

### Views of Akkad about Ashura Movement

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**Abstract:** In among writings of Sunni modernists that their interpretations of the story of Ashura, is somewhat different from the views of the leftists, the writing of Abbas Mahmoud Alqad under this title shhda' Hussein ibn Ali, is important and noticeable. According to Akkad's view, Imam Hussain (AS) and Yazid were of two families: Imam Hussain (AS) possessed all the Hashemivirtues and Yazid had material and ugly characteristics of Umayyads. Therefore this uprising of Imam against Yazid, more than that, any other interpretation is justified. The complete representation of the system and the government shows. In one side of that Imam Hussain (AS) is as the leader of a legitimate religious symbol on the other hand, Yazid was a symbol of a secular system And Yazid's government in the beginning, said his government based Ali and Al-Ali, and if Imam Hussain (AS) accepted he had to fulfill his allegiance, loyalty and generation to generation had to be accepted. In addition, many historians have narrated Aryn daughter of Isaac was effective in the deep divisions between Yazid, and Imam Hussein (AS). Akkad believes that both the army of Yazid and the companions of Imam Hussein believed in God and other world, But faith on one side is in the holy and honorable soul and on the other hand, is in the niggard spirit. They were naturally idealist and had the purpose and these were profit-seeker. He also compares companions of Maviye with companions of Al Yazid, and he says companions of Maviye were people of passion, But followers of Yazid' were executioner and rudder and they were abandoned for a great fishing. Of Akkad's views, the lineage of Imam Hussein (AS) and intense love of the Prophet (pbuh) to Imam Hussein in the analysis of Ashura event should not be forgotten. Because with this criterion, we can understand army of Yazid had no idea and profit- seeker and how performed unlike respect (AS) placed in their heart for Imam Hussein.

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#### Introduction

Mahmoud Abbas Akkad believed that Imam Hussain (AS) had the purely divine motivation for saving the religion and the results of the movement soon have emerged; Yazid after four years died with hardship and the perpetrators of the tragedy of Ashura were punished and historically, in a short time, the Umayyad dynasty fell rapidly. of Akkad's view, Imam Hussein during his movement was in favor of peace and not of war and violence and he never wanted to take his victory over Umayyad government with deceptive.

Mazen is another of Sunni modernists, that perhaps for the first time in the recent century had interpretations about Ashura movement and its goals in among Shia and Sunni population and challenge them.

#### Mahmoud Abbas Akkad's view about Ashura

"Mahmoud Abbas Akkad" (1889 - 1964) was a poet, critic, researcher, writer and journalist in Egypt, that in the analysis of Ashura asserted the issue of ethnicity and education of the Umayyad and Bani Hashim family and according to it he made the judgment about Ashura.

According to Kheymeh, Akkad's talk about the Upbringing issue if it isn't raised by the inertia of the time and place, we can say that he knows roots of Ashura uprising in the educational comparison of these two the families and he believes that this kind of training and education of these two families caused that they had been the historical confrontation with each other and in happening of Ashura event was no choice.

According to Akkad, Hossein (AS) is from a family that has grown over the right and justice Method and seeks to establish a religious imam while Umayyad dynasty tried to find an opportunity to form a secular government and their worldly Ambitions. Akkad knows the position Imam Hussain so high that he does not allow himself to compare him with Yazid, because Yazid had not any virtue. Akkad writes: "I'm not trying to compare Hussein and Yazid with each other. Because according to their personal characteristics, reason for this comparison does not remain because Yazid had no small or big grace. While Hussein according to the confession of people had no flaws even like Muawiyah. When Muawiyah asked his followers to write something in contempt of Al Hussein, they said that there is no imperfection in

the Hussein, Hussain and Yazid, perfect examples of two families. According to Akkad, Hussain and Yazid were perfect examples of two families, with the difference that Hussein possessed Hashemivirtues, but Yazid hadn't even the good worldly characteristics of the Umayyads. This issue was the cause of the constant struggle between these two families that is clear examples of right and wrong, according to the opinion of Akkad, the struggle had begun from birth "Abd Manaf" and "Bdalshms" achieved gradually in each area that was possible to happen. In the era of Yazid, the Umayyad dynasty apparently converted to Islam but never inherent and abject characteristics of the family were ended in spite of repeating the declaration of Faith. Roots of evil still remained in the minds of their existence and even had grown more. Akkad believes that "both the army of Yazid and followers of Hussein believed in the other world, but faith and belief in one hand is in the Holy Spirit, and on the other hand, in the abject spirit, the followers of Hussein had the goal but the army of Yazid were profit seekers".

