

'ASHURA AND POSITIVE PSYCHOLOGY

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Abstract: *Ashura, with the enthusiasm that it created, the consciousness that spread, the excitement that it caused, the transformation that it created, the fire that it threw in the souls, the movement that it gave to the souls, the awakening that it created in the Islamic nation, and the movement that it gave to the settlements and cities of Islam can be the subject of studies in various fields. The following article is a new look at this tragedy from a new perspective.*

Key words: *'Ashura, Imam Husayn, positive psychology*

The bloody defence that Hussain bin Ali (a.s.) in the year 60 AH - along with a group of less than a hundred men, women, old, young and children - fought with the mercenary fighters of Yazid Ibn Muawiya and in one half-day of 'Ashura which led to his martyrdom and the captivity of the women and children of his traveling companions, provoked a storm of holy anger that from that time until the end of history shakes and destroys the palaces of the oppression of the rulers.

Ashura, with the enthusiasm that it created, the consciousness that spread, the excitement that it caused, the transformation that it created, the fire that it threw in the souls and the movement that it gave to the souls, the awakening that it created in the Islamic nation, the movement that it gave to the settlements and cities of Islam, and the revolutions he created insured Islam and kept the Qur'an for humanity and guaranteed the continuity of Islam... Informed people know and admit that

everything humanity has today is due to Islamic civilization and the knowledge and culture of Muslims, and Islamic civilization is indebted to Ashura. Because if Ashura - with the eruption of greatness and echo of the epic, and the strength of presence in the depth of its mission - had not stopped the uprooting flood of the Umayyad ignorance, and had not neutralized the intrigues of the Byzantine court in cooperation with the Damascus court, Islam in the first century and the beginning decades of the second century was destroyed by those actions and conspiracies, and the constructive works of the Holy Qur'an were removed, and the science, culture, ethics, and transformation that Islam had brought were lost, and the Qur'an became several old copies and was out of reach. Ignorance was recurring. And not much of Islam and the works of Islamic education would have remained until it reached the third, fourth and fifth centuries, and all those mosques, schools, libraries and scholars would not appear, and that rich and flourishing

civilization would not appear, and thousands of volumes of books in various fields of science would not be written in various ways, and then all of these would not be handed down to future generations, and the first book that was printed after the invention of printing in the city of Rome - the center of one of the largest empires that had a lasting impact on the material and spiritual civilization of the world - is the Book of *Qanun* in Medicine, from a great Muslim doctor and scientist, Husayn bin Abdullah bin Sina.

So it is correct if we say that this current civilization, in its positive aspects owes to Ashura. Although, unfortunately, they know a little about Ashura and are not aware of the cause of the Ashura tragedy. Therefore, the same western man who today uses new manifestations of civilization, and industrial, medical, scientific, technical, welfare and aggressive means, is indebted to the history of Islam and Islamic science and civilization. And the current history

owes its continuation of not returning to the state of ignorance of the Arabs and the Umayyad to the awakening uprising of Ashura and the martyrdom of Imam Husayn and his companions.

Therefore, the man of the new civilization should also pay attention to the "tragedy of Ashura" and he has the right to do so.(1) But I say out of pain and hesitation, alas, Shia cried more over the sufferings of Ashura and thought less about the issues of Ashura. Shia kept Ashura but did not introduce it correctly. Praise be to them who save it and alas not to introduce it... Every drop of the ocean of Ashura is a strong pure consciousness and a deep rich content, and a school of human lessons, and a interpretation of Quranic verses, and a light-filled prostration, and a moral life-creating fluid, and a dynamic epic.(2)

Ashura and the psychology of the Hosseini movement can be studied from various aspects in

contemporary humanities: cultural contexts, social, economic and political factors of the Islamic world in the first century of Hijri, explaining the behavior of the people of Kufa, Shaam, Medina and Mecca, and especially the direct participants in that tragedy in terms of social psychology and analysis and recognition of the personality and disorders of the leaders of infidelity from the point of view of clinical psychology is part of the work that is expected to be done by religious and deep-thinking researchers.

