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## The events prior to the march of Imam Al-Hussein, peace be upon him towards Karbala.

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The revolution of Imam Hussein (peace be upon him) is one of the unique revolutions in Islamic history, which occupied the thought of humanity and offerings from the family of the Messenger (peace be upon him), which restored to him his broken prestige and lost dignity, and she became a crown and a principle And a slogan for the revolutions of the oppressed in the world throughout the ages, and the emergence of Imam Al-Hussein ( in his revolution against Yazid bin Muawiyah is not for anyone but Yazid and removed him from the government, but rather to change the Umayyad rule and establish the Islamic And applying instead of the evils spread by Banu Muawiyah.

Imam al-Husayn's reasoning was his revolt against Yazid and the Umayyad rule, because he was an unjust sultan who ruled with injustice and aggression.

And an immoral man who drinks alcohol increases corruption, declaring corruption and violating the Book of God and the Sunnah of His Prophet Muhammad, peace be upon him Imam, peace be upon him, is not an emotional, personal or clan revolution, as some historians portray it as enmity Between the Hashemite and the Umayyad is derived from before Islam.

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**1. Introduction:**

Praise be to God, Lord of the Worlds, and may peace and blessings be upon the Master of the Messengers, Muhammad, and his family, the pure imams, the mujahideen.

The second understanding of justice after the Noble Qur'an and Al-Hussein, the pure progeny, is one of the two weighty things that the Messenger of God left behind Bin Ali Bin Abi Talib grew up in the house of the purest and most honorable of homes, which is the house of his grandfather, the Prophet Muhammad, peace be upon him ,it was revealed in their homes.

Ahl al-Bayt, peace be upon him, translated the verses of God and explained its rulings and secrets because The hadith of entering Islam and the pure progeny always stand before ignorant It was common for most of them together Deviations and falsehoods from the Book of God, and they are an example of knowledge, courage, generosity, patience, jihad and asceticism.

And his servants are God Almighty, and the Prophet Muhammad, may God bless him and grant him peace, stressed to adhere to them and to follow their path, and the Imam Al- Husain is from the pure progeny whom God Almighty commanded us to follow and to follow in his footsteps and stand facing Yazid bin Muawiyah, who wanted to eliminate Islam and the Muhammadan message, and tried to change the concepts of the Book of God, Glory be to God! But through the pulpits of truth, and since its establishment at the hands of the greatest Messenger, may God bless him and grant him peace, it has played a great role ,No manifestation of the truth despite the exploitation of this pulpit by those who do not have the divine legitimacy that God has imposed ,Glory be to Him, above His servants, knowing that the one who loses something does not give it, and their claim that they are the caliphs of this nation PBUH, and Imam Al-Hussein proved the invalidity of their ascension to the pulpit when one of the caliphs after the Messenger of

God called out: Get down from the pulpit of my father and go to the pulpit of your father, from the words of Imam al-Husayn (peace be upon him ) he delivered a message that he is And the people of his household are more deserving of this pulpit, which later became a voice for freedom and truth and the communication of the sciences of the people of the house, peace be upon him.

And the revolution of Imam Al-Hussein (peace be upon him) is a continuous giving over different ages and generations, and it is the living torch Which illuminates the path for the revolutionaries, for these ages come and melt age after age, just as a grain of salt dissolves in me ,The ocean, as for Al-Hussein (peace be upon him) his name, his revolution and his jihad will remain in the hearts, and the Imam's revolution is a global revolution that affected the All its inhabitants praised its leaders.

So Al- Hussein (peace be upon him ) did not come out for the sake of position and rule, but rather to resist heresies, evil and falsehood, because he is one of the people ,R offered him the masters of Quraysh sovereignty, money and leadership, but he refused. blasphemy against the Prophet.

The Umayyad gang and its leadership entered Islam after the conquest of Makkah, and hid their hatred and aconnectMohammed ,And Imam Ali(peace be upon him) and his family, and she is known for her war against the Prophet Muhammad, peace be upon him ,For many years, it became active after the martyrdom of the Prophet Muhammad, peace be upon him, and won many positions and included it in the Climbing into the state wires to achieve the desired goal, which is the Umayyad state, and I dealt with it in The usurped caliphate, messengers and books of the people of Iraq to The first topic: Yazid bin Muawiyah assumed the caliphate Imam Al-Hussein (peace be upon him): Sanctity of Makah Al-Mukarramah: The duration of Imam Al-Hussein's stay (peace be upon him) in Makah: The Imam

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Al-Hussein, peace be upon him, in Mecca: The hadith of Imam Al-Hussein (peace be upon him) with his brother Muhammad bin Al-Hanafiya: Farewell To walk to Karbala and supplicate: The Prophet's vision in a dream at the last farewell: Isolation of Al-Waleed bin Utbah: Al-Waleed's Consultation with Marwan regarding the pledge of allegiance to Yazid : Al-Walid bin Utbah's position on Marwan bin Al-Hakim: the pledge of allegiance under duress And the threat of death: Reports of the unjust spies against Imam Hussein Imam al-Husain, peace be upon him, Abd al-Rah man ibn Abe Baker, and Abdullah ibn al-Zubayr : Marwan's fanaticism from The hadith of Imam Al-Hussein (peace be upon him): As for the second topic, it deals with: The journey of Imam Al-Hussain (peace be upon him) to Mecca: Planning to assassinate the Imam (peace be upon him) in Mecca: Imam Hussein wrote (peace be upon him) to Basra: Departure to Iraq From Makah Al-Mukarramah: The Houses of Imam Al-Hussein (peace be upon him) From Makah to Karbala: The Hidden Hate.

