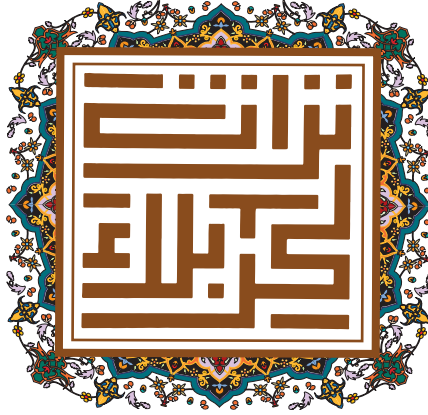


مَلَفٌ خَاصٌّ
بِالْفَيْتْحِ حِزْبَةِ الْجِبَالِ الشَّرِيفِ



مَجَلَّةُ فَضِيلِيَّةٍ مُحْكَمَةٌ
تُعْنَى بِالتُّرَاثِ الْكَرْبَلَائِيِّ
مُجَاوِزَةً مِنْ وَرَاةِ التَّعْلِيمِ الْعَالِيِّ وَالبَّحْثِ الْعِلْمِيِّ
مُعْتَمَدَةً لِأَعْرَاضِ التَّرْفِيَةِ الْعَالَمِيَّةِ

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة الثانية عشرة / المجلد الثاني عشر / العددان الثالث والرابع (٤٥-٤٦)

رجب ١٤٤٧هـ / كانون الأول ٢٠٢٥م



كربلاء المقدّسة - جمهورية العراق

ردمد: ٢٣١٢-٥٤٨٩

ردمد الإلكتروني: ٢٤١٠-٣٢٩٢

الترقيم الدولي: ٣٢٩٧

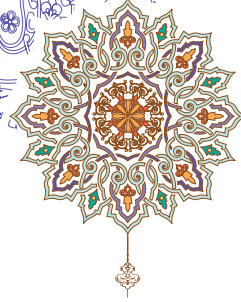
رقم الإيداع في دار الكتب والوثائق العراقية ١٩٩٢ لسنة ٢٠١٤

رقم الجوال: ٠٧٧٢٩٢٦١٣٢٧

Web: <http://Karbalaheritage.alkafeel.net>

E. mail: turAth@AlkAfeel.net

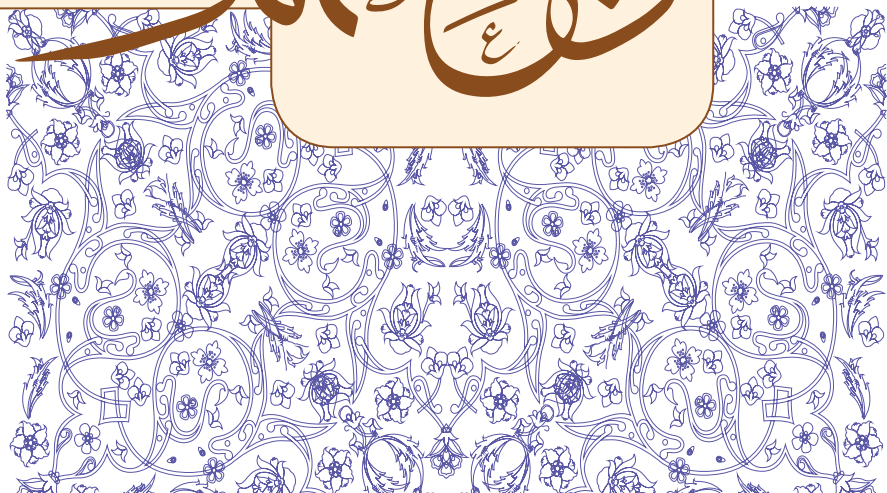




الْحَمْدُ لِلَّهِ
الَّذِي
بَدَأَ خَلْقَ الْإِنسَانِ
مِنْ طِينٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ



تراث كربلاء

المشرف العام

ساحة السيّد أحمد الصافي
المتولي الشرعي للعتبة العباسيّة المقدّسة

المشرف العلمي

الشيخ عمّار الهلالي
رئيس قسم شؤون المعارف الإسلاميّة والإنسانيّة في العتبة العباسيّة المقدّسة

رئيس التحرير

د. إحسان علي سعيد الغريفي (مدير مركز تراث كربلاء)

مدير التحرير

أ.د. فلاح رسول الحسيني (كلية التربية للعلوم الإنسانيّة/ جامعة كربلاء)

سكرتير التحرير

م.د. علي عباس فاضل

مدقق اللغة العربية

أ.د. فلاح رسول الحسيني (كلية التربية للعلوم الإنسانيّة/ جامعة كربلاء)

م.د. حيدر فاضل العزاوي (وزارة التربية/ مديرية تربية كربلاء)

مدقق اللغة الانكليزية

م.م. إباء الدين حسام عباس (جامعة كربلاء/ كلية التربية للعلوم الإنسانيّة)

الإدارة المالية والموقع الإلكتروني

وليد جاسم سعود

نرات كرتباة

الهياة التهربية

- أ.د. مشتاق عباس معن (كلية التربية/ ابن رشد/ جامعة بغداد)
- أ.د. علي خضير حجي (كلية التربية/ جامعة الكوفة)
- أ.د. إياد عبد الحسين الخفاجي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)
- أ.د. علي كسار الغزالي (كلية التربية للبنات/ جامعة الكوفة)
- أ.د. عادل محمّد زيادة (كلية الآثار/ جامعة القاهرة)
- أ.د. حسين حاتمي (كلية الحقوق/ جامعة اسطنبول)
- أ.د. تقّي عبد الرضا العبدواني (كلية الخليج/ سلطنة عمان)
- أ.د. إسماعيل إبراهيم محمّد الوزير (كلية الشريعة والقانون/ جامعة صنعاء)
- أ.د. زين العابدين موسى جعفر (كلية الآداب/ جامعة بغداد)
- أ.د. علي طاهر الحلّي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)
- أ.د. محمّد حسين عبود (كلية العلوم الإسلامية/ جامعة كربلاء)
- أ.د. حميد جاسم الغرابي (كلية العلوم الإسلامية/ جامعة كربلاء)
- أ.د. ضرغام كريم كاظم الموسوي (كلية العلوم الإسلامية/ جامعة كربلاء)
- أ.م.د. فلاح عبد علي سركال (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)
- أ.م.د. حيدر عبد الكريم حاجي البناء (جامعة القرآن والحديث/ قم المقدسة)
- أ.م.د. محمّد علي أكبر غفوري نژاد (كلية الدراسات الشيعية/ جامعة الأديان والمذاهب/ إيران)
- م.د. اكسم احمد فياض (جامعة وارث الأنبياء/ كلية العلوم الإسلامية)

قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة على وفق القواعد الآتية:

١- يشترط في البحوث أو الدراسات أن تكون على وفق منهجية البحث العلمي وخطواته المتعارف عليها عالمياً.

٢- يُقدّم البحث مطبوعاً على ورق A٤، وبنسخ ثلاث مع قرص مدمج (CD) بحدود (٥٠٠٠ - ١٠٠٠٠) كلمة بخط (simblified ArAbic) على أن ترقيم الصفحات ترقيماً متسلسلاً.

٣- تُقبل النصوص المحقّقة لمخطوطات كربلاء، على أن تكون محقّقة على وفق المناهج المتعارف عليها، وأن تتضمن مقدّمة تحقيق (دراسة) يذكر فيها الباحث المنهج المعتمد ومواصفات النسخة المعتمدة ومصدرها، ويرفق مع العمل المحقّق صورة المخطوطة المعتمدة كاملةً، على أن لا يتعدّى عدد الكلمات ١٨,٠٠٠ كلمة.

٤- تقديم ملخّص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كلّ في حدود صفحة مستقلة على أن يحتوي ذلك عنوان البحث، ويكون الملخّص بحدود (٣٥٠) كلمة.

٥- أن تحتوي الصفحة الأولى من البحث على عنوان واسم الباحث/ الباحثين، وجهة العمل، والعنوان الوظيفي، ورقم الهاتف، والبريد الإلكتروني مع مراعاة عدم ذكر اسم الباحث أو الباحثين في صلب البحث أو أيّ إشارة إلى ذلك.

٦- يشار إلى المراجع والمصادر جميعها بأرقام الهوامش التي تنشر في أواخر البحث، وتراعى الأصول العلميّة المتعارفة في التوثيق والإشارة بأن

نزات كرتبا

تتضمن: اسم الكتاب، اسم المؤلف، اسم الناشر، مكان النشر، رقم الطبعة، سنة النشر، رقم الصفحة، هذا عند ذكر المرجع أو المصدر أول مرة، ويذكر اسم الكتاب، ورقم الصفحة عند تكرّر استعماله.

٧- يزوّد البحث بقائمة المصادر والمراجع منفصلة عن الهوامش، وفي حالة وجود مصادر ومراجع أجنبية تُضاف قائمة المصادر والمراجع بها منفصلة عن قائمة المراجع والمصادر العربية، ويراعي في إعدادهما الترتيب الألفبائي لأسماء الكتب أو البحوث في المجلات.

٨- تطبع الجداول والصور واللوحات على أوراق مستقلة، ويشار في أسفل الشكل إلى مصدرها، أو مصادرها، مع تحديد أماكن ظهورها في المتن.

٩- إرفاق نسخة من السيرة العلمية إذا كان الباحث ينشر في المجلة للمرة الأولى، وأن يشير فيها إذا كان البحث قد قُدّم إلى مؤتمر أو ندوة، وأنّه لم ينشر ضمن أعمالها، كما يشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.

١٠- أن لا يكون البحث منشورًا، وليس مقدّمًا إلى أية وسيلة نشر أخرى.

١١- تعبّر جميع الأفكار المنشورة في المجلة عن آراء كاتبها، ولا تعبّر بالضرورة عن وجهة نظر جهة الإصدار، ويخضع ترتيب الأبحاث المنشورة لموجبات فنية.

١٢- تخضع البحوث لتقويم سرّي لبيان صلاحيتها للنشر، ولا تعاد البحوث إلى أصحابها سواء أقبِلت للنشر أم لم تُقبَل، وعلى وفق الآلية الآتية:

أ. يُبلّغ الباحث بتسليم المادة المرسلة للنشر خلال مدّة أقصاها أسبوعان من تاريخ التسلم.

ب. يخطر أصحاب البحوث المقبولة للنشر بموافقة هيئة التحرير على نشرها وموعد نشرها المتوقع.

نرات كربلاء

جـ. البحوث التي يرى المقومون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تعاد إلى أصحابها، مع الملاحظات المحددة، كي يعملوا على إعدادها نهائياً للنشر.

د. البحوث المرفوضة يُبلّغ أصحابها من دون ضرورة إبداء أسباب الرفض.

هـ. يشترط في قبول النشر موافقة خبراء الفحص.

و. يُمنح كلّ باحث نسخة واحدة من العدد الذي نشر فيه بحثه، ومكافأة مالية مجزية.

١٣- يراعى في أسبقيّة النشر:

أ- البحوث المشاركة في المؤتمرات التي تقيمها جهة الإصدار.

ب- تاريخ تسليم البحث لرئيس التحرير.

ج- تاريخ تقديم البحوث التي يتمّ تعديلها.

د- تنوع مجالات البحوث كلّما أمكن ذلك.

١٤- ترسل البحوث على البريد الإلكتروني للمجلة:

(turath@alkafeel.net)

أو على موقع المجلة:

<http://karbalaheritage.alkafeel.net/>

أو موقع رئيس التحرير:

drehsanalguraifi@gmail.com

أو تُسلّم مباشرة إلى مقرّ المجلة على العنوان الآتي:

(العراق/ كربلاء المقدسة/ المدينة القديمة/ باب الخان/ مُجمّع الإمام

الصادق لأقسام العتبة/ الطابق الخامس).

تراث كربلاء

بسم الله الرحمن الرحيم

Republic of Iraq
Ministry of Higher Education &
Scientific Research
Research & Development



جمهورية العراق
وزارة التعليم العالي والبحث العلمي
دائرة البحث والتطوير

No:

"معا لمساندة فواتنا المسلحة الفيلدة لبحر الازهاب"

الرقم: ب ت ٤ / ٩٨١٤

Date:

"معا لمساندة فواتنا المسلحة الفيلدة لبحر الازهاب"

التاريخ: ٢٠١٤/١٠/٢٧

العبئة العباسية المقننة

م / مجلة تراث كربلاء

تحية طيبة..

استنادا الى الية اعتماد المجلات العلمية الصادرة عن مؤسسات الدولة ، وبنءاء على توافر شروط اعتماد المجلات العلمية لأغراض الترقية العلمية في "مجلة تراث كربلاء" المختصة بالدراسات والأبحاث الخاصة بمدينة كربلاء الصادرة عن عبئكم المقننة لقرار اعتمادها كمجلة علمية محكمة ومعتمدة للنشر العلمي والترقية العلمية .

مع التقدير

وزارة التعليم العالي
والبحوث العلمي

أ.د. محسان حميد عبد المجيد
المدير العام لتائرة البحث والتطوير وكالة
٢٠١٤/١٠/٢٧

نسخة منه الى

- قسم الشؤون العلمية، شعبة التأليف والنشر والترجمة
- الصادرة

www.rd@iraq.com
Email:scientificdep@rd@iraq.com

نرات كرتبا

بسم الله الرحمن الرحيم

كلمة العدد

الحمد لله الذي شرع الإسلام، فسَهّل شرائعه لمن ورده، وأعز أركانه على من غالبه، فجعله أمناً لمن علّقه، وسلماً لمن دخله، وبرهاناً لمن تكلم به. والصلاة والسلام على محمد عبده ورسوله، أرسله بالدين المشهور، والعلم المأثور، والكتاب المسطور، والنور الساطع، والضياء اللامع، وعلى أهل بيته موضع سرّه، وعيبة علمه، وموئل حكمته، وكهوف كتبه، وجبال دينه، بهم أقام انحناء ظهره، وأذهب ارتعاد فرائضه.

