# Kerbala:
# The Divine Interdisciplinary Cognisance of Imam Husayn (as)

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## Abstract

History becomes a blur when recounted, written or discussed long after events have occurred. Governments, publishing houses and other media promote multimodal texts according to their political, religious or other doctrinal dispositions and objectives. As such, to most minds, both young and old alike, abstract entities such as truth and falsehood, or right and wrong, become a matter of interpretation based on the selected representation of facts, and/or their personal exposure to indoctrination.

In their attempts to present a judicious account of history, partisan or indeed neutral writers conduct their research on the basis of the available versions of information and then abandon the recipients of the same to discern the truth for themselves. However, this approach does not necessarily facilitate knowledge acquisition or the growth of humanity in general. This is because rampant confusions typically remain due to a persistent lack of application of the principles of neutrality, logic and justice surrounding the interpretation of events on the part of the lazy or ill-informed reader. Therefore, it seems that as misperceptions linger or increase, often leading to bitter and enduring conflicts, there is an ever-compelling need to discuss incidents based on universal values of humanity, and accepted principles of reason and simple logic.

Keywords : Imam Husayn , indoctrination , divine Interdisciplinary , multimodal texts

## Kerbala: the end, cognised from the start

The event of Kerbala occurred in the 7th century when the Kufans pleaded with Imam Husayn (as) to rescue them from the rule of Ziyad bin Abihi, Mu'awiyya bin Abu Sufyan's appointee; and later, Ubaydullah bin Ziyad, Yazid bin Mu'awiyya's Governor to Kufa. Acting on this request, the Imam (as) took his family, other relatives and friends totalling approximately 110 in number, including children, towards Kufa through the desert plains of Nainavah, where he was prevented from proceeding any further by Hurr bin Riyahi, one of the brigadiers of Ubaydullah bin Ziyad's 30,000-strong army; these were the militia who were under the direct command of the General, Umar bin Sa'ad. It is said that the Imam (as) was fully aware of the fact that he (as) and his companions would be slain in the desert at the hands of Yazid bin Mu'awiyya's soldiers, even before he embarked on the journey away from Mecca and Medina in the year 680 AD.

In light of the aforementioned, critics question whether, as extoled by the Shia, the Imam (as) was in fact infallible and/or his companions truly wise in their decision-making since their defeat in the battleground was a foregone conclusion. Hence, denigrators suggest that the Imam (as) had committed what could effectively be regarded as suicide while jeopardising the well-being of the women and children in his caravan. These people often also argue that Yazid bin Mu'awiyya was the Caliph of the time sitting in Damascus and that he was merely Commander-in-Chief of the army that was in fact led by Umar bin Sa'ad; and that his army was also comprised of practicing Muslims.

If it is accepted that Imam Husayn's (as) stance was a lesson for all of humanity and that his message was both universal and of ongoing relevance today, it is of paramount importance that the criticisms levelled against the Imam (as) are challenged. One such way of doing this is by analysing them through contemporary interdisciplinary theories that might facilitate a slightly more developed form of understanding of the rationale behind the Imam's (as) chosen path.

The fields of Sociology and Psychology encompass several concepts which are studied and applied throughout the world today in order to facilitate comprehension of social and psychological phenomena. An approach of this kind may benefit more than just the Shia Muslim in terms of understanding the visionary brilliance of the Imam (as) to perhaps a more fine-tuned level. It could also portray to the non-Shia Muslim and the curious non-Muslim alike how the façade of the Kufans, Yazid bin Mu'awiyya, and his progenitors as well as forefathers was unmasked through what may be regarded as masterful and insightful decision-making at every step before, during and after the events of Kerbala.

This paper will thus discuss the divine interdisciplinary cognisance of Imam Husayn (as) with specific reference to the historical massacre. The concepts of altruism from Sociology; of group dynamics, social consciousness & attitudes, and cognitive dissonance from Social-Psychology; and modus operandi and signature behaviour from Forensic Psychology will be employed to unravel what might have been the working of the Imam's (as) mind.

Sociology: Altruism

To most people, victory tends to be the apparent, tangible and measurable gain. In the battlefield, this is typically seen as the retention of one's life, that is, remaining alive at the end of combat. However, this understanding could be dismissed as superficial and simplistic. In the case of Kerbala and Imam Husayn (as), it can be argued that pure altruism was being executed on the part of the Imam (as) from the very outset of his mission. After many years of famously attempting to refine his understanding of altruism, French sociologist, social psychologist and philosopher, Emile Durkheim, defined it as impersonal self-sacrifice and the opposite of rational self-interest.