He believes that Hussain (AS) had a divine motivation for saving the religion and the result of movement soon obtained, ie, Yazid after four years died in the abject case, and the perpetrators of the tragedy of Ashura were punished and in a short time Umayyad dynasty fell. Akkad in description of the characteristics of the two family noted that clan of Banu Hashim were in Mecca and served the public. But the Umayyad family commuted in cities to gain worldly possessions and when Mecca was conquered, Abu Sufyan and his son Al, seemingly embraced Islam. This struggle was never interrupted and continued from generation to generation, although for a short period in the era of Prophet (SAW) and Abu Bakr and Umar, vanished, But the effects of the major differences between these two family have appeared in many areas, such as Serving a family and treacherous tasks of other families, Crossing of the world and forgiving wealth to the poor and collecting wealth and selfish are the symbols that have been shown by representatives of the virtues and vices along history. Akkad wrote about it: "inheriting government and appointing Yazid as the caliph, was made a will by Salaf; It was an innovation And it was not reasonable that Arab in beginning of Islam obeying of Yazid knew necessary because he was son of Muawiyah and should be obeyed. While the Prophet (pbuh) was not necessary his obedience, due to the fact that Hussein had affinity with the Prophet. " From the perspective of Akkad, escape of shameful and disgraceful allegiance that Yazid was trying to impose it on Imam Hussain (AS), was another of factors of his resurrection,, one of the primary motivations for Hussain (AS) s uprising interdicted

allegiance with Yazid as an evil human and from the abject family. However, Mahmoud Abbas Akkad, the movement of Imam Hussein (AS) is inevitable corrective uprising for the Islamic government. And movement of child of prophet was extremely amazed. Abbas Mahmoud Aqad is a poet, literary writer, an Egyptian reformer. The great writer and mighty man, Mahmoud Abbas Akkad, on the twenty-eighth day Hzyran (July) 1889 AD. / 1306 BC in Aswan city of Egypt was born in 1964. / 1883 BC. Died and was buried in the same city. His father in "Asna" engaged to agiotage, and changed his job as bookkeeper "Center of Asna" in the city of Aswan spent his life. Abbas, the biggest son of second wife of his father who had six sons, Abbas Akkad, who grew up in a religious family renowned for commitment to religion. When the people were asleep, he was out of the house for morning prayer until after sunrise worshiped in Mosque. His mother was a woman of prayer and religious people, helped the miseries, had bonds of relationship and he was kind with the poor. He participated in the interpretation sessions of Quran and read Hadith and fiqh books at his uncle s house.

#### **Education**

Akkad began period of elementary and secondary education in Aswan city in 1896. He began the ninth educational year of his literary life with the responsibility of managing the railway "Khana" in 1904 AD. Then transferred to the "Zagazig" and Cairo, in the Ministry of Religious Affairs he engaged to journalism.

#### **Scientific and Cultural Character**

From adolescence, strong character, great intelligence and love to study of Akkad led to the high position of knowledge, so that Sheikh Muhammad Abduh predicted his brilliant future. In addition, the study of the works of literary celebrities like Tolstoy, Arnold, Hume, Nietzsche, John Stuart Mill and the AD. He was a member of the Arabic association in Cairo and afterwards was elected as a member of Arabic language association in Damascus and Baghdad. And in 1944. He became a member of parliament of the sheikhs, and in 1956 became a member of arts and literature parliament and he received the government encouragement prize in 1960.

#### **Journalism and to participate in the political scenes**

Beginning of the twentieth century, was the scene of fighting between the government and in the Egypt three national parties was active in way of the reform of the country, 1. patriotic party, to the

complete boss of Mustafa 2. Reformatory Party of Constitutional law, headed by Sheikh Ali Yousef, author of the newspaper "Al-Mu'ayyad"; 3 the national party.