أما بعد :

فبين أيديكم أيها الأعبة العددان الخامس والأربعون والسادس والأربعون من السنة الثانية عشرة/ المجلد الثاني عشر، وقد اشتمل هذا الإصدار المزدوج على ملف خاصّ بألفية حوزة النجف الأشرف احتفاءً بها وتثميناً لدورها العلمي والفكري، وبيان أثره وتأثيره في المجتمع، وتضمّن الملف بحثين، رُتبا بناءً على التسلسل الزمني لعلميها وهما: السيّد محمد مهدي بن هداية الله الموسوي المعروف بالشهيد الرابع، والشيخ مرتضى الأنصاري، لما لهما من أثر كبير في تراث الحوزتين (النجف و كربلاء)، نسأل الله تعالى أن يجزيهما عن العلم وأهله جزاءً حسناً.

أمّا أبحاث العدد الأخر فتنوّعت بين السيرة والأدب واللغة؛ إذ تناولت: سيرة الشيخ محمد باقر المحمودي، وبدعيّة الشيخ الكفعمي، ومجالس السيّد الكركي في كتابه تسلية المجالس، وكتاب محاسبة النفس اللوامة وتنبه الروح النوّامة.

أمّا التحقيق فهو (حاشيتان للشيخ تقي الدين الكفعمي ١٢٣-٩٠٥هـ).

أمّا بحث اللغة الإنجليزية فتحدّث عن (الخضوع والإنسانية والسعادة في

نهضة الإمام الحسين عليه السلام).

تراث كربلاء

وستبقى مجلة تراث كربلاء إن شاء الله من المجلات الرائدة في مجال البحث العلمي؛ ولاسيما التراث بشقيه (المطبوع والمخطوط)، وستبقى قلماً كاشفاً للجهود الكبيرة للأعلام الذين لم يرضوا بما حباهم الله من معارف وأفكار. ولا بد لإحسان أهل الفضل - وهم الباحثون الكرام - من إحسان، وأذناه شكر اللسان والبنان، والدعاء لهم كل حين وأن.

وحرري بالذكر أن الباب مُشرع أمام الجميع لرفد المجلة بتناجات رصينة يخلدها المكان والزمان خدمة لتراثنا البناء.

ويسرنا أيضا دعوة الباحثين إلى المشاركة في المؤتمر العلمي الدولي الثالث الذي يقام برعاية العتبة العباسية المقدسة قسم شؤون المعارف الإسلامية والإنسانية مركز تراث كربلاء، بعنوان (تراث كربلاء العلمي في القرن الثاني عشر الهجري)، الذي سينعقد يومي الخميس والجمعة ١٣ و١٤ من ذي القعدة ١٤٤٧هـ، الموافق ٣٠ نيسان و ١ أيار ٢٠٢٦م، أمّا محاوره فعلى النحو الآتي:

علوم القرآن والتفسير، علوم الحديث والرجال، علم الفقه وأصوله، علوم المنطق والفلسفة والكلام، التاريخ والسيرة، الفهارس والبيلوغرافيا والإجازات، مخطوطات القرن الثاني عشر (دراسة، تحقيق، نقد).

وآخر دعوانا أن الحمد لله رب العالمين والصلاة والسلام على محمد وآله الطاهرين .

مدير التحرير

تراث كربلاء

كلمة الهيئة التحريرية

رسالة المجلة

لماذا التراث؟

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين
سيدنا محمد وآله الطاهرين المعصومين، أما بعد:
فأصبح الحديث عن أهميّة التراث وضرورة العناية به وإحيائه ودراسته من
البدهيّات التي لا يحسن إطالة الكلام فيها؛ فإنّ الأُمَّة التي لا تُعنى بتراثها ولا
تكرّم أسلافها ولا تدرس مآثرهم وآثارهم لا يُرجى لها مستقبل بين الأمم.

ومن مميزات تراثنا اجتماع أمرين:

أولهما: الغنى والشموليّة.

ثانيهما: قلّة الدراسات التي تُعنى به وتبحث في مكنوناته وتبرزه، فإنّه
في الوقت الذي نجد باقي الأمم تبحث عن أيّ شيء مادّي أو معنويّ يرتبط
بإرثها، وتبرزه وتقيم المتاحف تمجيداً وتكريماً له، وافتخاراً به، نجد أمتنا
مقصّرة في هذا المجال.

فكم من عالم قضى عمره في خدمة العلم والمجتمع لا يكاد يُعرفُ اسمه،
فضلاً عن إحياء مخطوطاته وإبرازها للأجيال، إضافة إلى إقامة مؤتمر أو
ندوة تدرس نظريّاته وآراءه وطروحاته.

لذلك كلّه وانطلاقاً من تعاليم أهل البيت (عليهم السلام) التي أمرتنا بحفظ التراث؛
إذ قال الإمام جعفر الصادق (عليه السلام) للمفضل بن عمر: «اكتب وبثّ علمك في
إخوانك، فإنّ من فآورث كتبك بنيك»، بادرت الأمانة العامّة للعتبة العباسيّة
المقدّسة بتأسيس مراكز تراثيّة متخصصة، منها مركز تراث كربلاء، الذي

تراث كربلاء

انطلقت منه مجلة تراث كربلاء الفصليّة المحكّمة، التي سارت بخطى ثابتة غطت فيها جوانب متعدّدة من التراث الضخم لهذه المدينة المقدّسة بدراساتٍ وأبحاثٍ علميّةٍ رصينةٍ.

لماذا تراث كربلاء؟

إنّ للاهتمام والعناية بتراث مدينة كربلاء المقدّسة منطلقين أساسيين: مُنطلقٌ عامٌّ، يتلخّص بأنّ تراث هذه المدينة شأنه شأن بقية تراثنا ما زال به حاجةٌ إلى كثيرٍ من الدراسات العلميّة المتقنة التي تُعنى به. مُنطلقٌ خاصٌّ، يتعلّق بهذه المدينة المقدّسة، التي أصبحت مزاراً بل مقراً ومقاماً لكثيرٍ من محبّي أهل البيت (عليهم السلام)، منذ فاجعة الطفّ واستشهاد سيّد الشهداء سبط رسول الله (صلى الله عليه وآله) الإمام أبي عبدالله الحسين بن علي بن أبي طالب (عليهما السلام)، فكان تأسيس هذه المدينة، وانطلاق حركة علميّة يمكن وصفها بالتواضع في بداياتها بسبب الوضع السياسي القائم آنذاك، ثم بدأت تتوسّع حتى القرن الثّاني عشر الهجري؛ إذ صارت قبلة لطلاب العلم والمعرفة وتزعمت الحركة العلميّة، واستمرّت إلى نهايات القرن الرّابع عشر للهجرة؛ إذ عادت حينذاك حركات الاستهداف السلبيّ لهذه المدينة المعطاء.

فلذلك كلّهُ استحققت هذه المدينة المقدّسة مراكز ومجالاتٍ متخصصةً تبحث في تراثها وتاريخها وما رشح عنها ونتج منها وجرى عليها عبر القرون، وتبرز مكتنزاتها للعيان.

اهتمامات مجلة تراث كربلاء:

إنّ أفق مجلة تراث كربلاء المحكّمة يتّسع بسعة التراث بمكوّناته المختلفة، من العلوم والفنون المتنوعة التي عُني بها أعلام هذه المدينة من فقهٍ وأصولٍ وكلامٍ ورجالٍ وحديثٍ ونحوٍ وصرفٍ وبلاغةٍ وحسابٍ وفلكٍ وأدبٍ إلى غير ذلك ممّا لا يسع المجال لاستقصاء ذكرها، دراسةً وتحقيقاً.

نزات كربلاء

ولمّا كان هناك ترابطٌ أكيدٌ وعلقةٌ تامّةٌ بين العلومِ وتطوُّرها وبين الأحداثِ التّاريخيّةِ من سياسيّةٍ واقتصاديّةٍ واجتماعيّةٍ وغيرها، كانت الدراساتِ العلميّةِ التي تُعنى بتاريخِ هذه المدينةِ ووقائعِها وما جرى عليها من صلبِ اهتماماتِ المجلّةِ أيضًا.

مَنْ هم أعلامُ كربلاء؟

لا يخفى أنّ الضابطةَ في انتسابِ أيِّ شخصٍ لأيةِ مدينةٍ قد اختلفَ فيها، فمنهم من جعلها سنواتٍ معيّنةٍ إذا قضاها في مدينةٍ ما عدّ منها، ومنهم من جعلَ الضابطةَ تدورُ مدارَ الأثرِ العلميِّ، أو الأثرِ والإقامةِ معًا، وكذلك اختلفَ العُرفُ بحسبِ المددِ الزمانيّةِ المختلفةِ، ولمّا كانت كربلاءُ مدينةً علميّةً محجّجًا لطلابِ العلمِ وكانت الهجرةُ إليها في مددٍ زمانيّةٍ طويلةٍ لم يكن من السهلِ تحديدُ أسماءِ أعلامِها.

فكانت الضابطةُ فيمن يدخلون في اهتمامِ المجلّةِ هي:

- ١- أبناءُ هذه المدينةِ الكرامِ من الأسرِ التي استوطنتها، فأعلامُ هذه الأسرِ أعلامُ مدينةِ كربلاءِ وإن هاجروا منها.
- ٢- الأعلامُ الذين أقاموا فيها طلبًا للعلمِ أو للتدريسِ في مدارسِها وحوزاتِها، على أن تكونَ مدّةُ إقامتهمِ معتدًا بها.

وهنا لا بدّ من التنبيهِ على أنّ انتسابَ الأعلامِ لأكثرِ من مدينةٍ بحسبِ الولادةِ والنشأةِ من جهةٍ والدراسةِ والتعلّمِ من جهةٍ ثانيةٍ والإقامةِ من جهةٍ ثالثةٍ لأمرٍ متعارفٍ في تراثنا، فكم من عالمٍ ينسبُ نفسهُ لمدنٍ عدّةٍ، فنجدُه يكتبُ عن نفسهِ مثلًا: (الأصفهانيّ مولدًا والنجفيّ تحصيلًا والحائريّ إقامةً ومدفنًا إن شاء الله).

فمن نافلةِ القولِ هنا أن نقولَ: إنّ عدّ أحدِ الأعلامِ من أعلامِ مدينةِ كربلاءِ لا يعني بآيةٍ حالٍ نفيِ نسبتهِ إلى مدينته الأصيليّةِ.

محاوُرُ المِجلَّة:

لما كانت مِجلَّةُ تراثِ كربلاءِ مِجلَّةً تراثيَّةً متخصِّصَةً فإنَّها ترحِّبُ بالبحوثِ التراثيَّةِ جميعها من دراساتٍ، وفهارسٍ وبيليوغرافيا، وتحقيقِ التراثِ، وتشملُ الموضوعاتِ الآتية:

١- تاريخُ كربلاءِ والوقائعُ والأحداثُ التي مرَّت بها، وسيرة رجالِها وأماكنها وما صدر عنها من أقوالٍ ومأثوراتٍ وحكاياتٍ وحكم، بل كلِّ ما يتعلَّق بتاريخها الشفاهي والكتابي.

٢- دراسة آراءِ أعلامِ كربلاءِ ونظرياتهم الفقهية والأصولية والرجالية وغيرها وصفًا، وتحليلًا، ومقارنةً، وجمعًا، ونقدًا علميًّا.

٣- الدراسات البيليوغرافية بمختلف أنواعها العامة، والموضوعية كمؤلفاتٍ أو مخطوطاتٍ علماءِ كربلاءِ في علمٍ أو موضوعٍ معيَّن، والمكانية كمخطوطاتهم في مكتبةٍ معيَّنة، والشخصية كمخطوطاتٍ أو مؤلفاتٍ علمٍ من أعلامِ المدينة، وسوى ذلك.

٤- دراسة شعر شعراءِ كربلاءِ من مختلف الجهات أسلوبًا ولغةً ونصًّا وما إلى ذلك، وجمع أشعار الذين ليس لهم دواوين شعرية مجموعة.

٥- تحقيق المخطوطات الكربلائية.

وآخرُ المطافِ دعوةٌ للباحثين لرفدِ المِجلَّةِ بكتابتهم، فلا تتحقَّق الأهدافُ إلا باجتماع الجهودِ العلميَّةِ وتكاتفها لإبرازِ التراثِ ودراسته.

وآخرُ دعوانا أن الحمدُ لله ربِّ العالمين والصلاة والسلام على أشرفِ الأنبياءِ والمرسلين سيِّدنا محمَّدٍ وآله الطاهرين المعصومين.

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aspects of human beings as the central subject of moral inquiry. This paper proposes an integrative ethical perspective inspired by the life of Imam Hussain, as interpreted by the Irish theologian Chris Hewer. Through his teachings and actions, at least three essential components of ethical life—submission, happiness, and humanity—are reconciled in a coherent framework. By aligning human will with the divine, fostering moral integrity, and promoting compassion and dignity, Imam Hussain's example demonstrates a model of ethical living that transcends one-dimensional approaches, offering both philosophical depth and practical guidance for contemporary moral challenges.

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for ourselves, but also for all those who walk this path alongside us. Recall once again the famous expression of longing and regret often recited by Shi'a when remembering Imam Hussain and the martyrs of Karbala: "if only I had been with you, so I could have achieved a great victory!"⁽¹⁾ It reflects a deep spiritual wish to have been present at Karbala to support Imam Hussain in his stand for justice, even at the cost of one's life.