German philosophers Immanuel Kant and Arthur Schopenhauer clashed over their understanding of the human mind and ethics, but both talked of altruism as being a virtue that is the opposite of

egoism, involving a lack of interest for personal gain in a good deed; or even interest for the self when engaged in the welfare of specific individuals. Kant's notion of ethical behaviour was explained in many of his works, including The Critique of Judgement (1790) and The Metaphysics of Morals (1797), both of which alluded to a sense of duty in action arising from moral principles. On the other hand, Schopenhauer, whose thoughts influenced the work of Sigmund Freud, gave considerable importance to motive and compassion in moral deeds and stated that there was a core difference between a good person and a just person whereby while the latter wishes to act in a way that will not cause harm to others, the former also actively seeks to eradicate the suffering of others, even at the expense of personal well-being, thus involving sacrifice. In other words, altruism in its true form can be witnessed in individuals who have conquered their ego in their cause for others. These philosophers, however, disagreed on whether altruism was good or bad. Many wondered whether objective, rational thought was even possible. This was a similar contention that the Arabs had among themselves centuries ago.

1400-year old Qur'anic references to altruism, however, offer unambiguous examples. In al-Hashr, the Exile, the Holy Qur'an refers to altruism as follows: "...they give preference to them over themselves – even concerning the things that they themselves urgently need...". This verse was revealed by Allah with reference to the Ansaar, the 'Helpers', of Medina who gave away worldly possessions for the sake of brotherhood and humanity when the first-migrating Meccans arrived in Medina, having fled from persecution at the hands of the atheists and the pagans there.

In al-Insaan, Man, the Holy Qur'an again indicates that the altruistic people and role models are those who say: "We feed you for Allah's sake; we desire from you neither reward nor thanks...". In other words, the truly altruistic people put others before themselves and bear hardship for the comfort and good of humanity. This is very much what Kant and Weber propounded centuries lat-

er where they lauded a lack of interest for personal gain in a good deed, or even interest for the self when engaged in the welfare of specific individuals.

It was recorded that at the height of the battle in Kerbala, both the Imam (as) and his companions appealed to Umar bin Sa'ad and his men to reconsider their arrogant ways and instead, adopt the Islamic ways of humanity. The opposition were urged to have regard for the fact that the Imam (as) was the grandson of the Holy Prophet (saw) and that his entourage was comprised of women and children of the Holy Household. Their sense of logic was also invoked by the Imam (as) through his reference to the aforementioned as it was evident that, with his caravan of women and children, together with some fighting hands, he had not emerged to engage in battle or pursue any alleged desire for dominion, but to appeal to their ability to reason and reconsider their stance. The Imam's (as) aim was to revive the Holy Prophet's (saw) way of life, as his (as) was a call to virtue and to the forbiddance of evil. However, his opponents remained sceptical about the intentions of the Imam (as).

At the moment of his slaying too, it is reported that the Imam (as) was saddened at the conduct of the opposing army, as was evidenced through the whispered supplication to the Almighty that he (as) was reported to have made. This sadness was not because he was aware of the impending brutality, but because the men behaved in inhumane ways, adopting un-Islamic rules of engagement before and after the massacre, more of which will be discussed later. As such, they condemned their souls to Divine retribution both in this world and the Hereafter, and it is this that disappointed the Imam (as). For instance, Umar bin Sa'ad was promised the governorship of the Land of Rey (present-day Tehran) by Ubaydullah bin Ziyad for either returning with Imam Husayn's (as) submission, or his severed head. Umar bin Sa'ad willingly complied, and as such, received nothing of this world, and, according to the Imam (as), only damnation in the Hereafter, too.

In his character, Imam Husayn (as) emulated his father, Imam Ali (as), who, despite having been struck by the poisoned blade of Abd-al-Rahman bin Muljim, urged his companions to unshackle the trembling criminal when the man was apprehended and brought before the dying Imam (as), who instructed his men to give his attacker warm milk. Such was Imam Ali's (as) sense of mercy and selfless cause towards Islam; that is, an act of humanity beyond revenge or self-interest; an example of an actualised moral standard to be emulated by present and future generations alike. In the case of both Imam Ali (as) and Imam Husayn (as), it was evident that their nature was beyond any tribal influence or tradition of vendettas for events that would become causes of life-long feuds.