## **2. Yazid bin Muawiyah assumed the caliphate:**

Muawiyah died on the night of the middle of Rajab in the year sixty, and the people pledged allegiance to Yazid (Ibn Saad 1990 AD; Al-Baladhuri 1996 AD ; Ibn Nama Al-Hilli 1995 AD )and he was pledged to the caliphate after his father in Rajab of the same year, And he was absent (Ibn Kathir 1988 AD; Ibn Al-Atheer 2008), and although Yazid did not have the conditions of succession in the case of his father, including: knowledge of the obligations of religion, piety, lack of weakness and foolishness. To delude people into Yazid, as if you are describing a veiled person, Or describe what was absent, or tell about what was contained in it with special knowledge, and Yazid indicated from himself the position of his opinion, so take to increase what he took from his extrapolation of scavenging dogs when molting, and pigeons ahead of their peers, and playing with musical instruments, and amusement bands, you will find him a helper, and leave you what are you trying" Ibn Qutayba 1990 AD), *Imamate and Politics*, (Al-Tabari referred to Othman bin Muhammad bin Abi Sufyan, the governor of Madinah at the time, by sending a group of the people of the city to Yazid and among them were the nobles of the city , He plays dogs and monkeys, Samer bayonets and boys(Tabari 2014 AD).

Many scholars declared his infidelity declared, "He declared his infidelity and declared a curse of scholars, including: Al-Qadi Abu Ya'la, Ibn Al-Jawzi, Al-Taftazani and Al-Suyuti." (Al-Muqram, the killing of Al-Hussein 2015).

Al-Nu'man bin Bashir is on Kufa, and Hisham bin Muhammad said on the authority of Abu Makhanf, the ruler of Yazid in the crescent of Rajab in the year 60 AH, the governor of Medina, Al-Waleed bin Ataba bin Abi Sufyan (Al-Dhahabi, *Biography of the Nobles*, 1996 AD), the ruler of Kufa, Al-Nu'man bin Bashir Al-Ansari, the governor of Basra, Ubaid Allah bin Ziyad, the

governor of Mecca, Amr bin Saeed bin Al-Aas(Al-Tabari, *Muhammad bin Jarir, History of Nations and Kings* 1879; Ibn al-Atheer, *Complete in History*, 1965 AD).

Ibn al-Batriq al-Hilli reported by saying: "The Messenger of God, may God bless him and grant him peace Ibn al-Batriq, *Umdat Uyun Sahih al-Akhbar* in *Manaqib Imam al-Abrar*, 1986, said: The matter of my nation will continue to exist in equity until a man from Banu Umayyah, called Yazid, afflicts him."( Al-Masoudi, *Meadows of Gold*, 1973) Despite that, Imam Hussein (peace be upon him) wanted, as Abd al-Rasoul al-Mousawi said: "He came to sow goodness and love in our souls (Abd al-Rasoul al-Musawi al-Hussain everything in 2007 AD).

## **Usurped Caliphate:**

People came to bless Yazid with the caliphate in Damascus and console him with Babiya while saying: "We are the people of truth and supporters of the religion. Rejoice, O people of Levant! For goodness is still among you, and between you and the people of Iraq is severe, and I saw in my dream that a river flowed between me and them in vain blood. I dreamed that I cross that river, but I was not able to do that until Ubayd Allah bin Ziyad came to me and passed it in front of me while I was looking at it: So the people of Syria answered him, I go, Commander of the Faithful, for we are In your hands when you wish, and our swords are the ones that the people of Iraq know" (Ibn A'tham, *Al-Fotuh*, 1991 AD ) and his son Muawiyah bin Yazid pledged allegiance after him ( Al-Masoudi, *Meadows of Gold*, 1973 ) and opened the houses of money, so he brought out a lot of money to the people of Levant and divided it over them (Ibn A'tham, *Al-Futuh*, 1991 A.D.; Al-Khwarizmi, *The Killing of Al-Hussein* 1418 A.H. - Q. ) So the system of government shifted from Shura to a Caesarian hereditary system and the pledge was considered one of the biggest and most dangerous political and social stations economics at that time.

## **Reports of the unjust spies against Imam Hussein :**

Pilgrims, pilgrims and delegations from Iraq, Hijaz and the Islamic world came to Imam Hussein, peace be upon him, to gain knowledge from what reports and spies began to write to Muawiyah about the course of events, which necessitated the Umayyad House's hatred for the Imam and caution against his movements in Medina and from the malevolent reports. The report of Marwan bin Al-Hakam was Muawiyah's factor against Madinah (Al-Majlisi *Bihar Al-Anwar* 1983 AD ) Muawiyah responded in a letter to Marwan not to attack Imam Hussein (peace be upon him), and Muawiyah wrote to Imam Hussain (peace be upon him) warning him and threatening him from breaking out of obedience by saying: ...and with God's covenant to be fulfilled, for whenever you deny me he will deny you, and whenever you trouble me, he confirms you, so break the stick of this nation..." (Al-

Majlisi Bihar Al-Anwar 1983 AD) Imam Al-Hussein, peace be upon him, responded by saying: "As for what follows - your letter has reached me, ... and as for what you mentioned that it came to you on my authority, it was brought to you by those who meet with slanderers, and I do not want you to be at war or against you... Are you not the killer, Hajar bin Uday, the brother of Kinda? And the worshiping worshipers who...( Al-Tusi, Rijal Al-Kashi, 1404 AH), Muawiyah replied with a second message to the Imam by saying: "He who gives God the deal of his oath and his covenant is worthy of fulfillment, and you have been informed that a people from the people of Kufa have called you to discord! And the people of Iraq, whom you have tried, have corrupted your father and brother, so fear God and remember the covenant, for when you trouble me, I will confirm you. Al-Husayn (peace be upon him) wrote to him:"

Your book has come to me, and I am worthy of someone other than what you have been told about me, and good deeds are not guided by God, and I did not want you to fight or be against you, and I do not think that I have an excuse with God for abandoning your struggle! We have raised nothing but a lion with Abu Abdullah." He said: Muawiyah also wrote to him in some of what he had reported about him:( History of Ibn Asaker, translated by Imam Hussein, peace be upon him, 1414 AD) "I think that you have a scalp on your head, so I would have liked to have caught it so I would forgive you." He plays with dogs, and you betrayed your trust and ruined your flock, and you did not follow the advice of your Lord, so how can you take charge of the nation of Muhammad who drinks intoxicant? And the one who drinks intoxicant is among the immoral, and the one who drinks intoxicating is among the wicked":( History of Ibn Asaker, translated by Imam Hussein, peace be upon him, 1414 A).

