



Gnosis in Imam Hussein (Peace Be Upon Him)'S School

Maryam Bakhtiyar^{1*}, Maryam Payami²

^{1,2} Department of Islamic Gnosticism, Ahvaz Branch, Islamic Azad University, Ahvaz, Iran.

ABSTRACT

The present study tries to study the eminent personality of Imam Hussein (peace be upon him) as the Shiites' third Imam in the Islam World and the son of Imam Ali (peace be upon him) and it especially deals with an analysis of the Gnostic aspect of his existence and his amorous Ashura'ee movement and it also depicts a particle of his mystic unification with his beloved so as to visualize this full-length divine mirror whose existence is the manifestation, from head to toe, of the God's quintessence on earth by means of which his lovers will gain a more perfect cognizance and become more enchanted by this complete human being and, similarly, those who have only heard a name of his highness learn about him and what he has done. Maybe, in this breadth of the universe, there are still individuals who have not even heard his name and know nothing about his personality and this is going to make the Shiites' responsibility heavier because he has not been introduced and made known to everyone out of the default of the Shiites who have fallen short of doing so and in not doing so they have fallen into the hands of negligence and sinfulness because Imam Hussein (peace be upon him) was a man of the human beings' lineage and he came to a full cognizance of his God and carried out a revolutionary and Gnostic and amorous movement to implement the divine rules on this earthly arena and created a stream called Ashura on which day he and a group of other Ashura'ee mystics took whatever they had on their palms and sacrificed their lives for their beloved to oppose the tyranny and despotic powers of their time and this disposition and way of conduct and amorous and Gnostic unification with the Deity is what every free and justice-loving human being finds lovely.

Keywords: Imam Hussein, school, gnosis, love, martyrdom.

Corresponding author: Maryam Bakhtiyar

INTRODUCTION

"Who is this Hussein about whom the entire world is crazed, what kind of a candle he is that souls are all his butterflies" (Diwan Muhtasham Kashani)

Really, who is this Hussein by the recognition of whom one can get to know the God? Is it enough to only know that he is the third Imam of the Shiites of the Islam world and he is the son of the first Shiite's Imam, Imam Ali (peace be upon him)? Although there are books written and poems recited about Imam Hussein and his divine love and rise not only by the Shiite or Muslim writers but also by the followers of the other religions and schools some questions are raised which are pointed out in the following sentences, including 1) What is Imam Hussein's position in the universe?; 2) What has been the reason behind his Gnostic and amorous movement as well as his motivation and objective for taking such an Ashura'ee Movement?; 3) What is the reason behind the hearts' pounding for him?; 4) Why such a movement is always fresh and generic, though a long time has passed?; 5) How is the quality of the historical effect and reflexion of such a movement?; 6) How can this personality be recognized and discerned of its cognizance and love and how can he be made known to the humanity? And, more importantly, how can one achieve a divine love through the affection for Imam Hussein?

Therefore, the reason why such a subject matter has been selected and the need for investigating about it is to, in the first place, introduce the Imam Hussein's personality as a perfect human being to the humanity because in Shiites' mind, imams are the successors of the prophet and quite the same way that

the prophet is the role-model and the pattern to be copied by the humanity and possesses a chastity rank Imams, as well, are the role-models and the patterns to be followed by the humanity and they also have chastity ranks; moreover, Imam's chastity incorporates immunity from sin and immunity from fault and mistake and it is based on these two logical and intellectual reasons that imams become perfect human beings and deserve to be entitled as role-models and gnosis which is the peak of the cognizance and insight of the God and the roadmap for reaching to the love of the deity for the wayfarer of the path of truth is practically reflected and objectively sampled in a perfect human being who has finished the path and enjoyed the unification of Him and, now, the question is raised as "who can demand for such a claim?" Who, other than the immaculate imam, can claim that s/he is a perfect human being? Who has been bestowed with a chastity rank due to his readiness and purity of the body and soul to become capacitated to receive the medal of a perfect human being by the God himself for his being a perfect servant of Him; Imam Hussein was a wayfarer who left behind the seven towns of love: 1. the oasis of needfulness, 2. the oasis of love, 3. the oasis of cognizance, 4. the oasis of needlessness, 5. the oasis of monotheism, 6. the oasis of amazement, 7. the oasis of evanescence (Attar, 1341, p.210)

"Attar wandered in the seven cities of love, we are still at the turn of an alley" (Mowlavi)

His companions, the same Gnostic fellows of the day ten (Ashuraiyan), following the lead of their Imam, attained two cognizance stances: 1. recognition of their own selves, 2. recognition of the God and they stepped in the path of Imam Hussein which was the same very path of truth and faded in their Imam and their God and created a movement called

Ashura'ee Gnosis that will last forever for the thirsty souls of the truth and the followers of the path of God.