Imam Ali (as) said: "Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words." This could be regarded as the manifestation of that ideal character that could be placed in line with contemporary academic perspectives, such as Durkheim's:

"In order to cherish society, to devote one's self to it, and to take it as the objective of conduct, it must be something more than a word, an abstract term […] A living reality is needed, animated by the special existence distinct from the individuals composing it. Only such a reality can draw us out of ourselves and so perform the function of providing a moral goal."

It seems, then, that ideal morality is difficult to achieve by the masses in general; yet, there needs to be a person or a chosen group of people who are distinct from the masses, but are living examples of that ideal of morality.

This would be in harmony with what Allah says in the Holy Quran: "We send Our messengers, men from among the people". As an extension, the Holy Prophet (saw) said to the Arabs at the time: "I am but a mortal from amongst you […] I am but a secondary Prophet sent to wake up the primary prophet within you."

Durkheim asserts that human beings determine their own morality; in other words, he was an advocate of moral collectivism as well as altruism. In much of his work, he concerned himself with how societies make coherent sense of their existence as they make scientific progress; that is, how they reconcile themselves in 'modern' times in which traditional social and religious affinities are no longer accorded importance. Thus, societies shed their strong religious affiliations and 'modernise' as a result of scientific developments that constantly occur. In light of this, it may be argued that Imam Husayn's (as) decisions regarding the events of Kerbala were the pinnacle of altruistic behaviour, selflessness and sacrifice, rather than a form of suicide. This demonstrates the possibility of the existence of a 'living reality' that would inspire humanity, regardless of creed, caste or colour, to venture towards self-actualisation and perhaps even attain its full human potential.

## Social Psychology: Exposing Group Dynamics

Sherif's (1954) Robber's Cave Experiment, though arguably biased and not without its flaws, is a well-known case study which is used to understand the formation of prejudice and conflict in groups. In this experiment, unbeknown to each other, two groups of 12-year old boys were recruited and encamped in different areas at a place called Robber's Cave State Park in Oklahoma, USA. During this time, a sense of camaraderie through the pursuit of common goals was inculcated among the 11 boys in each camp, such that a group culture developed among them. After some time, however, the two groups were pitched against each other through competitive games such as tug-of-war, and situations whereby one group was shamed before the other due to their defeat. In the games, the winning group was always rewarded, unlike the losing group. This sense of defeat and deprivation led to an exchange of expletives, acts of vandalism and physical aggression against each other. Two days later, when the boys were asked to list the features of their respective groups, they regarded their own group as being the righteous one. Thus, this experiment demonstrated that the conflict

between groups may trigger prejudice and discrimination against one another.

In light of this experiment surrounding group dynamics, the battle of Kerbala may be regarded as a befitting case in point: Imam Husayn's (as) group was driven by Divine goals; the Imam (as) clearly said:

"Certainly, I do not rise [against Yazid bin Mu'awiyya] in wickedness, nor arrogance, nor sedition, nor oppression. I have only risen to seek reformation in the nation of my grandfather [the Prophet (saw)]. I wish to enjoin good and prohibit evil and to tread the path of my grandfather and my father, Ali bin Abi Talib [as]".

Yazid bin Mu'awiyya's army led by Umar bin Sa'ad, on the other hand, was driven by worldly desires; for instance, Umar bin Sa'ad was motivated by a lust for dominion; Yazid bin Mu'waiyya by his hunger for power as well as revenge for Badr, which he himself confessed to through a couplet he recited in Damascus when the severed head of Imam Husayn (as) was placed before him.

Imam Husayn (as) had an estimated fighting force of 72 men versus Yazid bin Mu'awiyya's 30,000. There was simply no contest, yet the groupthink that emerged against the Imam (as) was rife with prejudices and stereotypes; for instance, to the mind of Yazid bin Mu'awiyya's soldiers, Imam Husayn (as) and his companions were apostates and rebels who merely wanted ascension to power. This blind groupthink within Yazid's 'in-group' led them to enact the brutal destruction of the divine Husayni 'out-group'. It can be argued that it was this mentality, be it of the deceitful Kufans or the pack mentality of Yazid bin Mu'awiyya's army, that Imam Husayn (as) exposed for posterity in terms of its short-sighted naiveté and evil.

