

## Husain Is From Me And I Am From Husain – An Intellectual Comparison

### **The First Martyr**

The morning mist had carried the false dawn in its wake and slowly given way to daybreak on the day of Aashura, 61 A.H. The helpers and companions, who were paragons of virtue and faithfulness, had fulfilled their roles which were firmly entrenched in the teachings of Holy Prophet (peace be upon him and his progeny). They had offered their morning prayers behind their Imam. Zuhair Ibn Qayn and Saeed stood guard and shielded the small group of worshippers from a barrage of arrows. Saeed's chest was pierced with arrows and as he rested his head on Imam's laps, with a few breaths still left in him, his lips moved, "O my master Husain! Are you pleased with me?" he asked. Imam Husain's (peace be upon him) reply was unforgettable. "O Saeed, you are Saeed (fortunate) in this world and will remain Saeed in the hereafter as well" the master said. Saeed smiled and bid adieu to this temporal world. We can never imagine what Saeed saw during this battle. How we wish a small window opened up in the sky and we, the mourners of Imam Husain (peace be upon him), could catch a glimpse of at least one illuminating ray from the countless mesmerizing rays emerging from that beautiful place, to be included among the enlightened ones.

It is true that history repeats itself so that the divine manifestation is communicated in such a way that Qabeel and his progeny and the effects of the sacrifices made by Habel and his progeny, on whose heads rests the crown of nobility, shining vividly with all its adornments, is not wiped out through acts of boastfulness, sorcery and deception.

Only about 73 years had passed after Allah's beloved envoy, the last of the Messengers, Muhammad Al-Amin (peace be upon him and his progeny) had declared, "There is no god but Allah," from the peak of Mount Paran. The call had shaken Mecca. The society was filled with disbelief, hypocrisy, unhappiness, monarchy, greed for power leading to oppression, anarchy and the dark shadows of tyranny had stretched so long that people shamelessly sought allegiance for Yazeed from the Prophet's grandson (peace be upon him).

*The Prophet's grandson (peace be upon him) then turned the course of history by replying, "A person like me can never pay allegiance to a man like Yazeed."*

### **Migration**

The Noble Messenger's grandson (peace be upon him) visited the grave of the Holy Prophet (peace be upon him and his progeny) for one last time before leaving Medina for Mecca. He was then compelled to convert his Hajj into Umrah and head for Iraq. Karbala welcomed him. Let's stop here for a moment and delve into the 73-year old history of Mecca. It was a barren and grassless city, where camel feces encircled stagnant water. People had to filter the water to make it potable. This reality has been well articulated in the sermon by Janabe Fatima Zahra (peace be upon her) while presenting her case on Fadak. On the other side is Karbala, a good distance away from river Euphrates. The landscape was dotted with small hills which resembled blisters and drinking water was simply out of bounds.

Readers are requested to revisit the introduction of this article. Visualize the sight of a collapsed Saeed, whose chest was pierced with arrows. His head was resting on the lap of Imam and his eyes faced the sky. The first drop of blood to have fallen on the ground from this martyr's body was putting into perspective and defining the famous words of Holy Prophet (peace be upon him and his progeny) "I am from Husain".

It was as if a divine will that the Prophet's grandson (peace be upon him), akin to the Messenger of Allah (peace be upon him and his progeny) himself, was reiterating the slogan "There is no god but Allah," on a familiar, sun-beaten, parched and barren land laden with small hills, and by doing that he put an unquestionable stamp on Prophet's saying "I am from Husain". It is true that history repeated itself to complete the argument.

The need is to contemplate and deliberate so that those who have turned a blind eye towards it may now view it insightfully. Abu Sufyan had heartlessly killed Sumayyah and Yasir (parents of Ammar Yasir) and those who had laid down their lives before them, too, had uttered the word "Ahad (One)" before passing away. They had crossed the final boundary of belief in One God. Saeed too verified, "O my master! Are you satisfied with me?"

This was a minor example of the intellectual comparison which fulfills the demands of "Husain is from me" by replying "I am from Husain" or in other words "Labbaik".

Dear readers, the aspects which you will come across in this article are only an intellectual review of the comparison between the prophet's propagation and the fortification of the message by Imam Husain (peace be upon him).

Hijrat (migration) is a point from where Islam established its truthfulness and gave rise to such proofs which indicate towards divine greatness. Allamah Iqbal put forth his intellectual and philosophical ideology of this comparison thus,

He engraved 'There is no god' (except Allah) in the desert

He engraved the statement of our deliverance

There is a need to kindle our thoughts regarding these two epic migrations. Both have similar and common factors. When Imam Husain (peace be upon him) had skimmed through the entire city of Medina, he knew very well that this was the same place where the Lady of Paradise Janabe Fatima Zahra (peace · be upon her) along with Imam Ali (peace be upon him) had knocked the doors of its inhabitants in the darkness of the nights, imploring them to save Imam Ali's (peace be upon him) rights from being usurped. Hardly 40 people had pledged support. Medina, had in a way, turned into Mecca of the early years of Holy Prophet (peace be upon him and his progeny) and the book, "I am from Husain" was flipped open.

If Holy Prophet (peace be upon him and his progeny) had stayed back in Mecca, he would have to perennially live fending off terrifying attacks of the disbelievers and his shining reality wouldn't have come through.

Similarly, had Imam Husain (peace be upon him) not made Karbala his base after leaving Medina, Islam would have found itself buried under thousands of veils. The purpose and reasons of Imam Husain's (peace be upon him) migration was in front of Allamah Iqbal and the meaningful tradition of Holy Prophet (peace be upon him and his progeny) "I am from Husain,"

was echoing in the ears. Hence, Iqbal gathered his thoughts and summed it up through the above mentioned couplet indicating his affiliation for justice.

History is speaking and Muslims, world over, are listening loud and clear. Yet they are in the clutches of selective amnesia and are nothing more than prisoners. Leaving Medina was only raising the voice of "I am from Husain."

### **Conflicts after migration and the battle of Karbala till afternoon**

We have studied the comparative ambiances and prevalent conditions of that period. From the proclamation of Holy Prophet (peace be upon him and his progeny) till he migrated to Medina, there are around 80 battles reported in history after Holy Prophet (peace be upon him and his progeny, made Medina his home. The battle of Karbala commenced at daybreak and ended shortly after noon. Let us review it without any prejudice. More importantly, like the wars mentioned earlier, the battle of Karbala was between good and evil. The first attack was a raging one. The brave warriors of Imam Husain (peace be upon him) forced the big and powerful army to retreat after the initial offensive. Following which, history tells us that the warriors went into the battle one after the other. It was, as if, every warrior from Imam Husain's (peace be upon him) camp was fighting a proxy battle for Holy Prophet (peace be upon him and his progeny), as they would have done in his era. They fought like the Lion of God. Janabe Qasim (peace be upon him) was merely 13 years old. He killed four sons of Azraq from Damascus and then added fuel to hellfire by killing Azraq himself. Janabe Ali Akbar (peace be upon him) was 18 years of age. He pushed back the forces of Yazeed into one corner, approached his father and said, "O father! Thirst is killing me." The standard-bearer, Hazrat Abbas (peace be upon him), bound by his unflinching commitment to the Imam of his time, seized the river from the enemies and delivered a tight slap on the faces of the Kufans and Syrians. One fails to understand which book of Maqal Maulana Abul Kalam Azad referred to when he wrote a prejudiced view that only 72 from Yazeed's army were killed.

### **Mubaahelah**

Mubaahela is such an event which cannot be denied even by biased historians because Holy Quran will hold a mirror to them till the Day of Judgment. Readers are requested to look at the Mubaahelah in Karbala. Ma'gal, a resident of Kufa who lived in the Fauzaan lane near Burair Hamadani's house, was one of the commanders in Yazeed's army. When Ma'gal threw open a challenge Burair picked up the gauntlet. Ma'gal said, "Burair, we used to say that Allah's mercy is upon us and we are well satiated." Burair replied, "We have debated enough, now let us do Mubaahelah (calling Allah's curse down upon the liar) with each other." Ma'gal asked him how. Burair said, "We should leave the decision on Allah and whoever is on the right his sword stays and one on the wrong be killed." Ma'gal agreed and both raised their hands towards the sky and prayed. A swordfight ensued and Burair defeated Ma'gal. This was how the incident of Mubaahelah repeated itself. The reason for quoting this is, from the 6-month old Ali Asghar (peace be upon him) to the senior most Muslim Ibn Awsaja (peace be upon him), each one of their battles were a throwback to the time of Holy Prophet (peace be upon him and his

progeny) and was only ascertaining the call of the Truthful Messenger (peace be upon him and his progeny), "I am from Husain."

Martyrdom of Imam Husain (peace be upon him) and demise of Holy Prophet (peace be upon him and his progeny)

The situation before the demise of Holy Prophet (peace be upon him and his progeny): The Messenger of Allah (peace be upon him and his progeny) had become physically very weak and frail before his demise and yet, even in that condition he thwarted Abu Bakr's plans to lead the prayers by leading the congregation himself and thereby cautioned the people about the future. History has recorded that Holy Prophet (peace be upon him and his progeny) led that congregational prayer in a sitting position.