On the other hand, Ashura is the arena of confrontation between human virtues and human vices. In the group of disbelief, there were reckless and defiled people such as Ibn Marjaneh, whose father was not known and Imam Husayn (a.s.) called him Zanazadeh, the son of Zanazadeh, and ten people who ran their horses on the chest and back of Imam Husayn after his martyrdom. According to the testimony of Abu ‘Umar Zahid, the genealogist of that

time, they were all bastards! And on the other hand, in the group of God-believers, we have warriors who were raised with respect, piety and freedom in pure families.

On the side of disbelief, there were people like Shabth bin Rabie: the manifestation of the instability of the character, who moved to the other side at any time with a slight breeze from the ruling power, and on the opposite side, brave men who, on the way to defend the truth, had not had a moment of hesitation and weakness and finally they were martyred. The modern and scientific examination of these materials, apart from modernizing the ups and downs of history of Islam, opens new and attractive windows to the knowledge of psychology and frees it from the impasse of materialism.

Positive psychology, which is the main approach of psychology in the third millennium AD, believes that a negative and pathological view towards human being causes neglect of the more healthy and bright aspect

of a person and also makes many people uninterested in this useful and path-opening knowledge. "Martin Seligman" and "Chick Saint-Mihai", two of the main founders of this approach, defined three levels or areas for positive psychology in the 55th issue of the "American Psychologist" magazine (2000):

1. Positive excitements such as: happiness, pleasure, satisfaction with life, love, peace, intimacy, hope, optimism, cheerfulness, laughter and jokes. 2. Positive personal virtues and traits that are stable states and behavior patterns such as: courage, perseverance, honesty, wisdom... 3. Positive institutions and organizations, how to establish and maintain positive institutions such as family, school, office and city and expand their positive functions. In his book "Genuine Happiness", Seligman shows, citing psychological research, that having positive emotions increases and expands physical health, friendly relationships, spirit

of helping people, openness of mind, spirituality and efficiency.

In addition, each positive emotion reinforces other positive emotions. Happiness is divided into two big groups: sensual and transitory happiness and genuine and lasting happiness. Perhaps transitory or cheerfulness is achieved through meeting physical needs, connecting with nature, communicating with close friends, joking and laughing, and praying to God. Sustainable happiness, which is close to the concept of prosperity, is a combination of sensual joys, having positive traits, being immersed in constructive activities and purposeful and meaningful in life. The happiness and peace that comes from human virtues is very deep, wide and lasting. Positive psychologists have identified six core virtues and twenty-four traits, which they call character strengths.(3)

A brief look at the history of Ashura

Muawiyah died in Damascus on the 15th of Rajab 60 A.H. at the age of seventy-five, and according to his will, Yazid, his drunkard and lustful son, succeeded him. Yazid wrote a letter to his cousin Walid, who was the governor of Medina, asking Imam Hussain (a.s.) to pledge his allegiance. Imam Hussain (a.s.) did not accept and to save his life, on 28 Rajab year 60, he moved to Mecca at night with his wife, children, brothers and nephews. Imam entered Mecca on Friday, 3rd of Sha'ban and repeatedly expressed Yazid's incompetence and moral deviations in the Muslim community.

On the other hand, many people of Kufa, who were followers of Ali (AS) in that city, wrote many letters to Imam Hussain (AS) and invited him to Kufa to lead the Umayyad opposition group and accept the leadership of the Islamic world. After receiving more than

twelve thousand invitations, Hazrat sent his cousin, Muslim bin Aqil, to settle the situation in Kufa and manage the struggle. At the beginning of Muslim's arrival in Kufa, when twenty thousand people signed an agreement to accompany him, he wrote a letter to the Imam and requested him to hurry to that city.

A little later, Yazid deposed the weak ruler of Kufa and appointed Ubaidullah bin Ziyad - who was known as Ibn Marjaneh because of the fact that his father's identity was not known - to the governorship of Kufa. Ibn Ziyad scattered people from around Muslim with cunning, threat, buying opponents or violence. Moslem wrote the news of Kufa's breach of contract to the Imam and gave that letter to "Abdullah Yaqtar" to take it to Mecca and deliver it to the Imam. 'Abdullah was arrested on the way and was martyred.