The Felicitous Birth Date of His Highness Imam Hussein (peace be upon him):

Imam Hussein (peace be upon him) stepped into the realm of existence on the third day of Sha'aban (Zehni Tehrani, 2001, p.7).

Imam Hussein (peace be upon him)'s Position in the World of Creation:

When Imam Hussein (peace be upon him) was born, the Great Islam's apostle (may Allah bestow him and his sacred progeny with the best of His regards) ordered Asma' Bent Amis to bring his child.

Asma' wrapped his highness in a white garment and presented him before the honorable Prophet (may Allah bestow him and his sacred progeny with the best of His regards); his highness took and placed him on his lap and whispered Azan in his right ear and Iqama in his left ear. At this time Gabriel descended on them and said "the eminent God hails on you and orders that because Ali (peace be upon him) to you is like Aaron to Moses so you should name the child after the beautiful name of the youngest son of Aaron, Shabir, the Arabic equivalent of which is Hussein. It is famous and popular that His Highness lived fifty seven years in this world which is considered fifty eight years by some others. His Highness was martyred by the hands of the filthiest creatures of the human world in the year 61 hegira in a plain called Naynava which was also known as Karbala Land.

The imamate duration of his highness has been eleven or twelve years (Ibid, 2001, p.8).

A Succinct Description of His Highness's Excellent Qualities and Superior Features:

His Highness was the collective sample of all the good qualities and moral features, for instance regarding His Excellency's humbleness, the late Majlesi in Behar Al-Anwar, volume forty four, page one hundred and eighty nine, quotes Sa'adi, and states "His Highness Hussein, the son of Ali (peace be upon him), was passing a neighborhood and reached to a group of poor people who had spread their garment and were busy eating a plain food, and called His Highness: Lo! Son of the God's apostle, please sit down and eat with us. His Highness accepted their invitation, sat on his knees in the circle of them and began eating with them and then ordered that the God does not like the haughty individuals and then ordered that I accepted your invitation, will you accept mine? They said: yes, son of the God's prophet, then they got up and accompanied his highness to his house. His highness ordered the servant to prepare whatever he has stored. There are numerous Hadith regarding the generosity of the existence of this great man of God. His highness used to quote the Great Islam Apostle (may Allah bestow him and his sacred progeny with the best of His regards) in saying that the best and the most supreme deed, after saying prayers, is making the believers happy in such a manner that it does not cause depravity and also there are multiplicity of news and Hadith regarding his highness's chivalry and courage and the heart-rending incident in Karbala suffices the justification of this statement because the lowest number of enemies was thirty thousand people and the highest number of his Excellency's army did not surpass two hundred individuals; however, this God's dear person did not let the tiniest bit of fear enter his heart rather he resisted those cunning individuals with all his power and vigor, though all his dears were martyred before his highness while thirst and hunger, in their utmost extent and beyond what could be imagined, had put his highness in hardship and stricture and

finally he started raiding on that sea of troops and killed them and burnt the low-ambition inferiors' stack of life by the flaming sword in such a way that, based on what has been recorded and reported in the narrations of the fight, he sent one thousand and nine hundred of them to the hell and this number should be summed with the quantity of the injured ones and the killing of this number of individuals all happened within a few hours and this event is among the wonders of the time and, verily, neither has it had a match in the past nor will it be recurred in future.

The Innocent Imam's Recommendations to his Brother Muhammad Ben Hanifeh:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هذا ما اوصى به الحسين بن علي بن ابي طالب الى اخيه محمد المعروف بابن الخنيقه ان الحسين ان لا اله الا هو وحده لا شريك له و ان محمداً عليه السلام عبده و رسوله جاء بالحق من عند الحق و ان الجنة و النار حق و ان الساعة آتية لا ريب فيها و ان الله يبعث من في القبور و اني لم اخرج اسيراً و لا بطراً و لا مفسداً و لا ظالماً و انما خرجت يطلب الاصلاح في امة جدي، اريد ان امر بالمعروف و انهي عن المنكر و اسير بسيره جدي و ابي علي بن ابي طالب، ضمن قبلي بقبول الحق فالحق اولي بالحق و من رد علي هذا اصبر حتى يقضى الله بيني و بين القوم بالحق و من رد علي هذا اصبر حتى يقضى الله بيني و بين القوم بالحق و هو خير الحاكمين، و هذه وصيتي يا اخي اليك و ما توفيقى الا بالله عليه توكلت و اليه انيب