#### **Imam al-Husayn (peace be upon him) had two meetings with Muawiyah:**

1-The first meeting in Al-Madina Al-Noura: The imam joined forces with Muawiyah and Abdullah bin Abbas when he presented Muawiyah to take the pledge of allegiance to the daughter of Yazid(Imamate and Politics - Ibn Qutayba al-Dinuri).

2- The second meeting in Makkah Al-Mukarramah: In this second meeting, Muawiyah arranged the covenant for Yazid's daughter In order to take the pledge of allegiance to Yazid's daughter, but Imam( Ibn A'tham, Al-Fotouh, 1991 A D) "Peace be upon him" entrapped him and increased by saying: "Who is the best for the nation of Muhammad! He increases the debauchery of alcohol." "He was like the Messenger of God, may God bless him and his family and grant them peace." (Ali Al-Abtahi, Imam Al-Hussein in the hadiths of the two teams 1418 AH )

#### **Allegiance under duress and threat of death:**

Yazid wrote to his cousin, the governor of Medina, Al-Waleed bin Utbah bin Abi Sufyan, a letter in which( Ibn

Al-Athir, Al-Kamil in History 1966 AD; The major classes (the fifth class of companions); Al-Mazzi, refinement of perfectio, 1988 AD): Ahl al-Bayt, peace be upon them, said: "And he commanded me to warn the family of Abu Turab and their audacity to shed AHd blood, and I knew( Muhammad Hadi Al-Mayani 1395 AH), Our Leaders, How Do We Know The Walid that God Al-(Tabari, History, 1889 AH) Almighty avenged the oppressed (Othman bin Affan) from the family of Abu Turab by the family of Sufyan, because they are supporters of truth and students of justice Abdul Karim Al-Hussein Al-Qazwini, Official Documents of the Imam Al-Hussein Revolution. 2011) AD)." So take the pledge of allegiance to me from all the people of Medina ((Tabari, History, 1889 AH) so Al-Walid sent a letter to Yazid concerning Imam Al-Hussein (peace be upon him) containing: "As for what follows: Al-Hussain bin Ali (peace be upon him) does not see you as a caliphate or a pledge of allegiance"( Muhammed Taqi Sepehr Nasikh, The Life of Imam Al-Hussein. 1297 AH) Yazid's response to me, if he refrained from the pledge of allegiance, sent me the head of al-Husayn (Tabari, History, 1889 AH), Imam refused the pledge of allegiance to Yazid since Muawiyah declared it in his lifetime

As for Ibn al-Atheer(Tabari, History, 1889 AP, Ibn al-Athir al-Kamil) he referred to books to al-Walid informing him of the death of Muawiyah and another small book in which: by sale" Ibn Atham al-Kufi stated( Ibn A'tham Al-Kufi, 1411 AH): "When the book was received by al-Walid ibn Uqbah, he read it and said: We belong to God and to Him we shall return Al-Walid consulted Marwan, and Marwan bin Al-Hakam said: "I think that the Hour will send to these people and invite them to pledge allegiance and engage in obedience, Before they knew about Mu'awiyah's death, if they knew of Mu'awiyah's death, every one of them jumped on one side and showed disagreement and dissent and called for himself" (Al-Khwarizmi, The Killing of Al-Hussein; Al-Majlisi, Bihar Al-Anwar ,1983AH) If they do not respond, I will strike their necks. Ibn al-Athir al-Kamil).

#### **Al-Waleed bin Utbah's position on Marwan bin Al-Hakam:**

After the advice that Marwan gave to Al-Walid to strike the necks of all those who did not implement the order, Al-Walid became angry at Marwan's words and knocked his head and tears from his boldness and his hatred for the sons of Imam Ali (peace be upon him) and his offspring and the audacity and hatred of Marwan by intimidating Al-Waleed with Al-Hussain and said: "The The family of Abi Turab are the enemies in ancient times" ( Ibn A'tham Al-Kufi, 1411 AH ) and accused the Ahl al-Bayt of killing Othman and as long as Hussein is free, you are not safe, and he threatened him with Yazid, but Marwan was angry with Marwan and Kalamah. ( Ibn A'tham Al-Kufi, 1411 AH).

**-Rahman bin Abi Bakr and Abdullah bin Al-Zubayr:**

Al-Waleed sent his messenger Abdullah bin Omar and Ibn Othman to them to invite them (Ibn Saad, The Great Classes) and did not find them in their homes (History of al-Tabari, Ibn al-Athir, al-Kamil in al-Tarikh, al-Khwarizmi, the killing of al-Husayn.), so he went to the mosque, and when they were at the tomb of the Prophet Muhammad, may God's prayers and peace be upon him and his family, and said: "Answer the prince! Al-Hussain said: God does that if We have finished this assembly, God willing." (Al-Khwarizmi, the killing of Hussein) So the Messenger returned and informed Al-Walid of this (Al-Khwarizmi, the killing of Hussein) and Abdullah Ibn Al-Zubayr consulted Imam Al-Hussein on the issue of the Messenger, and the Imam replied: With Muawiyah's death and taking the pledge (al-Tabari's history; Ibn Al-Atheer, Al-Kamil in History; Long News; Ibn al-Jawzi, the regular in the history of nations and kings, 1995 AD) and during the conversation of the Imam with Ibn al-Zubayr, when the Messenger came to ask the Imam to attend in front of Al-Waleed, so the Imam expelled him (Ibn A'tham Al-Kufi, 1411 AH), so the Imam demonstrated the lack of respect for the tyrants The oppressors, the absolute trust in God, the freedom, dignity and courage of man in front of the tyrants and speaking the truth to preserve the true Islamic religion and these are the morals of the people of the house, peace be upon them.