Purpose - Whatever the Holy Prophet (peace be upon him and his progeny) did was as per divine will, but in the light of human intellect one can easily fathom that Holy Prophet's (peace be upon him and his progeny) knowledge of the unseen was viewing Islam's journey till the Day of Judgment. It would be the very mosque (Masjid alNabawi) where Abu Bakr would impose himself, the case of Fadak would be taken up, the first concocted tradition would be narrated, Fadak would be grabbed illegally, the house of Fatima Zahra (peace be upon her) would be set on fire, a rope would be tied around Ali's (peace be upon him) neck even as the unsheathed Zulfiqar, would be restive, in awe of his patience.

Only a few days, rather a few hours, remained before his demise, when the Holy Prophet (peace be upon him and his progeny), ordered his companions to bring him a pen and a paper so that he could write his will. He (peace be upon him and his progeny) said: Let me write a will, following which you people will not be deviated." Khwaja Hasan Nizami has narrated this incident in his book Muharram Namah, about the occasion when complete mayhem took over. Bani Hashim ensured that those who refused to give pen and paper to Holy Prophet (peace be upon him and his progeny) confessed that he intended to write in his will that Imam Ali (peace be upon him) would be his successor.

Hasan Nizami writes in Muharram Namah: Bani Hashim insisted that pen and paper be provided because it is obligatory to obey the order of Holy Prophet (peace be upon him and his progeny). But Umar said that he shouldn't be given (pen and paper) else he (peace be upon him and his progeny) will appoint Imam Ali (peace be upon him) his caliph and successor. This infuriated Holy Prophet (peace be upon him and his progeny) and he ordered them to vacate his room.

### **Solution to the problem of Caliphate**

When the sun of Allah's Will rises, truth will manifest itself. Keeping all differences aside, it is evident that Holy Prophet (peace be upon him and his progeny) appointed Imam Ali (peace be upon him) as his successor for the guidance of Muslims, which has been acknowledged by friends and foes alike. Enemies could have erased the textual proofs but verbal acknowledgements of the opponents can never be wiped out from history. The Messenger and beloved of Allah (peace be upon him and his progeny) passed away. Ameerul Momineen (peace be upon him) along with few of his companions performed his last rites.

*People of the world were busy in. their worldly affairs*

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*Leaving Mustafa without a shroud Martyrdom of Imam Husain (peace be upon him)*

*Let us come to Karbala attention to these touching words penned by Mirza Dabeer:*

*When Husain left for the battlefield in the afternoon*

*There was nobody present to hold the stirrup (foot support)*

*Sakinah was dusting off her garment*

*Husain stood silently with his shoulders drooped*

*There was no support for the King of Karbala*

*Only a sister had helped a brother mount (his horse)*

This verse of the elegy isn't just a heart-rending piece of remarkable poetry but it also an apt summation of history which has traveled deep down from Mirza Dabeer's heart into this elegy. Perhaps, narrating this couplet in this article will make us eligible of the blessings of Holy Prophet (peace be upon him and his progeny). However, we are only able to look at the apparent causes, situation and the loneliness aspects. But an Imam can view right up to the Day of Judgment, accounting, reward and punishment. Imam Husain (peace be upon him) was alone but not helpless. He was heartbroken but his bravery was enough to induce fear in the heart of the debauched army. They were reminded of Khaybar and Khandaq. Imam Husain (peace be upon him) was about to take on the vastly spread army. He was to confront the disloyal, debased and evil ones from the Arabs.

### **After Martyrdom**

Imam Husain (peace be upon him) very well knew that he would be martyred. He was more worried about the burning tents of his womenfolk, thirst, weakness, helplessness of the orphans and they being subjected to torture by the oppressors.

Pause for a while and reflect. Did Holy Prophet (peace be upon him and his progeny) not know that his only daughter's house would be charred, her son Mohsin (peace be upon him) would be martyred, Ali (peace be upon him) would be hauled by a rope? Think about the commonality of thoughts running through the minds of the grandfather and the grandson. Holy Prophet (peace be upon him and his progeny) completed the argument upon the people. So did Imam Husain (peace be upon him). When he entered the battle, he addressed the Kufans and Syrians, "Why do you want to kill me? Have I made the prohibited the permissible or permitted the prohibited? Have I in anyway caused harm to you?" This is what he got for an answer, "We bear enmity with your father and hence we are avenging it from you." Imam (peace be upon him) also told them that their stomachs were filled with the prohibited food and that's why they were against him. His completing the argument was only ratifying the completion of argument of his grandfather and endorsing the statement: Husain is from me.

Imam Husain (peace be upon him) was martyred. His sister raised her hands towards the heavens and cried, "Oh Lord, accept from us, indeed You are All-Hearing, All-Seeing." It is as if Janabe Zainab (peace be upon her) was truly representing Prophet Ibrahim (peace be upon

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him), Janabe Zahra (peace be upon her), Holy Prophet (peace be upon him and his progeny) and Imam Ali (peace be upon him).

The Holy Quran also acknowledged: **"O reassured soul! Return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants. And enter into My garden."**

[Surah Fajr (89): 27-30]

In the end, we quote couplets and if one intends to explore every possible aspect of this comparison then a detailed book on "I am from Husain" can be written.

After the demise of Holy Prophet (peace be upon him and his progeny), Medina turned into Saqifah. Only Ameerul Momineen Ali Ibn Abi Talib (peace be upon both of them) and a few other companions were present in the funeral.

*People of the world were busy in their worldly affairs Leaving Mustafa without a shroud*

After the martyrdom of Imam Husain (peace be upon him), which mourner will not have this tragedy affect his heart?

*There is no forsaken or tired person like you For whom there was no grave or shroud after martyrdom Think about the shroud-less bodies of the grandfather Messenger of Allah (peace be upon him and his progeny) and his grandson, the Chief of Martyrs (peace be upon him). Only then we will be able to truly appreciate the meaning of "Husain is from me and I am from Husain."*

May Allah hasten the reappearance of the Imam Zamana, who is the successor of Holy Prophet (peace be upon him and his progeny) and Imam Husain (peace be upon him), and avenge the oppressions on the noble grandfather and his grandson through him.

### Etiquette Of Mourning For Imam Husain (p.b.u.h.)

Grief and sorrow are not only related to severity of oppression and atrocities but also to the victim of this oppression. The graveness in slapping a young man as compared to an infant is completely different.

Those who object to narrating the incidents of Karbala in Muharram or commemoration of Muharram itself or to the amount of gatherings and processions concerning Muharram or any other related activity, undermine its importance and confine the event of Karbala to a mere historical event. Were they to have an iota of understanding about the victims of these atrocities and what lofty positions these personalities held in the universe, they would admit that not only us, even if the entire universe were to weep over their calamities, it would not fulfill the right of mourning on them. If we consider the position and status of Imam Husain (peace be upon him) and then reflect upon how much we mourn for him, it will be nothing short of an embarrassment for us.

Imam Husain (peace be upon him) is not an ordinary personality. He enjoys the lofty position of "Husain is from me and I am from Husain". His name adorns the divine throne. According to a tradition from Holy Prophet (peace be upon him and his progeny), it is inscribed on the divine throne, "Surely Husain is the lamp of guidance and the ark of salvation". He is the Proof of Allah over all. He is the Caliph of Allah. His Imamate encompasses the heavens and the earth. There exists not a single creature which has not accepted his Mastership and is not obedient to him. But only among humans and Jinn do we find some who disobey Allah. Else, we do not find any other creation which disobeys Allah. They are all subservient to Allah and hence accept the Imamate and Mastership of those appointed by Allah as their Imam. These personalities are the source of blessings for the universe. The Imamate of Imam Husain (peace be upon him) is not confined to humans only, but every atom of this universe accepts his Imamate and submits to him.

We find concepts in Ziyaarat Jaame'ah such as Imams being referred to as '**Kahf al-Waraa'** which means '**safe haven for the creatures**', '**Bekum tumsik al-samaa'** i.e. '**the skies are supported due to your existence**', '**Bekum tunzil al-ghaith'** i.e. '**rains descends due to you**' and '**Dhalla kullo shaiin lakum'** which means '**everything is subservient to you**'.

If a family consists of thousands of members and its responsibility lies on the shoulders of one person who fulfills their needs, appropriately cares for them, everyone benefits from him, their life depends on him, and a tyrant oppresses such a person and mercilessly murders him, how many people will be affected by such despotism? All those benefiting from him will be affected. The extent of grief over him will be the same as the domain of his bounties.

