
COMPARATIVE STUDY OF ASHURA'S MYSTICAL AESTHETICS WITH QURANIC JAMEEL VERSES

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ABSTRACT

The uprising of Ashura with the emphasis on the eternal phrase "Ma Raito Ella Jamila" of Hazrat Zainab has many visual and insightful beauties. Beyond the great calamities of this event, mystical truths are hidden. In this article, the mystical beauty of Ashura was compared with the beautiful verses of the Quran, which consists of seven verses. The goals of this research are to create a link between the events of Ashura and the Qur'an and to identify the spiritual beauty of Ashura. The research method is exploratory and descriptive-analytical, which was obtained by relying on library tools and the study of first-hand and new historical sources, which was an answer to the question, what is the mystical aesthetics of Ashura event from the perspective of Hazrat Zainab, according to the mystical aesthetic features of the Qur'an? Mystical aesthetics is based on discovery and metaphysical intuitions that have been obtained in connection with esoteric beauty for the mystic. The results show that the correspondence between the mystical beauty of the events of Ashura and the verses of Jamil is as follows:

The beautiful patience of Umm al-Banin's children towards the oppression of Shammar bin Dhi al-Jawshan with verses 18 and 83 of Surah Yusuf

The patience of Hazrat Hussain (a.s.) in facing the doubts and denials of Shammar bin Dhi al-Jawshan with the authority and Imamate and the patience of Hazrat Zainab (pbuh) in the face of Ubaidullah's refutation with verse 5 of Surah Ma'arij

The page of Jameel Seyyed al-Shohada regarding Harr bin Yazid Riahi with verse 85 of Surah Hijr Sarah Jamil Aba Abdallah regarding his friends and family with verses 28 and 49 of Surah Ahzab Hajar Jameel, the wife of Ka'b bin Jaber, confronting him with verse 10 of Surah Muzammal.

KEYWORDS: *Comparative Study, Ashura, Visuala Esthetics, The Beauty Verse.*

INTRODUCTION

After the martyrdom of the Prophet of Islam, many political and social events took place in the Islamic world. In 61 AH, the situation changed so much that Imam Hussain stood against oppression and corruption, and this perseverance led to the events of Karbala. After the martyrdom of the Imam and his followers, the survivors and the Ahl al-Bayt were taken captive to the palace of Obaidullah bin Ziyad. Hazrat Zainab entered anonymously and sat in a corner. Obaidullah asked: "Who is this woman?" It was said: "Zainab is the daughter of Ali". Ibn Ziyad turned to him and said: "Praise be to God who disgraced you and revealed your lies in your speech." Hazrat Zainab replied: "Indeed, a wicked person is disgraced, and a wicked person tells lies, and he is someone else, not us." Obaidullah said: "How did you see God's work towards your brother and family?" Aqeela Bani Hashem said: "We saw nothing except Jamila..., I saw nothing but goodness and beauty...". Hazrat Zainab with her royal wisdom and intuition, observes the tangible and sensible beauty of Ashura and looks at the purely beautiful works with the beauty of God. Bitter incidents are also mentioned in verses of the Qur'an, such as verse 216 of Surah Al-Baqarah: "War has become obligatory on you, while it is unfortunate for you, and perhaps you do not like something, and it is good for you, and perhaps you love something." And that is bad for you and God knows and you do not know. Therefore, according to the above verse, there are beautiful and mystical truths in the heart of the great sufferings and calamities of this epic. The words of Amir al-Mu'minin cannot be separated from God's words according to the hadith of Mutawatar Saqlain. Because the Book of God and the Ahl al-Bayt, who are the talking Quran, are not separate from each other. The Messenger of Allah says in this hadith: I am leaving two precious things among you, the Book of God and my Ahl al-Bayt, as long as you cling to these two precious things, you will not go astray until they return to me on the Day of Judgment next to the Kausar Pond" (Hali, 1379, 184). What is the beauty of the event of Ashura from the perspective of Hazrat Zainab, peace be upon her, and the eternal sentence - Ma Raito Ella Jamila - according to the aesthetic features of the Qur'an? Beyond the events of Ashura, there are also material and spiritual beauties that can be extracted by meditating on them. The upcoming research aims to compare the mystical or insightful beauty of Ashura with the beautiful verses of the Quran.

The Oretical Foundations and Research background

The investigations of the sources related to western aesthetics with a new and contemporary concept approach and Islamic and Quranic aesthetics show that each of them has briefly or separately investigated the aesthetics of Ashura from the literary and cultural dimensions, but none of the sources, the beauties He has not compared the mystical and special manifestations of Ashura with the verses and "aesthetic indicators of the Qur'an" and the emphasis on the words of Hazrat Zainab. In total, the investigation of research background in Iranian sources and databases and sites such as Irandoc, Magiran, Noormags, Sid, etc. and foreign ones such as Scupose,