So, the tragedy of Karbala is a profound moment where submission, humanity, and virtue are inseparably united. Imam Husayn's (PBUH) stand against tyranny demonstrates that submission to God is inseparable from human dignity and moral excellence. Accordingly, Karbala is not merely a historical event but a symbol of loyalty to truth and steadfastness in the pursuit of justice and goodness, even at the cost of one's life. The tragedy reminds that through sincere submission, one can reach the highest forms of humanity and virtue.

Conclusion

Among the various traditions in moral philosophy, three remain particularly prominent: virtue ethics, deontological ethics, and consequentialism. While each offers significant insights, tensions persist between these paradigms, and none has yet provided a truly integrated model of ethics that fully accounts for all

(1) Kamil al-Ziyarat: (Sixth Ziarat)

God has given to human beings, as Muslims understand it, is the gift of freewill. We are not puppets on strings with God controlling us. Destiny for Imam Hussain is to discern what it is that God wills and then freely accept it. God is good and only wills what is good; there is no evil in God. Complete surrender to the divine will must necessarily mean that the outcome will be good. It may not appear that way from a human perspective. The tragedy of Karbala remains a tragedy, a massacre, the willful destruction of innocent human lives. There is no way of escaping the agony through which Imam Hussain, his family, and his companions are going to pass. If we can try to see things from the perspective of God for a moment, as far as we can, then the outcome of this tragedy will be to lay down a marker, a role model for all subsequent peoples; an example of human living in total submission to the will of God”.⁽¹⁾

Accordingly, since we are all human beings endowed with free will, the teachings of Imam Hussain (PBUH) guide us to align our will with the will of the Absolute Good, i.e. God. This conscious submission and heartfelt devotion gradually lead us along the path of true happiness and fulfillment—a path where each step brings us closer to goodness, growth, and inner light.

And because this journey is woven with reason, love, and faith, its destination can be nothing but submission—not only

(1) Contemporary reflections: p.30

ethnicity, or background.

True human prosperity—both individually and socially—can only be achieved when concepts like success, victory, and defeat are defined by ethical and moral values. As Hewer aptly points out, victory for Imam Hussain was never about military conquest; it was about the triumph of humanity and moral values—compassion, kindness, and dignity—not vengeance or brutality. “Victory for Imam Hussain is not equated with winning a military battle. Victory is not even preserving his own life; he knows that that will not happen. Victory means, quite simply, total obedience to whatever it is that God wills. Victory means a complete submission of his will to the will of God. Whatever the apparent price that must be paid is, it is only relevant from the perspective of this world. God is the giver of his life and that of his children; it is for God to decide when and how each life should end. With the benefit of fourteen centuries’ hindsight, we can see that the act of total submission, which led to his martyrdom and that of his family and companions at Karbala, was a complete vindication of his stand against injustice and tyranny; a comprehensive victory. It was as though Imam Hussain had a glimpse of the timeless significance of what he was called to do.”⁽¹⁾

As Hewer remarkably states, “one of the unique gifts that

(1) Contemporary reflections: p.30

Part Four. Integrating submission, humanity, and happiness according to Chris Hewer's reading of Imam Hussain's life and movement

Recalling the teachings, submission and reason are inseparable, for genuine submission to God flourishes only through the light of reason. Human beings can, in a broad sense, be divided into two groups: those who believe in God and the afterlife, and those who see life as ending with death. The first group must recognize God as the Absolute Good, because submission to such a God is, in essence, submission to goodness and virtue. The second group, even if they do not believe in God or the hereafter, are capable of discerning good from evil and right from wrong through their reason and conscience.⁽¹⁾

The tragedy of Karbala occurred at a time when some among the believers failed to see God as the embodiment of goodness, and others—despite claiming freedom—sought their own gain in things far removed from humanity and dignity.

The teachings of Imam Hussain show that we must both use our intellect to distinguish between good and evil, and recognize God as the ultimate source of all goodness, one who wills only what is good for us. Moreover, all human beings are created by God and are equal in their essence, regardless of race,

(1) Cf. Nahj al-Balagha (Peak of Eloquence): Letter 53

ence and submission to a higher spiritual authority. These fundamental differences make it difficult to reconcile their core assumptions into a single coherent moral system.

Given the internal tensions and limitations inherent in each ethical tradition, a key question arises: Is it possible to construct a comprehensive ethical model that remains faithful to moral fundamentals while transcending one-dimensional approaches? The answer seems to lie in a lived experience and the development of an integrative and interdisciplinary ethical perspective—one that draws on the strengths of multiple traditions in a coherent and meaningful way.

Such integration, however, must avoid two major pitfalls. First, superficial eclecticism, which merely combines disconnected elements without establishing internal coherence. Second, reductive simplification, which collapses the complexity of human moral experience into a single principle or framework. The ideal integrative model would harmonize reason, spirituality, emotion, and social responsibility, offering both depth and breadth in addressing contemporary ethical challenges.

Here, revisiting ethical teachings from those moral exemplars who could embody these dimensions in their lives becomes particularly significant. As mentioned earlier, Imam Hussain's life and his martyrdom at Karbala contains profound examples for an integrated model of moral life.

participating in the struggle, striving to align themselves with Imam Hussain's faith, courage, and righteousness.

Hewer emphasizes that Imam Hussain's stand was a spiritual victory, not a military one. Though he and his companions were brutally killed, they triumphed by refusing to surrender to falsehood, injustice, and the abuse of religion for political gain. This kind of victory, grounded in sacrifice and purity of intention, is what Muslims aspire to imitate.

The message of Karbala, Hewer concludes, is not confined to Muslims or Shi'a communities. Imam Hussain is seen as a universal figure, whose example of moral integrity, resistance to oppression, and devotion to God can inspire all people, regardless of faith or background. Even a small group standing for truth in a remote desert can ignite a light that continues to guide humanity toward justice and goodness.

Part Three. The Need for an Integrative Ethical Model

A comparative study of ethical schools, mentioned in the first part of the paper, reveals that while each offers valuable insights, they often stand in tension with one another. Virtue ethics focuses on personal moral growth; deontological ethics emphasizes universal rational duties neglecting the emotional parts of human beings and spiritual sphere; consequentialism prioritizes outcomes and social benefit neglecting any intrinsic values of actions; and devotion-based ethics centers on obedi-

forth by the courage and unwavering faith of Zaynab (s) and Zayn al-Abidin (a). Their words and resilience became a timeless symbol of resistance against tyranny.

In the last chapter, what is “to remember”?⁽¹⁾, Hewer explores the meaning of “remembering” the tragedy of Karbala. It explains why Shi’a Muslims deeply commemorate the first ten days of Muharram each year, especially on the Day of Ashura, when Imam Hussain and his companions were martyred.

Hewer clarifies that remembering Karbala goes far beyond simply recalling historical events or visiting a physical location. In Islamic belief, God is beyond time and space—eternal and limitless. From God’s perspective, everything is present in the eternal “now.” This transforms the remembrance of Karbala into something active and ongoing. Thus, the saying “Every day is Ashura and every land is Karbala” reflects the belief that the moral and spiritual lessons of Karbala are always relevant and present.

The remembrance becomes a spiritual act. By remembering the martyrdom of Imam Hussain, Shi’a Muslims renew their own commitment to justice, truth, and resistance to tyranny in all aspects of life. It’s not just history—they are spiritually

(1) Contemporary reflections: chap.18;pp.50-53

When a Syrian man asked for one of Imam Hussain's daughters, Zaynab shouted:

“By God, you are a liar! You are not worthy, nor is he [Yazid], to make such a decision.”

When Yazid arrogantly responded, “It is for me to decide,” Zaynab boldly said:

“No, by God! God would not allow you to do so unless you abandoned our faith and adopted another religion.”

Furious, Yazid accused her father and brother of leaving the religion. Zaynab replied:

“It is by the religion of my father and brother that you, your father, and grandfather are guided—if you are indeed a Muslim.”⁽¹⁾

Despite Yazid's power, Lady Zaynab's fearless words left him silent. Realizing the impact of his actions, Yazid decided to send the captives back to Medina to save his reputation. Before departing, they were allowed to visit the graves of the martyrs in Karbala—this marked the beginning of the Shi'a tradition of Arba'een pilgrimage.

Ultimately, despite the humiliation, torture, and pain, the message of Imam Hussain lived on—preserved and carried

(1) Contemporary reflections: pp. 48-49

the tragic events following the martyrdom of Imam Hussain and the suffering of the surviving women and children are described in detail. After Imam Hussain was killed, his head was severed and paraded as a war trophy before the women and children. The enemy forces looted the tents and humiliated the captives. Imam Zayn al-Abidin (a), who was severely ill, was spared from death but taken into captivity.

The prisoners were taken first to Kufa and then to Damascus, alongside the severed heads of the martyrs. In the governor's palace in Kufa, Lady Zaynab confronted Ibn Ziyad with strength and unwavering faith. When he mocked her and said, "God has disgraced you," Zaynab replied:

"Praise be to God who has honored us through His Prophet and purified us from all sin. Only the wicked are disgraced, and they are not of us."

When asked how she perceived what had happened to her family, she declared:

"I saw nothing but beauty. They were people for whom God had decreed martyrdom, and they went forth willingly to their resting places."

Her powerful response angered Ibn Ziyad, but he was unable to silence her.

In Damascus, Yazid attempted to humiliate the captives.

the journey from Madina to Karbala bore immense hardships, including caring for children under harsh desert conditions and scarcity of water. They demonstrated remarkable courage as they faced the inevitable deaths of Imam Hussain and the men fighting alongside him. Eight mothers witnessed their sons' brutal deaths at Karbala, embodying resilience, faith, and dedication.

Their courage was rooted in deep religious conviction and a commitment to justice, opposing tyranny despite the devastating cost. Stories of individual women, such as the wife and mother of Abd Allah ibn Umayr and the mother of young Umar, show their active participation in battle and unwavering devotion. Imam Hussain's sister, Lady Zaynab, wife Rubab, and other female relatives also endured profound losses, including the death of infants and sons.

Throughout the ordeal, Imam Hussain supported and comforted the women, preparing them to face the aftermath of the battle. These women's strength and faith remain a testament to their vital role in history, standing firmly with their menfolk in the struggle for justice and truth.

In the 17th chapter, degradation, but the message lives on⁽¹⁾,

(1) Contemporary reflections: pp. 44-46

blood relatives were martyred, Hussein's sons and relatives also fell in battle, including Ali Akbar, Hussein's eldest son, who resembled the Prophet, and the youngest martyr, his six-month-old infant Abdullah Al-Asghar, who was killed by an arrow while in Hussein's arms.

Abu al-Fadl Abbas, Imam Hussain's half-brother and the standard-bearer of his army, made a final attempt to fetch water for the women and children from the river but was killed. In his final moments, Hussein bid farewell to his family and appointed his ailing son, Zain al-Abidin, as his successor and protector of religious and social values.

In the end, Imam Hussain stood alone against the enemy army and was martyred by sword and spear strikes. Before his martyrdom, he warned the enemy soldiers not to harm his family and prayed to God to establish the truth regarding him and his companions.

In the next chapter, whoever said that the women are the weaker sex?⁽¹⁾, the author tries to clarify the position of women in Imam Hussain's teaching according to what has been done by women in His group, particularly by Lady Zeynab, Imam Hussain's sister. The women accompanying Imam Hussain during

(1) Contemporary reflections: chap16; pp. 44-46

The next chapter, everything is committed: to the last drop of blood⁽¹⁾, is related to the last day of the life of Imam Hussain. On the day of Ashura, the 10th of Muharram in the year 680 AD, Hussein ibn Ali, along with 72 companions, faced an army of approximately thirty thousand soldiers. Despite being vastly outnumbered, Hussein strategically positioned his men and set fire around the tents so that any attack would come from the front. At the beginning of the battle, Hussein raised his hands in prayer and sought help from God. The enemy, led by a commander named Umar ibn Sa'd, arranged their ranks and planned a cavalry charge.

Imam Hussain addressed the enemy army, reminding them of his and the Prophet's family's rightful status. He urged them not to commit injustice or shed innocent blood. Referring to the Prophet and the honored position of his family, he emphasized that he stood to preserve dignity and justice and would never submit to humiliation.

As the battle commenced, Imam Hussain's companions fought bravely one by one and defeated many of the enemy soldiers. Although his forces were few, they showed remarkable courage, and a few enemy soldiers were so moved by Hussein's sacrifice and words that they joined his ranks. After the non-

(1) Contemporary reflections: chap15; pp. 37-44

knowledging the danger ahead, releases them from their oath to follow him, giving them the chance to leave under the cover of darkness. However, everyone, including Abbas and the sons of Muslim ibn Aqil, pledges to stay and fight alongside him until death.

Imam Hussain's sister, Lady Zaynab, is deeply grieved by the impending loss of her brother and other family members. Imam Hussain consoles her, reminding her of the inevitability of death and the example set by the Prophet Muhammad and his family.

Imam Hussain orders the tents to be packed closely together and trenches to be dug and filled with wood to prevent surprise attacks from behind, ensuring any assault must come from the front.

Throughout the night, Imam Hussain prays, recites the Qur'an, and seeks God's forgiveness. He reflects on verses warning that the respite given to the unjust only increases their sin and that God will ultimately separate good from evil.

This chapter sets the tone for the coming battle, emphasizing that although the Umayyad forces may achieve a temporary military victory, their moral defeat and divine punishment will be severe. Imam Hussain's sacrifice stands as a lasting symbol of steadfastness in truth, justice, and righteousness for generations to come.

ample of seeking peaceful dialogue to avoid bloodshed.