The entire universe benefits from the bounties of the divine Proof. He is God's representative on earth. Imam Husain (peace be upon him) was the Proof of God and the divine representative. Entire universe benefitted from his benevolence, bestowals and blessings. Hence, when Imam Husain (peace be upon him) was martyred, the whole universe mourned for him. Skies turned red to express their grief while red winds blew and expressed their sorrow. The sun and the moon were eclipsed. Blood oozed out of the earth. When grief reaches a climax, eyes do not just shed tears, they shed tears of blood. This was the extreme effect of the

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martyrdom of Imam Husain (peace be upon him) on the universe that everything wept tears of blood. Unless the blood of these innocent personalities is avenged and the killers of Imam Husain (peace be upon him) are truly punished, this condition of grief will continue.

The effects of this oppression did not end in 61 A.H. but continue even today and so does the sorrow and grief. It is strange that people neither condemn the oppressor nor strive to end the oppression and nor do they pass rulings against those heinous acts. On the contrary, they dislike mourning over the oppressed. They do not dislike the sound of the whip of the oppressor, but they are pained by the sound of chest beating. These supporters of the tyrants can prevent us from mourning, but can they also prevent the skies, the sun and the moon from mourning? Can they stop the earth from weeping tears of blood? The grief of Imam Husain (peace be upon him) is not confined to this world. Everything, from the greatest of galaxies to the unnoticeable atoms, mourns over Imam Husain (peace be upon him). Each expresses grief in its own way. This grief is both personal as well as universal.

Apart from being the grandson of the Holy Prophet (peace be upon him and his progeny) and the son of Imam Ali (peace be upon him) and Hazrat Fatima (peace be upon her), Imam Husain (peace be upon him) was also the divine representative and the caliph of Allah. He was not martyred due to any personal enmity but just because he was the divine proof and divine representative. Therefore this attack is not upon him but rather upon God. Undoubtedly, Imam Husain (peace be upon him) is called "the blood of Allah". Therefore, the realm of the grief over Imam Husain (peace be upon him) is equal to the domain of Allah's divinity.

This is the sorrow of all prophets, messengers, saints, Imams, martyrs, truthful ones, pious people and all the believers and Muslims. Every person who accepts divine monotheism and considers Allah's worship as an honour will definitely commemorate the grief of the divine proof. This grief and sorrow will also be in proportion to divine cognition. On sighting the moon of Muharram, Imam Musa Kazim (peace be upon him) would be so aggrieved that none would even see him smiling. Imam Reza (peace be upon him) said,

*"This sorrow has caused our blood to flow profusely and has made us sob bitterly".*

[Behaar al-Anwaar, vol. 44, p. 284, H. 17]

Imam Husain (peace be upon him) is the "Blood of Allah". Allah has not promised such lofty rewards for any other act of worship as much as He reserved for this mourning. Only moistening of the eyes derives unimaginable rewards. But mourning also has certain etiquette like other actions such as prayers, fasting, pilgrimage etc.

The month of Muharram is a month of weeping and wailing and symbolizing the grief and anguish of the progeny of Muhammad (peace be upon him and his progeny). It is a month of renewing and emphasizing the covenant of Ghadeer, shedding tears of blood, expressing our attachment to Imamate and Mastership, expressing our hatred not only towards the enemies of Ahle Bait (peace be upon them) but also towards oppression and oppressors as a whole. It is a month of remembering and recounting the merits of the Ahle Bait (peace be upon them) and their miseries and enlivening the teachings of Islam. Hence, it brings along with it special etiquette to be observed.



## **1. Guarding the Tongue**

Since this month is when the virtues of Holy Prophet and his Holy Progeny (peace be upon them) and miseries faced by them are narrated, it is necessary to control and guard our tongue. If serving juice in a filthy glass is considered detestable, how can we consider narrating the excellences of the infallible Ahle Bait (peace be upon them) with our sinful tongue especially when their purity and infallibility can, in no way, be compared to the purity of an ordinary drink. These personalities are the axes of the Verse of Purification (Tatheer). Hence, it is necessary that we should be mindful about the nobility and holiness of this month and keep our tongue away from lies, backbiting, accusations and other sins and purify our tongue through remembrance of God, reciting Salawaat and seeking forgiveness. During these days, our beliefs should be purer and more fragrant than a rose. The level of our internal purity should be such that merely mentioning the names of the holy infallible ones should be a cause of increase in pureness. We are very well aware that Ahle Bait (peace be upon them) have nothing to do with sins and they hate sins extremely. Does it befit the lovers of the Chief of Martyrs, Imam Husain (peace be upon him) to remember him with the same tongue with which they sometimes lie, backbite and accuse others? Is the tongue like a cassette or a CD which can record both songs and recitation of Quran? Of course not! This tongue is also answerable to Allah and we must maintain its purity so that it becomes apt to utter Imam Husain's (peace be upon him) name because his name guarantees purification from every sin.

## **2. Purification of Eyes**

Weeping over the tragedy of Imam Husain (peace be upon him) definitely has great rewards and is a cause of sins being forgiven. However, this also demands that our eyes be pure from the filth of sins. Eyes which get purified by shedding tears for Imam Husain (peace be upon him) are not expected to commit sins such as glancing at strange women and other prohibited things. The grief of pure personalities necessitates purity of eyes. Pure tears should be shed from pure eyes so that we attain proximity with pure personalities.

## **3. Protection of Limbs**

We should also be mindful of our hands. We carry the standard of Hazrat Abbas (peace be upon him), beat our chests calling out the names of Imam Husain, Hazrat Ali Akbar, Hazrat Ali Asgar (peace be upon them) and other martyrs. of Karbala. We self-flagellate with our hands, use them to wipe our pure tears and seek blessings from food, etc (Tabarruk). We spread the floor-mat for mourning assembles (Majaalis) and mourning places (Azaakhaana). We revere various objects remembering Imam Husain (peace be upon him) like shrines and coffins with these very hands. Hence, we should be extremely careful that they do not get dirty with oppression and injustice. Our hands should be pure from both external and internal impurities.

Our feet also act as a medium through which we attend Majaalis, participate in processions, visit shrines and go for Ziyarat, enter mosques and stand on the prayer mat. Hence, we must ensure that we do not use these feet to go to forbidden places. We should use them to serve our parents, help the poor and needy, visit good places so that we are blessed with the good fortune of mourning for Imam Husain (peace be upon him) and the opportunity to attend Majaalis and processions.

### 4. Safeguarding of Stomach

During this holy month, we will also have the good fortune of consuming Tabarruk. We must protect our stomachs from eating whatever is forbidden (Haraam) so that the effects of pure Tabarrukaat are visible to us and Halaal food does not mix with Haraam.

Overall, in this month, our entire life should be different than other months. We should behave in a manner which connotes that we are offering condolence to Hazrat Fatima Zahra (peace be upon her). We must try to complete our worldly tasks before the advent of Muharram so that we can spend these days participating in Majaalis and mourning. We should give priority to attending Majaalis and make it a part of our daily routine. We should not be preoccupied with the world so much so that we do not find time for Majaalis or only putina token attendance. The atmosphere of Muharram should not only be visible in mosques and religious places but even our homes, so that it may be evident to all that we are mourning. These are days of sorrow and not of happiness. We should wear black clothes and put up black flags.

To summarise, our life should be reflective of the mourning of Imam Husain (peace be upon him). Every act of ours should propagate the sorrow, the martyrdom and the message of Imam Husain (peace be upon him). Everybody should realise that our demeanor has changed and we are in mourning.

We should pay special attention to the fact that the honour which God has conferred upon us in the form of Imam Husain (peace be upon him) is not ordinary. It is an honour compared to which all kingdoms have no valu Sadiq (peace be upon him) has described the lofty position of mourners in the following words. He (peace be upon him) says,

*"May God have mercy on our Shias. By God, our Shias are true believers. By God, they are constantly in sorrow and grief due to our tragedies and participate in it."*

[Sawaab al-A'maal, p. 257, H. #3]

In another reliable tradition, Imam Jafar Sadiq (peace be upon him) has recited the following supplication while in prostration. It should be noted that prostration is the peak of worship and a supplication therein is very significant, especially if accompanied with weeping. Shedding of tears during supplication is the sign of its acceptance. Now let us pay attention to the supplication of the Imam, that too in the state of prostration while shedding tears. If we wish to be the object of this supplication, then we should completely uphold its meanings.

Dear readers! From the time of death till the Day of Judgment, from there on till the time of accounting and from accounting till the final decision, every stage is so difficult that is not possible for anyone to bear its severity. Those difficulties are such that mountains cannot withstand them. We are so frail that we cannot even bear a normal illness of cold. How will we be able to bear those difficulties of the Day of Judgment? The supplication is as follows:

*"(O God) Have mercy on eyes which shed tears in our condolence. Have mercy upon those hearts which feel our pain and are aggrieved for us. Have mercy on wailings that rise for us. O Allah! I give these souls and bodies in Your trust until we meet them at the Pond (of Kausar) on the Day of Thirst."*

[Kaamil al-Ziyaaraat, p. 117, H. #2]

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Mourning in this world will be the cause of meeting Imam Sadiq (peace be upon him) at the Pond of Kausar on the Day of Judgment.

"Sarkhah' means 'to weep loudly.' Imam Sadiq (peace be upon him) knew that people would weep loudly in the grief of Imam Husain (peace be upon him). Weeping aloud is directly proportional to the extent of grief.

