27).

In this context, Pharaoh dared to mock Allah and His Messenger by saying, “Let me slay Moses, and let him invoke his Lord.” This implies that if Moses’ Lord was truly powerful, then he should seek help from Him to escape his predicament. Pharaoh proclaimed to his people that he intended to kill the prophet Moses because he believed Moses was attempting to spread corruption on Earth and feared that Moses would change their religion. However, it is vital to recognize that Pharaoh himself was the source of corruption. It is not surprising that he and other tyrannical pharaohs would wear a mask of innocence in front of their people, concealing the truth and manipulating emotions to incite animosity towards the rightful reformer.

Prophet Moses, in His response, displayed utmost intelligence and faith by seeking refuge in his Lord and their Lord from every arrogant individual who denies the Day of Reckoning. This was done to challenge Pharaoh's assertion that there is a distinction between his Lord and theirs. Pharaoh provocatively challenged Moses to call upon His Lord, to which Moses sought refuge in His Lord and their Lord, thereby emphasizing the oneness of God and clarifying that His refuge extends to their Lord as well.

Furthermore, Moses expanded the scope of His refuge by including every arrogant person who rejects the concept of the Day of Judgment, without singling out Pharaoh by name, using the term ‘arrogant’ to undermine his oppressive authority and include him among others who possess arrogance.

This approach aimed to diminish Pharaoh's power, arrogance, and tyranny, treating him as an equal among the arrogant and highlighting his accountability before his people. This response, which is the kindest, strongest, and smartest, serves as a suitable reply to an arrogant tyrant. In such situations, one must seek refuge in the Lord of the Worlds who protects and elevates His creation.

There are several reasons for this. Firstly, the arrogance of the tyrant is unfounded. This arrogance stems from their disbelief in the Day of Judgment, which leads them to live a life lacking respect for others in both their words and actions (Şādeqī Tehrānī, 1986, Vol. 25, p. 434). These individuals abandon moral values and principles, relying solely on their tyranny and dominance when interacting with people.

They deliberately reject the truth and consequently deny any responsibility for their behavior and statements. The only way to escape from their harm is by seeking refuge in the Lord of the Worlds. This was the exact situation Imam Hussein faced when confronting Yazid and his

followers, who can be compared to the Pharaoh of his time. Just as Imam Hussein and His family were the most distinguished individuals, Yazid, and his followers were the most despicable due to their arrogance, envy towards the truth and its advocates, and their refusal to follow it.

They were slaves to worldly desires. Therefore, Imam Hussein recited the same noble verses that the prophet Moses used to disassociate Himself from Pharaoh and his reprehensible qualities. Pharaoh exhibited both types of arrogance: arrogance towards God and arrogance towards people based on tyranny and complete ignorance. This is why Almighty God denounces arrogance multiple times in His Book, *"Indeed those who are disdainful of My worship will enter hell in utter humility"* (The Quran, 40: 60). Also, *"And on the Day of Resurrection, you will see those who attributed lies to Allah with their faces blackened. Is not the [final] abode of the arrogant in hell?"* (The Quran, 39:60).

6. Avoiding Offensive Language and Causing Harm

This moral virtue was highlighted in the profound statement made by Imam Hussein as a noble verse at the end of his sermon, *"I seek the protection of my Lord and your Lord, lest you should stone me"* (The Quran, 44: 20).

This verse is among a group of verses that also talk about the confrontation of Moses with Pharaoh, *"Certainly We*

tried the people of Pharaoh before them when a noble apostle came to [saying,] 'Give over the servants of Allah to me; indeed, I am a trusted apostle [sent] to you. Do not defy Allah. Indeed, I bring you a manifest authority. I seek the protection of my Lord and your Lord, lest you should stone me'" (The Quran, 44: 17-20).

Prophet Moses implores the protection of the Lord of the Worlds in these verses, entrusting Him to endure the retaliatory backlash from Pharaoh and his people in response to his sincere call to faith. This backlash encompasses physical harm such as violence, stoning, murder, or verbal mistreatment (Ālūsī, 1995, Vol. 13, p. 120).

The annals of history depict the consistent utilization of oppression and persecution by Pharaoh-like figures to suppress God's messengers and those who dissent against their ideas, zeal, and approach, owing to their irrationality. Imam Hussein similarly sought refuge in this manner, emphasizing that unjust violence is universally abhorred and despised regardless of one's religious affiliation or sect. The employment of vulgar language, obscenity, and cursing is a manifestation of the animosity that resides within an individual's soul (Narāqī, 1990, Vol. 1, p. 349). These are a few detestable characteristics that define the adversaries of God and His chosen protector, which Imam Hussein aimed to avoid. One might question if

Imam Hussein's quest for refuge had the same existential realization as Moses', as the events in their respective stories ultimately diverged, with Pharaoh drowning and God ensuring the safety of Moses and His brother.