Imam Hussain attempts to negotiate with Umar ibn Sa'd, but Umar gives excuses out of fear for his position and family safety. Ibn Ziyad then issues a final, uncompromising order demanding Imam Hussain's allegiance to Yazid or his death. The order explicitly commands that if Imam Hussain is killed, his body should be desecrated as a warning.

In the final ultimatum⁽¹⁾, the narration continues. When Umar ibn Sa'd receives the final orders from Ibn Ziyad, he is furious because he believes Imam Hussain will never surrender, as he carries the spirit of his father Imam Ali (Amir al-Momenin) within him. Shimr tries to convince some of Imam Hussain's relatives to abandon him by promising them safe passage, but they reject his offer with curses.

On the ninth of Muharram, just after the afternoon prayer, Umar's army approaches Imam Hussain's camp. Imam Hussain instructs his half-brother Abbas to meet the enemy and find out their intentions. Abbas learns that the governor's forces demand Imam Hussain's submission; otherwise, they will attack. Imam Hussain asks Abbas to delay the attack until morning so they may pray and reciting Quran during the night.

That night, Imam Hussain gathers his followers and, ac-

(1) Contemporary reflections: chap.14; pp.35-37

In the chapter “Corralled at Karbala⁽¹⁾” the writer recounts the historical events surrounding Imam Hussain and his companions during the siege at Karbala. It begins by raising questions about resisting social pressure, the ethics of war, and the limits of acceptable tactics, highlighting the moral dilemmas faced by those involved.

After receiving new orders from Ibn Ziyad, Imam Hussain and his group, along with Hurr and his soldiers, move forward cautiously. Imam Hussain repeatedly recites a Quranic verse about returning to God, reflecting his awareness of the impending martyrdom. Upon reaching Karbala, Imam Hussain recognizes it as the “land of sorrow and calamity,” foretelling the bloodshed, captivity, and their eventual burial there.

Imam Hussain emphasizes that his stand is for justice and righteousness; he welcomes death with happiness rather than living under oppression. The opposing forces, led by Umar ibn Sa’d under Ibn Ziyad’s command, surround Imam Hussain’s camp and cut off access to water, subjecting men, women, and children to extreme thirst and suffering.

Despite suggestions to attack the smaller enemy force before reinforcements arrive, Imam Hussain refuses to initiate fighting, inspired by his father Imam Ali (Amir al-Momenin)’s ex-

(1) Contemporary reflections: chap.13; pp.32-35

abandoned divine law and justice.

Throughout his journey, Imam Hussain engaged with those around him, urging repentance and loyalty to God's commandments. He emphasized the responsibility to oppose injustice, quoting the Prophet's teaching that silence in the face of tyranny is blameworthy. Despite warnings about the overwhelming enemy forces and the dangers posed by bribery and threats in Kufa, Imam Hussain chose to proceed, aiming to inspire lasting moral courage rather than avoid bloodshed.

Imam Hussain's invitation to a known sinner to repent highlights his mercy and belief in God's forgiveness, even for the gravest offenders. Ultimately, the tragedy of Karbala, while a massacre, serves as a timeless symbol of resistance to oppression and complete devotion to God's will. Imam Hussain's stand teaches that true leadership and victory lie in standing for justice, no matter the worldly cost.

Although Hewer explains the fact that this chapter does not deny free will, it seems important to know how it is possible to believe in free will and accept the destiny. According to the teachings of Imam Hussain (AS), we, as creatures, possess free will to follow God's laws. Since God is the ultimate good, by submitting to Him we honor that good. We will return to this point once again.

and compassion, broke away from the opposing army during the Battle of Karbala and joined Imam Hussain, choosing to die alongside him as a martyr. Imam Hussain's example reflects the divine mercy and justice emphasized in Islamic teachings, where God's mercy surpasses His justice and forgives those who repent sincerely. Imam Hussain embodies the ideal of mercy, courage, and steadfastness in the face of oppression.

In the twelfth chapter, it is my destiny⁽¹⁾, Hewer explores Imam Hussain's profound commitment to justice and his acceptance of martyrdom as his destiny. Imam Hussain's journey into the desert with his family and followers was marked by hardship, yet he endured it fully aware of the fate awaiting him. His mission was not to win a military battle but to uphold God's will, seeking victory through total submission to divine justice rather than survival.

Imam Hussain embodied the example of his grandfather, Prophet Muhammad, and his father, Imam Ali (Amir al-Momenin), by prioritizing faith and righteousness over life itself. Despite knowing that his wife and children might be killed or taken captive, Imam Hussain remained resolute, seeing martyrdom as a path to ultimate victory and a model for future generations. His struggle was a protest against tyranny and corruption, particularly the Umayyad regime under Yazid, who had

(1) Contemporary reflections: pp.29-32

In the next chapter, the power of goodness and compassion⁽¹⁾, the author focuses on the characters who have been taught by Imam Hussain. He highlights the power of goodness and compassion in transforming hearts. The author raises the question of which act of charity is greater: giving away what we do not truly need, or sharing something essential to ourselves. Imam Hussain, when faced with enemies, demonstrated extraordinary kindness and mercy. For instance, when Hurr and his soldiers were sent to intercept him, Imam Hussain welcomed them not with hostility but by offering water to both the men and their animals—a precious resource in the desert. This act of generosity revealed his noble character.

Imam Hussain invited the soldiers to pray together, an act that spiritually united them and deeply impacted Hurr. Imam Hussain explained that he had come in response to letters from the people of Kufa inviting him to lead them and asked the soldiers to honor this allegiance. However, Hurr claimed ignorance of these letters. In their dialogue, Hurr revealed that his orders were to bring Imam Hussain to Ibn Ziyad and prevent his return. Despite this, Imam Hussain courageously declared he was not afraid of death and was willing to sacrifice his life for justice and righteousness.

Eventually, Hurr, moved by Imam Hussain's faith, integrity,

(1) Contemporary reflections: pp.26-29

Along the road, several people warned Imam Hussain to turn back, including some from Kufa who ominously told him, “Their hearts are with you, but their swords are against you.” Despite this, a few new companions joined his cause on the way.

Before this, Imam Hussain had sent his cousin, Muslim ibn Aqil, to Kufa to gauge support. Initially, thousands pledged loyalty, but when Yazid (the Umayyad ruler) learned of this, he sent Ibn Ziyad to replace the governor and crush Imam Hussain’s supporters. Ibn Ziyad used bribery, threats, and violence to sway the public. Support for Muslim quickly dwindled, and he was eventually captured and executed, his body dragged through the streets as a warning. Hani ibn Urwa, a respected elder who had supported Muslim, faced a similar fate. Another messenger, Qays ibn Musahir, was also killed after refusing to curse Imam Hussain publicly.

When news of these brutal events reached Imam Hussain in the desert, he gathered his followers and informed them that the promised support from Kufa had collapsed. He released them from their commitment and allowed anyone who wished to leave to do so freely. Some, particularly those who had joined along the journey, chose to leave. Only Imam Hussain’s family and core companions from Medina remained loyal. Eventually, a few brave men from Kufa managed to escape and join him.

committed to Imam Ali (Amir al-Momenin)'s cause.

After Mu'awiya's death and Yazid's appointment as caliph—breaking the treaty between Imam Hasan and Mu'awiya—some Kufan leaders urged Imam Hussain to rise against Yazid. They sent letters promising full support and devotion of their lives and property to Imam Hussain's cause.

However, Imam Hussain was cautious, knowing the fickleness of the Kufans from experience with his father and brother. To test their sincerity, he sent his cousin, Muslim ibn Aqil, a trusted family member, to Kufa to assess the level of real support and report back.

Despite doubts, the numerous letters from Kufa convinced Imam Hussain that Kufa was the best destination for his mission.

The author recounts Imam Hussain's journey from Mecca to Kufa in the tenth chapter, when the going gets rough (pp.24-26). He began on the first day of Hajj in the year 680 CE. Imam Hussain was accompanied by his family, close companions from Medina, and some others who joined along the way. Despite the extreme difficulties of desert travel, including intense heat, lack of water, and physical hardship, they continued their journey with firm resolve. Among the travelers were women, children, and even an infant—Ali Asghar—only a few months old.

(Amir al-Momenin) and helped him win. Following this, Imam Ali (Amir al-Momenin) moved the capital from Medina to Kufa in 657 CE.

The people of Kufa were the first community outside Medina to pledge support for Imam Ali (Amir al-Momenin). When he arrived, he was welcomed by the city's leaders and chose to live simply to symbolize the kind of just and equal society he wanted to build. Kufa's central location allowed Imam Ali (Amir al-Momenin) to better oversee Mu'awiya, the governor of Syria based in Damascus, who refused to recognize Imam Ali (Amir al-Momenin)'s leadership.

One of the Qur'an's fundamental teachings, as taught by the Prophet Muhammad, was to break down tribal and clan loyalties and create a united Muslim community (umma) based on equality. Imam Ali (Amir al-Momenin) aimed to return to this principle. While many Kufans supported this, some clan chiefs, especially those who had hesitated to back Imam Ali (Amir al-Momenin) during the Battle of the Camel, opposed his approach because it threatened their power and privileges. During the Battle of Siffin in 658 CE against Mu'awiya's forces, these chiefs were lukewarm and reluctant supporters, wanting to withdraw early.

Therefore, the people of Kufa as a whole could not be fully trusted to stay loyal, even though some groups were completely

by faith and religious duty.

Following the Quranic command for believers to “promote the good and to oppose the bad”⁽¹⁾, Imam Hussain felt that remaining silent against Yazid’s oppressive rule would be a betrayal of Islam and the Prophet’s message. Despite knowing that his family faced the risk of death and captivity, he proceeded with chapter 9, Fickle Friends⁽²⁾ (pp.22-24), has a reviews Kufa as a multi-cultural city. When Iraq came under Muslim rule in 638 CE, the city of Kufa was established to house the garrison. According to Shi’a belief, Imam Ali was the first divinely appointed Imam and should have assumed leadership immediately after the Prophet’s death. Therefore, he was granted the honorific title of “Amir al-Muminin” (Leader of the Believers). Imam Ali’s mission was to restore Islam to its original purity, emphasizing justice and equality for all, regardless of Arab or non-Arab status.

Some of Imam Ali (Amir al-Momenin)’s closest friends and early supporters did not approve of his strict adherence to Islamic principles. They became so opposed to him that they called him to battle, resulting in the first civil war in Islamic history, known as the Battle of the Camel. This battle was fought near Basra in Iraq, where the army from Kufa supported Imam Ali

(1) Quran 3:110

(2) Contemporary reflections: pp.22-24

Against this backdrop, the text focuses on the tragic dilemma, different from the mentioned treaty, faced by Imam Hussain ibn Ali in opposing the tyrannical rule of Yazid. Imam Hussain was aware that resistance would likely result in a brutal civil war with heavy casualties, including Muslim brothers fighting against one another, and countless widows and orphans. However, he also understood that submitting to Yazid would mean endorsing tyranny and corruption, and allowing the distortion of Islam's pure teachings.

Thus, while Imam Hussain sought to avoid bloodshed if possible, he was resolute in fulfilling his duty to uphold justice and preserve the authentic message of Islam. His choice to stand firm against injustice, despite the cost, symbolizes the courage required to resist oppression and maintain moral and religious integrity.

In the next chapter, To Place All One's Trust in God⁽¹⁾, Hewer discusses the difficult circumstances and motivations behind Imam Hussain's decision to leave Medina and travel to Mecca. He emphasizes that his choice was not out of arrogance or rebellion but to defend the pure message of Islam and oppose tyranny and corruption. Just as millions today are forced to leave their homes due to war, hunger, and oppression in search of safety and a better life, Imam Hussain also left his home driven

(1) Contemporary reflections: chap.7; pp.18-21

sides. When questioned, he explained that he saw only suffering human beings, not enemies. This act of compassion was praised by his leader, Guru Gobind Singh, highlighting that humanity should transcend conflict.

The chapter further explores the actions of key Islamic figures like Imam Hasan ibn Ali and Imam Ali ibn Abi Talib, who faced difficult political and military challenges but chose peace and negotiation over warfare to avoid unnecessary bloodshed among Muslims. Imam Hasan's treaty with Mu'awiya, despite personal pain and political cost, aimed to preserve the message of Islam and protect the community's future. Imam Ali (Amir al-Momenin)'s decision to accept arbitration during the Battle of Siffin, even after betrayal, and his instructions to avoid revenge upon his assassination reflect a deep commitment to preserving life and justice.

Another significant example discussed in this chapter is the Treaty of Hudaibiyyah, where the Prophet Muhammad chose to avoid battle with the Meccans despite initial disappointment among his followers. This treaty, seen by many commentators as a "clear victory"⁽¹⁾, laid the foundation for peace, allowed Muslims to engage in trade and pilgrimage, and led to the eventual peaceful conquest of Mecca—all without bloodshed.

(1) Quran 48:1

life. Imam Hussain's martyrdom thus becomes a timeless symbol of the struggle for justice, righteousness, and moral integrity in the face of oppression.

Ultimately, he conveys a powerful message: preserving authentic religious and moral values and building a just society requires courageous individuals willing to stand firm against corruption and tyranny. Imam Hussain embodies this ideal in Shia Islam, inspiring generations to resist injustice not for personal gain, but to uphold divine truth and ensure peace and justice both in this life and beyond. His legacy remains a beacon of hope and a call to action for all who seek to live by faith and righteousness.

In the next chapter, *The Sanctity of Human Life*⁽¹⁾, he addresses the profound issue of the sanctity and value of human life in Islam, emphasizing that Islam, as a religion founded on justice and compassion, permits warfare only as a last resort—when no alternative exists to defend truth and justice. Every human life is regarded as infinitely valuable, and this respect extends even to enemies.