A poet named Kumait came in the presence of Imam Muhammad Baqir (peace be upon him) and recited an elegy. Imam (peace be upon him) started crying and said,

*"There is no man who remembers us or before whom we are mentioned and tears flow from his eyes, even if they be equal to the wings of a mosquito, except that Allah will build for him a house in Paradise and that (tear) will act as a barrier between him and the Hell-fire".*

(Kifaayat al-Asar, p. 248 • Behaar al-Anwaar, vol. 26, p. 390)

This shows the importance of mourning over Imam Husain (peace be upon him) in the eyes of the Ahle Bait (peace be upon him) and this good fortunate is not available to everyone.

Mourning is not limited to the months of Muharram and Safar and the initial days of Rabi al-Awwal, although these months are specific for mourning. The above tradition shows that whenever the calamities of Ahle Bait (peace be upon them) are mentioned and one sheds a tear, he will be eligible for this reward.

Imam Sadiq (peace be upon him) says that whenever the name of Imam Husain (peace be upon him) is mentioned, one should repeat the following thrice: "Sallalaahu Alaika Ya Aba Abdillah" i.e. Salutations be upon you O Aba Abdillah!

Similarly, another tradition says:

*If a person remembers Imam Husain (peace be upon him) and his Ahle Bait (peace be upon them) while drinking water and curses their killers, Allah will write for him 100,000 good deeds, forgive 100,000 sins and raise his position by 100,000 grades."*

[Al-Amaali of Shaikh Saduq (a.r.), p. 2]

This shows that mourning for Imam Husain (peace be upon him) is an ongoing responsibility. The true religion of Ahle Bait (peace be upon them) survives today due to this mourning. These tears have destroyed tyrannical and oppressive kings and have not allowed any tyrant to succeed in his plans which continues till date. Mourning is so effective that it has not allowed enemies of Ahle Bait (peace be upon them) to succeed at any time or place. There are so many rulings (fatawa) against mourning which fail miserably and God willing, this failure will continue till the Day of Judgment.

Considering its greatness and lofty position, it is now our responsibility to commemorate the mourning in such a manner that we become recipients of the prayers of Ahle Bait (peace be upon them).

We must ensure that we avoid all types of ostentation, competition, seeking fame and purify our intentions so that it results in divine satisfaction and pleasure. Our sole objective must be to acquire the pleasure of Ahle Bait (peace be upon them).

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The incidents mentioned in the historical books pertaining to the event of Karbala are so agonizing that it is not easy to bear them. Weeping is not dependent on a new incident but it is related to one's strong connection with Imam Husain (peace be upon him) and deep love for him (peace be upon him). When Janabe Zainab (peace be upon her) narrated the tragedies in Kufa, animals were seen sobbing. One statement full of pain from the depth of the heart is enough to lament.

Our Majaalis should be such that every gathering results in an increase in our love for Ahle Bait (peace be upon them) and hatred for their enemies. Our beliefs, religions duties and morals should improve so that Ahle Bait (peace be upon them) regard us as among them. Other rituals should also be performed in a similar manner. It should be clearly visible that this community is ruled by Ahle Bait (peace be upon them). Our appearance and behaviour should reflect the personality of the Ahle Bait (peace be upon them).

To summarize, we should commemorate every program, event, ritual and act related to the mourning of Imam Husain (peace be upon him) in a manner that Ahle Bait (peace be upon them), especially Imam-e-Zamana (may Allah hasten his reappearance) also attend it and bestow their blessings upon us.

## Maqal By Khwarazmi

Documenting incidents of war is not just recording history or compiling events but depicting an important (Islamic) event, every moment of it, and unraveling its ideological, ethical, political and social nuances.

Narrating war stories is a medium and a tool to benefit from the actions of the martyrs, martyrdom itself and to channelise emotions. It is a mirror which calls to mind the love and recognition that came into existence at a special time, place, people as well as special conditions. People of all eras witness the emotions in this mirror. It is not just about narrating events but an exegesis of signs of 'faith', 'love' and 'sacrifice' which were manifested on the lofty skies of Aashura in the holy land of Karbala and became a foundation for existence of the luminescent verses of Quran.

Documented war incidents are clear and true witnesses' to prove the truthfulness and steadfastness of those who considered the words of the 'Chief of Martyrs' as good fortune and regarded life under despotic rulers as nothing except humiliation and devastation. In the words of Imam Husain (peace be upon him):

*"Surely, I do not see death but as good fortune and living among the oppressors as nothing except devastation."*

[Behaar al-Anwaar, vol. 45, p. 381]

Imam Husain (peace be upon him) said:

*"Your debased life under the rule of a tyrant and oppressor is death in reality and an honourable death in the reign of a tyrant is true life."*

[Manaaqeb Aale Abi Taalib (peace be upon them), vol. 3, p. 127]

Recording war events is also akin to a lantern, which is raised to illuminate and guide humanity and help differentiate between good and evil, truth and falsehood and faith and disbelief. It helps in clearly distinguishing true devotees of religion from followers of Satan, true Imams from usurpers of Caliphate and advocates of justice from pure-play politicians.

## **Maqal**

Martyrdom requires a documented proof. The martyrdom, biography and sacrifices of all Imams also need a book. Numerous books have been written on their life but they cannot be called Maqal even though they have all been killed and martyred. Only the events around the martyrdom of Imam Husain (peace be upon him) and his companions in Karbala have been termed as Maqal. Many have authored books describing the event of Karbala in the past and books on this topic are still being penned.

The oppression upon Imam Husain (peace be upon him) is different from every tyranny. All Imams (peace be upon him) were aware of their martyrdom and martyrdom of other Imams. Hence, Imam Hasan Mujtaba (peace be upon him) narrates the calamity of his brother in the following words:

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*"There is no day like your day (of Aashura), O Aba Abdillah!"*

[Al-Amaali by Shaikh Saduq (a.r.), p. 116; Behaar al-Anwaar, vol. 45, p. 218]

In short the massacre on the day of Aashura is unparalleled. This is probably the reason that books written on this event are called as Maqtaal.

- Angels lament on Imam Husain (peace be upon him) in the sky; hooris and birds weep over him in the earth and sky.
- Imam Sajjaad (peace be upon him) spent his entire life remembering Karbala. He never drank water without remembering the hardships of Aashura.

[Kaamil al-Ziyaaraat, p. 175; Behaar al-Anwaar, vol. 46, p. 108]

- Imam Sadiq (peace be upon him) used to be engulfed in sorrow during Muharram. He would abandon smile and joy, be mournful on the day of Aashura and recite Majlis of his grandfather. Imam Reza (peace be upon him) used to mourn for his grandfather and termed the day of Aashura as the day which has caused our blood to flow profusely and has made us sob bitterly.

[Al-Amaali by Shaikh Saduq (a.r.) p. 128; Behaar al-Anwaar, vol. 44, p. 284]

- Imam Zamaana (may Allah hasten his reappearance) mourns day and night and sheds tears of blood.

[Behaar al-Anwaar, vol. 98, p. 320]

Is it appropriate that a Shia forsakes mourning and lamenting and does not shed tears on his master Imam Husain (peace be upon him)? The intensity of the martyrdom of Imam Husain (peace be upon him) has been infused in the hearts of believers.

[Mustadrak al-Wasaael, vol. 10, p. 318]

All types of mourning and weeping have been rebuked but mourning and lamenting upon Imam Husain (peace be upon him) earns goodness. [As per tradition of Imam Sadiq (a.s.) narrated in Behaar al-Anwaar, vol. 44, p. 280 & 291]

In summary, all our Imams (peace be upon him) wept on the oppression upon Imam Husain (peace be upon him) and the earth, sky, angels, Jinn, animals and birds all have shed tears on the atrocities upon Imam Husain (peace be upon him). These events are documented and termed as Maqtaal.

### **First Book of Maqtaal**

The first Maqtaal was documented either by Abul Qasim Asbagh Ibn Nubaatah or in the era of Imam Sadiq (peace be upon him) by 'Abu Makhnaf'.

[Sehaabe Rehmat by Abbas Ismail Yazdi, Foreword, p. 25]

Post that, many books were written on this topic but with the progress of time they disappeared and now only their names along with their authors are found in the books of Rejaal. The first Persian Maqtaal was written in the 4th century A.H. by 'Abu Ali Muhammad

Bal'ami'. Actually, this book is an explanation of 'Tareekh Tabari' and became famous as "Tareekh Bal'ami'.

[Sehaabe Rehmat by Abbas Ismail Yazdi, Foreword, p. 25]

It is worth mentioning that even Ahle Tasannun have written books on Maqatal of which more than ten are very famous. The foremost among them was 'Maqatal al-Husain' by 'Abu Muwayyid Akhtab Khwarazmi' written in the 4th century A.H.