"In the name of Allah, the most compassionate the most merciful

This is a testament that is ordered by Hussein Ben Ali to his brother Muhammad, known as Ibn Hanifeh:

Hussein testimonies that the eminent God is one and he has no partner and that Muhammad (may Allah bestow him and his sacred progeny with the best of His regards) is the servant and apostle of the God and he has brought the truth on behalf of the elevated and sublime God. He testimonies that the heaven and hell are right and that Qiama will undoubtedly come and the glorious and exalted God will resurrect the dead from their graves and will take them out of the tombs and I testimony that I did not left Medina with the intention of corruption and haughtiness and claiming for sultanate rather I have risen to erect corrections among my grandfather's nation, to enjoin good and prevent depravity and behave according to the favorable way of conduct exercised by my ancestor, the most praiseworthy and empowered, and my reverend father, the most repeatedly-attacking lion. So, should anyone accept my saying, which is the utter truth, the sublime God is more deserving to accept the truth from him and he who turns away and denies me I will wait for the God to judge (Ibid, pp.63-64).

And, this is my recommendation to you, lo, my brother and there is no accomplishment for you unless it is willed by the God and I trust in God and return to Him. Abu Mokhannaf writes, in Maqal Al-Hussein, that "one of the individuals who warned his highness from moving to Kufa was Abdollah Ben Abbas and the exposition about this event has been stated by the late Wa'ez Ghazvini in Riaz Al-Quds:

When the king of the martyrs and the lord of the innocents set out on a journey from the Great Mecca to Kufa, several individuals tried to make him withdraw going there and put forth their reasons, but his highness did not accept. One of these was Abdollah Ben Abbas who attended Imam's presence and said "may I be sacrificed for you, although it is a mark of negligence and ignorance in perception for such a worthless thing like me to advise and guide such a great figure like you but, may I be your devotee, please do not go out of Mecca and do not get distant from the sanctum of your ancestor, the God's apostle. Remember that your great father left the two sanctums and went Araghayn, have you not know what happened to him. The people of Kufa are the people who you

know better than me what they did to your brother, Hassan, the chosen one, they pillaged his tents, injured him and submitted him to the enemy and you, my majesty, will not be safe from them and you should not trust in their promises because the people of Kufa do not keep their promises.

His Highness ordered: "you, the son of my uncle, [should know that] the people of Kufa have written letters to me and pleaded me to go there and guide them and if I do not go there what do I have to answer the God. Then the fifth of the Ale-Aba tried a divination on the Holy Quran and this Aya was opened: "كُلُّ نَفْسٍ دَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّنُ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ", meaning that "every soul tastes death, and, verily, we will compensate you on the day of resurrection" (Ale Imran: 185).

His Highness ordered: "Allah speaks of the truth and his apostle speaks of the truth, that saying by my grandfather at sleep and this holy Quran divination are all indicators of my martyrdom" and then he ordered Ibn Abbas: "I have made my mind to set out on a journey to Iraq and let everything to the hands of the divine source and he continued again that I am determined to go to Kufa and no one can make me change my mind, there are secrets in this trip that are required to be unraveled and I heard from my magnanimous grandfather and grand-ranking father that the God's apostle ordered me to begin a journey out from Medina to Iraq. You, the son of my uncle we have the knowledge of calamities and fixed terms of everyone's death. The book of ages is with us. I am left with no choice to take this trip and the reign of my affairs is at the hand of another one.

"I have said it many times and I will say it again, that such a bedazzled person like me does not get on the road by his will"

"If I am a thorn or if I am a flower, there is a savanna-decorating one, I grow by the same hand of he who fosters me" Abdollah Ben Abbas said: "may I be sacrificed for you, now that you have made your mind to go on this journey, do not take the women and the children with you". His highness ordered "هُنَّ وَدَائِقُ رَسُولِ اللَّهِ وَهُنَّ الضَّاءُ لَا تَغَارِقُنِي", meaning "they are trusted in me from the God's apostle, and it is better if I take them along with me and these members are trusts left for me from the God's apostle and they shall not be separated from me" (Ibid, pp.229-230).