Hewer illustrates this principle through the historical example of Bhai Kanhaiya, a water-bearer during the Sikh wars in 1704, who provided water and aid to wounded soldiers on both

(1) Contemporary reflections: pp.15-18

action and steadfastness in the face of oppression.

The narrative then shifts to a pivotal moment in Islamic history involving the caliphate of Mu'awiya and his son Yazid. Mu'awiya had made a treaty with Imam Hasan, stipulating that leadership succession should be decided by the Muslim community, yet he broke this agreement by appointing Yazid as his successor. Yazid is portrayed as a corrupt, immoral leader who disregarded Islamic teachings, a characterization supported even by Sunni sources, explained by Hewer. This move destabilized the community and paved the way for tyranny and widespread injustice.

Imam Hussain, the grandson of Prophet Muhammad, was faced with a stark choice: pledge allegiance to Yazid's corrupt rule or stand against it, even at the cost of his life. Imam Hussain's refusal to give allegiance was not driven by personal pride or ambition, but by a profound sense of responsibility to protect the integrity of Islam and the principles of justice it espouses. His resistance symbolized a defense not only of rightful leadership but of the very soul and message of Islam.

The author stresses that faith demands action—"I believe" is insufficient unless it is expressed through obedience to God and righteous deeds. Drawing on the Prophet's own example and teachings, Hewer emphasizes that the greatest jihad, or struggle, is speaking the truth to tyrants, even when it endangers one's

pared to resist the unjust rule.

Throughout this period, Imam Hussain exemplified moral and spiritual leadership without relying on political power or force. He showed that honoring agreements and peace is important, but standing against injustice and betrayal, even at great personal cost, is a higher duty.

He proceeds the narration in the fifth chapter, Leadership in the Face of Tyranny⁽¹⁾. He offers a deep and thoughtful analysis of power, corruption, faith, and resistance against tyranny, drawing from significant historical and religious examples. He illustrates how individuals of true faith have stood against oppression and corruption, showing that such resistance often carries consequences far beyond their own lives.

The first example is the story of Eleazar, a respected ninety-year-old elder in the Jewish community during the occupation of Jerusalem. Faced with the brutal demand to eat pork sacrificed to idols—a direct violation of his religious laws—Eleazar was offered a secret compromise that would allow him to maintain outward appearances while betraying his faith in reality. He decisively rejected this offer, choosing death over even the appearance of apostasy. This act highlights that genuine faith is not mere verbal assent or private belief but requires courageous

(1) Contemporary reflections: pp.13-15

community. Though he did not feel the time was right to claim political leadership, he openly criticized Mu'awiya's injustices and corruption. Mu'awiya, however, wielded considerable political power and controlled the community's treasury, using bribery and intimidation to maintain his rule. Many people supported Mu'awiya out of fear or personal gain.

One notable event was the proposal by Mu'awiya to marry his son Yazid to Umm Kulthoom, the daughter of Zaynab (Imam Hussain's sister). Mu'awiya offered to pay any dowry and settle the family's debts to unite the Prophet's family and the Umayyad clan. Imam Hussain rejected this proposal, insisting that spiritual and moral differences could not be resolved by marriage or money. He declared that the dowry should follow the Prophet's tradition—no more than 480 dirhams—and arranged for Umm Kulthoom to marry a cousin instead, providing them with land and income to support their livelihood.

Meanwhile, supporters of Imam Hussain in Kufa urged him to rise against Mu'awiya. However, Imam Hussain consistently advised them to remain patient and refused to break the treaty first. He believed war and bloodshed were only justified if the treaty was violated. When Mu'awiya appointed his son Yazid as his successor, this act violated the core terms of the treaty and nullified Imam Hussain's commitment to it. From that point on, Imam Hussain no longer felt bound by the agreement and pre-

your actions.’ ‘God will help the person who cares about other people’s needs, both in this world and hereafter.’ ‘Beware! Do not be among those who are concerned about the sins of others while neglectful of their own sins.’ ‘One who reveals your faults to you like a mirror is your true friend, and one who flatters you and covers up your faults is your enemy.’ ‘Kindness elevates human beings, and faithfulness is a sign of decency.’ ‘One of the signs of a scholar is criticising his or her own words and thoughts and being aware of different viewpoints.’”(1)

After the death of Imam Hasan, as he continues in chapter 4, My Word Is My Bond⁽²⁾, Imam Hussain became the spiritual leader and head of the Shia community. He was not only responsible for guiding the people according to the teachings of the Qur’an and the Prophet Muhammad, but also inherited the peace treaty that his brother Hasan had made with Mu’awiya. This treaty was believed to be divinely inspired and without error, as the Ahl al-Bayt (the Prophet’s family) were considered pure and infallible. Imam Hussain declared that he would remain committed to this treaty as long as Mu’awiya did not break it.

During this period, Imam Hussain led a simple, withdrawn life in Medina, focusing on spiritual guidance and inspiring the

(1) Contemporary reflections: p.10

(2) Contemporary reflections: pp.11-13

by Mu'awiya—to clear the way for his son Yazid's succession. Before dying, Hasan appointed Imam Hussain as his successor, urging followers to avoid conflict and honor his wishes regarding his burial. Ultimately, this narrative presents a vision of leadership that transcends political power, focusing instead on preserving moral values, justice, and spiritual resilience. Imam Hasan and Imam Hussain's lives exemplify true leadership as steadfast opposition to injustice, commitment to human dignity, and guidance toward truth, even when outward power is absent.

Related to Imam Hussain's background's, Hewer tries to show who the Imam Hussain is by his sayings. He adds, "We can appreciate something of the character of Imam Hussain by some of the short sayings of his that have been preserved for us. 'Be steadfast and firm in the way towards what is right, even if your journey is full of pain and challenges.' 'By God, I will never surrender to my enemies like a humiliated person and never pledge allegiance to them like slaves.' 'To me, death for the sake of what is right, is nothing but happiness, and living under tyrants nothing but living in hell.' 'The most generous person is the one who gives to those who do not expect his help.' 'People are slaves of this world. Religion is just what they say. They use it as long as it provides them with a living. When they are tested, there remain only a few true religious ones.' 'If you don't believe in any religion, at least be free-spirited and honest in

Imam Hasan his nobility and to Imam Hussain his generosity and bravery. These virtues shaped their approach to leadership in the Muslim community. After the martyrdom of Imam Ali (AS), Hasan was appointed his successor. However, political power remained firmly in the hands of the Umayyad governor of Syria, whose opposition stemmed from tribal and political conflicts, seeking to establish his family's dominance.

Rather than engage in a bloody conflict that could fracture the Muslim community, Hasan chose negotiation and peace with Mu'awiya. Their treaty aimed to preserve unity, ensure peace and security, respect the rights of Imam Ali (Amir al-Momenin)'s supporters, and end the public cursing of Imam Ali (Amir al-Momenin). Yet, Mu'awiya violated this treaty and continued the policies of division. Despite this, Imam Hasan focused on spiritual leadership, emphasizing detachment from worldly ambition, generosity, humility, and obedience to God as the ultimate goal. Imam Hussain (PBUH), supporting his brother, demonstrated patience, wisdom, and compassion even when faced with hostility. His approach reflected a leadership grounded in ethical resistance, advocating for justice while remaining merciful and forgiving. He believed that standing against tyranny was a duty, even if it meant sacrificing one's life.

The text also outlines Imam Hussain's family background and the tragic poisoning of Imam Hasan—likely orchestrated

sen as caliph but faced opposition from the governor of Syria.

Once in power, Imam Ali (Amir al-Momenin) aimed to eradicate corruption, restore the community to the purity of the Prophet Muhammad's teachings, and emphasize equality and care for the poor and orphans. Although civil war nearly erupted, Imam Ali (Amir al-Momenin) sought negotiation to prevent bloodshed. Ultimately, Ali was assassinated in 661 CE.

Before his death, Imam Ali (Amir al-Momenin) appointed his elder son Hasan as his successor, recognized by Shia Muslims as the Imam. However, others seeking to establish their own way of reigning opposed Imam Hasan. Given some people's strong military position and alliances, Imam Hasan chose to relinquish political power to avoid unnecessary loss of life, maintaining only a spiritual and advisory role.

The next chapter is named Leadership without political power⁽¹⁾. This part explores the challenges of spiritual and ethical leadership in the absence of political power, using the lives of two prominent Islamic figures, Imam Hasan (PBUH) and Imam Hussain (PBUH), as exemplary models. These figures not only inherited the legacy of the Prophet Muhammad (PBUH) but also symbolized justice, morality, and resistance against tyranny. In his final moments, the Prophet (PBUH) bequeathed to

(1) Contemporary reflections: chap.3, pp.8-11

(Amir al-Momenin.

Knowing the father of Imam Hussian, Hewer introduces who Imam Ali is. Born in 601 CE, Imam Ali (Amir al-Momenin) grew up in the household of the Prophet Muhammad and pledged allegiance to him at the age of nine. During the early, persecuted years of the Muslim community, Imam Ali (Amir al-Momenin) learned from the Prophet Muhammad the importance of patience and courage in the face of adversity.

Imam Ali served as the Prophet Muhammad's trusted representative, protecting him during migration and acting as a warrior, leader, and official scribe of the Qur'an. The Prophet Muhammad uniquely explained both the apparent and hidden meanings of the Qur'an to Imam Ali (Amir al-Momenin), granting him profound wisdom and respect throughout the community.

Although Imam Ali (Amir al-Momenin) was divinely appointed as the Prophet Muhammad's successor after the Prophet Muhammad's death in 632 CE, Imam Ali (Amir al-Momenin) refrained from asserting his leadership immediately to avoid causing division and bloodshed. Instead, he served as a spiritual advisor to the community while others assumed the caliphate.

During the caliphate of Uthman, corruption arose as he appointed family members to positions of power, leading to his assassination. In 656 CE, Imam Ali (Amir al-Momenin) was cho-

their dispute over the divinity of Jesus. The Qur'an says, "Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down God's curse upon the liars"⁽¹⁾. Seeing the prominence of the Prophet Muhammad's family standing with him — Lady Fatima, Ali, Hasan, and Hussain — the Christians declined the challenge, recognizing the truth of the Prophet Muhammad's claim.

After the Prophet Muhammad's death, Imam Hussain, who was only six, was raised under the guidance of his father Imam Ali (Amir al-Momenin).

Furthermore, the Prophet Muhammad reportedly said he would leave "two most precious things" behind after him: "the Qur'an and the Ahl al-Bayt; never would they separate until the Day of Judgement." This highlights the crucial role of the family, including Imam Hussain and his descendants, as divinely guided leaders for interpreting Islam authentically across generations.

The second chapter, Growing to Maturity⁽²⁾, focuses on the upbringing and maturation of Imam Hasan and Imam Hussain, emphasizing the significant influence of their father, Imam Ali

(1) Quran 3:61

(2) Contemporary reflections: pp.6-8

care for the weak. The Prophet Muhammad appointed Imam Ali (Amir al-Momenin), his nephew, as his successor, saying that Ali would be “his successor as head of the community after him.” Imam Ali (Amir al-Momenin) and the Prophet Muhammad’s daughter Lady Fatima shaped their lives according to the Prophet Muhammad’s example and the teachings of the Qur’an.

Lady Fatima and Imam Ali had two sons, Hasan and Imam Hussain (Imam Hussain ibn Ali). The Prophet Muhammad had a special love for these grandchildren and called them “The Leaders of the Youths of Paradise.” Two key events underscored their special status within the Muslim community.

The first is the Qur’anic verse where the Prophet Muhammad covers his family with his cloak and God declares: “Indeed God desires to repel all impurity from you, O People of the Household [Ahl al-Bayt], and purify you with a thorough purification”.⁽¹⁾ This event is particularly significant for Shi’a Muslims, who understand these five — including Imam Hussain — to be “pure and sinless,” and whose words can be “relied upon to be without error.”

The second event was the Prophet Muhammad’s meeting with Christian delegates from Najran, where he challenged them to a mutual cursing (mubahala) to resolve

(1) Quran 33:33

Perhaps the most powerful statement in the introduction is Hewer's assertion of Imam Hussain's belonging not just to Islam, but to all of humanity: "It is a fundamental principle of religion that great religious figures do not belong to their own community alone but, because they belong to God, they belong to all humankind."⁽¹⁾ With this, Hewer invites readers from all backgrounds to engage with Imam Hussain's story as a universal human struggle for dignity, faith, and justice.⁽²⁾

In the first chapter, Who Was Imam Hussain?⁽³⁾, Hewer begins by emphasizing the importance of context and family in shaping a person's character. He then introduces the family of the Prophet Muhammad, who was Imam Hussain's grandfather. The Prophet Muhammad was born in 570 CE in Mecca into a merchant family devoted to monotheism, believing in the worship of one God. As a young man, he became known for his honesty and trustworthiness and married a wealthy widow, Khadija.

The Prophet Muhammad received his prophetic call in 610 CE, and the Qur'an was gradually revealed to him. The key themes of the Qur'an include worship of God alone, establishing justice, valuing human life, the centrality of the family, and

(1) Contemporary reflections: p.2

(2) Contemporary reflections: pp.1-2

(3) Contemporary reflections: pp.2-6

“His killing is not a sectarian issue: one group of pious Muslims against another. It was the action of corrupt, tyrannical individuals who had captured the leadership of the Muslim community.” In this framing, Imam Hussain stands as the representative of Qur’anic ideals, while his enemies embody the betrayal of those values.