Science direct, Emerald, Theses and... and the National Library of Iran (nlai), America (loc.gov) and England (bl.uk) showed that there are many references about Ashura and its events, the dimensions and life description of Imams of Athar, especially There are Imam Hussain and Hazrat Zainab, who often have a religious-religious and political appearance, and some cases have also addressed Ashura from the aspect of artistic and literary aesthetics, but with mystical and moral aesthetics in a concept that can be linked with the verses of the Qur'an. has not paid The sources and references that have studied the beauty of Ashura from different aspects and can be of great help in advancing the thesis are as follows:

Ashura aesthetics book by Seyyed Nabil al-Hasani, special studies of Imam Hussein , Karbala, Iraq, intellectual and cultural affairs area of Imam Hussein sacred shrine. This book deals with the moral and intellectual aspects of the social event of Ashura, such as the beauty of martyrdom, courage, loyalty and keeping one's vow, humility, tolerance of adversity on the family of Ahl al-Bayt, and the beauty of the literary speeches of Hazrat Zainab, and several cases of objective beauty, such as the beauty of riding a horse and belligerents has examined the beauty of the faces of Qamar Bani Hashem and Ali Akbar on the battlefield. Also, he has given some beautiful verses in the Quran, but he did not deal with the event of Ashura.

Also, in the book Aesthetics of Ashura Saga by Seyyed Mahmoud Taheri, the focus is on aesthetic beauty such as speeches, poetry, beautiful speech and prayer from the point of view of words and music, along with spiritual beauty such as love, kindness, Sincerity, loyalty, freedom and virtues of this kind have also been studied and looked at it with a media approach, which means that the beauty of the event of Ashura has an effect on poems, prayers, music, drama, painting and curtain reading and other issues. It has been similar, but in this work, there is no match with the aesthetic verses of the Quran, especially the beautiful verses. The goals of this exploratory and descriptive research are to establish a connection between the events of Ashura and the Qur'an and to extract and recognize the spiritual or subjective beauty of the night and day of Ashura. Due to the qualitative nature of the study, there is no hypothesis at this stage.

Research Method

This article is extracted from the treatise based on the relevant interpretations of the Qur'an, especially the interpretation of Al-Mizan, and the research method is descriptive-exploratory. The tools of research, library, study of sources and historical and narrative books are first-hand and new. At the beginning, a detailed description of the theoretical foundations of mysticism, including the definition of mysticism, revelation, observation, levels of the universe and mystical aesthetics, then the division of the types of beauty in the Qur'an and the mystical beauties in the verses of Beauty (with an emphasis on the interpretation of Al-Mizan by Allama Tabatabai) will be explained in detail. Finally, a link is established between these verses and the beautiful events of Ashura by emphasizing the words of Hazrat Zainab - I see nothing but beauty.

Mystical-Ethical the Oretical Foundations

Definition of Mysticism

The word mysticism is derived from the root of knowledge and knowledge. In the division of mystics, sciences are divided into two categories: acquired science and direct science.

A) Science of learning: which is also called acquired science. This knowledge is acquired in school and during scientific debates, and from the point of view of mystics, they do not have much value.

b) The knowledge of heirs: 2, which is also referred to as Wahbi (talented) or Ladoni science. These sciences are given to humans directly and without intermediaries from God, and from the eyes of mystics, these types of sciences are valuable.

The mystics have taken this term from verse *وَعَلَّمْنَاهُمِ نَدْوَةَ عِلْمٍ* and we had learned it from them. Another term is used in mysticism, which is revelation or discovery and intuition; That is, the special science and knowledge that they deal with in mysticism is the Wahbi science that is obtained through revelation (Fafaali, 1386, 13).

Mysticism is knowing and re-knowing, knowledge and knowing the supreme truth. (in the general sense) it is to focus on the details and secrets of something, as opposed to superficial knowledge. (in a special sense) finding the truth of things through revelation, discovery and intuition (Barati and Kayseri, 2015, 6). The question must be asked, what is revelation? And how does it happen to the seeker?

Definition of Revelation

This verse shows that revelation and discovery are from the same ³فَأُوحِيَ إِلَيَّ عِنْدِهِ مَا أُوحِيَ valley. The origin of both is the secret that appears to the slave from the truth (Tabadkani Toosi, 1382, 414).

Najm al-Din Razi in Mursad al-Abad considers the truth of discovery as a negative matter; Because discovery is nothing but removing the hijab. The science that is achieved through discovery is called science (Emami Juma and Hassanzadeh Forushani, 2012, 3). He says the verse ... فَكَشَفْنَا عَنْكَ غِطَاءَ كَفَيْبَصْرِكَ الْيَوْمَ مَحْدِيدٌ... He believes that the truth of discovery is coming out of the hijab in such a way that he understands what he did not understand before; As mentioned in the above verse, we removed that veil from your sight so that what you could not see before was revealed to your sight. Hijab is the obstacles that the servant sees from the beauty and glory of God, and the different worlds of this world and the hereafter, according to the narrations of eighteen thousand scholars, according to the narrations of seventy thousand scholars, and according to the narrations of three hundred and sixty thousand of which seventy thousand are based on the hadith of the Holy Prophet: ⁴إِنَّ اللَّهَ سَبْعِينَ أَلْفَ جَبَابِمِنُورٍ وَظُلْمَةٍ، لَوْ كَشَفَهَا لِأَحْتَرَّ قَتْسُ بَحَائِرِ جَهَنَّمَ إِنَّهَا لَيُوهِبُ بَصْرَهُ:

It's more suitable. These 70,000 worlds exist in the human body, and according to each world, man is an eye with which he can study that world in a state of discovery. These seventy thousand exist in the two worlds of light and darkness, or property and kingdom, or unseen and martyrdom, and are also called physical and spiritual, or the world and the hereafter. Man is the combination of these two worlds, whose eternal power is the sum of opposites, and there are seventy thousand eyes that perceive seventy thousand worlds in these two worlds. The five external senses help to understand the material worlds, and the five inner senses help to understand the inner worlds. Whenever a sincere seeker turns from the lower parts of nature to the higher parts of the Shari'ah by the attraction of devotion to the truth, and with sincerity, the path of the tariqat is based on the law of struggle and austerity, under the protection of obedience to the guardian and imam, and he passes through every veil and is opened to a suitable sight. And the status of that position comes to his mind and the vision of the intellect returns, which is called an intellectual or theoretical discovery. When it goes beyond the rational discovery, heart revelations appear, which is called intuitive discovery. At this stage, the seeker sees different lights with different colors. After that, spiritual and hidden revelations will appear, which are called hidden revelations. In this position, the discovery and vision of angels and conversations with them happen, and when the soul is completely cleansed, the width of heaven and hell and the infinite worlds are revealed, the veil of time and space disappears. He perceives the past and future events of history, the veil of worldly time and place fades, and the veil of the hereafter also falls. It is like knowing about the news of heaven and the people of heaven, hell, and the people of hell, and the events after death, the grave, etc., and the environment. After that, there will be hidden revelations that the sentences cannot express, the knowledge of the scholars, the understanding of the sages, and the intellect of the intellects are unable to express at this stage:

Until the end of the love in our home, the secret of two worlds, including the discovery of our heart/Where our heart is in front of us, the good of all the worlds is our result

As much as the mystic reaches the position according to his innate talent, care and obedience to the Imam, he will be created according to God's morals according to God's attributes. In this discovery, the people of behavior did not and do not pay attention to anything other than the right, and they see all the events of the world as the manifestation of God and in the presence of divine power (Najmuddin Razi, 1312, 182-178).

Definition of Observation

After the revelation, the seeker is able to observe according to the attained spiritual authorities. Observation is also the lifting of the veil, but it is more excellent than revelation, although in some forms they interfere and overlap each other (TabadakaniToosi, 2002, 419-418).

Najm al-Din Kobri, a mystic of the 5th and 6th centuries, considers observation to be of two types: low observation and high observation. But he considers these observations dependent on the existential essence of the mystic, and whatever the seeker sees in these observations is due to his existential essence. The seeker should not be preoccupied with whatever he encounters and sees, because he is caught in the same position by being preoccupied with those observations. God is infinite, so the process and observations in it are also infinite. Low observation is seeing faces, colors, seas, fires, deserts, wells, etc. High observation is seeing everything that is above us, such as the sun, stars, moon, etc.

He says: "Observation is of two types: observation of the lower and observation of the highest." Edni observation is the same observation that results from paying attention to the earth and this way of observation is an unseen observation, not an external observation and an observation that happens related to shapes, colors, seas, fires, deserts, cities, villages, wells, Palaces and the like. The highest observation is the observation of the sky, which occurs from the observation area of the sun, moon, stars, constellations, and the twenty-eight houses of the moon. He goes on to say: "Finally, everything that reaches your vision or your intuition is not such that you perceive all its particles, but a part of it is seen by your intuition, explaining that a gem is a witness except for its mine. There was nothing else and he doesn't want anything else except his mine and he doesn't care about anything else except his mine. Therefore, whenever you see the sky or the earth or the sun or the stars or the moon, you should know that a part of that mine has been cultivated and condensed inside you, and you should not think that the sky that you see in the unseen world is the same sky that you see with your external eyes. will be Rather, in the universe of occultation, there are other heavens that are gentler, gentler, purer, and fresher than this sky, and they are so many that there is no limit to them. It will come to your unseen intuition, and also this grace of God will continue until you reach Safa Allah on your ascension path, and these events are very precious at the end of your journey, and Safa Allah is infinite, and don't think that what you have achieved is the end of your journey. It has been and there is no other joke behind it, and every situation you reach, there is a higher and higher situation behind it" (NajmuddinKobri, 1368, 122-124). Due to his constant attention and attention to the beauty of truth, the walker of the path of Allah observes the beauty of heavenly geometry in an intuitive moment in the manifestations of creation or earthly geometry, which includes all details (Tohidi Far and Asadi, 2018, 36). Details can be tangible beauties such as natural landscapes or a well-composed human face, and spiritual, moral and mystical beauties such as Jameel's patience, martyrdom, self-sacrifice, etc. in

the event of Ashura in the eyes of Hazrat Zainab. In his quatrains, Najm al-Din Kabri considered opening insight and seeing the truths of the world, and he said the following about this:

In the path of seeking, one must reach the world/Heal your sight, because the world is his, you need a sight (Paketchi, 2013.)