"Yes, that had been predestined for his highness to take his family with him so as to share them the path towards God and on this Gnostic wayfaring and in this way fulfill his duty in respect to his family. It would be injustice if Hussein Ben Ali did not provide his family with an opportunity to share this heavenly journey and a striding to the uttermost of the loftiest destinations. They had to be given a share of this grandiose emanation; also, isn't it true that every message needs a messenger, and this carrier of the message had better be of the type of the message promoter who has perceived the preaching of the message with all his existence, with his flesh and blood and has served the conveying of the message with all his existence, and, if so, who is more superior to his highness's family who have conceived this great event with every single jot of their existence and voiced it to the ears of history with the honesty of their every single cell to the extent that the audience of the message captured it with all their existence. The speech which comes from the heart will have no other way but to nest in the heart of the listener.

And, truly, this message came out of the heart and it settled down in the hearts forever, because those dears have reached to a rank of true certitude and they were truly served in receiving the issue and they also truly served the preaching of the issue".

The Outset of Imam Hussein (peace be upon him)'s Move from Mecca to Iraq:

His Excellency Moslem Ben Aghil was martyred in Kufa on the eight of Zil Hajjeh, which is also known as the day of perfusion and on the same day, his highness Imam Hussein left Mecca towards Iraq after performing Umrah Mofradah and lectured a heart-rending sermon before setting out. In his speech, His Highness pointed to his martyrdom on this trip.

The late Sayyed Ben Tavus and the others have narrated that when his highness began the journey to Iraq, he stood among his followers and assistants and delivered this heart-rending sermon: "Thank and praise be to the God and it happens whatever He wants. No one has the power to do anything unless it is made possible and aided by Him. And, may God's salute be on his apostle and messenger". Also, he ordered: "death for the offspring of Adam is fastened like a collar on a young girl's neck."

"And, only God knows how eager I am in joining my ancestors, very much like the avidity that Jacob had for Yusuf, and a land has been chosen for my body to be buried in, so, I have to get to that land and it is as if I am bearing witness to my parts of the body being torn apart by the wolves of the desert before my family members in Karbala and then they are filling their empty stomachs and sacks with that. I have no way out of the day that has been predestined for me. The God's satisfaction is the contention of us, Ahl Al-Bayt. We seek patience in His calamity and He will completely and totally grant the ones who forebear rewards and remuneration. The ones who wish to sacrifice their lives on our path and are prepared to meet the God shall get out of the city with us and I, if God wills, will set out at dawn" (Ibid, 229-230).

Two Pages of the History of Karbala:

Ashura Incident and the history of Karbala have two pages: one is white and brilliant and the other is dark and black and mixed with tyranny; both of these pages are either unprecedented or scarce. But, the black and dark page is so because we only bear witness to unprecedented or rare atrocities therein and approximately twenty types of woefulness and wretchedness are seen in such an act of treason to the extent that such a crime might never be seen in the world with the same diversity and Karbala Incident is a crime and a tragedy, it is a catastrophe, it is a mourning. When we look at this page we see the murdering of innocents, youths, infants, raiding on the dead bodies by galloping horses, refraining from giving water to a human being, lacing the children and women, mounting the captives on camels with no saddles and so forth.

Thus, when we study the dark page of the history, we only see the crimes and the mourning of the humanities.

So, if we wish to recount it in the format of a poem, what should we say? We should recite elegy and nothing else is left for us to say except dirge.

We should say:

From those thirsty people it can still be heard the cry of thirst called out from the desert of Karbala and reaching to Capella (Diwan Muhtasham)

But, is the Ashura history only this one page? Is it only mourning? Is it only calamity and nothing else? This is our mistake, this history has another page whose hero is not anymore Mo'aviyeh's son; neither is it Sa'ad's Son and not even Shemr; there the hero is Hussein. In those pages, there is no crime, no tragedy; rather there is epic, pride and brilliancy, manifestation of truth and humanity, of worshipping the righteous. Looking at that page, we say the humanity has the right to be proud of itself. Hussein was killed and beheaded on a day, but his highness Hussein is not only this, Hussein is not like the ordinary people and he will become livelier after death.

Hussein's tomb is Ka'aba for the owners of the heart (Motahhari, 1980,v1,p.14).

Her Highness Zaynab told Yazid the same thing. She told him: "you have made a mistake. Use whatever the plot you have but be sure you cannot kill my brother and make him forgotten, my brother has another way of living. He did not die rather he became more animate" (Behar Al-Anwar,v.45,p.135).