### **Sources of Maqatal**

A Maqatal is documented based on various references along with its sources. Mentioned below are some important sources and references:

1. Traditions that have been narrated by Imams (peace be upon him) concerning this topic
2. The sufferings that have been mentioned in the sermons of Imam Sajjad (peace be upon him) and Ahle Bait (peace be upon them)
3. Those in the enemy army viz. Hamid Ibn Muslim and Bilal Ibn Nafe' who could not remain silent on the atrocities and sufferings of Ahle Bait (peace be upon him) and narrated the incident as is
4. Those who were neither in the army of Imam Husain (peace be upon him) nor with the enemy but perhaps they were reliable and would have narrated many incidents

After this brief introduction, let us proceed to our topic of discussion i.e. "Maqatal by Khwarazmi'. This book can be introduced from two aspects: 1. Introduction of the author 2. Brief discussion about the chapters of the book

The knowledge and teachings of Ahle Bait (peace be upon them), biography of Imams (peace be upon him), beliefs of Imamate and Caliphate, every bit of it, have reached us through Imams (peace be upon him) and righteous scholars. We present the conditions of Khwarazmi and his intellectual contributions from the book Al-Ghadeer, vol.4, pp. 340-349 by Allamah Amini (r.a.) because he documented it after extensive research and analysis. Even though Allamah Amini confirms him to be from the Ahle Tasannun followers of the Hanafi sect, he also acknowledged him as honest, reliable and fair.

### **Full Name**

Hafiz Abul Muayyid Abu Muhammad Muwaffiquddin Ibn Ahmad Ibn Abi Saeed Ishaq Ibn Muayyid al-Makki alHanafi, famous as 'Akhtab Khwarazmi'.

### **Birth and Residence**

He was born in 484 A.H. and expired in 568 A.H. He travelled extensively to gather and memorize traditions. He stayed in Mecca also for some time but he became famous as 'Khateeb Khwarazmi' as he used to deliver sermons and lectures in the congregational mosque of Khwarazm. He stayed in this city till he breathed his last.

### Religious Beliefs

He was not a Shia, but a Hanafi by practice. He has even written a book 'Manaaqbe Abi Hanifa'. Some consider him to be 'Motazeli' but it is incorrect as 'Rationalism' is not found in his books. His love for Holy Prophet (peace be upon him and his progeny) and his holy progeny (peace be upon him) is quite evident but at the same time there is no doubt in him being a Hanafi and his faith is noticeable in his writings and has repeatedly tried to unite the two faiths. For instance, under the discussion of excellence of Ameerul Momineen (peace be upon him) he quotes Ayesha narrating from Holy Prophet (peace be upon him and his progeny): "Abu Bakr followed by Umar are the best (of people) after Holy Prophet (peace be upon him and his progeny)." Then Khwarazmi narrates that Hazrat Fatima (peace be upon her) questioned Ayesha as to why did Holy Prophet (peace be upon him and his progeny) not include Ali (peace be upon him)? Ayesha replied: "Ali (peace be upon him) is the self of the Prophet (peace be upon him and his progeny). Have you seen anyone talking about himself?"

[Maqatal by Khwarazmi, vol. 1, chapter 4, p. 43]

Similarly, at another instance he narrates Umar Ibn Abdul Aziz who said: "I dreamt that Abu Bakr, Umar and Usman have entered paradise without any accounting. I asked Allah, where is Ali (peace be upon him). It was said that he is with the messengers and the truthful ones at a highest place. He then narrates that I saw Yazid (the accursed) in the fire of hell."

Such narrations prove that Khwarazmi believed in the faith of the 'Caliphs' but also respected the elevated position of Ahle Bait (peace be upon them). Thus, many fabricated traditions are also found in his books. It is worth noting that his Maqatal bears similarities with the Maqatal by Syed Ibn Tawoos (a.r.) albeit with a few additions. Introduction of the book 'Maqatal al-Husain (peace be upon him)'

For the purpose of this article, we have referred to a copy of this book available in the library of Association of Imam Mahdi (may Allah hasten his reappearance), Mumbai. The first two volumes are combined in one volume after research and analysis by Allamah Shaikh Muhammad Samawi by Maktabe-Mufeed Publications Qom, Iran. This research and analysis was done in 1367 A.H. in Najaf al-Ashraf. The researcher quotes that when I began working on this book, its manuscript was not available in Iraq. Hence, I referred to AlGhadeer by Allamah Amini (r.a.) and returned after copying it. Allamah Samawi referred to Al-Ghadeer for the biography of Khwarazmi. We shall benefit from Al-Ghadeer to briefly look at the teachers, students and works of Khwarazmi first and then discuss the book Maqatal al-Husain (peace be upon him). Teachers and Traditional Sources of Khwarazmi

Allamah Amini has enumerated 35 teachers. However, we shall mention only a few:

1. He acquired knowledge and narrated traditions from Hafiz Najmuddin Umar Ibn Muhammad Ibn Ahmad Nasafi (died 537 A.H.)
2. He learnt literature and traditions from Abul Qasim Sabaullah Mahmood Ibn Umar Zamakshari (died 538 A.H.)
3. Abul Hasan Ali Ibn Husain Ghaznavi famous as Burhaan (died 551 A.H.)



4. Abul Faraj Shams al-Aimmah Muhammad Ibn Ahmad Makki who was his brother and is also mentioned in Maqal. He has used the following titles in honour of his brother. Siraaj al-Deen, Rukn al-Islam, Shams alAimmah and Imam al-Haramain. He sourced traditions from his brother through dictations.

For the remaining list please refer AlGhadeer, vol. 4.

### **His Students**

Mentioned below are some of his students:

1. Burhaanuddeen Abul Makarim Naasir Ibn Abil Makarim, Abd alSyed, Matarzi Khwarazmi Hanafi (538 A.H. to 610 A.H.)
2. Muslim Ibn Ali Ibn Akht has narrated from Al-Manaaqeb by Khwarazmi
3. Shaikh Abu Reza, Tahir Ibn Abil Makarim, Abd al-Syed Ibn Ali
4. Abu Jafar Muhammad Ibn Ali Ibn Shahr Ashob, Sarwi, Mazandarani (died 588 A.H.) who corresponded with Khwarazmi
5. Shaikh Abu Muhammad Abdullah Ibn Jafar Ibn Muhammad Husaini narrated the book Al-Manaaqeb from the author

### **His Works**

Khwarazmi was an expert in the knowledge of jurisprudence, traditions, history, literature and various other fields and was quite popular in his lifetime. He has written many books, the famous ones that have reached us include:

1. "Manaaqeb Imam Abi Hanifa" published in two volumes in Hyderabad in 1321 A.H.
2. Raddo Shams Baraae Ameeril Momineen Ali (peace be upon him). Abu Jafar Ibn Shahr Ashob has mentioned this book in his Al Manaaqeb, vol. 1, p. 484.
3. 'Arbaeen' about the virtues of the Noble Messenger (peace be upon him and his progeny) and Ameerul Momineen (peace be upon him). Khwarazmi himself has referred to this book in Maqal and Ibn Shahr Ashob has narrated from this book.
4. 'Qazaaya Ameeril Momineen'. Ibn Shahr Ashob has mentioned this book in the 1st volume of Manaaqeb on page 484
5. Compilation of poems (Deewaan). Chalpi has mentioned it in Kashf al Zunoon, vol. 1, p. 524
6. 'Fazaaelo Ameeril Momineen' famous as "Manaaqeb" has been published in 1324 A.H.

### **Chain of Narrators**

Allamah Amini says: I have found the chain of narrators from the Shia Alawi jurists of my era to Khwarazmi in the following order: Ayatullah Haaj Aqa Husain Qummi (died 14th Rabi alAwwal 1466 A.H.) narrated from Allamah Syed Murtuza Kashmiri (died 1323 A.H.) from Syed Mahdi Qazvini (died 1300 A.H.) from his paternal uncle Syed Muhammad Baqir Ibn Ahmad Qazvini

(died 1246 A.H.) from his maternal uncle Syed Muhammed Bahr al-Uloom (died 1212 A.H.) from Ustad Akbar Bahbahani (died 1208 A.H.) from his father Akmal Bahbahani from Jamaluddin Khwansari (died 1125 A.H.) from Allamah Muhammad Taqi Majlisi (died 1070 A.H.) from Shaikh Jabir Ibn Abbas Najafi from Mohaqqiqe Karaki (martyred 940 A.H.) from Shaikh Zainuddin Ali Ibn Hilal Jazaeri from Abul Abbas Ahmad Ibn Fahd Hilli (died 841 A.H.) from Shaikh Sharafuddin Abu Abdillah Hilli Asadi from the great Shaheed al-Awwal (martyred in 786 A.H.) from Raziuddin Abul Hasan Ali Faridi al-Hilli (died 757 A.H.) from Ayatullah Allamah Hilli (died 726 A.H.) from Najibuddin Yahya Ibn Ahmad Hilli (died 689 A.H.) from Syed Abu Muhammad Abdullah Ibn Jafar Husaini and he narrated from Khwarazmi.

Allamah Hilli has quoted in another way: Burhaanuddin Abul Makarim Nasir Ibn Abil Makarim has narrated from Abul Muayyid Khwarazmi.