Akkad in political activity, he tended the national Party and supported of full independence of Egypt. Following the clashes among the parties in Egypt, Ismail Sedghi was chaired and ordered the cancellation of Constitutional law and the imprisonment of Akkad. Akkad During the nine months of his imprisonment, didn't desisted from fighting for the save of the country and he did not stop writing articles in journals and attacked to E. Sedghi. Before World War II, cultural and political situation in Egypt was worse and Mustafa Has as announced a friendly plan with the British and in 1936 he signed the treaty for improving relations between Egypt and Britain. The Akkad became angry from Neh as s movement and attacked this treaty and he fought against anti-Nazi, fascist and colonialism.

#### **Characteristics of Akkad**

Akkad wrote in various fields. He took into account literary criticism and analysis of social, and political opinion, reasons. In modern Arabic poetry and literature, he had new words He tried to lift the nation's spirits, not based on the events of history, but according to manifestations of nature and high human emotions introduced pure human. He promoted the thinking openness in cultural and scientific space of community". Love" and "nature" are the topics that appeared in the poetry of Akkad. In "Love he considered good character and intrinsic beauty and in" nature he spoke about " the glory of creation that is at the heart of a poet and the poet is at its heart, Also, Akkad spoke about criminals in history, especially colonists, and he wrote books and articles on the sites, including «Hitler in the balance», «Islam and colonialism», «Zionists of World », «to Ashiwaah and Aastamar» and... On the other hand, he also spoke about some reformers and those who advocated freedom of the era such as: Saad Zaghoul, Mhmdlyjnah, Kavakeb Rahman, Muhammad Abduh. Finally, Akkad with a literary and psychological pen, and the poetic and subtle spirit, and also with reformatory and deep mind could in various fields, have been works that in his lifetime and after his death have printed and have drunk greedy persons.

#### **Akkad s view of the Ashura**

Akkad was a liberal man, and in this way, he endured the difficulties, and he believed that someone like Hussein was unlikely allegiance to Yazid, because basically Hussein was trust-seeking while Yazid was as vanity. Akkad homage of reason wrote: Akkad wrote about reasons of non-homage: It

is surprising that someone like Hussein ibn Ali (AS) want to swear allegiance with someone like Yazid as leader of the Muslims and he tells Muslims that most deserve and most capable person for the Caliph is Yazid. Hussein could not rely on any of the character of Yazid, so confirming Yazid means that he is trampling on his provincialism. In addition, Imam Hossein (AS) for several reasons never swear allegiance to Yazid: First, swearing allegiance to Yazid means kicking back commands and believes of the prophet and ignoring his efforts, The second, swearing allegiance to Yazid in meaning of an endorsement of Yazid scurses upon him and his family, and the third, because of the true inner faith that we know in him, he would never go back there If he would swear allegiance to Yazid, he had to remain loyal to him until the end of his life, as his brother Imam Hasan (AS) had remained faithful to the treaty with Muavieh. According to the Akkad s view, Hussein knew that people was playing with the religion as a toy, hence his uprising sought to combat such a situation. Therefore, in view of Akkad, insurrection of Hussein was the revolution both against Umayyad s government and against the prevailing culture of that era, and the Imam sought to overthrow both the government of Jayr and the culture based on Islam. Akkad believes that Hussain (AS) began their journey with the full knowledge and science, and tried to stop any excuse so that it was not identified for the people. He went on to emphasize the fact that Hussein had reason to his revolution, he wrote that Hussain (AS) determined to fight Yazid and he should have the strongest reason and the most stead proof against his own enemies so that in case of failure and lack of conclusion, the existence of the strong indications and the reasons and arguments indicates his right decision.. Besides, in case of victory, with this support, he located in the most stead position and enemies were rage more than any time. Akkad in analysis of Ashura, emphasized the issue of ethnicity and the kind of education of two families Umayyad and Banu Hashim and he dealt with the judgments about Ashura. If we don't know Akkad s speech under circumstances of time and place at least, we can say that he compared the roots of the uprising of Ashura in educational comparison of these two families, and he believes that, the individual education and training of these two families causes to face them historically together. and in the event of Ashura was no choice. According to Akkad s view, Imam Hussain (AS) and Yazid were a perfect example of two families, with the difference that Hussein possessed Hashemi virtues but Yazid hadn't even good material characteristics and in fact the same factor, was the constant struggle between these two families that were clear examples of right

and wrong during history, with the book "Abvalshhda" that almost 40 years ago, once translated, but it was a pity that I do not translate and provide it for the readers of the magazine "Islamic school".