Hewer also highlights the sheer scale and spiritual intensity of the mourning rituals observed by millions, particularly during the Arbaeen pilgrimage. He notes: “In recent years, the number of pilgrims has been approaching twenty million, making it the largest annual gathering on earth.” This mass movement is not only an act of mourning but also a global affirmation of the values for which Imam Hussain stood—justice, truth, spiritual integrity, submission and humanity.

Importantly, Hewer underscores the universal appeal of Imam Hussain’s stand, drawing connections between the Imam’s legacy and global figures in the struggle for justice. He writes: “A wider range of people have been inspired by the example of Imam Hussain, from Gandhito Martin Luther King and Nelson Mandela.”⁽¹⁾ This positions Imam Hussain alongside other icons of nonviolent resistance and moral leadership, highlighting his impact on the broader human conscience.

(1) Contemporary reflections: p.2

but trusting the process in divine hands.⁽¹⁾

2-4. A Review of Contemporary Reflections on the Struggle for Justice

In his main writing about Imam Hussain, Imam Hussain, the Grandson of Muhammad: Contemporary Reflections on the Struggle for Justice (2021), Hewer opens the introduction with a striking reflection on the enduring significance of Imam Hussain and the Karbala event: “How many people in world history have been so important that their names have lived on for centuries? How many events are of such significance that they are commemorated every year by tens of millions?” This rhetorical question sets the stage for understanding Imam Hussain as a uniquely revered figure whose memory has been preserved not merely by tradition but by the deep ethical resonance of his actions.

A central theme in Hewer’s analysis is the deviation of the early Muslim leadership from the true message of the Qur’an and the Prophet. He stresses that Imam Hussain’s martyrdom must not be seen as a sectarian conflict but as the outcome of tyranny and corruption within the political structure of the time:

(1) Cf. View of a Christian Scholar about the battle of Karbala: p.1

In this light, Imam Hussain's decision in Medina is deeply telling. Knowing that he would be asked to pledge allegiance to a corrupt ruler, he consciously chose resistance, not for political gain, but to uphold truth and justice, even at the cost of his life.

Hewer describes the night of Ashura, when Imam Hussain gathered his companions and urged them to leave, reminding them that he alone is the target. Yet they stayed, choosing loyalty over safety. This opens another moral dimension: When faced with injustice, do we stand beside the righteous even if it costs us our lives? Or do we run to save ourselves? asked Hewer.

Imam Hussain was martyred in the desert. His companions were killed with him. From a worldly perspective, these may seem like insignificant acorns. But, Hewer reflects, in God's reality, such acorns become mighty oaks. Just as the memory of Jesus has endured for 2,000 years, the memory of Imam Hussain lives on 1,400 years later — inspiring people in ways he could never have imagined.

The final lesson, according to Hewer, lies in faith itself. What matters is not the immediate impact of our actions or how they are measured, but our faithfulness to what God asks of us. We are to plant seeds — however small — trusting that in God's time and grace, they will grow into something great. This is the essence of a life of faith: not demanding to see the results now,

we must see it not just as an event rooted in Iraq, Shiism, or Islam, but as a profound piece of human drama.

As human beings, we share a historical consciousness. According to Hewer, we are not born in a vacuum. History allows us to examine how others lived the human project — what choices they made, what moral stands they took, and what consequences they faced. In this sense, we can draw both inspiration and warning from the past.

He emphasizes that, as a Christian, he finds lessons in the story of Karbala. To understand the significance of Imam Hussain, as he proceeds, one must go back to the time of the Prophet Muhammad, who designated Imam Ali (Amir al-Momenin) as his successor, establishing a principle that leadership in the Muslim community should be divinely guided. In contrast, those who became the embodiment of corruption in leadership openly defied divine law and moral responsibility. This sets the stage for a crisis of leadership and raises a vital question: How should one respond when faced with injustice and tyranny?

At this point, Hewer cites a hadith of the Prophet: “The greatest jihad is to speak a word of truth in the face of a tyrant.”⁽¹⁾ This, he says, is the ultimate human challenge — to resist power without surrendering to it.

(1) Contemporary reflections: p.15

As an example, when he speaks about the power of goodness and compassion (even toward one's enemy) in chapter 11, he emphasizes the emotional dimension of human beings, which can play a crucial role in ethical living. This emotional component had been neglected for centuries, especially in classical deontological ethics, but has regained significance in contemporary moral thought. Another example can be found in chapters 9 and 10, titled "Fickle Friends" and "When the Going Gets Tough". These titles reflect real-life experiences where, in the face of moral challenges, people often abandon their ethical principles in favor of convenience. These chapters subtly highlight the idea that even when one is isolated and pressured by immoral forces to act unethically, one should never compromise moral conduct.

Moreover, Hower seeks to create a perspective on understanding Imam Hussain's movement in relation to today's world by posing questions relevant to modern human life and presenting examples of moral lives from past eras at the beginning of each chapter.

2-3. Imam Hussain's life and His Teachings as presented by Chris Hower

In his reflection on the tragedy of Karbala, Hower urges us to move beyond geographical, sectarian, and even religious boundaries. To truly grasp the meaning of Karbala, he argues,

he focused on offering educational programs for adults, including study days and lectures across Greater London. Currently, his work includes leading educational courses and workshops, developing both print and digital resources, and offering consultation services.⁽¹⁾

2-2. Chris Hewer's Contributions to Literature on Imam Hussain: A Bibliographic Study

As mentioned earlier, Hewer has two main papers related to Imam Hussain. Arbaeen – justice, equity and peace (2024), a review of Arbaeen Pilgrimage and a book named Imam Hussain the grandson of Muhammad: contemporary reflections on the struggle for justice (2021). He organizes his book on Imam Hussain into 18 chapters, each of which portrays the Karbala movement in a way that consistently aligns with key facts previously mentioned.

Contrary to those who connect history only to the past, Hewer presents the story of Karbala as a meta-historical event—one that transcends time and place. As he mentions, “if we are to understand the meaning of Karbala, we need to take it out of an Iraqi context, out of a Shia context, out of a Muslim context, and to see it as a piece profoundly of human drama.”⁽²⁾

(1) <https://chrishewer.org/about/>

(2) View of a Christian Scholar about the battle of Karbala: p.1

has remarked earlier, these two elements cannot reconcile in the classic reading of virtue ethics. Also, humanity as an end as well as happiness not only for the person but also for the greatest group of people has been reconciled.

In the interest of knowing this reading, it seems necessary to have, firstly, an overview of his academic life. Secondly, his meta-historic interpretation and methods of narrating the life of Imam Hussain and his movement should be considered exactly. Thirdly, teachings from Imam Hussain's life highlighted by Hewer will be presented. In the last step his main book about Imam Hussain's life will be summarized. This particular book contains his way of narrating and connecting the events of Karbala to the contemporary life.

2-1. An Analytical Overview of Chris Hewer's Scholarly Life and Academic Contributions)

Chris Hewer has a professional background in Christian theology, education, Islamic studies, and interfaith dialogue. Since 1986, he has been actively involved in work related to Muslims in Britain and Christian-Muslim relations. He began his work at the Centre for the Study of Islam and Christian-Muslim Relations in Selly Oak, Birmingham. Between 1999 and 2005, he served as the Inter-Faith Relations Adviser to the Bishop of Birmingham. From 2006 to 2010, he held the position of St Ethelburga Fellow in Christian-Muslim Relations in London, where

logical unity of the human being and their dynamic relationship with the world, ensuring that no aspect of human existence is marginalized or overlooked.

In this study, an attempt is made—perhaps for the first time—to construct such a model derived from the lived experience of a complete moral exemplar, i.e. Imam Hussain (PBUH), within the Shi‘a ethical tradition. The development of this framework necessitates a meticulous examination of the historical life of this figure, along with a nuanced understanding of the complex social, moral, and existential challenges he encountered. Accordingly, the second part of this paper is devoted to a detailed analysis of these dimensions as the foundation for proposing an integrated model.

Part Two: Chris Hower and His Works on Imam Hussain

Dr. Chris Hower, the contemporary theologian, tries to understand religion not only as a context of submission but also as a unique place for realizing free will.

Hower’s interpretation is not a mere chronicle of past events. Rather, it transcends temporal and spatial boundaries. In this interpretation, Imam Hussain is a moral exemplar whose teachings represent human dignity and moral integrity. More specifically, his doctrine about Islam as well as his reading of Imam Hussain’s movement is a prominent example of the context in which both submission and virtues have been actualized. As it

experience pleasure in spending it; however, this pleasure may be accompanied by the pain of guilt and shame. Therefore, this pleasure is not pure, since it carries some pain along with it. Extent, the final condition in the calculation of pleasure, refers to the number of people affected by the pleasure or pain.

While utilitarianism is attractive for its pragmatic orientation and concern for collective welfare, it faces notable criticism. As it is obvious, by focusing on aggregate outcomes, it risks undermining loyalty, personal relationships, and role-based obligations, which many ethical traditions regard as essential components of moral life. Moreover, it may sacrifice individual rights for overall utility. Then, it can neglect particular moral duties toward family, friends, or professional roles, which might not maximize overall happiness but are considered morally significant.⁽¹⁾

These three schools of thought have been acknowledged as influential paradigms in articulating moral life and emphasizing the centrality of humanity. Nevertheless, each of these traditions exhibits certain theoretical and practical shortcomings. Scholars who have critically engaged with these paradigms have consistently sought to formulate a comprehensive framework capable of encompassing all dimensions of human existence within the context of modern life. Such a model must account for the onto-

(1) Ethics: chap.3

their subjection will serve but to demonstrate and confirm it.”⁽¹⁾

The calculation of pleasure in Bentham’s view is based on the idea that human pleasures and pains can be measured. Thus, through a kind of “moral calculus of pleasure,” one can determine whether actions are right or wrong; the sum of pleasures or pains corresponds to the amount of pleasure or pain those actions contain. Bentham acknowledges that the experience of pleasure is highly complex, that pure pleasures are rare, and that most pleasures are mixed with pain. Based on this understanding, and by taking all these factors into account, Bentham introduces seven criteria for calculating pleasure.

He believes that for a person in themselves, according to the following four conditions, the amount of pleasure or pain will be greater or lesser: Intensity, Duration, Certainty or uncertainty, Proximity or remoteness. When the amount of pleasure or pain is considered in order to evaluate a course of action that produces it, two additional conditions must also be taken seriously: Fecundity, or the likelihood that it will be followed by sensations of the same kind. In other words, if it is a pleasure, how much further pleasure will it bring? And if it is a pain, how much further pain will it cause? Purity, or the likelihood that it will be followed by sensations of the opposite kind. For example, if someone finds or steals some money, they will certainly

(1) An Introduction to the Principles of Morals and Legislation: chap.1

at once”.⁽¹⁾

Utilitarianism, as developed by thinkers such as Jeremy Bentham (1748–1832) and John Stuart Mill (1806–1873), evaluates actions based on their outcomes. An action is ethical if it promotes the greatest good the greatest number.

Once defined, utilitarianism aims to maximize the balance of good over evil for the largest number of people. This theory is subjected to scrutiny through two critical questions that challenge its fundamental premises and internal consistency: What constitutes “the good”? and “how is it possible to measure goods and evils?”

Bentham tried to solve both problems. He has presented the answer to the first question by focusing on personal experiences and the nature. Then, he suggests a system in which the good can be calculated. As he explains, “nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off

(1) Ethics:chap.3

works mentioned earlier lack a comprehensive view of the human being. Reconsidering the concept of person in Scheler's philosophy, as an example, shows that there are isolated groundings in both virtue and deontological ethics. This absence of an integrated perspective and collective values, highlighted by philosophers, reveals the need for a more holistic moral system—one that places humanity and submission to the sacred at its very core. Such a framework should not only account for rational and emotional dimensions but also acknowledge the spiritual depth that gives meaning to moral life.

1.3. Consequentialist Ethics: Utilitarianism and the Greatest Good

Virtue ethics as well as deontological ethics could not present a holistic viewpoint on human beings. Consequentialism, particularly utilitarianism, emerged as a natural alternative to both virtue ethics and deontological ethics. As Frankena observes, "For one who rejects ethical egoism [e.g. virtue ethics] and also feels unhappy about the deontological theories we have been discussing, the natural alternative is the (...) theory called utilitarianism. Speaking roughly, deontological theories take other people [humanity] seriously but do not take the promotion of good seriously enough, egoism [like virtue ethics] takes the promotion of good seriously but does not take other people seriously enough, and utilitarianism remedies both of these defects

the depth of human emotional and spiritual experience⁽¹⁾. In his view, ethics must embrace the richness of human affectivity and the immediacy of value experience rather than abstract principles alone.

For Scheler, values represent the connection of a person to the world. “We ought to act in such a manner that promotes the higher or positive values. This non-formal (...) value is not given prior to experience, but it is present in the experience of the particular value modalities. A religious icon is given not only as holy, but also as that which is to be preferred to the merely useful or vital.”⁽²⁾

Accordingly, this view is in a framework which human beings are persons rather than agents. The concept of the person refers to the spiritual center of human existence—an indivisible, unique being in connection with the source of Love, value, and intention. Unlike the empirical self or psychological subject, the person is not an object among others but the living unity behind all intentional acts. For Scheler, the person embodies the deepest expression of individuality and moral freedom, standing at the intersection of emotional, rational, and spiritual life.

A closer look at the critiques shows that both ethical frame-

(1) Ibid: p.344

(2) Max Scheler: part.3 (value personalism)

riale Wertethik), Scheler criticizes both Aristotelian virtue ethics as well as Kantian formalistic ethics. In this work, Scheler aimed to move beyond the rigid, abstract formalism of Kantian morality and present the problems of the concept of happiness in virtue ethics. Instead, he proposed an ethical system grounded in a hierarchy of moral and religious (sacred) values. He emphasized that true moral understanding arises not merely from rational duty but from the lived experience of value and emotional intuition. Scheler's approach thus integrates reason with feeling and religious values such as submission to the sacred. He sees them as essential to the moral life.