The Messenger of Al-Waleed came back and said: As for Al-Hussain Ibn Ali, especially he is coming to you on the way. Marwan Ibn Al-Hakam, who was present at Al-Waleed's gathering, replied: They have been treacherous. Al-Waleed said: "Wait, he is not like Al-Hussain treacherous, and he does not say anything and then does not do (Al-Khwarizmi 1418 AH) the imam got up and went to the door of al-Walid (Ibn Kathir, The Beginning and the End, 2009): "So he entered alone, and his servants sat at the door (Ibn A'tham Al-Kufi, 1411 AH; Al-Khwarizmi Al-Hussein 1418AH), and said: If you hear something that makes you suspicious, then enter otherwise do not leave until I come out to you Their number is thirty men from his family, his loyalists, and his followers, and in the hand of the Imam the penis of the Messenger of God (peace be upon him) (Ibn A'tham Al-Kufi, 1411 AH; Al-Khwarizmi Al-Hussein 1418AH) so Al-Hussain said: Has there been news from Muawiyah to you? (Al-Khwarizmi 1418AH), Imam said, "Why did you call me?" Al-Waleed said: "The pledge of allegiance." The Imam said to him: (Ibn Kathir, 1990 AD) "A person like me is not sworn allegiance secretly Al-Hussein refused to pledge allegiance to Yazid, so Marwan indicated to Al-Waleed that the Imam be imprisoned, and if he did not pledge allegiance, strike his neck. the world and what is in it, and that I killed

Al-Hussain (Tabari 1889 AP; Ibn Al-Atheer; And see: Ibn Tawus 1413 A.H.; Al-Yaqoubi, 1860 A.D.; Ibn A'tham, Ibn Katheer; Ibn Al-Atheer; Ibn Atham).

**Al-Waleed's consultation with Marwan in the pledge of allegiance to Yazid:**

Al-Waleed bin Utbah sent to Marwan bin Al-Hakam and invited him to him. When he read Yazid bin Muawiyah's letter to him and consulted Al-Waleed in the matter of the Imam and Al-Zubayr to take the pledge of allegiance to Yazid, Marwan said: "I think that the Hour will be sent to these people and invite them to pledge allegiance and engage in obedience. If they do, I will accept." from them, and I withheld them, and if they refused, I gave them to them So I struck their necks (al-Tabari 1860 AD; Ibn Al-Atheer; And see: Ibn Tawus 1413 A.H.; Al-Yaqoubi, 1860 A.D.; Ibn A'tham, Ibn Katheer; Ibn Al-Atheer; Ibn Atham) This hateful advice to kill Imam Hussein only indicates the rebellion of the Umayyads against the Ahl al-Bayt, peace be upon them.

**Marwan's fanaticism from the hadith of Imam Hussain :**

When Imam Al-Hussein, peace be upon him, informed them not to pledge allegiance to Yazid and his categorical rejection of the rule of the Umayyads, Marwan bin Al-Hakam, who was convinced of the ruling system, said: "By God, do not leave me until he pledges allegiance to Yazid in a humiliated form." People of the House of Purity, and God has revealed about us {God only wants to remove uncleanness from you, People of the House, and purify you with a thorough purification} Al-Ahzab 33, so he bowed his head and did not utter a word (Ibn A'tham al-Kufi 1411AH; Alkhwarizmi 1418AH).

During the conversations, events occurred, including:

1-Ibn al-Zubayr fled to Mecca, so al-Walid sent thirty men to seek him, but they were unable to arrest him.

2-Al-Walid bin Utbah informed Yazid of the changes of events, especially in the matter of Imam Al-Hussein and Ibn Al-Zubayr, and Yazid's anger at hearing the Imam's statement that Yazid does not have to obey or pledge allegiance, because the Imam is more knowledgeable about the religious, political and economic matters of Muslims than the immoral Yazid

The letter reached Yazid, and he exploded with great anger and wrote to Al-Walid: "If this letter comes to you, take the pledge of allegiance again to the people of Medina, with your assurance on them. (Ibn A'tham al-Kufi 1411AH).

1. When the book reached al-Walid, it was even greater and said: By God, God does not show me that I am the killer of al-Husayn (, the son of the Messenger of God (peace be upon him), even if he were to take possession of me, he would give me the world and what is in it, and inquire of the presence of Imam al-Husayn in his house, and to know whether he left the house for Mecca find it. (Al-Khwarizmi 1418AH)

### **The dismissal of Al-Waleed bin Utbah:**

The reason for Yazid's dismissal of Al-Waleed and the appointment of Amr bin Saeed as the governor of Medina, knowing that he is the governor of Makkah Al-Mukarramah, is:

A- Failure to carry out Yazid's command to pledge allegiance to him from the men of Medina, the most prominent of whom is Imam Al-Hussein

B - Procrastination in taking the pledge of allegiance from Imam Al-Hussein by force for fear of confrontation.

C - Yazid ordered to kill Imam Hussain if he refused the pledge of allegiance, but the order was not carried out, but rather he delayed it.