Allamah Amini has brought this chain based on its importance in the book 'Manaaqeb Ameeril Momineen' has mentioned about Ahle Tasannun scholars from the 7th till the 14th century who have narrated traditions from the aforementioned book.

### **Topics of Maqtal by Khwarazmi**

Khwarazmi has divided this book into 2 volumes and 15 chapters. The details are as follows:  
Volume One

- First chapter: Few excellences of Holy Prophet (peace be upon him and his progeny)
- Second chapter: Excellences of Mother of Believers Janabe Khadija (peace be upon her)
- Third chapter: Excellences of Janabe Fatima Binte Asad (peace be upon her)
- Fourth chapter: Selected excellences of Ameerul Momineen Ali and his holy progeny (peace be upon them)
- Fifth chapter: Excellences of Janabe Fatima Zahra (peace be upon her)
- Sixth chapter: Excellences of Imam Hasan and Imam Husain (peace be upon them)
- Seventh chapter: Special virtues of Imam Husain (peace be upon him)
- Eighth chapter: The prophecy of Holy Prophet (peace be upon him and his progeny) concerning the martyrdom of Imam Husain (peace be upon him)
- Ninth chapter: Whatever occurred between Imam Husain (peace be upon him) and Waleed during the lifetime of Muawiyah and after his death
- Tenth chapter: Imam Husain (peace be upon him) reaching Mecca and receiving letters from people of Kufa and martyrdom of Muslim Ibn Aqeel (peace be upon him)
- Eleventh chapter: The incidents and events that took place during his journey from Mecca to Iraq till his martyrdom in Karbala.

### **Volume Two**

- Twelfth chapter: The killers of Imam Husain (peace be upon him) and the fate of those who did not help him and condemnation and curse on his killers.
- Thirteenth chapter: Remembrance of atrocities, mourning, lamenting and beating the chest.
- Fourteenth chapter: Visiting his grave

- Fifteenth chapter: Revolt of Mukhtar Saqafi and revenge from his killers.

Note: Even though Khwarazmi has named this book as Maqal, two thirds of this book is not pertaining to the battle. In fact the first part contains virtues of Ahle Bait (peace be upon them), second part has events of Karbala and Martyrdom and third part has uprising of Mukhtar Saqafi and details of revenge from his killers. It is the 11th chapter of this book which can be truly termed as "Maqal".

### Important Point

The major part of Imam Husain's (peace be upon him) journey from Medina to Mecca and then from Mecca to Iraq and its events have been taken by Khwarazmi from 'Taarikh Ibn A'tham Kufi' and the events of the day of Aashura have been taken from 'Maqal by Abi Mikhnaf'. While other narrators and historians have also been mentioned, the prime sources are Ibn A'tham Kufi and Abu Mikhnaf. Another important point to note is that Khwarazmi has not narrated the text of Ibn A'tham Kufi in toto; he has made cosmetic changes.

Maqal by Khwarazmi was written almost a century before the Maqal by Syed Ibn Tawoos (a.r.) viz. 'Luhoof'. Khwarazmi died in the year 568 A.H. while Syed Ibn Tawoos (a.r.) was born in the year 589 A.H. The most primary sources have been quoted in this book and since Khwarazmi was an Ahle Tasannun Hanafi, this book stands out. Shia scholars respect Khwarazmi as a writer. Ibn A'tham Kufi died in the year 314 A.H. and was a contemporary of famous historians like Tabari and Yaqoobi. Ibn A'tham was not a Shia but at the same time he was not a staunch Ahle Tasannun person like Ibn Saad, Ibn Katheer or even like the relatively moderate Tabari, for that matter. Since he was a Kufan, he was more inclined towards Ahle Bait (peace be upon them).

### Chapter Eleven

As mentioned earlier that the 11th chapter of this book is based on actual events of the battle, hence we shall discuss about the topics in this chapter.

Imam Husain (peace be upon him) performed the circumambulation of Holy Kaaba on Tuesday 8th Zilhajj i.e. on the day of Tarweyah, then he performed Sa'ee of Safa and Marwa and left Mecca with 82 people which included his Shia, friends, well-wishers and Ahle Bait (peace be upon them). Here Khwarazmi has mentioned all those who came to meet Imam (peace be upon him) at this point and tried to stop him or proposed an alternate solution to him. Many articles on this topic can be found in earlier Al-Muntazar publications.

Then he has mentioned about the stages from Mecca to Karbala viz. Tan'eem, meeting Bushr Ibn Ghaalib at Zaat al-Arg, who was from the tribe of Bani Asad of Iraq, inquiring about the conditions of Iraq, meeting with Farazdaq and all such incidents en route to Karbala have been recorded by Khwarazmi. Thereafter, from the time Imam Husain (peace be upon him) reached Karbala on 2nd Muharram to his martyrdom has been chronicled as also the condition of the other martyrs. The sermons that Imam Husain (peace be upon him) delivered from the 2nd of Muharram to the eve of Aashura have also been recorded.

At the end of the article we shall mention a short incident which shows that those who are stubborn on evil always try to overpower the truth. Even today, the supporters of Yazid (the accursed) are following the footsteps of Shimr (the accursed).

### **Shimr is wretched**

In vol. 1, p. 251, Khwarazmi narrates an incident from the eve of Aashura, Imam Husain (peace be upon him) and his companions were busy in worship and at mid-night Shimr Ibn Zil Jawshan (the accursed) along with his few companions approached the tents of Imam Husain (peace be upon him) as a spy and heard Imam Husain (peace be upon him) recite the following verse:

**And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement. On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.**

[Surah Aale Imraan (3): 178-179]

Upon hearing this, a companion of Shimr came forward and said - by the Lord of Kaaba, we are from the pure ones while you are from the evil and both of us are different. Burair Ibn Khuzair Hamdani interrupted and reprimanded him: O wretched one, O transgressor, O enemy of God, O son of the one who urinates from back (an Arabic idiom implying son of a woman who menstruates from the rear. Another meaning is son of the one who turned his back and flees while his urine spills out). You are pure while Husain (peace be upon him), the son of the Messenger of Allah (peace be upon him and his progeny) is not? By Allah you are an animal. You are speaking whatever you feel like. O enemy of Allah, I am informing you about the anguish and painful chastisement on the Day of Judgment. Then Shimr came forward and said: Certainly Allah will shortly annihilate you and your companions. Burair retorted: Are you scaring me of death? By Allah! I prefer dying with Husain (peace be upon him) than living with you. By Allah! The intercession of Holy Prophet (peace be upon him and his progeny) and his progeny will not reach those who shed the blood of the Prophet's progeny and his family members.

After this Imam Husain (peace be upon him) recounted the prophecy of Holy Prophet (peace be upon him and his progeny) which he had mentioned in his dream that a 'Rajulun Abras' (whitespotted man) will kill them. He was none other than the white-spotted Shimr, the accursed.

May Allah curse the killers of Imam Husain (peace be upon him) and those who support his killers.

O Allah! Include us among the prayers of Burair Hamdani and give us life and death with the Imam of our time with his love, mastership, grace and goodness.

## Seeking Tabarruk From The Soil Of Imam Husain (p.b.u.h.)

A view among the so-called puritanical Muslims with regards seeking grace and blessings also called Tabarruk is that it is contrary to religion and the principles of Tauheed. We should seek help and blessings and grace only from Allah and never from the effects (aathaar) of the infallibles (peace be upon him) like the soil of Imam Husain's (peace be upon him) shrine, as the Shias do.

### **Reply**

We will go on to prove how objections regarding Tabarruk are baseless and un-Islamic just like the objections on other actions like Tawassul (mediation) and Shafaa'at (intercession).

### **A. Holy Quran validates Tabarruk**

The skeptics must first familiarize themselves with the Majestic Quran then they wouldn't have so many problems dealing with Tabarruk. The following verses should put their doubts to rest, if indeed they consider the Holy Quran as proof.

#### **a. Blood-stained shirt of Prophet Yusuf (peace be upon him)**

The Holy Quran furnishes a fitting reply to the skeptics of Tabarruk through the incident of the prophets Yaqoob (peace be upon him) and Yusuf (peace be upon him).

Prophet Yaqoob (peace be upon him), who lost his eyesight due to continuous weeping after separation from Prophet Yusuf (peace be upon him), was eventually healed when the blood-stained shirt of Prophet Yusuf (peace be upon him) was cast over his eyes.

**"Take this my shirt and cast it on my father's face, he will (again) be able to see..."**

[Surah Yusuf (12): 93]

Why can't we seek blessings from the blood-stained soil of Imam Husain's (peace be upon him) grave - the one who stands tall over all humanity as the Chief of Martyrs, the beloved son of Holy Prophet (peace be upon him and his progeny) and the Chief of Youths of Paradise along with his brother Imam Hasan (peace be upon him)? After all, if Prophet Yaqoob (peace be upon him) was granted Tabarruk from a lifeless shirt, what is wrong if Muslims expect the same from the soil of Imam Husain's (peace be upon him) grave.