A little later, Ibn Ziyad arrested Moslem and his host Hani and killed them. In response to the

invitation of the Shiites of Kufa and because he realized that Yazid had sent people to assassinate him, Imam Hossein left his Hajj unfinished in order to prevent his blood from being spilled in the Holy Shrine, and after giving a revealing speech to the crowd of pilgrims of God's House moved to Kufa. Then he wrote in a letter addressed to the people of Kufa that he would soon enter that city and gave the letter to "Qays bin Mosahar" to deliver it to them. Ibn Ziyad's officers arrested Qays and tortured him to death.

A little later, when his holiness learned about Muslim's martyrdom and the Kufis turning their backs on him, he clearly explained the matter to his companions and asked them to determine their position. A large group returned and only a few of his family members, relatives and loyal companions continued to move with him. Hosseini's small caravan reached Karbala on the second day of Muharram 61 and was prevented from continuing by Hurr and his

troops. Ibn Ziyad sent more than thirty thousand armed men under the command of 'Umar bin Sa'ad to confront that small group. Finally, on the 10th day of Muharram in the year 61 (Ashura), Imam Hussain (a.s.) and seventy-two of his devoted brothers, children, relatives and companions, after a hard and unequal struggle, were martyred in the worst condition. After the bloody incident of Ashura, Ibn Ziyad's agents took the women, children and Imam Sajjad (a.s.), who was sick in those days, as prisoners of war, and sent them first to Kufa, the place of Ibn Marjaneh's rule, and then to Damascus, the capital of the Umayyad rule. The Prophet's family returned to Medina after spending more than a month in Damascus and after the fiery and enlightening speeches of Hazrat Zainab (pbuh) and Imam Sajjad (pbuh).

Ashura the manifestation of emotions and positive qualities

After the martyrdom of Moslem bin Aqil and one month

before the bloody Ashura, in addition to Imam Hussein (a.s.) - who had an unbreakable connection with the unseen world and believed that there is no other way except his martyrdom in the way of God to keep alive and strengthen the religion of his ancestor - the companions of his holiness, thirty-two of whom were on horseback and the rest were on foot or women, teenagers and children, also knew that they would soon face Yazid's bloodthirsty mercenaries.

In such a situation, anxiety is the most common emotion that comes to people, followed by irritability, confusion, and aggression. Until that day, a large number of seemingly fighting and right-seeking men were with you, with a view of the open face and open arms of Moslem bin Aqil and the warm welcome of thousands of his friends in Kufa and Basra, and now a group of less than a hundred people on the way between Mecca and Iraq is moving slowly with the pain in their hearts that Moslem,

Hani and Abdullah were killed. How can one spend the night under this sad sky, without sadness and fear, and spend the day calmly and cheerfully moving towards his unknown slaughterhouse?

In reality, there is no field and testing time for understanding and expressing negative emotions more visible than the route of Mecca and Kufa and the time interval of Eid al-Adha and Ashura. But Imam Hussain, peace be upon him, and his noble companions here also disrupt all the scientific equations of mankind, and with their words and actions, beyond human-oriented psychological explanations, they display the most positive monotheistic states and processes.

The positive emotions

Irshad Mufid, quoting one of the men of the "Zuhair bin Qain" tribe, says:

We came out of Mecca with Zuhair and moved to Kufa with a caravan parallel to Hussain's (a.s.)

caravan, and since we were afraid of the Umayyads, we did not want to share the resting place with the Imam. Until we reached a place where we had no choice but to rest next to his caravan. While we were eating, a man came to us from Hussain bin Ali (a.s.) and greeted us and said to Zuhair: "Abdullah Hussain (a.s.) sent me to you to tell you to go to him."

We all kept quiet and lowered our heads in astonishment. Zuhair's wife said to him: "Is the son of God's prophet asking you to go to him and you are not going?" Zuhair got up and went to the Imam and soon returned happy in a way that his face was shining. He ordered his tents to be gathered and his travel equipment to be taken to Husayn's caravan. Then he said to his wife: "I divorce you, you are free to return to your family, because I don't want you to be caught because of me." Then he turned to his companions and said, "We fought in a war, in the cause of religion, and we won and got good booty.