D - appointing Al-Ashdaq in this position instead of Al-Waleed, because Yazid knew about Amr that he was carrying out what he was ordered to do.

### **The vision of the Prophet in a dream at the last farewell:**

When night fell, Imam Hussain went to the Prophet's Mosque to bid farewell to the grave of his grandfather, the Noble Messenger (PBUH). When he reached the grave, a light shone for the Imam from the grave, so he returned to his place.

As soon as it was the second night, the Imam returned to the grave, so he prayed, and he slept for a long time while he was praying. Then the Prophet Muhammad (peace be upon him) came while he was in his sleep, So he took Al-Hussain (peace be upon him) and hugged him and said to him: "My father, you are, as if I see you drenched in your blood among a gang of This nation is hoping for my intercession! My son, you are coming to your father, mother and brother and they are longing for you, and you have degrees in heaven that you can only attain by martyrdom, so Hussain woke up from his sleep crying, so he came to the people of his house and told them the vision and bid them farewell( Al-Saduq 1417 AH, Al-Majlisi, 1983 AD). Enjoining what is good and forbidding what is wrong, following the Sunnah of his grandfather, the Messenger of God, may God bless him and grant him peace, reviving the Sunnah, nullifying innovations, and supporting the oppressed)

### **Farewell to the march to Karbala and his supplication:**

From the supplication of Imam al-Husayn at the grave of his grandfather, the Messenger of God, may God bless him and grant him peace: "Oh God! This is the tomb of your Prophet Muhammad and I am the son of a daughter Muhammad and I have attended to the matter what I have known, O God! And I love good and hate evil, and I ask you, O Lord of majesty and honor, by the right of this grave and whoever is in it, what I have chosen from this matter of mine is what pleases you the killing of( Abu Mikhnaf; Ibn A'tham, al-Futuh, al-Majlisi).

### **The hadith of Imam al-Husayn with his brother Muhammad ibn al-Hanafiya::**

Before the departure of Imam Hussein to Mecca, he spoke with his brother Muhammad ibn al-Hanafiya, and he said to him: "Oh, my brother, by God, if there was no refuge or shelter in this world, I would not have pledged allegiance to Yazid ibn Muawiyah"(Ibn A'tham al-Kufi1411AH ).

Muhammad ibn al-Hanafiya interrupted his speech and wept, so al-Husayn, peace be upon him, wept with him, then said: O brother, may God reward you, So you will be my eye on them, and you will not hide any of their affairs from me.

Historians have narrated that his sister Muhammad ibn al-Hanafiya told him not to go out to Kufa. He said: (By God, my brother, if I were in the den of an important vermin of the earth, they would extract me from it until they killed me).( council; Abdullah Al-Bahrani, 1365 St).

### **3.The path of Imam Hussain to Mecca:( Ibn Al-Taqtqi, 2007 AD).**

So Imam Al-Hussain, peace be upon him, walked to Mecca while reciting: "So he left it frightened, waiting. He said, 'My Lord, save me from the wrongdoing people'." And the greater path was necessary. His family said to him: "If you stumble upon the greater path, as Ibn al-Zubayr did, lest the request will catch up with you(al-Tabari 1860 AD)." He said: "No, by God." I will not leave him until God decides what is a judge( Al-Mufeed 1993 AD). (And when Hussain entered Mecca he was His entry to it "He entered it while he was reading: (And do not turn towards a debtor, he said, "Perhaps my Lord will guide me to the right path( Al-Mufeed 1993 AD).

### **The residence of Imam Hussein, peace be upon him, in Mecca:**

Imam Al-Hussein entered Mecca and stayed in the house of (Al-Abbas Ibn Kathir

1988AD), so the people set out for Al-Hussein to come to him and come to him and sit around him and listen to his words when they heard about the death of Mu`awiyah and the caliphate of Yazid. In a group of people Ibn Kathir

Husain came until he came to Mecca, and its people came to disagree with him and came to him and whoever was in it from the pilgrims and the people of the horizons. As for Ibn al-Zubayr, he began to frequent the Imam in a strife because the Imam's stay in Mecca did not wrap around him, but the Imam's cuff was stronger and larger (Mr. Marashi) Al-Hussein .

### **The duration of Imam Hussain (peace be upon him) stay in Mecca:**

Al-Hussein (peace be upon him) remained in Makkah, Sha'ban, Ramadan, Shawwal, Dhul-Qa'dah, and eight days of Dhul-Hijjah. There is no doubt that Al-Hussein

during this period and in his circles with the pilgrims and the people of prospects and breaking the collar imposed by Muawiyah on the correct prophetic hadith in each and his family Or in slandering the Umayyads, or explaining the rulings of Hajj and Umrah and other things, explaining the Qur'an and explaining the Imam the hadith of Al-Ghadir () and the garment, and his saying: "Whoever sees an unjust sultan making lawful what is forbidden by God, breaking the covenant of God in violation of the Sunnah of the Messenger of God (PBUH) works in the servants of God with sin and transgression. To change it by doing or saying it was a right on God to enter him his entrance.