Great Soul:

Hussein Ben Ali (peace be upon him) is a great soul and a sacred soul. Essentially the body falls in trouble when the soul becomes great and the body falls in comfort when the soul becomes small. This is a simple math. It does not matter if the sons of Abbas come and prohibit, Hussein does not allow? Mottanebi, the famous Arab poet, has a good poem:

"And, if the souls become great, they will encumber the bodies in reaching goals" (Motanni Diwan, v.2,p.267, Dar Al-Bayan, Baghdad)

They say when the soul becomes great, the body and physique have no choice but to follow the soul, fall in trouble and become uncomfortable, but the little souls chase the wishes of the body, they obey whatever is ordered by the body. Inferior souls are at the chase of position and tenure, the little soul falls for every misery and inferiority because it wants to be comfortable but the great soul satiates the body with barley bread, then makes it get up and says now you have to vigil all night. When the great soul sees the tiniest default in duty, tells the body to put the head inside the oven to feel the heat and never perform a breach of duty in the orphan's affairs. The great soul wishes to get killed on the path of divine goals and its great objectives, then his head's crown is halved but it still thanks God. When the soul became great, it has to happen to bear three hundred injuries on Ashura. The body that is trampled down under the horses' hoof has been penalized for having a great soul.

At the Verge of Martyrdom:

When the sky became dark to Hussein and his assistants, they stood awake all night and said prayers and whispered entreaty. And, Imam Hussein (peace be upon him) recited this honorable Aya:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَوْلَاهُمْ خَيْرٌ لِّأَنْفُسِهِمْ إِنَّمَا نَمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ، مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ” , meaning “those who have become disbelievers should never think that the respite we give them is for their benefit, it is given to them because we want them to add to their sins and they will have an ignominious chastisement. The God does not want to leave the believers in the mood you are in so as to distinguish cleanliness from filthiness” (Ale-Imran:178-179).

It is written as soon as he said the morning prayers with his followers, he addressed them and ordered “my followers, be ready. Death is nothing more than a bridge that passes you from a world to another, from a very harsh world to a very excellent and honorable and tender world”.

When Umar Ben Sa'ad's army came to Hussein (peace be upon him) in the morning, his highness rose up his two hands and pleaded “Lo, God, you are the one I confide in every hardship and grief and you are my hope in every encumbrance and you are my assurance and assistant in every problem that happens for me. In many of the sorrows as a result of which the hearts turned weak and the solutions became incompetent and friends left me alone and the enemies become happy, when I took it to you and complained about it to your court, I could not find any solution to it but you, and you opened it for me and removed it from me, you are the owner of every blessing, the possessor of every goodness and the ultimacy of every wish (cited from Tarikh-e-Tabari)

The more he got close to his martyrdom and the more difficult the affairs, his face become more glittered, like a man who gets close to unification. Even it is stated in the history that Umar Sa'ad's historian has said: “in the last moments when I went to Hussein Ben Ali (peace be upon him), I got there when that dratted person had cut the sacred head from one end to the other, when I looked at him, the vitality and the brightness of his face dazzled me to the extent that I forgot that he has been killed”. Quoting him in his exact wording “لقد شغلني نور وجهه عن الفكرة في قلبه”, meaning “the lightness of his face got me completely engaged of the thought that he had been killed”. And, during the battle, he continuously kept saying: “لا حول ولا قوة الا بالله العلي العظيم”, meaning there is no change and power but to the hands of Allah, the eminent, the almighty”.

Imam Hussein's logic was a rationale of a martyr. A martyr's rationale is the logic of the one who rises up for the sake of his society and writes this message with nothing but his blood. Imam Hussein's bloody message is carved in the hearts. Now, you see millions of the human beings who know Imam Hussein's message.

“انى لأرى الموت الا سعادة و لا الحياة مع الظالمين الا بزما ” , meaning “I see death nothing but felicity and I see living with tyrannical powers noting but abjectness and humiliation” (Behar Al-Anwar,v.44,p.381)

Friendship with the God, Superior to all Friendships:

We love our children, didn't Hussein? He surely did more than us. Did Abraham, Khalilullah, not love his Ishmael? He surely did more than us because he was more human than us and these affections are the human fondness; he was more human than we are and he necessarily had stronger humanly affections. Hussein Ben Ali, as well, loved his children more than we do, but, in the meantime, he adored the God more than anything and everyone. Before God and on the way of God, he saw nothing (Motahhari, 1980,p.210).