Salman Farsi who was there asked, "Are you happy with the spoils you have won?" we said, "yes". Salman said that when you meet the Lord of the Youth of Ale Muhammad, you will be happier to fight under his command, than these spoils that you got today. Then he said, "Now I entrust all of you to God" and left.(4) Aqbah, one of Imam's companions, says that one night on the way to Kufa, Imam fell into a light sleep and when he woke up, he said three times: And praise be to God, Lord of the Worlds, his son Ali Akbar (AS) who was riding a horse came and said: Father, why did you praise God and said **انا لله** (which is said when hearing the news of someone's death)?

He said: My son! a light sleep fell on me and at that time a horse rider appeared in front of me and said: These people are moving ahead and death is leading them! Seeing this sight, I knew that it is our soul that announces our death. Ali bin Hussain (a.s.) said: Are we not right? He said: we are, I swear by

God to whom the servants return, that we are right. Ali (a.s.) replied: oh father! In this situation, we are not afraid of death and we die rightfully. Imam prayed for him. (5)

Obaidullah bin Ziyad sent Muhammad bin Ash'ath with three hundred warriors to arrest Moslem bin Aqil to the house of Tau'a. When they reached that house, they called Moslem. He knew from the commotion of men and the sound of horses' hooves that they had come to seek him. He got up and put on armor and was ready to die. That group reached the door of the house. They set fire to the door so they could open it. When Moslem saw this, he smiled and said to himself: "O my life, be ready for death, for the destiny of child of Adam is death!"(6) In the evening of Tas'ua, 'Umar Sa'ad ordered his troops to attack the tents of Imam Hussain (a.s.). Amir al-Mu'minin Hussain (a.s.) was sitting at that time, resting his head on his knees and sleeping!

Zainab came to his brother and said: "Brother, the enemy's army is approaching!"(7) On the night of Ashura, Burair was kidding with Abdul Rahman. Abd al-Rahman said to him: "leave me alone! Now is not the time to laugh!". Burair said: I swear to God, my people know that neither in my youth nor in my old age did I like joking, but by God I am happy with what is ahead of me. By God, there is no distance between us and the heavenly angels except the swords of this group."(8)

In the heat of battle on the day of Ashura, Habib bin Mazhar was joking and laughing with Burair. Burair said: Brother, this is not a laughing time! Habib said what day is better for happiness than this day that the unbelievers are going to attack us with their swords and we are going to be killed and we are going to reach the eternal bliss of heaven."(9) Also, they found Habib bin Mazhar laughing on the day of Ashura, Yazid bin Hasin said to him: Is this time of laughter? Habib said: Where can one find better than here

for happiness?!(10) Abdullah bin ‘Imad, who was present during the martyrdom of Imam Hussain (a.s.), says: By God, I have never seen a broken person whose son, his people, and his companions were all killed, but he is still strong-hearted and calm-minded, and courageous to advance.”(11)

No one has been seen like him whom his children, family members, and companions were all killed, and he remained calm, steadfast, patient, and courageous. No one was as strong-minded and brave as him. No one is as brave and astute as him.(12) On the Eve of Ashura, when Imam Hussain, peace be upon him, told his family and companions that I will be killed next day and every one of you who is with me will be killed, 14-year-old Qasim, the son of the his holiness brother, asked: Will I be killed too? He said: My son, how is death in your opinion? Qasim replied: Death is sweeter than honey to my palate! Imam said, “Yes, you will be killed too.”(13)

After Ashura, the captives of Karbala were brought into Ibn Ziyad's palace with tired and painful bodies while a large crowd of people were called to look at them! Then they took the cut head of Imam Hussain (AS) to the son of Marjaneh. While hitting on the lips and teeth of that martyr with his stick, he turned to Hazrat Zainab and said: How did you see God's work regarding your family? That honorable, firm and calm lady answered: I saw nothing but beauty! And she continued: “These were the group for whom God had decreed martyrdom, so they went to their bloody destiny and God will soon gather you with them for a lawsuit. On that day, you will see that the victory was for whom. O son of Marjaneh, may your mother mourn for you!”(14)