Then he reminds them of the saying of the Prophet (peace be upon him): Hussain is from me and I am from Hussain. God loves the one who loves Husayn, and he (peace and blessings of God be upon him) said about him and his brother: Al-Hassan and Al-Hussain are two of the tribes, Al-Hasan and Al-Hussain, the masters of the youth of Paradise. (p) that he will be killed in the land of Iraq, so whoever catches him should help him( Al-Tabari, 1869 AD), and his saying: I am I invite you to revive the landmarks of truth and annihilate heresies( Al-Daniuri 1912 AD)

#### **The sanctity of Mecca:**

Ibn Quluwayh narrated in his Sunna on the authority of Abu Abdullah al-Sadiq who said: Abdullah ibn al-Zubayr said to al-Husayn, peace be upon him: If I came to Mecca, I was in the sanctuary? Al-Hussain said, "Do not make it lawful, and do not make it permissible for us." And he said: "By God, if I were in an important stone of the earth's vermin, they would have extracted me from it and killed me. By God, they wrote and sent messengers from the people of Kufa to al-Husayn when the news of Muawiyah's death and opposition reached the people of Kufa. Imam al-Husayn due to Yazid's rule and his coming to Mecca, a group of them gathered in the house of Suleiman bin Sard al-Khuza'i (al-Tabari 1860 AD) to attack me as the Jews attacked on Saturday, and I am in the matter of my grandfather, the Messenger of God, as he commanded me, and we belong to God and to Him we shall return. (Al-Noman Al-Maghribi 1414 AH, Mr. Hashim Al-Bahrani, 1413 AH).

#### **Messengers and books of the people of Iraq to Imam Hussein :**

1-I reached al-Husayn in Mecca on 10 Ramadan of the year 60 AH, when the mission reached the news of Mu'awiyah's death and his failure to pledge allegiance to al-Husayn to Yazid. As for the one who broke your mighty enemy, the conscience that slandered this nation...etc. And I know that Al-Nu'man is in the palace of the Emirate and we do not gather with him a Friday and we do not go out with him to a feast. Ibn Sabaa al-Hamdani, and Abdullah Ibn Wal al-Tamimi, and they brought it to the Imam on the tenth of Ramadan (Al-Baladhuri 2017 AD)

2- Two days after the first message, the one, the two, the three, and the four started writing to Imam Hussein, so they sent about fifty newspapers, and they sent them by hand Qais bin Mushar bin Khalid Al-Sidawi from Bani Asad, Abdul Rahman bin Abdullah Al-Arhabi, and Amra bin Abdul Al-Suloli Abu Mikhnaf,( the killing of Al-Hussein (PBUH)),and in Irshad Al-Mufid, quoting from the people of biography and history: that the number of newspapers amounted to "about one hundred and fifty newspapers( Al-Mofeed, Al-Irshad, 1993 AD)

3-Then they stayed for another two days and released Hani bin Hani Al-Subai'i and Saeed bin Abdullah Al-Hanafi to him and wrote with her, "As for after that, people are waiting for you.. the calf, and peace." (Al-Baladhuri 2017 AD) They have other than you, so the calf is the calf, and peace be upon you(al-Tabari 1860 AD).

4- A group of the people of Kufa wrote to him, namely: Shabbath bin Rabi' al-Yarbu'i so the tribal leaders wrote to him: "As for what follows: the janaabah has turned green and the fruits have ripened, so if you wish, then come to a soldier for you On the matter of the people.( Al-Baladhuri, Al-Mufeed 1993 AD, Al-Tabarsi, 1417 AH.)

5- It was stated in some of the letters that in Kufa, one hundred thousand mentioned this. It was mentioned that "Al-Hussein bin Ali (□) wrote to the people of Kufa. (al-Tabari 1860 AD).

These messages were collected by the Imam (□) and the messengers' messengers about the affairs of the people, then Hani bin Hani Al-Subai'i and Saeed bin Abdullah Al-Hanafi( Ibn Nama Al-Hali, 1950 AD)wrote "In the name of God, the Compassionate, the Merciful, from Husayn bin Ali to the eminent believers and Muslims. As for what follows, a happy and happy person came to me with your books and was the last of a delegation. I understood all those you have narrated and mentioned and the statement of all of you that we do not have an imam, so may God accept to unite us with you on guidance and truth. To you is my brother, my cousin and my trust from my family, and he commanded that he write to you, and your order and your opinion. If he writes to me that he has agreed upon the opinion of your masters, the people of merit and the pilgrims from you on the like of what your messengers presented to me and I read in your books, I will present to you imminently, God willing, and peace. ( Ibn Nama Al-Hali, 1950 AD).

#### **Muslim bin Aqeel's message to Imam Hussein (peace be upon him):**

When Muslim bin Aqeel arrived in Kufa, he stayed in the house of Al-Mukhtar bin Abi Ubaid, and the Shiites came to disagree with him. He informs him of the pledge of eighteen thousand ( Al-Mofeed, Al-Irshad, 1993 AD) and orders him to come, and it came in the letter he sent to him: "The pioneer does not lie to his family, and the people of Kufa have pledged allegiance to me, eighteen thousand men. On the way, he wrote to them a letter in

the hand of Qais bin Mushir al-Sidawi, in which he said: "In the name of God, the Most Gracious, the Most Merciful, besides whom there is no god but Him. As for what follows, the book of Muslim bin Aqeel came to me in it informing me of your good opinion and a gathering of people like you. By our victory and the demand for our right.... ( Al-Daniuri 1912 AD) Peace, mercy and blessings of God be upon you.

In another word, in the name of God, the Most Gracious, the Most Merciful: "From Al-Hussein bin Ali to his brothers among the believers in Kufa(Ibn Nama Al-Hilli; Ali bin Tawus, Abu Faraj al-Isfahani, al-Mufid). peace be upon you. As for what follows, the book of Muslim bin Aqeel responded to me with your gathering with me, and your longing for my coming, and what you are short of our victory and demand for our right..and peace.