### **The enduring tradition of history**

There are two points very soft: the character and nature is "true total vision and noble," according to the traditional customs and laws of creation that will never change with the change of circumstances, unlike the "self-interest seeking opportunities", which is like themselves their moments transitory and fading But "self-interest" always wants itself and sees itself at the center., " A man that is in thinking of his own benefit tries to reach to that benefit However, it isn't the noble character of my owner. Because he is great he is contrary to self-interest, he gives it up for reaching to the larger goal and follows the great goal. This is what is clear and there is no doubt in it.

### **Victory On history**

But victory in the historical movements, is victory, unless there is a matter of individual or collective sacrifice. Since it will be said that a historical movement and movement is victorious, The meaning is: those which have participated in the historic movement, and sacrificed in the way of their goals, their zeal.. This is because of the "historical movement" has survived and triumphed. In this way we say: "True total vision and honorable" has remained as a winner during the conflict and collision with the "self-interest". Perhaps because of the person was killed and sacrificed and would remain his major goals. Certainly, the fans of "Aryhyt" have been more astute about advantage of the opportunity-seeking. Because the group are created for infinity and they will live more than their natural short life.

The truth is constant, whether or not they are aware of this fact. Although some smugs know them as emotional people and little knowledge. Position of historians.

In the meantime, the historian's position in relation to the historical movements is like the position of the true total vision and generous supporters of profit seeking. Historians was never like this in their part of date, that paid to these positions of thinking in "writing of history" and arbitrated it. they that themselves are dedicated and honorable historians that always know the motivations of fans of the true total vision and magnanimity and cherish them on the road of freedom, because they have sacrificed and haven't followed self-interest. On the contrary, historians who have always looked at life in the level of the "opportunism", definitely and their excuse to denying

the virtues and vices is acceptable receptive and possibly against their critics stand out and in the evaluation of these two paths, they want someone who seeks the truth, and the truth, it is a very clear way. But the truth is that partiality of fans of profit seeking, is useless and meaningless. A wise man never could take their way! The proponents of the followers of "the true total vision and noble" is a conscientious and God task and it is not worthy that human abandoned it, and adopt the absurdity! This is what is incompatible with the common nature human and it comes one day that people forget their own interest and they find out that in way of themselves interest defaulted in the case, In this case, it does not differ from that of historians, have fun and celebrate them! In the meantime, people of there are no noble, "simply passing the parties' true total vision and they are not surprised of their excellent works and It damages, although the men are interest in gaining their own advantages, but this advantage doesn't make them needless in public life, eternal life, But the true total vision of dignity human who sacrifices in the great goals, and he wants to remain eternal human values, Because these values remain eternally, and the sacrifice and noble values will be eternal.

### **Conflict of interest seeking and the true total vision**

History of the Orient, from the past and present, is full of historical movements. It is the war between the "benefit of seeking" and "true total vision". Perhaps most historical events were such as these. But of course, none of the arguments of both sides weren't such as conflict between Hashemian and Umayyad and wasn't like the war between Yazid and Hussein. We (Akkad) repeatedly in his books (2), have emphasized that the conflict between Ali and Muawiyah, wasn't war between two people, two ideas, but the war between them is truly a world war between religious leaders and secular government and one is deeply religious figure at the top, and the other is the secular world. And since time and days of the Worldly government was secular, as a result the world seeking of the 'Umayyad party "have won, fans of the Imamate and Tashieh Party "have failed. Ifmuaviyeh did efforts that Imam Ali had done was never win in it. If Ali wanted to go the other way except his own way, so he for his friends his enemies, had no interest and he didn't gained any interest and each of them went their own way and found their own fans.

### **The beneficent way and the devil way**

If anyone in this issue have to be little doubt gives little value to Muaviheh that it is possible to

give him his personal rating (the politicians) and won a small victory, certainly it never thought about fighting of Hussein and Yazid, and is was not correct.. Certainly, no one doubts that the war between Hussein and Yazid, it wasn't war between two men and two thought, but the war between the Imams and religious leaders and secular monarchy, or war between the true total vision and Magnanimity (hand) and profit seeking (the other side), respectively. They also have high levels.

Yazid did not originally contain any grace and privilege that we say that in its existence, he could be a winner. He was an incompetent man, improper. The era has never seen like him.

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