Now, after the explanations about what revelation and observation are, one must see the world of examples and fixed entities and other levels of existence that the seeker of God looks at and becomes aware of the truths of the world, what they are and what their characteristics are.

Levels of Existence

Following Ibn Arabi, Qaysari uses the term Hazrat Khums in his description of Fuss. He separated the essence of truth, which is interpreted as the unseen, the absolute unseen, and the presence of the Maghrib, and many mystics consider it the first of the Khums and the position of absolute oneness, and separated the world of oneness, which is the position of the detailed appearance. Oneness and relation to the objective worlds is absolute unseen, he considered the first Prophet to be one of the five nobles and interpreted it as the Prophet of knowledge and scholar of true knowledge with existential details and the rank of fixed nobles. In front of the world of unity and according to him the absolute unseen, there is the world of absolute martyrdom, which is the world of property and non-existence. Between the absolute witness and the absolute unseen, there is the world of minds and souls and the world of absolute example or the world of imagination. According to this interpretation, the world of minds and all souls is an added or relative unseen compared to the level of unity, and compared to the world of senses and matter, it is an absolute unseen. The world of absolute example is also compared to the world of matter and absolute martyrdom, it is the added unseen and compared to the world of reason, it is martyrdom. From his point of view, the fifth Prophet is the position of a perfect human being. A perfect human being is based on the fact that the horizon of existence and detailed appearance (the appearance of all the divine names and attributes) is God Almighty, he flows in all these worlds of existence and is comprehensive of all levels.

Sometimes in mystical texts, the levels of existence are enclosed in four levels: Lahut (essence), Jaburot (names and attributes), Malkut (world of examples and spirits) and Nasut (world of martyrdom). Ibn Arabi sometimes summarizes these many worlds in the two virtues of sensation and martyrdom, and calls the world that results from the union of the two worlds of imagination.

According to mystics, existence has different levels and dividing it into four, five or seven levels is not important. It is important to know that all levels are the reflection and manifestation of the existence of truth; Also, these manifestations are more complete in proportion to their proximity to the essence of truth, and to the extent that they are far from the essence, they are more imperfect existences, and therefore the world of bodies, which is the lowest in the hierarchy of existence, is considered the most imperfect and darkest among them (AhlSarmadi, 2009). , 77).

Between the above worlds, the world of example is the place where all the truths that exist in the preserved tablet, which is the embodiment of divine knowledge, exist in the form of unity and exchange, and the seeker of others connects to the world of intellects by crossing the bound imagination and connecting to the world of absolute purgatory or example. And it passes through the world of reason and connects to the world of the constant nobles and the scholars, and the knowledge finds its constant counterpart and witnesses the truths. Because the world of shadow and appearance and the lower status of the world of intellects (Ashtiani, 1370, 498-499).

The seeker of Sayer, after his self-travel in the Alavi worlds, acquires knowledge from the Supreme Being and his mercy and discovers the inner truths and the deeper layers of existence. Therefore, he sees all the happenings of the existence, whether they are apparently unpleasant or bitter or pleasant, and beautiful moral qualities such as Jamil's patience, Jamil's forgiveness, Jamil's abandonment, Jamil's avoidance, sacrifice and martyrdom, etc. are institutionalized in his institution. . AqeelaBani Hashem, who had the knowledge of Ladeni, sees the epic of Ashuraas beautiful with his mystical attitude, therefore Jamil's patience and forgiveness and God-like moral virtues are institutionalized in him. Imam Sajjad says this about his noble aunt: "You are a scholar who is not a teacher", meaning that you have knowledge of the world.

With all the above interpretations, the question arises as to what is moral, mystical and spiritual aesthetics or the science of aesthetics and what some Islamic and Western thinkers say about this.

Mystical Aesthetics

In his Treatise on Love, Ibn Sina considers beauty to be based on the understanding of closeness to the beloved, that is, the divine essence of God (BalkhariQahi, 2014, 394). Ghazali tried to express the principles of beauty in religious thought by relying on Shatasi's principles of beauty in his book KimiyaSaadat. He believes that the beauty of anything lies in its special perfection and that is the ultimate degree of everything and corresponds to its nature. When all the possible stages of perfection are provided for a being, that thing shows the highest stage of beauty (KrimianSighlani, 2013, 27). Hutcheson sees the essence of beauty in the manifestation and emergence of unity in multiplicity. Shaftesbury says: "What is beautiful is balanced and appropriate, and what is beautiful and appropriate is true, and what is both beautiful and true is pleasant and good." Beauty is known only by the soul. God is the principle of beauty, and beauty and goodness come from the same source" (Hashem Nejad, 2017, 7).