## Social Psychology: Generating Social Consciousness

In order to stir the moral consciousness of Yazid's soldiers, perhaps knowing that social consciousness is more responsive when appealed to before a group as a whole because this triggers a synergistic sense of calling or attention, the Imam (as) took his 6-month old baby, Ali Asghar (as), before Yazid's army and directly appealed to them:

"On account of you, this child has gone without water for the past three days and you can see that the extreme thirst will kill him shortly. Is there anyone who would provide water to this child?"

It is reported that momentarily, there was a stirring among Yazid bin Mu'awiyya's men. Umar bin Sa'ad, his son and Shimr bin Ziljawshan realised the deep bearing that this would have on the hearts and minds, and consequently, group dynamics of their soldiers, which could trigger a mutiny within the ranks. Therefore, Umar bin Sa'ad spoke to his men thus:

"Beware my soldiers! Do not be beguiled by Husayn's words. He is only tricking you into getting some water for himself. Even if Husayn gets only a sip, it will reinvigorate him and several of us will lose our lives."

The Imam (as) replied that he only sought water for the thirsty child, whose agony the men were clearly witnessing. He even offered to leave the baby on the burning sands for them to directly quench the child's thirst if they thought his (as) appeal was only to obtain water for himself. History records that this request was instead responded to with a three-pronged arrow, shot to the throat of the innocent and infallible infant (as).

It can be noted from this event that the Imam (as) maintained his efforts to appeal to the men's sense of humanity. Through the exceptional sacrifice of Ali Asghar (as), he (as) tried to raise social

consciousness in the minds of the people through his selflessness, and through patience, he (as) upheld the Prophet's (saw) legacy of exposing evil and defending the truth at all costs. Some soldiers did seem to be moved at the sight of the parched condition of the suckling baby, realising the extent of the cruelty that they had exacted upon the Imam (as) and his entourage. It was perhaps this sense of anguish – guilt, shame, possibly repentance too – albeit momentary among those men that the Imam (as) intended to reveal as a lesson for mankind. That is, in times and events of oppression, the righteous among the future generations are clearly cognisant of the mindset of an oppressor; and of their own default position to resist stooping to the levels of the likes of Yazid bin Mu'awiyya and his men. In essence, it can also be said that the lessons are for two categories of people: those who self-reflect and listen to their conscience and change from within due to guilt; and those who need a major push to repent, often through disclosure or public humiliation as to their conduct where one or more may lead to intrinsic change for the better.

In the case of Yazid bin Mu'awiyya's civil officers and military men, however, blinded by the group dynamics of the majority, their commanders' lust for fame and dominion over land and men, and their own greed for booty, they did not heed to their stirring social conscience and instead suppressed it to move towards worldly gain by responding to what they preferred to understand as the call to duty that Umar bin Sa'ad had enticed them with. This weakness of character is commonplace even today; thus, the Imam's (as) teachings remain immortal and inspirational for revolutionaries, for groups and individuals to reflect upon their behaviour-choices, dispositions and actions, or in other words, their social consciousness. This is one of the reasons why the axiom, "Every day is Ashura, every land is Kerbala" remains timeless.

Social Psychology: Cognitive Dissonance

According to the concept of cognitive dissonance, when human beings' thoughts, beliefs and opinions are inconsistent with their ac-

tions, they tend to rationalise the same after the action has been performed. In other words, they seek to resolve the dissonance between the belief and deed by creating a justification for the latter, even when it was originally discordant with the former. There are three fundamental assumptions made about this in Social Psychology:

(1) Human beings are sensitive to inconsistencies between belief and actions, which leads to mental stress or anxiety. For instance, the yo-yo antics of the Kufans: first, they implored the Imam (as) to rescue them from their misery under the rule of the Umayyad governors, and then once the Imam (as) sent his cousin and ambassador, Muslim bin Aqeel, and also ultimately approached Kufa himself, the Kufans abandoned Muslim and the Imam (as). Then, somewhat belatedly, some repented as is evident from the uprising of groups of Kufans, the Tawwabeen, or Penitents: they gathered at the house of Sulayman bin Surad Khuza'i to share their guilt of inviting the Imam (as) and then completely abandoning him to the wiles of Ubaydullah bin Ziyad and his army. They then sought to avenge the massacre of Kerbala around the time that Mukhtar bin Thaqafi also led a parallel movement to avenge the same.