#### **b. Soil of Jibraeel's (peace be upon him) footsteps**

Prophet Moosa (peace be upon him) was summoned by Allah on Mount Tur, when the deviant and corrupt - Samiri - fashioned a calf and spread the message that Moosa (peace be upon him) had gone for good and the calf is the Lord of Moosa (peace be upon him)!

The Bani Israel were taken in by his deceit and began worshipping the calf.

When Prophet Moosa (peace be upon him) returned he was dismayed to see his followers in that state. When he learnt of Samiri's handiwork he demanded - O Samiri, why and how were you able to successfully deviate my followers?

**He replied: "I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me."**

[Surah Taha (20): 96]

If the soil from Jibraeel's footsteps can make infuse life in a lifeless figure, why is there an objection to the soil of Imam Husain's (peace be upon him) shrine which can infuse a far greater benefit in mankind.

Jibraeel is after all the servant of Imam Husain (peace be upon him) and other members of the cloak.

[Madinah al-Ma'aajiz vol. 2 p. 395, vol. 4 p.56]

### **B. Sunnah validates Tabarruk**

#### **a. Reality of Hajar al-Aswad**

The critics can harp all they want about how Tabarruk is wrong or unIslamic. Let them remove the Hajar alAswad from the Holy Kaaba if they feel so strong about Muslims seeking blessing from the lifeless. Let them not pay their respects to the Hajar al-Aswad and ignore it as if it were meaningless (Allah forbid).

As advocated by reliable Sunnah, all Muslims accept the reality of Hajar alAswad as a witness on the Day of Resurrection for the pilgrimage of all pilgrims. Muslims take great pains to salute it or acknowledge it, no matter how far they are from it while circling it, so as to ensure the Hajar remembers them on the Day of Resurrection.

The blessings of Hajar al-Aswad are a sure sign for the deniers of Tabarruk.

#### **b. Healing from earth of Medina mixed with spit of companions**

There are many instances where sick people have consumed the pure earth of Imam Husain's (peace be upon him) shrine and were cured. Traditions to this effect are widely documented in many reliable books and their chains of narrators are verified. However, the skeptics reject these traditions under the guise of shirk, non-permissibility, innovation and so on.

We would like to draw the attention of the critics to their own books that have painstakingly documented numerous instances of the sick being treated after consuming earth.

For the sake of brevity we mention only a few. It must be noted that the Shias don't necessarily take these traditions as God's word, since these books are not a proof for them. The reports are being reproduced only serve to complete the argument.

Ayesha narrates: Whenever a person complained to the Holy Prophet (peace be upon him and his progeny) about blisters or wounds, he reported that the he (peace be upon him and his progeny) took some sand in his finger and lowered his forefinger on the earth then he raised it in the name of Allah and mixed our earth (i.e earth of Medina) with the spit of one of us so that we were cured with the permission of our Lord. He said - Ibn Abi Shaibah was cured and he said – Zohair cured our sick ones.

[Sahih Muslim, vol. 4, p. 1,724, trad. 2,194, 'Book of Salaam', chap 31, under 'Istehbaab al-Reeqiyah' (Recommendation of using saliva)]

Readers must also refer to:

- Sahih Bukhari vol. 5 p. 2,168, trad. 5,414, chap 37 under 'Reeqiyah alNabi' (peace be upon him and his progeny),
- Sahih Bukhari Book 79, 'Book of Medicines'

### **c. Earth of Medina cure for leprosy**

Indeed, skeptics will admit to the healing prowess of all cities but find it challenging to accept the healing nature of the earth of Imam Husain (peace be upon him)! Here we can see how their records speak highly of Medina's earth.

Ismail Ibn Muhammad Ibn Thabit Ibn Qais Ibn Shammaas reports from his father that the Holy Prophet (peace be upon him and his progeny) informed - The dust of Medina is a cure for leprosy.

- Jaame al-Ahadith vol. 5 p. 237 by Hafiz Jalaal al-Deen al-Suyuti
- Subul al-Huda wa al-Rashad by Muhammad Ibn Yusuf al-Salihi, al Shami (exp. 942 A.H.)
- Kanzul Ummaal vol. 12 p. 106, trad. 34,728

Why is Tabarruk Shirk (Polytheism) in Karbala and Tauheed (Monotheism) in Medina?

### **d. Healing from the wings of fly**

Instead of mocking Shias for resorting to the healing power of Imam Husain's (peace be upon him) shrine, the cynics must reflect on their own books which give a very different meaning to the 'fly in the soup' problem.

Abu Huraira relates from the Holy Prophet (peace be upon him and his progeny) - When the fly drops in one of your bowls, then its whole body should be taken with food or should be swallowed with the drink because one of its wings is a cure while the other one is a medicine!

[Sahih Bukhari vol. 5 p. 2,180, chapter 57, 'When a fly drops in the bowl, Book 79, 'Book of Medicines']

### **e. Healing from the urine of Holy Prophet (peace be upon him and his progeny)**

The skeptics mock the Shias over their belief about their Imams (peace be upon him) being pure and clean from all aspects. They either don't know or forget that their own books mention many such reports about the Prophet's (peace be upon him and his progeny) stool and urine being pure and a medium of healing and intercession.

Umm Ayman narrates - Holy Prophet (peace be upon him and his progeny) found a bowl and discharged urine in it and in the morning he said - o Umm Ayman discard the contents of the bowl. I rose in the night while I was thirsty I mistakenly ingested the contents of the bowl. Later the Holy Prophet (peace be upon him and his progeny) asked - O Umm Ayman did you empty the contents of the bowl. I said - O Prophet of Allah (peace be upon him and his progeny) - I rose at night feeling thirsty and consumed its contents. He (peace be upon him and his progeny) said - From today, you will never complain about abdominal pain.

- Tareekh Dimishq vol. 4 p. 303
- Al-Bedaayah wan Nehaayah vol. 5 p. 326

- Al-Khasaaes al-Kubra vol. 1 p. 122

Hakimah binte Amimah narrates from her mother - Holy Prophet (peace be upon him and his progeny) discharged the urine in a vessel and placed it beneath the bed. He woke up at night and searched for the vessel but couldn't find it. He (peace be upon him and his progeny) was informed that 'Barrah' the Ethiopian servant of Umm Salmah consumed it. He (peace be upon him and his progeny) informed - With this he has protected himself from the Fire of hell.

- Al-Mojam al-Kabeer vol. 24 p. 205
- Al-Khasaaes al-Kubra vol. 2 p. 441

There are plenty of reliable and authentic traditions of Ahle Tasannun on the subject with authentication from the likes of Qazi Ayaaz al-Maliki, who writes:

"The tradition where it is mentioned that the women ingested urine of Holy Prophet (peace be upon him and his progeny) is authentic because Daar Qatni reports on them thus - Bukhari and Muslim had themselves mentioned in their respective Sahih, that the name of the woman was Barkah (Barrah). The above traditions are validated by many great scholars of the Ahle Tasannun and Salafis like Ibn Hajr Asqalani, Ibn Hajr Haithami, Abu Hamid Ghazzali. Many others likewise considered as pure the Prophet's (peace be upon him and his progeny) body waste and passed rulings (fatawa) based on it.

- Fath al-Bari fi Sharh Sahih al-Bukharivol. 1 p. 272
- Al Fataawaa al-Faqihah al-Kubra vol. 4 p. 117
- Kitab al-Shifa vol. 1 p. 59

### **f. Consuming the blood of Holy Prophet (peace be upon him and his progeny) post-Hijamat (cupping)**

It is strange how the puritanical Muslims take exception to the bloodstained earth of Karbala when their books advocate consuming the blood of the Holy Prophet (peace be upon him and his progeny) to gain security from Hellfire.

Abu Hamid Ghazzali records - One of the youngsters of Quraish saw the blood of Holy Prophet (peace be upon him and his progeny) dropping in the vessel after cupping and when it was concluded, he glanced left and right and whisked away the vessel behind the wall and consumed it without anybody seeing him. After some time the Holy Prophet (peace be upon him and his progeny) saw him and said - Woe on you, why did you consume the blood? He replied - I hid behind the wall. He (peace be upon him and his progeny) asked - Why were you hiding? Youth said - O prophet of Allah, I thought it unfitting to let your blood spill on the soil, so I consumed it instead.

He (peace be upon him and his progeny) said, 'You have protected yourself from Hellfire.'

- Al-Elal al-Mutanahiyah vol. 1 p. 186
- Al-Badr al-Muneer vol. 1 p. 473
- Al-Khasaaes al-Kubra vol. 2 p. 440



This is the same Ghazzali who justifies spilling of Imam Husain's (peace be upon him) blood by defending Yazid and then goes on to record traditions that show it is unfitting to spill the Prophet's (peace be upon him and his progeny) blood!.

### **g. Water from Ibn Taymiyyah's funeral bath taken as Tabarruk**

Ibn Kathir Dimishqi - one of Ibn Taymiyyah's foremost students - records how the Muslims accompanying Ibn Taymiyyah's funeral took the water left over from his funeral bath as Tabarruk.