Mystical aesthetics is the knowledge that is based on heart perceptions and metaphysical intuitions about beauty for mystics. This type of mysticism is real and can be defended by reason, whose basic source is the Qur'an, revelation, hadiths, Islamic wisdom, and authentic mysticism (KrimianSiqlani, 2013, 29). People who reach the position of discovery and intuition see all objects and beings as beautiful and find a vision of God. Therefore, their call and slogan is that "كَلِّشِيْ عَحْسَنُجْمِيْلٍ" يَامَارَايْنَا لَاجْمِيْلًا". The prayer of Abraham and the request "Rabbi Erni al-Ashiya Kama Hay" means, Lord, show me the things as they are, it shows that humans do not see things as they are (Hashimnejad, 2017, 64).

HazratZainab, who was blessed with knowledge of Ladna, looked at the events of Ashura with Jamil's mystical eyes, and said this sentence to Jamil in the court of Ubaidullah bin Ziyad: "We saw only Jamila." In the continuation of the discussions, based on the statement of the problem, first the examples of beauty in the divine word are categorized, then the extraction of the beautiful verses of the Quran and mystical beauty from the perspective of revelation and the connection of the verses with the beauties of the night and day of Ashura are discussed.

Faces and Examples of beauty in the Holy Quran

Aspects and examples of beauty in general can be found in the Holy Quran in the following types and categories:

Perceptible or visual beauty (visual or appearance)

mystical or insightful beauty (esoteric or spiritual)

Mystical or Insightful beauty (spiritual-ethical) in the Beautiful Verses of the Holy Quran

In the holy book of Muslims, God revealed verses to the Holy Prophet, which show signs of inner and spiritual beauty. The verses that deal with mystical beauty in the Holy Quran under the title of beautiful verses are as follows:

Beautiful Verses

1. Verse 18 of Surah Mubarak Yusuf

The first verse in which the word Jameel is mentioned is verse 8 of Surah Mubarak Yusuf.

وَجَاؤْ عَلِي فَمِيصِيهِمْ كَذِبًا لَبَسُوا لَنْتَلْكُمَا نَفْسُكُمْ أَمْرًا أَفْصَبْرُ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلِي مَا تَصِفُونَ

The above sentence is the answer of Yaqub (peace be upon him) to his sons who said that Yusuf was eaten by a wolf, and he gave this answer when he heard the news of the death of Yusuf, his dear son and lover, the children attacked him while they did not have Yusuf with them. And with crying and in a worried state, they announce that Yusuf was eaten by a wolf, and this is his bloody shirt, and at the same time, he knew the extent of the brothers' jealousy towards Yusuf and that they kidnapped him by force and insistence. He remembered that even now that they have brought his shirt, the bloody state of the shirt declares that they are lying.

Yaqub says: "Patience is good." The meaning of patience - which is one of the moral virtues - is not that a person falls like dead earth under the hands and feet of others and people kick him, because God Almighty has created a person in such a way that according to his nature, he considers himself obliged to do every abomination. and God has armed him with means of defense so that he can use them to the best of his ability, and whatever makes this instinct null and void cannot be called a virtue. Rather, patience means that a person has the endurance in his heart to be able to take control of his soul system - which the endurance of human life and preventing its disruption depends on that system - and free his heart from division and forgetfulness. To prevent confusion and corruption of opinion. Then he trusts in his Lord, who is above all causes, and hopes that He will protect him from the evil that has happened (Tabatabai, 1417, vol. 11, 143-140).

2. Verse 83 of Surah Mubarak Yusuf

Another verse related to Jameel's patience was mentioned in the same chapter and in verse 83.

قَالَ لَبَسُوا لَنْتَلْكُمَا نَفْسُكُمْ أَمْرًا أَفْصَبْرُ جَمِيلٌ عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

Jacob's (peace be upon him) answer to the boys after hearing the news of Benjamin's arrest. He predicted with divine wisdom and God-given grace that this process was caused by their sensual temptations, because the arrest of Yusuf's brother was caused by Yusuf's own process, which also happened due to the brothers' sensual temptations.

Ya'qub (peace be upon him) said: "I hope that God will return them all to me" and with this sentence he expressed his hope that both Yusuf and his mother's brother and his older brother would return, and it is clear from the context that this statement is based on his hope. It is the beautiful patience that he showed in front of his children. He knows that God is all-knowing and wise and judges things according to his mature wisdom (ibid., 136-137).

3. Verse 5 of Surah Mubarak Ma'raj

The third verse in the Qur'an that is related to SabrJameel is verse 5 of Surah MubarakMa'araj.

فَاصْبِرْ صَبْرًا جَمِيلًا³

In the above verse, God invites the Prophet to be patient in a dream with a questioner who views the Prophet's mission and the guardianship of Ali with a view of denial and doubt (Tabatabai, 1417, vol. 20, 9). From the point of view of AllamehTabatabai, Jameel is an insightful-esoteric beauty, and he considers proportion and beauty in spiritual and reasonable matters to be moral beauties that cause the expansion of the soul and intellectual happiness of the audience. The quality of patience, which originates from the inner part of a patient person, when it is combined with the quality of beauty, it causes balance, harmony and balance in the mental system of the person and the people around him.