After the arrival of Ubaid Allah bin Ziyad Al-Kufa, he addressed her and threatened the people of Kufa ("and was able, by his deception and deception, to find out the location of Muslim bin Aqil in the house of Hani bin Urwa and kill them both(Ibn Nama al-Hilli1950AH; Ali Bin Tawoos, Al Malhoof

#### **Planning to assassinate the Imam in Mecca:**

The plan was to assassinate the Imam (peace be upon him) and arrest him in Mecca. The Imam indicated by saying: to his brother Muhammad bin Al-Hanafiya (may God be pleased with him): "Oh, my brother, I have submitted that Yazid bin Muawiyah assassinates me in the Haram, so I will be the one with whom the sanctity of this house is violated" (Ibn Tawus 1411 AH ) And in his saying to Al-Farazdaq: "If I had not hastened, I would have taken iT (Tabari; Mortada Al-Askari, 1990 AH), and in his saying to Ibn Al-Zubayr: "Because I am killed by an inch outside of it is dearer to me than I am to be killed by an inch from it, and by God's grace, if I were in a large stone of these vermin, they would have extracted me until they perish" I don't need them.( Al Shaplingy, 2020 AD)

But the supervisor of the assassination plan, the governor of Mecca, was Amr bin Saeed bin Al-Aas (Al-Ashdaq). Al-Tarihi says: In his analysis of the failure of the Imam to perform the rituals of Hajj that year, because Yazid enlisted Amr in a great army, and the governor of the season, and his command over the entire Hajj And he instructed him to seize al-Husayn secretly, and if he was not able to kill him, then he was cursed by God. He trampled with al-Hajjaj in that year thirty men from the demons of Banu Umayyah and ordered them to kill Imam al-Husayn in any case(Al-Tabasi, 2020 AD).

#### **Imam Hussein wrote to Basra:**

Imam Al-Hussein wrote to Ashraf the people of Basra in a letter saying, "In the name of God, the Most Gracious, the Most Merciful, from Al-Hussein bin Ali to Malik bin Masma', Al-Ahnaf bin Qais, Al-Mundhir bin Al-Jarud, Masoud bin Amr, and Qais bin Al-Haytham.

Peace be upon you. As for what follows, I invite you to revive the landmarks of truth and the faithfulness of innovations. If you respond, you will be guided by the path of guidance and peace. (Al-Dinori, 1960 AD)

Among the notables who received the message of Imam other than what we mentioned was Yazid bin Masoud Al-Nahshali (Ibn al-Nama, 1406 AH), and Amr bin Ubaid Allah bin Muammar (Tabari 1967 AD), and among them were those whose position swung, such as Al-Ahnaf bin Qais, who wrote to Imam Al-Hussain : "As for After, be patient that the promise of God is true, and do not be underestimated by those who are not certain(Ibn al-Nama, 1406 AH),) and some of them betrayed the trust is Al-Mundhir bin Al-Jarud , so he disclosed the secret without others, under the pretext of his fear that the Messenger would be an intrigue from Ibn Ziyad, so he handed him over to me and read his book, so the Messenger came and I struck his neck(Tabari 1967 AD).

Among the notables who received the message of Imam other than what we mentioned was Yazid bin Masoud Al-Nahshali (), and Amr bin Ubaid Allah bin Muammar, and among them were those whose position swung, such as Al-Ahnaf bin Qais who wrote to Imam Al-Hussain: "As for After, be patient that the promise of God is true, and do not be underestimated by those who are not certain" (Ibn al-Nama, 1406 AH) and some of them betrayed the trust is Al-Mundhir bin Al-Jarud, so he disclosed the secret without others, under the pretext of his fear that the Messenger would be an intrigue from Ibn Ziyad, so he handed him over to me and read his book, so the Messenger came and I struck his neck.

And from those who responded with his family, relatives and clan to the request of Imam Hussein and his position was honorable, he (Yazid bin Masoud), so he gathered Banu Tamim, Banu Hanzala and Banu Saad, and urged them to jihad and fight with Hussain, so they responded to him and showed their willingness to fight and martyrdom in his hands, so Hussain prayed for him well .

But the fates changed this group of the people of Basra from attending Karbala and obtaining the honor of martyrdom, after they received the news of his martyrdom in the state of their apparatus A number of the people of the Hijaz and a number of the people of Basra had met with the Imam during the period of his stay in Mecca, who joined his family and his followers(Al-Mufeed, 1993 AD)

#### **Departure to Iraq from Mecca:**

A historical narration says that when Al-Ashdaq was informed of Al-Hussein's determination to leave Mecca, he sent him a letter in which he said, "I ask God to inspire you to be rational and to divert you from what wants you. Tell me that you have resolved to go to Iraq! I seek refuge in God from discord, for if you are afraid, accept To me, I have security, righteousness, and connection.( Ibn Kathir,)

But al-Tabari's narration states that al-Ashdaq sent this message to Imam after his departure at the suggestion of Abdullah ibn Jaafar, and that the one who actually took the matter of writing this message was Abdullah ibn Jaafar, then al-Ashdaq sealed it with his seal. To Omar bin Saeed bin Al-Aas, and he spoke to him and said: : Write to Al-Hussain a book in which you make safety and a wish for righteousness and connection, and document for him in your book, and ask him to return to God, to be assured of that, and he will return. Omar bin Saeed said, "Write what you want and bring it to me, until I seal it." Abdullah bin Jaafar wrote the book and then brought it Omar bin Saeed said to him, "Set him and send him with your brother Yahya bin Saeed, for it is more appropriate for him to reassure himself with him and know that he is older than you, so he did The Most Compassionate, the Most Merciful(Tabari 1967 AD). "From Amr bin Saeed to Al-Hussain bin Ali: As for what follows, I ask God to turn you away from what is causing you, and to guide you to what guides you. Bin Jaafar and Yahya Bin Saeed, so come to me with them, for you have with me safety, connection, righteousness, and good neighborliness to you.

Al-Tabari mentions that Imam Al-Hussein wrote it to him: "As for what follows: He did not oppose God and His Messenger who called to God the Mighty and Sublime and did righteousness and said that I am among the Muslims and I have called for safety, righteousness and connection, so the best of safety is the safety of God." (Tabari 1967 AD). ) He said: "And when Al-Hussein came out, the owner of the police, whose emir, Amr bin Saeed Ibn Al-Aas, was intercepted by a group of soldiers, and he said: The emir is ordering you to leave, so leave, or else he will convince you! The owner of the police orders him to leave (Al-Dinori, 1960 AD).