Imam Hussein (peace be upon him)'s Peacefulness:

Tranquility is the state of comfort and confidence which emerges in a human being as a result of his high belief in monotheism. Ashura is the day Hussein Ben Ali (peace be upon him) ascended. It is a day we should take a beam of Hussein's soul, his zeal, his resistance and patience and love and gnosis so as to get awakened. One of the very famous writers, Abbas Ben Mahmud Aqqad, says that on Ashura there was a contest between Hussein-like characteristics. His patience, satisfaction, sincerity, courage and love, all of them wanted to take over and the thing that was very clear and distinct on Ashura was his peacefulness. His confidence, tranquility, strength and the vigor of his heart all of which originated from his love, gnosis and cognizance had captured his entire being. He was not doubtful that, on Ashura, he has to give whatever he has to the God and it actually happened and he sacrificed whatever he had for his friend. He used to say he loved to sacrifice his life (Ibid,p.276).

“رضى الله رضانا اهل البيت”, meaning, we, Ahl Al-Bayt agree with whatever satisfies the God: (Behar Al-Anwar,v.44,p.367).

This is the path that has been chosen by the God, it is a way that has been favored by the God. So we choose the same path, our satisfaction lies in God's contentment. And, he told his followers: “he who has made a decision to meet his God should go and get ready. We migrate tomorrow morning”. On Ashura night, we see the beautiful, excellent and eminent faces, we hear Quran's readings, we hear whispers and commotions that even fascinate the foes' heart and attract it.

Karbala Incident monotheistic and Gnostic Dimensions:

It is exactly monotheism and Gnosticism that a person feels contentment for what satisfies the God.

"One prefers pain and another treatment; one prefers unification and another separation

From pain, treatment, union and separation, I like the one that my beloved prefers" (Taher)

Imam Hussein used to order that we, Ahl Al-Bayt, do not like or dislike anything by ourselves, we prefer whatever has been preferred for us by the God. We prefer the very path that is determined for us by the God and when the last arrow hit Aba Abdullah and that blessed body fell down off the horse on the ground, he ordered: "رضا بفضانك و تسليما لامرك لا معبود سواك ، يا غياث المستغيثين", meaning, "I am satisfied with what you [the God] are satisfied with. There is no God for me except you, and you are the savior of the innocents" (Moqnal Moghaddam,p.357; Ghamgham Z. Khares,p.262).

Imam Sadeq (peace be upon him) ordered "recite the Surah "Wa-Al-fajr" in your Nawafel because it is the Surah of my ancestor Hussein Ben Ali. They pleaded "why is it the Surah of your ancestor?", His Highness ordered: "the ending Ayat in Surah Wa-Al-Fajr exemplifies Hussein, where it orders "يا ايها النفس المطمئنة ارجعي الى ربك راضية مرضية فادخلي في عبادي وادخلي جنتي", meaning "you, the confident soul get back towards your deity while you are satisfied with Him and He is satisfied with you, enter the group of my special servants and enter the heaven of my own". "The highest rank of union is reaching to the God Himself and lying comfortable at the side of the God and as it is stated in this Aya this rank is dedicated to the special servants of the God. Even, the God does not order "servants of God" rather He orders "my servants that means a servant that only wants me and seeks me".

See for yourself how Hussein's Ashura night elapsed. How much of the night was spend, by Aba Abdullah, for himself, for retraction, worship, prayer, entreaty to God. Consider how lofty the prayer saying on Ashura's day becomes in its monotheistic, servitude and divinity as well as Gnostic aspects. One of the Imam's assistants says: "you, the son of the god's prophet, it is time for saying prayers. We wish to say our last prayer with you in a group. See, what kind of prayer it was: "In the name of Allah the most compassionate, the most merciful. Thank be to the God of the two worlds". What a magnificent prayer was conducted by Hussein Ben Ali! It was a prayer no similar example of which can be found in the world. He put his sacred face on the hot soil and says "In the name of Allah, and by Allah and on the nation of the Allah's apostle..." (Behar Al-Anwar,v.45,p.53).

From now on, we see Hussein's movement was a Gnostic one, purely for the God, only between Hussein and his God. It is as if nothing else is at work.

Karbala and Love:

The theosophists enumerate three methods for unification with the God. These are the ones that allegedly have never been present on a scene of a battle and fight, they have never taken a sword in their hands and they have never felt the ulcer of a sword on their bodies, they have depicted three ways of reaching to the God:

1. Fearfulness, fear of the God;
2. Cognizance, recognition of the God;
3. Endearment, love for the God.

The endearment and love for the God has been considered as the greatest elixir. Now, the huge lesson we learn from the role-model of all the theosophists, Hussein Ben Ali, is derived from the perfect manifestation of the love on Karbala's scene that is the lesson of being in love, being devoted and this is not only dedicated to the scene of a war. It happens that going under the fire of shells sometimes seems easier. This is what

called evanescence in theosophy, Evanescence is not only that the human body becomes completely torn apart. Higher than that is ignoring what one has, evanescence in Allah. Quite similar to His Highness Hussein who put everything he had, even his blessed existence, on a tray of devotion and presented it to his beloved, (Kaka'ee,2014,p.35).