Applying the verses of Sabr Jameel to the Events of Ashura Night and Day

The uprising of Ashura is also full of patience for Aba Abd Allah and his family and companions. The whole of Ashura is generally the oppression of the oppressors on the oppressed people of the world due to the oppressors obeying their whims and fancies. The beautiful patience of the Imam and his followers in the face of all kinds of calamities and the patient's help from God Almighty. But in particular, the above verses express the oppression of the people and relatives, which should be searched for in the events of the night and day of Ashura, so that it can be reconciled with the above verses of SabrJameel. The best example is the beautiful and beautiful patience of Umm al-Banin's children: HazratAbulFazl, Abdullah, Jafar and Uthman towards the oppression of Shammar bin Dhi al-Jawshan. Shammar, whose emir's soul had adorned his heinous act, went to him with the order of Obaidullah bin Ziyad to take a letter to Omar bin Saad. The content of the letter was a request for the surrender of Imam Hussein and his companions. This ethnic bond could not prevent Jaur Shamar and giving in to sensual desires, so he forced the forces of light to be patient with Jameel. Shamar brought a letter of protection from Obaidullah for his nieces to surrender them to the enemy and reduce the number of the Imam's army. The sons of Umm al-Binin said: "You give us peace while the son of the Messenger of God is relentless." Abbas bin Ali said: "Are you saying that we should abandon our brother and master Hossein bin Fatimah and come under the command of cursed and cursed people" (Qami, 1387, 240). This type of response to Daei and his magnanimous behavior towards his ultimate betrayal and oppression with the Haq family shows the beautiful patience of those nobles.

And as for the meritorious example of verse 5 of Surah Ma'raj in Hosseini's saga, it is: 1. The patience of Hazrat Hussain in facing the doubts and denials of Shammar bin Dhi al-Jawshan with the authority and imamate 2. The patience of HazratZainab in the face of denial Obaidullah bin Ziyad in the palace.

1. At first, when the army was ready for the campaign, a ditch was built around the tents of Tahirat, and a fire lit from wood and reeds attracted their attention. Shammar shouted loudly: "Hosina, fire for yourself before the Day of Resurrection." Afrokhti", Hussain who heard his voice, said: "I imagine this is the voice of ShammarDhi al-Jawshan", they said yes, he said: "O son of a goatherd woman, you are more deserving of hell fire".

Muslim bin Ausjah, who was very upset by this insult, wanted to make him the target of an arrow, Imam Hussain prevented him and said: "O son of the Messenger of God, allow me to kill him with an arrow, because this evildoer is one of them." He is one of the enemies of God and

one of the great wrongdoers, and today God has helped me in destroying him." Hussain replied: "Never do such a thing, because I don't like the war to start on our side" (Sheikh Mufid, 1376, 447). Kazem Ghiz and preventing the Imam from attacking Muslim Bin Ausjah on Shammar because of his insult to him, avoiding the start of the attack by the Islamic army, speaks of the beautiful and beautiful patience of the martyr of Karbala.

2. Another event of Ashura sunset happened. Ibn Ziyad sat down to meet the people in Qasr Dar al-Amara and allowed the general public to enter. The blessed head of Imam Hussain (peace be upon him) was brought and placed in front of Ibn Ziyad. Then the women and children of Imam Hussain (peace be upon him) were brought to Ibn Ziyad. Zainab, the daughter of Ali peace be upon him, sat anonymously. Ibn Ziyad asked: "Who is this woman?" It was said: Zainab is the daughter of Ali. Ibn Ziyad noticed that lady and said: "Thanks is for that God who disgraced you and denied your words." Zainab, peace be upon him, said: "There is nothing but that a transgressive person is disgraced and a disobedient person is rejected, and that person is other than us" (Majlesi, 1440 AH, 142).

Ibn Ziyad said: "How did you see God's work towards your brother and family?" Hazrat Zainab said: "I saw nothing but goodness and beauty. These were the people whom God made the position of martyrdom their destiny. Therefore, they voluntarily rushed to their homes. Soon God will gather between them and you to bring you to trial. Now look at that court and trial, who is victorious and who is helpless?" (Ibn Tавus, 1387, 180).

In insulting the daughter of Amirul Momineen (AS), Ibn Ziyad went further and attributed the rejection of the dignity of Imamate and Wilayat to God who cleansed them from all impurities and pollution and revealed the truths of his religion to the hearts of those innocent people. But Zainab with an eloquent language like Ali and a beautiful patience beyond Yaqub the prophet, gave a tooth breaking answer to Obaidullah, which made him to ask Zainab herself about God's work with Her family asks and Zainab, the adornment of her father, answers with the most beautiful sentences that show her beautiful and mystical view of the Ashura saga: "I saw nothing but beauty...".

4. Verse 85 of Surah Mubarakah Hajjar

Verse 85 of Surah Mubarakah al-Hijr is one of the verses in which the word "jamil" is used, but here it refers to the moral characteristic of "past":

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحْ صَفْحًا جَمِيلًا

In these verses, the purpose that was in the previous verses is summarized, the purpose of those verses was to invite God's Messenger to rise to fulfill his mission and mission and to forgive the sufferings of the polytheists, and to console him. that he should not be saddened and bored by what they say, because the righteous judge is driven to punish people according to their deeds in this world and the hereafter, and especially on the Day of Resurrection - which there is no doubt about - the same day when a person is killed He does not cast a pen and does not leave anyone without punishment and reward for even an iota of good or evil, and with such a day in front of him, there is no room left to regret the disbelief of the disbelievers, because God knows it and He will soon reward their deeds and there is no place for boredom and sadness, because it is more important and obligatory to be busy with God Almighty (Tabatabai, 1417, Vol. 12, 280).