In an indirect critique of earlier moral traditions, Scheler seeks to show that the concept of the human being goes beyond both Kant's notion of the categorical imperative and Aristotle's idea of happiness (eudaimonia)⁽¹⁾. He presents a new understanding of humanity—one that is more attuned to the world of human feelings and the sacred dimension of existence⁽²⁾. He emphasizes that moral values cannot be reduced to a Kantian-like formalism which shifts human beings from a person to an agent. Individual values are in connection with collective values⁽³⁾. He portrays moral values as living realities that arise from

(1) Formalism of ethics and non-formal ethics of values: p.344

(2) Ibid: p.344; pp.45-100

(3) Ibid: p.102

and mutual respect.⁽¹⁾

These formulations provide a rigorous framework for moral reasoning based on universalizability, respect for humanity, and the shared moral community.

Despite its clarity and universality, deontological ethics has been criticized for its rigidity, emotional detachment, and limited sensitivity to the complexities of real-life situations. Critics argue that it can reduce the individual to a mere moral agent, neglecting personal feelings, relationships, and contextual nuances.

There are prominent examples in moral philosophy which reflect the objections mentioned above. For example, Max Scheler (1874-1928) tried to present an ethical framework in which all aspects of human beings can be considered. Scheler sought to develop a system of ethics that viewed the human being not as an agent, which can be found in Kantian formalism; but as a person with depth, emotion, and spiritual dimension can be found in religious contexts.

In his famous book, *Formalism in Ethics and Non-Formal Ethics of Values* (*Der Formalismus in der Ethik und die mate-*

(1) Cf. GW: pp.30-31

time will that it should become a universal law.⁽¹⁾ This formulation demands that before acting, one should consider if the principle guiding the action could be universally applied without contradiction. For example, lying would fail this test because universalized lying would destroy trust and communication.

Formula of Humanity as an End Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never merely as a means.⁽²⁾ Here, Kant emphasizes respecting human dignity. People must never be used merely as tools for another's goals; instead, their intrinsic worth as rational beings must be acknowledged.

Formula of the Kingdom of Ends Act according to maxims of a universally legislating member of a merely possible kingdom of ends.⁽³⁾ This formulation envisions a community where every individual acts as both a moral legislator and subject, treating others as ends in themselves. It combines the universal law and respect for agents into a harmonious ideal society governed by reason

(1) Groundwork of Metaphysics of Morals (hereafter GW): p.421

(2) GW: p.429

(3) GW: p.431

evolving conditions of society.⁽¹⁾

1.2 Deontological Ethics: Ethics of Agents and Universal Moral Law

Deontological ethics is most prominently associated with Immanuel Kant (1724–1804). His foundational works, *Groundwork of the Metaphysics of Morals* (*Grundlegung zur Metaphysik der Sitten*) (1785) and *Critique of Practical Reason* (*Kritik der praktischen Vernunft*) (1788), propose a rational, rule-based framework for ethical action.

In Kantian ethics, moral action is defined not by its outcomes, but by its adherence to duty and the universal moral law. Central to this approach is the Categorical Imperative, which emphasizes respect for the inherent dignity of agents and demands that ethical principles be universally applicable.

Kantian ethics, as a profound example of deontological ethics, centers on the Categorical Imperative (CI), a fundamental principle that guides moral action regardless of personal characters, desires or consequences. Kant proposed three primary formulations of the CI, each expressing the same moral law in different ways:

Formula of Universal Law Act only according to that maxim whereby you can at the same

(1) After *Virtue: A Study in Moral Theory*, pp.163-165

play emotions and interpersonal relationships. Furthermore, religious ethicists identify classical virtue ethics as a paradigm which does not incorporate submission to God's will as a moral requirement.⁽¹⁾

Another objection refers to an assumption in virtue ethics. The attainment of happiness often depends on moral luck—external conditions that may facilitate or hinder ethical achievement. Classical virtue ethics provides limited guidance on how to act under profound moral dilemmas, where virtues and religious obligations might conflict.

Modern philosophers, even those who continue to value virtue ethics, argue that the classical forms are no longer sufficient for addressing the complexities of the modern world. They believe that traditional virtue ethics, with its focus on individual character and timeless virtues, must be reinterpreted and reconstructed within new frameworks that take into account social, cultural, and historical contexts. In a rapidly changing and pluralistic world, moral life is shaped not only by personal virtue but also by broader social structures, institutions, and historical developments. Therefore, modern virtue ethicists seek to adapt classical ideas to contemporary realities, emphasizing the dynamic relationship between individual moral growth and the

(1) Virtue ethics: part 3

individual and context, discerned through practical reasoning.

In the final book of NE, Aristotle elevates the contemplative life, guided by theoretical reason, as the highest expression of virtue and human flourishing. This type of life is the final end and contains the pleasure as well. The life of contemplation exercises reason at its highest level, achieving the purest and most enduring form of happiness. “If happiness is activity in accordance with virtue, it is reasonable to expect that it is in accordance with the highest virtue, and this will be the virtue of the best element. (...) That this activity is that of contemplation we have already said. This would seem to agree both with our earlier discussion and with the truth. For this is the highest activity, intellect being the highest element in us, and its objects are the highest objects of knowledge. And it is also the most continuous, since we can contemplate more continuously than we can do anything. And we think that happiness must have pleasure mixed in with it; and the most pleasant of activities in accordance with virtue is agreed to be that in accordance with wisdom.”⁽¹⁾

Despite its historical influence, virtue ethics has faced several objections. These mostly include concerns about elitism, lack of universal applicability, insufficient guidance in cases of moral conflict, and an overemphasis on rationality that may down-

(1) NE: Book X: pp.1177a;1177b

flourishing through the cultivation of character, reason, and balanced action.

At the core of virtue ethics lies the question: What is the ultimate good for human beings? Aristotle answers this with *eudaimonia*, often translated as “happiness.” *Eudaimonia* is not a fleeting pleasure but a stable, self-sufficient condition realized through living virtuously. It represents the full actualization of human potential and is desirable for its own sake.

Virtue, in NE, is defined as a state of character that enables individuals to act rightly. Central to this is the Doctrine of the Mean, according to which moral virtues lie between two extremes—one of excess and one of deficiency.

Aristotle identifies three principal virtues: wisdom (*Phronesis*), Courage (*Andreia*) and Temperance (*Sophrosyne*). The first one refers to the rational virtue, which enables discernment of right and wrong and guides other faculties. The second is the virtue of the spirited faculty, involving the appropriate response to danger—avoiding both recklessness and cowardice. The last one is the virtue of the appetitive faculty, representing moderation in the pursuit of physical pleasures, avoiding both indulgence and insensitivity.

When these virtues are balanced, they give rise to justice, which signifies the overall harmony and integrity of the human soul. This balance is not a fixed formula but is relative to the

poses that Imam Hussain’s life, as interpreted through Hewer’s framework, offers a paradigm in which these three elements exist in harmony—guiding moral action both in ordinary circumstances and in the face of moral crisis.

Part One: Major Moral Schools in the History of Human Thought

Ethics has always been at the center of human thought, as thinkers have sought answers to fundamental moral questions: What constitutes a “moral life”? What is its ultimate end? Does universal moral law exist? What characterizes moral conduct? How should “the good” be understood in the context of human life? Can an individual justifiably violate moral principles in moral dilemmas? Numerous ethical schools have attempted to address these questions. Among them, three have emerged as particularly influential: virtue ethics, deontological ethics, and consequentialist ethics. This section provides a concise overview of each.

1.1 Virtue Ethics: The Ethics of Happiness (Eudaimonia)

Aristotle (384–322 BCE) in his comprehensive ethical framework, i.e. *Nicomachean Ethics* (NE), centered on virtue and aims to understand the conditions for a good human life. Unlike its rivals, i.e. deontological or consequentialist approaches, the ultimate goal of virtue ethics is not the adherence to rules or the maximization of outcomes, but the achievement of human

Hewer presents Imam Hussain as a moral exemplar who demonstrates how ethical integrity can be preserved even under coercion, injustice, and existential threat.

According to Hewer, a coherent ethical framework for modern life must integrate cognitive, emotional, and behavioral dimensions of human experience. It must also account for moral resilience—the capacity to act ethically even when confronted by oppression, violence, or threats to one’s family and life.

Building upon Hewer’s meta-historical interpretation of Imam Hussain’s movement, this study tries to harmonize those elements which are central in one paradigm and peripheral in another.

Accordingly, this paper is structured in four sections. The first reviews the three major paradigms of moral philosophy—virtue ethics, deontological ethics, and consequentialism—and identifies their fundamental elements as well as tensions in addressing the wholeness of human moral experience. The second examines Hewer’s intellectual background and his contribution to the contemporary understanding of Imam Hussain as a moral exemplar, with emphasis on his major writings. The third and fourth sections advance the discussion toward developing an integrative ethical model derived from Hewer’s interpretation. This model aims to reconcile at least three important elements in ethical life, i.e. submission, humanity, and happiness. It pro-

lived experience. This gap underscores the need for an integrative ethical model—one that accounts for the psychological, spiritual, and social dimensions of human life.

As a response, scholars have advocated for a practical moral paradigm grounded in the lived example of moral exemplars rather than abstract theorizing. Such an approach bridges the gap between moral ideal and real-life application, demonstrating how ethical principles can be embodied and practiced within human limitations and contexts. This practical approach to ethics seeks to translate moral principles into lived experience within the limits and challenges of real life. Exemplary figures such as Socrates, Jesus, and Martin Luther King, etc. have therefore served as moral reference points in education and self-cultivation. As reflected in moral, classical narratives, such exemplars embody the integration of moral ideals with human struggle and imperfection.

Ethical systems inspired by the lives of prophets and great martyrs represent a distinctive manifestation of this model. Among contemporary efforts in this tradition, Dr. Chris Hewer—a Christian theologian and scholar of Islamic thought—offers a compelling interpretation grounded in the life of Imam Hussain (PBUH). In his works *Arbaeen: Justice, Equity, and Peace* (2024) and *Imam Hussain, the Grandson of Muhammad: Contemporary Reflections on the Struggle for Justice* (2021),

Introduction

The question of what constitutes an ethical life has long occupied the attention of philosophers and moral theorists across civilizations. Aristotle's virtue ethics, I. Kant's deontological principles and the consequentialist perspectives of modern utilitarian thinkers such as J. Bentham and other numerous efforts have sought to define the nature, purpose, and direction of moral conduct. Each of these traditions, however, tends to emphasize a particular dimension of human experience—be it rational deliberation, moral duty, or virtuous character—while often neglecting the holistic integrity of moral life.

Religious and theological traditions have also contributed profoundly to moral thought. In many contexts, scholars interpreting sacred texts have aimed to construct comprehensive moral frameworks that integrate both rational, emotional and behavioral dimensions of human existence. Yet, certain theological interpretations have constrained the universality of moral understanding. For instance, the Divine Command Theory, or theological voluntarism, posits that moral rightness depends entirely on divine will, thereby limiting the scope for human moral reasoning independent of revelation.

Despite centuries of reflection, many ethical theories remain fragmented, focusing narrowly on isolated aspects of moral behavior or abstract principles detached from the complexities of

الملخص

لقد شكّلت ثلاثة أنماطٍ رئيسيةٍ مسارَ الفلسفة الأخلاقية عبر القرون، وهي: أخلاقيات الفضيلة، والأخلاقيات الواجبية (الكانطية)، والأخلاقيات النفعية أو التناجزية. تركّز أخلاقيات الفضيلة على تنمية الخلق الأخلاقي بوصفه الطريق الأساس لتحقيق السعادة (اليوزيمونيا). أمّا الأخلاقيات الواجبية فتتمحور حول الالتزام بالقانون الأخلاقي والقيمة الجوهرية لمعاملة الإنسان بوصفه غايةً لا وسيلة. في المقابل، تُقيّم الأخلاقيات التناجزية الفعل الأخلاقي أساسًا من خلال نتائجه لا من خلال طبيعته الذاتية.

وعلى الرغم من القيمة المعرفية التي يقدمها كلّ اتجاه، فإن اختلاف منطلقاتها كثيرًا ما يفضي إلى توترات فلسفية، إذ يسلّط كلّ منها الضوء على بُعدٍ أخلاقي معيّن مع إغفال أبعاد أخرى. فأخلاقيات الفضيلة لا تستند إلى مفهوم الخضوع لقوة عليا، ولا تؤسّس السعادة ضمن هذا الإطار. بينما تُعلي الأخلاقيات الواجبية من شأن الواجب، لكنها غالبًا ما تهمل التركيب العميق بين الإنسانية والفضيلة والروحانية. أمّا الأخلاقيات التناجزية فتركّز حصريًا على العواقب، متجاهلةً فضائل الفاعل الأخلاقي.

في هذا السياق، يمكن لنموذج تكامليّ أن يسهم في التوفيق بين هذه المقاربات الثلاث. ويقدم الدكتور كريس هوير، وهو لاهوتي إيرلندي مسيحي، تفسيرًا ميتا-تاريخيًا لحياة الإمام الحسين عليه السلام يسعى إلى تجاوز هذه الانقسامات. إذ يعرض قراءته لحياة الإمام واستشهاده في كربلاء بوصفها إطارًا أخلاقيًا متكامل فيه العناصر الأخلاقية الجوهرية العقل، والعاطفة، والفضيلة في نسقٍ ذي دلالة عميقة.