"At the very moment that I made an ablution from the spring of love, I cried four times that the God is magnified, all at once, for whatever there is" (Hafiz)

The theosophists' evanescence, and atop of them, Hussein Ben Ali (peace be upon him), is of martyrdom type. In this martyrdom the lover is killed for the beloved and dead for love. This is why the theosophists title this type of evanescence with terms such as murder, martyrdom and burning. Eyn Al-Qozat Hamadani is not a person of war and battlefield, but he says:

"We have asked death and martyrdom from the God, and they have been requested for three less valuable things"

"If our friend does what we have wished for, we have asked for fire, oil and straw mats"

This is the greater jihad. That self-conceit and self-love, the boastfulness before the God, the merciful, the enmities and arrogance should be burnt and eradicated. This is a battlefield in which the arrow man of the opponent's front is the beloved and life. The devotee and the lover is the one who buys this arrow with his body.

"I do not know who hit Hafiz with a lover-killing arrow I just know that blood is dripping from his wet poem"

And, this means a martyr of love. This is a battlefield which is always and forever open at any place and time to everyone, old, young, woman and man and martyrdom is possible therein and as put by Mulla Sadra:

"Those who only selected the path of love, they all lied comfortable on the alley of felicity"

"In a battlefield of the two worlds, the defeater is the love, although its army is all martyred"

The fact that Hussein Ben Ali (peace be upon him) holds the feast and the carnival of love in a battlefield and in the killing zone makes him unique among all the world's theosophists and sits him atop of them.

Imam Hussein (peace be upon him) mixes feast with fight, he gets killed by the enemy and at the same time by his beloved. Martyrdom is the very idea of freeing one from oneself and it is the very beautiful lesson learnt by Mowlana from Karbala:

"Where are you, the divine martyrs, the calamity-seekers of Karbala desert"

"Where are you the light-soul lovers, more aviator than the birds flying in the air"

In the same sonnet, another lesson learnt by Mowlana from Hussein Ben Ali (peace be upon him) is that:

"The forms of the world are at the bottom of the sea, you should get rid of the sea floor if you wish to achieve the serenity of the top"

Nothing is comparable to the beloved for a lover. This is why Imam Hussein orders in Arafah prayers that "ماذا وجد من فتك و" "مالدي فقد من وجنتك", meaning "Lo, God, what lacks he who found you? And, what he has he who does not have you?"

Achieving the God means emptying oneself, not caring for oneself, martyrdom. One's ego should be killed, because two beloved cannot reside in one heart. This is the lesson taught by Hussein Ben Ali to us. It is easy to say but difficult to practice and it can be accomplished by the ones who are Hussein Followers.

He who thinks of being burnt and burning everything other than him is the fellow of martyrdom and seeks martyrdom. When the love for Hussein appears in us, because he is the countenance of God, the manifestation of God, then the love for God will be glowing in our hearts, it will turn thawing and burning everything other than Him.

Cognizance of Theosophy:

Ashura'ee theosophy is, per se, in need of a full-scale gnosis. It is a type of gnosis which makes one become of the same type and experience intuition and tasting. This cognizance of Ashura and the ones present on the day of Ashura makes one enter to a gnosis of the Hussein's type and an intuition of Karbala and if such a phenomenon happens a metamorphosis, spiritual-Gnostic revolution and a full-scale change, emerges, the reason becomes red, the heart becomes green, the mind becomes white and the entire existential dimensions of the wayfarer turns ethereal, almighty and divine. This is a theosophy whose calamity is association, its pain is tranquility, its love is spiritual and fragrant and its scent is propitious and soul-refreshing.