When the result of forgiveness is combined with a beautiful face, not only does the person who forgives enjoy harmony and moral harmony, but also the external observer sees the outward and

external effects of the beautiful page and the behavior of the same person with his enemies as aesthetic and pleasing. However, it should be noted that this recommendation of the Quran does not contradict the command to jihad and war with the infidels, and each has its own place. In some places, progress should be made with a beautiful attitude, and in another place, if symptoms and neglect lead to abuse and arrogance, there is no other choice but to act strictly and enjoin what is good and forbid what is bad.

Applying the Verse of Safah (past) Jamil on the Events of the Night and day of Ashura

In the eternal masterpiece of Ashura, you can also see the page of Jamil Tharullah and his friends. One of those performances is the passing of Jamil Seyyed al-Shohada in front of Harbin Yazid Riahi. On the day of Ashura, after the Prophet's sermon and before the start of the war, Harban Yazid, who had blocked the way to Imam Hussain at the beginning and was influenced by the speech, changed his mind, went to Seyyed al-Shahda and said: "Now I have come to sacrifice my life for you. Do you believe that this service will lead to the acceptance of my repentance? Imam Hussain said: "Yes, this is your repentance, good news for you that you will be free in this world and in the hereafter according to the will of Almighty God" (Daniuri, 1346, 304-303).

5. Verse 28 of Surah Al-Ahzab

Verse 28 of Surah Mubarak Al-Ahzab is one of the verses in which the word "jamil" is used, but here it refers to the moral characteristic of "liberation":

يَا أَيُّهَا النَّبِيُّ لِرَبِّكَ وَالْحَيَاةَ الدُّنْيَا وَإِنَّا لَنَنصُرُ رَجُلًا مِّنْ آلِ أَبِي سَهْلٍ أَن يَأْتِيَ بِنِجْمٍ مِّنْ آلِ أَبِي سَهْلٍ

The context of this verse refers to the fact that some of the wives of the Messenger of God said or acted intrusively, which indicated that they were not satisfied with their material lives, and in the house of the Messenger of God It has been difficult, and they have complained to the Messenger of God about their life situation and suggested that he should develop a little in their life and benefit from the adornment of their material life.

Following this trend, God sent these verses and instructed his prophet to make them choose between staying and leaving, either they go and live as they wish, or they stay and build a life with this, that is, if life You want the world and its beauty, come and let me free you. And if you want God, Messenger, and the Hereafter, you must build with the existing situation. If they choose the first clause, he should divorce them and pay their dowry, and if they choose the second clause, i.e. God, the Messenger, and the Hereafter, he should take the rest of them to his wife (Tabatabai, 1417, vol. 16, 456).

6. Verse 49 of Surah Mubarak Al-Ahzab

Verse 49 of Surah Al-Mubarakah Al-Ahzab is also among the verses in which "Jamil" is used and "liberation" is also mentioned here:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ مِمَّا ظَلَمْتُمُوهُنَّ مِن قَبْلُ لَنَنصُرَنَّكُمْ لَكُنَّ زِينَةً لَّكُمْ لَمَّا نَكَحْتُمُوهُنَّ لَمَّا كَفَرْتُمْ هُنَّ حُرٌّ مِّنْ قَوْلِكُمْ إِذَا نَكَحْتُمُوهُنَّ لَمَّا كَفَرْتُمْ هُنَّ حُرٌّ مِّنْ قَوْلِكُمْ إِذَا نَكَحْتُمُوهُنَّ لَمَّا كَفَرْتُمْ هُنَّ حُرٌّ مِّنْ قَوْلِكُمْ إِذَا نَكَحْتُمُوهُنَّ لَمَّا كَفَرْتُمْ

Statement of verses [statement of verses related to marriage and divorce, some of which are specific to the Prophet (peace and blessings of God be upon him and his family and peace be upon him) and some of which apply to all Muslims]. These verses include various rulings, some of which are specific to the Messenger of God and his wives, and some of which are related to the generality of Muslims. The word "Tasreeh Be Jamil" means to divorce without quarrels and enmity (ibid., 502).

The above-mentioned verses of Surah Ahzab refer to the beautiful, beautiful and artistic divorce of wives by the Prophet of Islam and believers. After Sirah, there is the word Jameel, which refers to the moral and mystical beauty in the liberation of women by the Holy Prophet and believing men.