The rebirth of ethics in psychology

The end of the 20th century can rightly be called the decade of

the demise of ethics. Perjury, illicit relationships, plagiarism, and drug abuse were crimes that disgraced even high-ranking government officials for being contaminated by them! At the end of the last century, the unbridled and terrifying Internet came. New databases were activated with content on satanism, pornography, arms sales, and bomb training. Television, more than before, showed sexual issues, worldliness, promiscuity, pessimism and violence. Video games became more violent. The musics popularized shamelessness. These factors created six moral problems and crises in our children, or increased them in an unprecedented way:

Fighting and aggression, violence and callousness, theft, cheating at school, sexual promiscuity and drug use. Michele Burba, the author of the book "Education of Moral Intelligence", which expresses these things about the American society, writes in the introduction of his valuable work:

"The main cause of these educational and social crises is that we have neglected the moral aspect of our children. What our children need more than anything is to develop their moral intelligence. Moral intelligence, which includes the seven virtues of empathy, conscience, self-control, respect, kindness, tolerance, and fairness, will help your child overcome moral crises. Moral intelligence and the virtues related to it are learnable, that is, it can be taught and strengthened through direct teachings, imitation of worthy models, practice and follow-up.

Martin Seligman, one of the well-known pioneers of positive psychology, also writes in the eighth chapter of his book "Inner Happiness": At the end of the 20th century, the deterministic theories of Marx, Freud and Darwin have lost color in explaining the motivations of human behavior. If Marx attributed the violations of the laws and riots of the workers to the conflict between classes; Or, Freud

believed that the uncontrollable force of unconscious conflicts was the cause of emotional problems and human perversions, and Darwin believed that we should not blame experimental subjects who eliminate their competitors at any cost, because they are caught in the inescapable torus of natural selection; And later, if Skinner, with his view beyond freedom and dignity, and moralists, by giving ruling power to instincts, showed disregard for ethics, but the growing crises of Western society at the end of the 20th century revealed the invalidity of their views. And so it happened that at the dawn of the third millennium AD, the seedlings of positive psychology and the psychology of religion and spirituality grew and flourished. Positive psychology studies and investigates the pleasant human emotions such as happiness, hope and optimism, as well as the basic virtues and abilities and capabilities of character, which are subsets of virtues, and with scientific precision,

expresses the methods of strengthening and promoting them.

What are the basic virtues? With the financial support of the Manuel D. and Rhoda Myerson Foundation, Seligman writes, I invited some prominent psychologists and entrusted the scientific supervision of the group to Christopher Patterson, a great contemporary psychologist and head of the clinical psychology program at the University of Michigan, to study great philosophical, religious and moral works from the works of Aristotle and Plato to the Torah, the Bible, the Qur'an and the Upanishads to collect human virtues.

After months of research, we were surprised to find that almost every one of these traditions - whose distribution spanned a period of three thousand years and spanned the entire globe - affirmed six virtues: wisdom and knowledge, courage, humanity, justice, moderation and the transcendence of spirituality. The next step was to determine the ways and methods through which each

virtue could be achieved. Finally, we were able to identify 24 concrete, not abstract, methods that we called character abilities and capabilities. Ashura; The manifestation of the basic virtues of all the selected companions and companions of Imam Hussain (a.s.) were outstanding and visible manifestations of the highest human virtues and positive moral traits.

If positive psychologists and writers like Burba know that one of the effective ways of moral education and acquisition of virtues and positive traits is to introduce human models and get familiar with their way of life, Hosseini's movement has the capacity by expressing some corners of the lives of the heroes of that tragedy to become a productive school for the moral education of people, especially the youth of all ages.

In this small space, along with the introduction of virtues and abilities, from the point of view of positive psychology and Michele

Borba, we bring the virtues and positive attributes and faith accepted by Islam that are extracted from *Usul Kafi*, then in a compact and short way, the virtues and abilities of Imam Hossein, peace be upon him, and the thirteen companions of him are mentioned, in the hope that the lovers of the martyrs will decide to cultivate some of these desirable traits in themselves by planning, trying, self-examination and dealing with positive and living models of the society.