A gnosis of the Ashura type needs a complying, unanimous and concordant, wayfarer because harmony and concordance is possible via companionship and accordance with that divine caravan and celestial convoy. In theosophy of the Ashura type one should welcome it by heart and the receiver should fade in Hussein to become of the Hussein sort because unless one becomes of Hussein type s/he cannot be enumerated of the Ashura type and unless one becomes of the Ashura type s/he cannot become divine so as to plead to the court of the God, like his Imam, that "أنت ربنا عليك توكلنا و اليك انبنا و اليك المصير" meaning, "You're our God, in you we trust and seek repentance from and we return to you", Maghtal-e-Kharazmi, v.2, p.8) and in every pain and calamity stretches his hands towards the sky and say: "اللهم انت تقنى في كل كرب", meaning "O, God I rely on you in every hardship" (Behar Al-Anwar, v.45, p.4).

And, what adversity and pain can be larger than us being away from our beloved and alack we are so involved in the earthly affairs and infatuated with the incidents of this affluent ruin and locked in the custody of our bodies and the nature and the world is the prison of the believers. O, God, please free us from the prison of our egos that Imam Hussein (peace be upon him) ordered "ان الدنيا سجن المؤمن و جنة الكافر", meaning "truly, the world is the prison of the believer and the heaven of disbelievers" (Behar Al-Anwar, v.44, p.297).

And the death of the ones present on the Day of Ten and the followers of Hussein is a bridge taking them to the paradise.

Guardianship Gnosis:

The theosophy known as Ashura gnosis is the very topic of guardianship gnosis which has "Asfar Arba'ah", "Seven Cities of Love", and "One thousand Houses" and so on and the wayfaring therein is a journey towards and in Allah.

In such a theosophy the originality belongs to practical gnosis and wayfaring begins in the "indigenous I" towards the "one who has created the skies and the earth, the sacred quintessence of Allah". In this wayfaring, the traveler experiences how to become the manifestation of the perfection and grandiosity names of God and his biggest veneration is not having power over the natural creatures rather becoming equipped with the divine moralities and being ranked as the sole servant of the God. It is in this theosophy that the wayfarer finds out that the straight path is not a mere concept and a sole theory rather it has been completely implemented in the human beings' existence and the perfect humans and the divine Imams are exactly the straight path. Due to the same reason the Imams have been introduced as the straight path.

Ashura Gnosis needs a guidance lamp and a saving ship that is Imam Hussein (peace be upon him) himself and the real theosophy and servitude is rendered meaningful only and only by them and in being with them because that brilliant essence is both the guider and the navigator of the fellows of the path and the talented individuals wishing to experience wayfaring towards Allah; and, in general, they are the humans' spiritual fathers in the realm of beliefs, ethics, canonical rules and

conducts. And, it is through their recognition and affection and guardianship that the humans become religious and divine and then will become qualified to ascend from material to meaning and find the competence to fly up from the earth to beyond the skies to wit to the God (Rudgar, 2010, pp.70-72).

CONCLUSION

With a survey of Imam Hussein's rise and the Ashura gnosis we come to the conclusion that if the humanity flourishes in humans and their God-seeking nature reveals itself they see nothing but God; they seek and want nothing but God, quite the same way that Imam Hussein (peace be upon him), the greatest of the theosophists and lovers and devotees of the beloved alley who put all he had, humbly, on the tray of dedication and presented to the beloved and tied his being with the existence of God and appeared in war armor in the feast of the beloved and his ethereal soul flew from the shambles to beyond the skies and he got to the place he deserved. In doing so, he gave the humanity the lesson that if they want to reach to the ultimate destination, safe and sound, they have to never see anything but God and want and seek nothing but God and they have to spend all the moments of their life for the affairs that make them get closer to the vicinity of the God at any instant so as to acquire a rank of evanescence in Allah.

And, if it is required they have to sacrifice their children, families, comfort, their bodies and heads to preserve the path of God and His way of conduct and for His contention and burn their entire existence like a candle for His munificence and sacrifice themselves with their entire extent of their love and cognizance and more importantly fade away in the God.

References

1. Alemi, Muhammad Ali, (2014), "Hussein the tranquil soul", 6th ed, HAD
2. Allameh Majlesi, "Behar Al-Anwar"
3. Holy Quran
4. Kaka'ee, Qasem, (2012), "The triumph of pride", 1st ed, Hermes
5. Motahhari, Mortaza, (2014), "Hussein's Epic", v.1, 79th ed., Sadra
6. Rudgar, Muhammad Javad, (2010), "Ashura Gnosis", 1st ed., AmirKabir
7. Yusefi Gheravi, Muhammad Hadi, (2009), "Maghtal-e-Abi Mohannaf", Imam Khomeini's instructional and cultural institute
8. Zehni Tehrani, (2001), "Sayyed Muhammad Javad, "from Medina to Medina", Payam-e-Hagh