Applying the Clear Verses of Jamila on the Events of Ashura Night and Day

In Hosseini's saga, we can also see Serah Jamil, which can be compared with the above verses. The release that was suggested by Imam Hussain and to give freedom of action to his followers, is based on the wisdom that he discerned and recognized with divine intuition, morally, and invited them to liberation with beauty and gentleness. . Ali bin Hussain says: "After Umar bin Sa'd returned, it was dusk when Hussain gathered his companions. I was sick, so I went near Hussain to hear [his words], I heard my father saying to his companions : "I praise God with the best praise, who is superior and exalted, and I thank Him in ease and difficulty, God, I thank you for honoring us with prophethood [sending your prophet] and giving us the Qur'an You have taught and made us jurists and wise in I don't know a superior and better companion than my companions, and I don't know a more virtuous and pious family than my family, may God reward you all. Be aware, I believe that tomorrow is the day when we will [encounter] these enemies. Be aware, I think you all go free. There is no promise from me on your neck. [The darkness of the night] covers you [from the sight of the enemy], put it in your ink [and go]. Every man among you should hold the hand of one of the men of Ahl al-Bayt and disperse in your towns and cities until God creates an opening. This people [Umar bin Saad's army] are looking for me, and if they find me, they will stop chasing others (AbiMakhnaf, 1380, 138-137).religion, and you have placed ears, eyes, and hearts for us, and you have not made us one of the polytheists.

7. Verse 10 of Surah Mubarak Muzammil

In verse 10 of Surah Mubarak, the word "jamil" is also mentioned, which refers to the characteristic of "keeping a distance or distance":

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَلَا تُهَاجِرْهُمْ هَاجِرًا جَمِيلًا

In this verse, which is connected to the previous verses of the Surah, Almighty God invites the Prophet to hijrJameel in the face of the unseemly actions and words of the deniers and disbelievers, and asks him to make God his lawyer. He should be patient with what they say, and with that they tormented and ridiculed the Prophet, accused him of things such as priestcraft, poetry, and insanity, and call the Qur'an the first myth, and it is also necessary for him to be angry with them well. . The meaning of "Hajra Jameila - to force with goodness" as it appears from the context is to deal with them in good manners and to call them to the right with benevolence, and to replace their words with words that He can say that he should not oppose himself, and this honorable verse does not contradict the verse of Qatal (verses that give permission for Jihad against polytheists and oppressors, such as verse 5 of Surah Towbah), so some have said: this verse is abrogated by the verse of Qatal. done, it has no proportion (Tabatabaei, 1417, vol. 20, 104-93).

Applying the Verses of Hijra Jamila (a beautiful selection) to the Events of the Night and day of Ashura

In the story of Karbala, the narration of Ka'b bin Jaber is connected with the verse of Hijr Jamil. When he martyred Barir Ibn Hudhir, who was a reciter and teacher of the Quran, his wife and sister avoided him in response to this shameful act.

CONCLUSION

The Karbala saga took place in the Nineveh desert in 61 A.H. and Sayyed al-Shahada and his followers drank the syrup of martyrdom. But the rest of the survivors were taken captive to the court of Obaidullah bin Ziyad in Kufa. There Obaidullah said to Aqilah Bani Hashem: "How did you see God's work towards your brother and family?" Hazrat Zainab said: "We have seen nothing but goodness and beauty except Jamila...". From his point of view, which relies on the revelations, The beauty of Ashura includes visual and insightful or mystical beauty. In general, the aspects and examples of beauty in the Holy Quran are of two categories: perceptible (visual) beauty and mystical (insightful) beauty.

But the verses in the Qur'an that deal with mystical beauty include: verses 18 and 83 of Surah Yusuf, verse 5 of Surah Ma'araj, verse 85 of Surah Hijr, verses 28 and 49 of Surah Ahzab, verse 10 of Surah Muzammal. The comparison of the insightful beauty of the events of Ashura with the verses of Jameel was divided as follows: The comparison of Jameel's patience of the children of Umm al-Binin: Hazrat AbulFazl, Abdullah, Ja'far and Uthman towards the oppression of Shammar bin Dhi al-Jawshan with verses 18 and 83 of Surah Yusuf, the comparison of Jameel's patience Hazrat Hussain in confronting the doubts and denials of Shamar bin Dhi al-Jawshan about the guardianship and imamate with verse 5 of Surah Ma'araj, comparing the patience of Hazrat Zainab against the denial of Ubaidullah bin Ziyad in the palace with verse 5 of Surah Mubarakah Ma'araj, comparing page Jameel Seyyed al-Shohda's response to Harr ibn Yazid Riahi with verse 85 of Surah Mubarakah Hijr, the comparison of Sarah Jameel Aba Abdallah towards his companions and family with verses 28 and 49 of Surah Mubarakah Ahzab. Hajr Jameel, the wife and sister of Ka'b bin Jaber, in confronting him with verse 10 of Surah Mubarakah Muzammal.

The difference between this research and other researches is that other related sources have briefly or separately studied the aesthetics of Ashura from the literary, cultural and political dimensions, but none of the sources describe the mystical beauty of Ashura with the verses and "aesthetic indicators of the Quran". And the emphasis on the words of Hazrat Zainab has not been applied.

And in conclusion, for future research, it is suggested that the material and spiritual aesthetics of the events of Ashura, which is in accordance with the good verses of the Qur'an, should be examined in the interpretations of Allameh Tabatabai and other Shia and Sunni commentators.

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