(2) Recognition of inconsistencies causes dissonance, which needs resolution although this does not mean that individuals will necessarily and immediately correct their behaviour. Instead, they may attempt to change their belief or rationalise their action. Again, the Kufans can be used to illustrate this point. For instance, approximately 16,000 Penitents realised that they had contravened the commandments of Allah (or the Holy Qur'an) and the Holy Prophet (saw) and that they had ignored the counsels of Imam Ali (as); thus, they felt responsible for facilitating the bloodbath at Kerbala by having forsaken Imam Husayn (as). Despite this, they and Mukhtar bin Thaqafi held long debates as to whether they should make an alliance in their respective uprisings against the Umayyad rulers of the time. Eventually, in 65 AH, when the time finally came for their revolt to pass, the commander of the Penitents, Sulayman bin Su-

rad Khuza'i, discovered that of the 16,000 men who had originally pledged their support, only 4,000 loyalists had remained.

(3) Cognitive dissonance, once realised, can be resolved in one of three fundamental ways: (i) by changing actions, (ii) by changing perception of actions, or (iii) by changing beliefs. These are elucidated further here:

(i) A change of action seeks to avoid repetition of the same: This is considered to happen when aversive conditioning occurs, that is, guilt or anxiety on account of cheating, lying or the repetition of sinful behaviours. However, this resolution tends to be fleeting. A case in point would be Umar bin Sa'ad's temporary feelings of guilt during the battle of Kerbala where while he knew he had wrongfully besieged Imam Husayn (as), and so he did not want to prolong the battle, yet he continued to give and approve orders for the massacre, as his greed for Rey dominated his better judgment. History records that in the aftermath, he became a recluse and avoided participation in any further atrocities against the family or legacy of Imam Husayn (as). However, it is not clear to what extent this was due to remorse rather than depression that Ubaydullah bin Ziyad had retracted his promise of awarding him the governorship of Rey in return for the head of the Imam (as).

(ii) A change in the perception of actions seeks to alter the view or memory of actions: this involves rationalising and/or justifying actions; the playing of egotistical-games; selective recollections; distorting the facts that led to the actions; reformulating perceptions of the events; or even rewriting history. Regarding the event of Kerbala, various interpretations of how it is remembered have been presented: Some pundits, clergy and schools of thought cite the Qur'anic verse: "O you who believe, obey Allah and obey the Messenger and those in authority among you" to argue that the Imam (as) should not have risen in so-called rebellion against the ruling Caliph, Yazid bin Mu'awiyya, even if the ruler was debauched, because the majority of notables had paid allegiance to him, and that thus he was "in authority" and should simply have been obeyed.

In this way, in order to continue to justify the stances of their schools of thought and the actions of their ancestors, some scholars and speakers present the events of Kerbala in such a way that Yazid bin Mu'awiyya's position, and that of his kind before and after him, may no longer appear to be inconsistent with the Holy Qur'an and the teachings of the Holy Prophet (saw). This is often how history is written or presented to reinforce particular angles and agendas.

(iii) A change in beliefs is perhaps the simplest, yet most difficult and therefore, least common way to resolve the dissonance between actions and beliefs. Changing beliefs could lead to resolute belief formation either way. For instance, some could believe that the Holy Qur'an states that they must obey whoever is placed in authority in the command chain or seat of government, regardless of whether the orders issued by the same are morally sound or bankrupt, or as in the case of Kerbala, against the very basic values of humanity. Despite such clear and logical awareness, some people seem to find it difficult to alter their beliefs because of their fundamental views and attitudes, or indoctrination, be it in the case of the Shia or the non-Shia; the Muslim or non-Muslim. These beliefs tend to remain stable or unchanged because if they were changed, the entire worldview, interpretations, reflections, predictions and organisation of thoughts of the individual, or group of people, would collapse; and therefore, argumentative justifications are presented in order to maintain the comfort zone or core worldview. Hence, as stated earlier, although this is the most straightforward option to resolve dissonance, it is uncommon in practice. Perhaps this is why many non-Shia fail to fully accept or adopt the position of Imam Husayn (as), or Shia Islam, even after the clear truth of the thoughts and actions behind the events leading up to and of Kerbala have manifested themselves through simple logic, common sense and universal principles of basic humanity.