وانطلاقًا من تحليل هوير الميتا-تاريخي، تقترح هذه الورقة، ولعلها للمرة الأولى، نموذجًا أخلاقيًا تكامليًا ينسجم فيه ثلاثة عناصر أساسية على الأقل الخضوع، والإنسانية، والسعادة مقدّمًا بذلك تصورًا تكامليًا محتملًا للأنماط الكلاسيكية في الفكر الأخلاقي.

الكلمات المفتاحية: الإمام الحسين عليه السلام، السعادة، الإنسانية، الخضوع، تفسير كريس

هوير

Abstract

Three major paradigms have consistently shaped moral philosophy over the centuries: virtue ethics, deontological ethics, and consequential ethics. Virtue ethics emphasizes the cultivation of moral character as the key to achieving happiness (eudaimonia). Deontological ethics centers on adherence to moral law and the inherent worth of treating humanity as an end rather than a means. Consequential ethics, in contrast, assesses moral actions primarily through their outcomes rather than their intrinsic nature. Although each paradigm offers valuable insights, their distinct emphases often generate philosophical tensions, as each highlight particular ethical dimensions while overlooking others. Virtue ethics refrains from invoking submission to a higher power and does not ground happiness within such a framework. Deontological ethics, while emphasizing duty, often neglects the deeper synthesis of humanity, virtue, and spirituality. Consequential ethics focuses only on consequences and neglects virtues of moral agents. In this context, an integrated model can reconcile these three paradigms. Dr. Chris Hewer, an Irish-Christian theologian, provides a meta-historical interpretation of the life of Imam Hussain (PBUH) that seeks to transcend these divisions. His reading presents the Imam's life and martyrdom in Karbala as a moral framework in which essential ethical components—reason, emotion, and virtue—are brought into meaningful coherence. Drawing on Hewer's meta-historical analysis, the present paper proposes, perhaps for the first time, an integrated ethical model that harmonizes at least three foundational elements—submission, humanity, and happiness—offering a potential integrative model of the classical paradigms of moral thought.

Key words: Imam Hussain (PBUH), happiness, humanity, submission, Chris Hewer's interpretation

Submission, Humanity and Happiness: An Integrated Model in Ethical Life

Based on
Chris Hewer's Meta-Historical Interpretation of Imam Hussain's Movement

الخضوع والإنسانية والسعادة: نموذج تكاملي في الحياة الأخلاقية
استناداً إلى
التفسير (الميتا- تاريخ) لحركة الإمام الحسين عند كريس هوير

Dr. Seyed Mohammad H. MirMohammadi
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1. Karbala history and events and accidents, which passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.
2. Studying Karbala scholars' opinions, jurisprudence, Usul and men of recounting and hadith, theories, etc. descriptively, analytically, comparatively, collectively, and critically.
3. Bibliographical studies which include all its common and objective types such as publications, Karbala scholars' manuscripts in a particular science or topic, whether spatial ones as their manuscripts in certain library, or personal ones as one of Karbala scholars' manuscripts or publications, etc.
4. Studying kerbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.
5. Verifying Karbala manuscripts
6. At last, researchers are invited to submit their researches to the journal. objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

Karbala a scientific city and a center of attraction and science students and migration for longer periods, it is not easy to limit its noblemen names.

Nevertheless, the included affiliated noblemen according to the criterion are:

1. The respected city people who belong to families that inhabited the city. Thus, these families' noblemen are Karbala city noblemen even if they left it.
2. The noblemen who settled in Karbala for getting science or teaching in its schools and hawzas, on a condition that residency period is considerable.

It is worth to mention that noblemen affiliation to more than one city according to birth, by study, learning, or residency is a very common case in our heritage. That is why we find a scholar that affiliates himself as (Al Isfehani by birth, Al Najafi by study, and Al Ha'iri by residency and burial ground). Then, in brief, we can say that if any nobleman affiliates himself to Karbala, then this affiliation to his original city is not cancelled.

The Journal Axes

Since Karbala heritage journal is a specialized heritage journal, it receives all heritage researches; including studies, indexes and bibliographies, and heritage verification. It has the following subjects:

science and knowledge and headed the scientific movement that lasted to the ends of fourteenth Hijri century when the aggressive movement to this city returned to this generous city.

Thus, this holy city deserves centers and specialized journals that search its heritage and history, what happen on its earth along centuries, and its hidden contents appear to people.

Karbala heritage journal interests:

Karbala heritage journal horizon is as large as the heritage and its different hidden contents such as sciences and various arts that this city nobles care about; including jurisprudence, Usul and speech, Men and Hadith, grammar , morphology, rhetoric, arithmetic, astronomy, and other fields that cannot be all mentioned.

Due to the great connection and total linkage between the sciences and their progress and political, economic, and social historical events, the scientific studies took care about this city history and accidents and what happened on. All that is the heart interest of the journal.

Who are Karbala noblemen?

It is well known that the criterion of affiliation to a city is disputable. Some consider living some years in a city. Others considered the criterion is the scientific trace or the trace of residence. Others argue about the different temporal duration. Since

Thus, on the base of the prophet progeny's (p.b.u.t.) instructions that ordered us to keep heritage, Imam Ja'fer Al Sadiq(p.b.u.h.) said to Al - Mufedhel bin Omer " Write and tell your brothers science and let your books be a heritage to your son ". Accordingly, the general secretary of Al - Abbas holy shrine initiated establishing specialized heritage centers. Karbala heritage center is one of them. So, the quarterly enhanced Karbala heritage journal is set out. It has passed through constant steps that covered many aspects of this huge holy city heritage by studies, and enhanced scientific researches.

Why Karbala heritage?

Care and interest with holy Karbala city heritage require two significant points:

General starting point: heritage of this city is just like our other heritage which is still in need for more accurate scientific studies.

Common starting point: it is related to this holy city which became a center and shrine for many of the prophet progeny's (p.b.u.t.) followers since Al - Taf Battle and martyrdom of Imam Hussein, the prophet's grandson(p.b.u.t.). This, theretofore, enhances establishing this city and setting a scientific movement which can be described with simple beginnings due to the political situation at that time. It kept increasing up to the twelfth Hijri century when it became a place of attraction to students of

The Journal Message

All praise is due to God, creator of the worlds, Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny.

Talking about the heritage importance, necessity to take care with it and surviving its study became axiom that its mentioning is not desirable. The nation that does not care about its heritage, does not honor its ascendants, and does not study their good deeds definitely will not honor its ascendants, does not study their good deeds will not have a future among other nations.

What differentiates our heritage is two matters:

First: richness and comprehensibility.

Second: shortage of the studies that care and search its hidden contents to show. At the time that we find out other nations seek for any materialistic or spiritual matters any spiritual that connect them with their heritage, manifest it, and establish museums to dignify and glorify it. We find out nations have a default in this field.

Many scholars spent their lives to serve science and society but nobody could know their names as well as survive their manuscripts, showing them to the generations, or holding a conference or symposium that tackles their theories, opinions, and thoughts.

It is worth mentioning that the door is open to all to supply the journal with solid productions that the place and time will immortalize in service of our constructive heritage.

We are also pleased to invite researchers to participate in the Third International Scientific Conference which is held under the patronage of the Holy al-Abbas Shrine, Department of Islamic and Human Knowledge Affairs, Turath Karbala Center, entitled (The Scientific Heritage of Karbala in the Twelfth Hijri Century), which will be held on Thursday and Friday, 13 and 14 of Dhu al-Qa'dah 1447 AH, 30 April and 1 May 2026 CE.

As for its themes, they are as follows:

Qur'anic sciences and exegesis, sciences of hadith and rijal, the two sciences of jurisprudence and its principles, sciences of logic, philosophy and theology, history and biography, indexes, bibliography and ijazahs, manuscripts of the twelfth century (study, critical edition, criticism).

And the last of our supplication is that praise be to Allah, Lord of the worlds, and prayers and peace be upon Muhammad and his pure family.

Editorial director



al-Ansari, due to their great impact on the heritage of the two Islamic Seminary in (al-Najaf and Karbala). We ask Allah, the Exalted, to reward them for knowledge and its people with a good reward.

As for the other researches of the issue, they varied between biography, literature, and language; as they addressed: the biography of al-Shaykh Muhammad Baqir al-Mahmudi, the Badi'iyah of al-Shaykh al-Kaf'ami, the sessions of al-Sayyid al-Karaki in his book Tasliyat al-Majalis, and the book Muhasabat al-Nafs al-Lawwamah wa Tanbih al-Ruh al-Nawwamah.

As for the critical edition, it is (Two marginal glosses by al-Shaykh Taqi al-Din al-Kaf'ami 823–905 AH).

As for the English language research, it spoke about (Submission, Humanity, and Happiness in the Uprising of Imam al-Husayn, peace be upon him).

The Journal of Turath Karbala will remain, Allah willing, among the leading journals in the field of scientific research; especially heritage in its two forms (printed and manuscript), and it will remain a pen revealing the great efforts of the eminent scholars who did not withhold what Allah bestowed upon them of knowledge and ideas.

And the benevolence of the people of merit and they are the esteemed researchers must be met with benevolence, and its least is the thanks of the tongue and the pen, and supplication for them at every time and moment.

Editorial Word

Praise be to Allah who legislated Islam, thus He made its laws easy for whoever approaches it, and strengthened its pillars against whoever opposes it; so He made it security for whoever clings to it, peace for whoever enters it, and proof for whoever speaks by it.

And prayers and peace be upon Muhammad, His servant and Messenger; He sent him with the well-known religion, the transmitted knowledge, the inscribed Book, the radiant light, and the shining illumination, and upon the people of his household, the place of his secret, the repository of his knowledge, the refuge of his wisdom, the caves of his books, and the mountains of his religion; by them He straightened the bend of his back and removed the trembling of his limbs.

As for what follows:

Before you, dear ones, are the forty-fifth and forty-sixth issues of the twelfth year / twelfth volume. This double issue has included a special file on the millennium of the Islamic Seminary in Najaf in celebration of it and in appreciation of its scholarly and intellectual role, and a clarification of its effect and influence in society. The file included two researches, arranged according to the chronological sequence of their two scholars, namely: al-Sayyid Muhammad Mahdi ibn Hidayat Allah al-Musawi, known as al-Shahid al-Rabi', and al-Shaykh Murtada

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- b. The date of research delivery to the edition chief.
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- d. Ramifying the scope of the research when possible.

13. Receiving research is to be by correspondence on the E-mail of the Journal : (turath.karbala@gmail.com), Web: <http://karbalaheritage.alkafeel.net/>, or delivered directly to the journal at the following address: Karbala Heritage Center, Al-Kafeel cultural complex, A;-Eslah District, behind the large Hussein park, Karbala, Iraq.

researchers, whether they are approved or not; it takes the procedures below:

- a. A researcher should be notified to deliver the research for publication in a two-week period maximally from the time of submission.
- b. A researcher whose paper is approved is to be apprised of the edition chief approval and the eminent date of publication.
- c. Researches are sent back to their authors to accomplish when there are some renovations or additions or corrections formally notified and required by rectifiers or reconnoiters.
- d. Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.
- e. Researches to be published are only those given consent by experts in the field.
- f. A researcher bestowed a version in which the published research published, and a financial reward.

12. Taking into consideration some points for the publication priorities, as follows:

6. Submitting all the attached sources for the marginal notes. In the case of having foreign sources, there should be a bibliography apart from the Arabic one, and consequently books and researches should be alphabetically ordered.
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11. All researches are exposed to confidential revision to state their reliability for publication. No research is sent back to

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Karbala Heritage Quarterly Journal receives all original scientific researches under the provisions below:

1. Researches or studies to be published should strictly be according to the globally-agreed- on steps and standards.
2. Being printed on A4, with three copies and CD, having approximately 5,000-10,000 words under paginated Simplified Arabic or Times New Romans font. in pagination.
3. Submitting the abstracts, Arabic or English, not exceeding a page, 350 words, with the research title.
4. The front page should have the title, the name of the researcher/researchers, occupation, affiliation, telephone number and email, and taking cognizance of averting a mention of the researcher/ researchers in the context.
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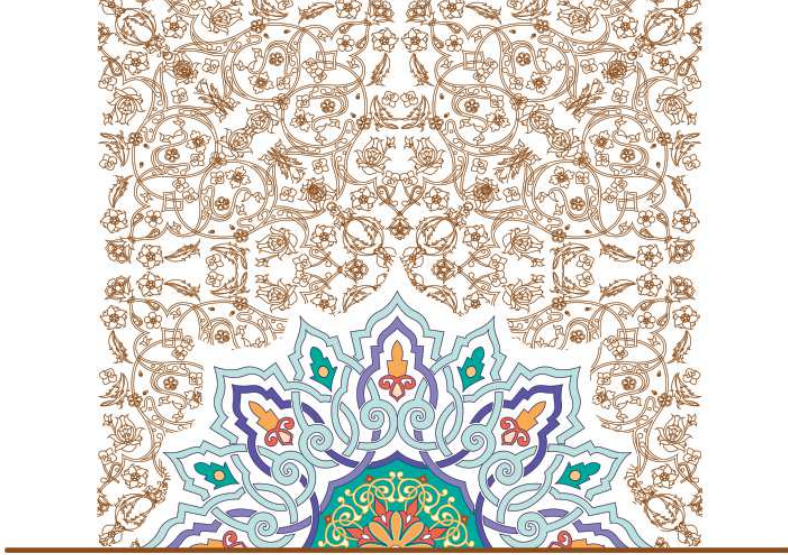
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**In the Name of Allah
The Most Gracious The Most Merciful
But We wanted to be gracious to those abased in the land
And to make them leaders and inheritors
(Al-Qasas-5)**





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