#### **The houses of Imam Hussain from Mecca to Karbala:**

The total number of houses that Imam Hussein (peace be upon him) passed through during this period, i.e., from the time of his departure from Makkah Al-Mukarramah and until his arrival in the holy land of Karbala, Al-Taf) is thirty-eight houses, including the first house (Makkah) and the last (Al-Taff), and it has been over Peace) in twenty-four of them, and his heroic companions had a great role in Karbala(Tabari 1967 AD) especially on the night of the tenth of Muharram.( Hassan Al-Amin 1983Ah)

#### **Underlying hatred:**

The hidden hatred against the Ahl al-Bayt, especially against al-Husayn ibn Ali , who shed his pure and pure blood (the day of Ashura) in Karbala, and this hatred is rooted against his father and grandfather, the Messenger of God, may God bless him and grant him peace.( Ibn Qulwiya al-Qummi, full visits 1417 AH)

Al-Hussein sacrificed everything, so God's blessing of everything is the healing in his soil, and supplications are

answered under his dome, on the authority of Abu Abdullah, peace be upon him, who said: "If a sick believer knew the right of Abu Abdullah, peace be upon him, his sanctity and his guardianship, he would take from the clay of his grave like the head of a fingertip, He had medicine" On the authority of Abu Jaafar al-Baqir he said: "The clay of the grave of al-Husayn, peace be upon him, is a cure for every disease, a safety from every fear, and it is for what was taken for itMirza( Al-Nouri, 1987 AD)." Virtue and forbidding evil is the pillar of religion(. Global heat 1414 AH)

#### **Conclusion :**

The march of Imam Hussain to Karbala and the occurrence of the Ashura epic has its reversal in Islamic history, the struggle between truth and falsehood, between what can be accepted and what is not possible at the level of the nation's leadership politically and religiously, and the insistence of the Umayyads on shedding the pure blood of the Ahl al-Bayt (peace be upon them). And the women of the Prophet Muhammad (peace be upon him) were taken captive, children were terrified and prevented from the most basic human rights, and people's emotions and feelings were stirred for his true victory. The great danger that society is exposed to as a result of the Umayyad conspiracy that aimed to return the Islamic nation to the pre-Islamic era, the time of prostitution and fanaticism.

Hence, the Umayyad house under the leadership of Muawiyah and Yazid (may God curse them be upon them) was one of the important factors in this cultural, religious and social decay that produced all these aggressive ideas from which our Islamic nation suffered and from extremism from the true Islamic Sharia. And whoever left it will perish in the sea of darkness. He is the safety of the fearful and the fortress of the weak, because his approach is to adhere to the approach of the original Muhammadan Islam The followers of Imam Al-Hussein by their love for the guardian of God, may God be pleased with them, and their heroic stance, their preservation of worship, remembrance, reading the Qur'an, and defending the sanctities of God and His Messenger. They care about death, and the jihad of the companions of Al-Hussain was not only with the sword, but also with the support of the tongue, including the position of Habib bin Mazahir, the heroic hero, and they were aware and insightful to defend the truth against falsehood.



The COVID-19 burst affected the situation badly worldwide, and its consequences were reflected in medical education with the suspension of conferences, clinical training, and key examinations. Thus, a prompt switch to online teaching was operated. Using online teaching and platforms to facilitate distance learning during Covid-19 was also a concern of Dost, Hossain, Shehab, Addelwahad, and Al Nasair (2020) Their study relies on an online survey comprising a 20-item questionnaire that deals with online teaching methods and the impact of COVID-19 on medical education in the UK. The survey results distributed to 2721 medical students across 39 medical schools regarding their perception of online teaching revealed apparent benefits such as flexibility in time and attendance. The questions are divided into many categories, such as 5-point Likert-type questions for answers varying from strongly disagree to strongly agree, and various questions, such as asking about the pros and cons of online teaching. Participation was optional, and the data was gathered specifically for research purposes. In the preCOVID-19 period, students used teaching platforms such as video tutorials, online question banks, pre-recorded tutorials, online flashcards, live tutorials, Anatomy TV, etc. Using a Likert scale ranging from one strongly disagree to five strongly agree, it was shown that online teaching was unappealing, unexciting, less interactive, and less effective than face-to-face teaching. In addition, it carries many disadvantages, including family distractions, internet connection, the timing of tutorials, anxiety, lack of space, lack of motivation, difficulty concentrating, and lack of contact with colleagues. With the sudden switch to online teaching, the underdeveloped curricula were noted, and teachers were not well trained, which made the sessions mediocre, especially when resources were not applied adequately. Another disadvantage was the lack of student interaction with the pre-recorded sessions and the lockdown of learners suffering from anxiety.

However, online teaching seems to carry many advantages, among which are the time it saves for running distances, the flexibility offered in all its aspects, the fact that it is more comfortable and that it involves a cheaper process, time efficiency, less anxiety, and the opportunity to attend from any country. Eventually, most of the participants described online clinical teaching as unsuccessful as face-to-face teaching because the clinical skills still stood as an obstacle. In the end, online teaching requires more interactive teaching sessions via polls and quizzes and questions and answers (Q&A) sessions following the synchronous learning model to promote student engagement in a more active learning environment marked by TEAMS activities. The digitalization of medical teaching could be very important in the future. But currently, students are struggling with an overload of random resources that could hinder their progression. Therefore, blended teaching (online and in-person teaching) is proposed,

along with Problem-based learning (PBL) or Team-based learning (TBL) that promotes immediate tutor feedback.

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