In the case of some people, however, when cognitive dissonance activates the inherent alarm triggered by the inconsistency between their own belief and actions, this internal angst and trauma leads to

a lasting change in beliefs. For example, the case of Hurr bin Ryahi and his complete turnaround in support of Imam Husayn (as).

Forensic Psychology: Modus Operandi and Signature Behaviours

Modus Operandi, also commonly referred to as MO, refers to the particular method or procedure used by a criminal to commit a crime; it encompasses the habits, techniques and other peculiarities in the mindset or behaviour of the person(s) involved.

Criminal behaviour on the part of Umar bin Sa'ad and his soldiers was repeatedly observed against the sparse fighting men of Imam Husayn (as). Whenever they realised that they could not easily defeat Imam Husayn's (as) men one on one, against the agreed rules of engagement, Umar bin Sa'ad and Shimr bin Ziljawshan would order their swordsmen, lancers and cavalrymen to beset Imam Husayn's (as) men in unfair numbers, to strike them from behind and wield multiple weapons to annihilate them.

Another case in point is Hurmala bin Kahil, one of the best and most ruthless of marksmen in Umar bin Sa'ad's battalion, and his heinous choice of execution; that is, the use of a three-pronged arrow, which some historians record was also poisoned, to kill a 6-month old thirsty baby in the arms of his already-battered father on a scorching desert afternoon.

In order to expose the group dynamics of opposition that Imam Husayn (as) stood against, it is pertinent to state the obvious here: Hurmala bin Kahil committed his heartless deed on the orders of Shimr bin Ziljawshan under the command of Umar bin Sa'ad despatched by Ubaydullah bin Ziyaad, choice-governor of Yazid bin Mu'awiyya, against Imam Husayn bin Ali (as), the grandson of the Holy Prophet of Islam, Muhammad bin Abdullah (saw).

Signature behaviours are distinctive acts that a criminal performs to satiate their psychological and emotional needs. The acts themselves are not necessary to complete the vice committed. In Ker-

bala, the cruelty of Umar bin Sa'ad and Shimr bin Ziljawshan did not commence with the blocking of access to the water supply from the Euphrates (or its tributary) or end with the killing of Imam Husayn (as) and his companions. Post-massacre, they displayed sheer barbarism: they proceeded with spears to extract the body of Ali Asghar (as) from his grave in the sands; trampled the bodies of the slain men of Imam Husayn (as) under the hooves of horses; dismembered the heads from the bodies of the slain companions of the Imam (as) before making a gruesome display of these upon spears. They disrespected the household of the Holy Prophet (saw) when they burned down the tents of the Imam (as) and his companions; looted booty; tore off jewellery from the ears of Imam Husayn's (as) daughter, Sakina; and showcased their evil work committed on the battleground by parading the captive women and children of Imam Husayn (as) from town to town on bare horse- and camel-back all the way to Damascus with intent to humiliate and dishonour the captives.

The aforementioned acts are similar to the modus operandi and signature behaviours of trophy-seeking serial killers. This kind of depraved behaviour is often also witnessed today, in the 21st Century, in the practices of some factions of the so-called Taliban and Daesh outfits, whom some commentators regard as the legacies of the Takfiri movements as their mindset can be traced back to the governors and generals of Yazid bin Mu'awiyya, Mu'awiyya bin Abu Sufyan and their followers.

## Concluding Thoughts

In light of the discussion in this paper, it could be argued that Imam Husayn (as) was fully cognisant of the mindset and behaviours of his opposition. He did not need a form of criminal or psychological profiling to establish their true, or hidden, identity. However, he knew that he needed to make this evident to the lay public, and to the Muslims in general, both at the time of the massacre in Kerbala, and for centuries to come. The enormity of the selfless and altruistic decisions that Imam Husayn (as) took, and the supreme level of patience he displayed throughout the events leading up to the battle of Kerbala, therefore, exposed the psychological workings, the modus operandi and signature behaviours of the offending army; that is, their consistent patterns of un-Islamic behaviour; their injustices; and their cruelty affected upon human beings, one even as harmless, and helpless, as the 6-month old Ali Asghar (as).

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