Undoubtedly, the presence and reality of Imam Hussein encompassed this sanctuary for numerous reasons:

1. The speech delivered by the holy [cut] head of Imam Hussein during the captivity of His family in Karbala, and his frequent recitation of the Holy Quran before and after the Event of Karbala, clearly portrayed His dignified demeanor (Majlisī, 1983, Vol. 45, p. 304). This underscores the profound reality of Imam Hussein's noble presence, which can only be comprehended by those with pure hearts due to his moral perfection and divine protection. Additionally, the presence of Imam Hussein and his enigmatic core of essence, beyond our limited understanding, attests to his unwavering devotion and eternal love for the Divine. Unlike ordinary individuals who perish and succumb to death, Imam Hussein will never meet such fate, for he possesses a life unlike any other, which elucidates the significance of the speech of Imam Hussein's holy head. It was reported that one of the knowledgeable men, namely Ba'ḍ al-Ārifin, laughed while in the grave, so it was said, "Is there life after death?" He replied, "Such are the beloved of God." And the

knowledgeable man said, "The life of knowledge is a special spirit that the Truth has perfected in revealing Himself to it, and it was by the Truth, not by command" (Bakli, 2005, p. 157). If this is the condition of ordinary individuals with knowledge of God, then imagine the state of the Infallible One.

2. Divine victory cannot be determined in a single moment, rather it is a continuous historical process. This is a result of the divine qualities of patience and justice. God bestows patience and does not neglect, which is evident in the ongoing issue of Karbala. This issue will remain unresolved until the appearance of Imam Mahdi, who embodies the divine caliphate based on truth. The essence of truth is explained in the Almighty's words, "*Shall We treat those who have faith and do righteous deeds like those who cause corruption on the earth? Shall We treat the Godwary like the vicious?*" (The Quran, 38: 28). Hence, the righteous, who are constantly connected to the brilliance, beauty, and magnitude of God, cannot be equated with those whose desires and worldly pleasures blind them to God's radiance. Therefore, truth serves as the foundation and core of creation. Consequently, the reward for good deeds can only be goodness, and the righteous cannot be compared to the ungodly. This parity contradicts one of the fundamental principles of creation:

the rejection of the claim of the ungodly caliphate on Earth. Moreover, the enemies of God and Imam Hussein no longer exist. The memory of their presence has been erased after the tragic events of Karbala.

3. The true magnitude of victory has been affirmed by the Almighty God and His Messenger through numerous narrations that highlight the esteemed position of Imam Hussein. These narrations emphasize his role as one of the fifth of *Aṣḥāb al-Kisā'* (the People of the Cloak), the leader of martyrs, the leader of the youth in Paradise, and more.
4. The leader of the martyrs, Imam al-Hussein, imparted the teachings of enthusiasm and the true essence of victory. He exemplified how one can strive, with divine support and protection, to distance oneself, family, and companions from the humiliation imposed by oppressors, sacrificing everything for the pleasure of God. His actions embodied the fullest meaning of victory, and without his embodiment of these principles, the concept of ultimate victory would not have been passed down to future generations. Imam Hussein willingly embraced death, considering it as true happiness. Ibn Abī Al-Ḥadīd describes Imam Hussein in his commentary on *Nahj Al-Balagha*, in a chapter titled *The Deniers of Oppression and Their Reports*,

saying, "Abu Abdullah Al-Hussein bin Ali bin Abi Talib, the leader of fearless people, taught people honor - and chose death under the shadows of swords over humiliation. Despite being given a chance to escape and ensure safety for himself and his companions, he refused the offer, fearing that Ibn Ziyad would subject him to some form of humiliation if he did not kill him - so he chose death over that (Ibn Abī Al-Ḥadīd, n.d., Vol. 3, p. 249).

Conclusion

The genuine nature of a person is revealed when their life is on the line, and in this case, we can sense the essence of the Quranic moral truth of Imam Hussein's actions and choices on the tenth of Moharram. The words spoken by Imam Hussein during the battle of 'Āshūrā and his final moments were not mere words, but rather a practical reflection of his moral values and principles. One notable virtue displayed by the Imam was his gentle speech even towards the most formidable enemies of God, which exemplifies divine morals, follows the teachings of Prophet Muhammad, and adheres to the Quranic approach. Furthermore, we witness His commendation of God Almighty in His last challenging moments. His prudence was driven by His unwavering dedication to defending the religion of God, preventing the enemies from committing the gravest crime

against the honor of God's chosen guardian. We observe true sincerity in His actions and gestures. Imam Hussein's pride was intertwined with his devotion to the eternal glory of God, as He displayed arrogance towards the enemies of God and utmost humility in the presence of His beloved Creator, demonstrating remarkable resilience despite enduring numerous horrors and successive calamities. These are some of the lessons we learned from the grandson of the last Prophet.

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Conflict of Interest

The authors declare that there is no conflict of interests regarding the publication of this manuscript.

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