Some of the virtues and positive attributes of Imam Hussain (a.s.) and his companions

1. Worshipping God: Tabari narrated from Abdullah bin Zubair that when he heard the news of the martyrdom of Imam Hussain (a.s.), he said: By God, they killed a man who stood up at night (to pray) was long and he fasted a lot. 2. Humbleness: 'Ayashi narrated in his commentary that one day Imam Hussain (AS) passed by some needy people who had spread a cloth on the

earth and put some pieces of bread on it and were eating.

When their eyes fell on the Imam, they said: O son of the Messenger of God, please sit! Imam sat next to them and ate from their bread. Then he said to them: Now that I have accepted your invitation, will you also accept my invitation? They answered: Yes, O son of the Prophet of God. After that, they got up and went to his house with him. Imam ordered to bring the food they had prepared for them. 3. Generosity: Ibn Shahr Ashub has narrated in *Manaqib* that an Arab man entered Medina and asked: Who is the most noble people in this city? They said: Hussain bin Ali (a.s.) and gave him his address. Imam was praying when he heard a man's voice asking for financial help. After finishing the prayer, he wrapped four thousand dinars in a cloth so that the needy man would not be ashamed, he took his hand out of the gap in the door and gave him the money. 4. Charity: On the day of Ashura, they saw a trace of an old wound on the

shoulder of Imam Hussain (AS). Later, when Imam Sajjad (a.s.) was asked about the matter, he said: This sign was the scars left by the bags that the Imam carried on his shoulders and took them to the houses of female heads of families, orphans, and the poor at night. 5. Knowledge and understanding: In his speech on the eve of Ashura, he said to his companions: "God, I praise you for making us great with the prophecy of your prophet, for teaching us the Qur'an and for making us knowledgeable and researcher about religion." 6. Honor and dignity of self: Imam Hussain (a.s.) answered Walid, the commander of Medina, who asked him to pledge allegiance to Yazid, he said: O Amir, we are the family of the Prophet, the mine of the Prophacy, the place where angels come and go. God opens up existence through us and ends destinies through us, (in contrast) Yazid is a drunkard whose hand is stained with the blood of the pure and who openly engages in sin and debauchery.

Now, should some one like me pledge allegiance to a person like him? And then he moved from Medina to Mecca at night with his family and stood up against the powerful and oppressive Umayyad regime. In dealing with Hur's army, he shouted: I do not see death in the way of God and divine values as part of happiness, and living with oppressors is nothing but humiliation! During the 1,400 years that have passed since the bloody uprising of that symbol of freedom, his cry of هيهات منا الذله has continuously echoed throughout history, causing the nations to rise up and free them from the chains of helplessness and humiliation. 7. Courage: Humid bin Moslem says: I swear to God, until the day of Ashura, I had never seen a defeated person whose children, family and companions were killed, such strong, brave. The infantries attacked him and he attacked them, and they were torn apart from his left and right, like goats fleeing when a wolf attacks. 8. Jealousy: In the last moments of the Imam's life, Shimr and about ten

infantrymen of the Kufa army went to the tent where the Imam's family and belongings were. Imam Hussain (a.s.) got up on his hands and said in a sad voice: "Woe to you! If you don't have a religion and you don't fear the Day of Resurrection, at least be free in your world. Keep my tent and family away from mobs! Shimr shouted: Go back and take care of yourself. 9. Patience, satisfaction and submission: When the work became difficult for that Prophet, he turned his face to the sky and said: O Lord, I have patience for your Qada. Lord, there is no god but you. Oh, the one who answers the cries of shouters, the one who has no end... judge between me and these people, you are the best judges.

End notes:

Hakimi, Mohammad Reza, "Eternal resurrection" pp. 73-76

2. The same pp. 78-79

3. Seligman, Martin "Inner happiness" 4. Translation of Irshad Mofid vol. 2 p. 74

5. Rasul Mahalati, Seyyed Hashem "The life of Imam Husayn (a.s.)) p. 371

6. Translation of Al-Futuh Ibn Atham p. 40

7. Ibid. p. 78-79

8. Translation of Tabari's history, vol. 7, p. 3021

9. History of Imam Husayn (a.s.), vol. 15, p. 563

10. Ibid., p. 564 11. History of Imam Husayn (AS), Vol. 4 p. 53

12. The same p. 548 13. Kompany, Fazlullah "Who is Hussein" p. 251 14. The same p. 215