[Al-Bedaayah wan Nehaayah vol. 5 p. 326]

### **h. Grave of Ibn Taymiyyah center of Tabarruk**

There are many incidents of Muslims seeking blessing from Ibn Taymiyyah's grave. They took the soil of his grave as a healing agent to treat ailments like sore eyes.

[Al-Radd al-Waafir vol. 1 p. 74]

### **i. The 'Fragrant Dung of Ayesha's camel**

It is shocking how the earth of Imam Husain's (peace be upon him) shrine is a matter of raging debate among the self-proclaimed flag bearers of Tauheed, but there is no objection on the filth that is taken for Tabarruk by other Muslims.

A group of Muslims from the tribes of Zabbah and Azd followed Ayesha's camel around in the Battle of Jamal. They secured the dung of Ayesha's camel, toyed with it and inhaled it and said - The dung of our mother's camel smells of musk!

- Tareekh al-Tabari vol. 3 p. 48
- Al-Kamil fi al-Tareekh vol. 3 p. 134
- Nehaayah al-Arab fi Funoon al Adab vol. 20.p. 43

Clearly seeking blessings is mandated by the Majestic Quran as also the Sunnah. When sweat, urine, blood and camel dung can double up as Tabarruk, why are the skeptics so adamant on treating the chaste soil of Karbala as unworthy of Tabarruk. Clearly this is not a case of Tauheed and Shirk, as is made out to be. It is a case of envy regarding the innumerable merits of Aale Muhammad (peace be upon him). How else can one explain a different definition of Tauheed for the companions and wives from the one espoused by the Majestic Quran and the correct Sunnah with regards Aale Muhammad (peace be upon them)?

## Exegesis Of Ziyarat-e-Naahiya

(Continued from Al-Muntazar Muharram 1437 A.H. Issue)

**"Peace be upon the one who tasted bitter spears raining down over his body in a state of thirst."**

Al-Mujarra' means the one who was made to drink. It is the Nominal Object in Baab Taf'eel. In Arabic, the root word used for drinking is j-r-a' whereas b-l-a' is used for eating. 'Ka' sah' means a bowl whose plural is 'Ka'saat'. 'Maraaraat' is the plural of 'marrah' which means bitter and 'Rimaah' means the tip of a spear.

Imam Husain (peace be upon him) was parched for three days at the time when he fell from his horse onto the ground. The pure body of Zahra's (peace be upon her) beloved son had completely worn out like a piece of dry wood due to effect of carrying dead bodies of his helpers and dear ones. In such a state, the enemies were piercing the holy body of Imam (peace be upon him) and were taunting him. Hence, Imam-e-Zamaana (may Allah hasten his reappearance) has used the word bitter instead of painful for this piercing. A statement by the Chief of Martyrs (peace be upon him) himself, truly explains this bitterness:

*"Do you not see the water of Euphrates? It sparkles like the belly of fishes. Jews, Christians, dogs and even pigs are drinking from it but the progeny of Muhammad (peace be upon him and his progeny) is dying of thirst."*

[Sognameh Aale Muhammad (peace be upon him), p. 351 narrating from Nahj al-Shahaadah, p. 189]

Imam Muhammad Baqir (peace be upon him) describes:

*"Imam Husain (peace be upon him) fell from the horse and he suffered three hundred and twenty or more wounds from spears, swords and arrows. It is narrated in another tradition that there were three hundred and sixty wounds."*

[Behaar al-Anwaar, vol. 45, p. 52]

**"Peace be upon the one who was the victim of oppression and whose garment and tents were plundered."**

The root word of "Al-Mustazaam" is 'z-y-m' and it is the Nominal Object in Baab Istef'aal. 'Zaym' means oppression. 'Al-Mustazaam' means an oppressed person whose rights were violated.

The root word of Al-Mustabaah' is 'b-w-h' and this too is the Nominal Object in Baab Istef'aal. Here it means that everything which Imam (peace be upon him) possessed was labeled as war-booty, lawful and was hence looted by the enemies to the extent that the dress worn by Imam (peace be upon him) was also taken off. Tyranny reached its peak when the enemies started to ransack the tents of the womenfolk and looted everything down to the earrings of Janabe Sakina (peace be upon her).

(It should be repeatedly borne in mind that all statements of this Ziyarat are those of Imam-e-Zamaana (may Allah hasten his reappearance) who witnesses the events of Karbala from his infallible eyes even today.)

### **"Peace be upon the one who was deserted by everyone."**

'Al-Mahjoor' is derived from the root word 'h-j-r'. It is a Nominal Object which means the deserted one. 'Waraa' means everyone.

Everyone had abandoned Imam Husain (peace be upon him) and he remained alone. An extremely heart rending statement is found in the books of Maqtal. Imam (peace be upon him) stood in a corner to rest for a while. While he (peace be upon him) stood there, a huge stone was hurled at him which injured his blessed forehead and blood oozed out. The moment Imam (peace be upon him) made to wipe off the blood with his sleeve, a poisonous three pronged arrow was shot at him which pierced his abdomen.

Imam Husain (peace be upon him) called out:

*"Bismillah wa billah wa a'laa millate Rasoolillah i.e. In the Name of Allah, by Allah and upon the religion of the Messenger of Allah (peace be upon him and his progeny)!"*

Then he (peace be upon him) raised his head towards the sky and cried out,

*"My Lord! You surely know that they are about to kill a man, there is no other son of the Messenger on this earth except him." Then Imam (peace be upon him) pulled out the arrow and blood spurted out from it.*

- Nafas al-Mahmoom by Shaikh Abbas al-Qummi (a.r.), p. 191
- A'yaan al-Shiah by Syed Mohsin Ameen al-Aameli (a.r.), vol. 1, p. 610
- Al-Luhoof fi Qatalat al-Tufoof by Syed Ibn Tawoos (a.r.), p. 119 - 121

It is befitting to quote here that one aspect of the injustice upon all the Imams (peace be upon him) from the progeny of Muhammad (peace be upon him and his progeny) that people of their time had abandoned them. In the Holy Quran, verse 30 of Surah Furqaan (25) states:

**"And the Apostle cried out: O my Lord! Surely my people have treated this Quran as a forsaken thing."**

Under the exegesis of this verse in Tafseer al-No'mani, it is mentioned that 'forsaken thing' refers to Ameerul Momineen Ali Ibn Abi Talib (peace be upon him) and other Imams (peace be upon him) after him.

### **"Peace be upon the one who was left unclothed."**

When Imam Husain (peace be upon him) was martyred, the merciless and materialistic enemies didn't even spare his clothes and left his blood stained body unclothed on the scorching land.

Bahr Ibn Ka'ab removed a garment. Akhnad Ibn Marsad snatched the turban. Aswad Ibn Khaalid took away the slippers. Bajdal Ibn Saalim tried to remove the ring from his (peace be upon him) finger. When he was unable to do so, the accursed one chopped off the finger of Imam (peace be upon him) and then removed the ring. Umar Ibn Sa'ad took away the armour. Jamee' Ibn Khalq took away the sword. What happened thereafter was dreadful. One after another, many groups attacked the Husaini tents and looted the womenfolk in such a ruthless manner that even the waistbands of the women from the Prophet's (peace be upon him and his progeny) family were also forcibly snatched. The women of the holy household rushed out of their tents wailing and mourning over their martyrs.

[Al-Luhoof by Syed Ibn Tawoos (a.r.), p.130-131]

Hameed Ibn Muslim (who was an enemy informer) states, "By Allah! I can never forget how Zainab Ibnt Ali (peace be upon him) wailed over the bodies of the martyrs and cried out in an extremely sorrowful voice: O Muhammad, salutations of the angels in the sky be upon you! This is Husain (peace be upon him), who has been beheaded, his turban and cloak has been plundered."

**"Peace be upon the one, in whose burial, villagers had participated."**

Syed Ne'matullah Jazaari (a.r.) has narrated a tradition from Abdullah Asadi which can be summarised as follows:

When Imam Husain (peace be upon him) and his companions were martyred, Umar Ibn Sa'ad had the funeral prayers recited for his soldiers who were killed and then buried them but left the bodies of the sacred martyrs unattended. He took the household of Imam Husain (peace be upon him) as captives and proceeded to Kufa.

A group from the Bani Asad tribe lived in one of the villages near the river Euphrates. The Bani Asad women reached near the martyrs and looked at their dismembered bodies from which fresh blood was still dripping as if they had been killed only a while ago. They were shocked at this. They went back to their tribe, informed their men about whatever they had witnessed and then asked them, "What excuse will you have in front of the Messenger of Allah (peace be upon him and his progeny), Ameerul Momineen (peace be upon him) and Janabe Fatima Zahra (peace be upon her) and how will you face them that neither did you help their offspring nor did you defend their family with your arrows, spears and swords?"

Their men replied, "We are fearful of Bani Umayyah but at the same time also ashamed that we did not defend the progeny of Muhammad (peace be upon him and his progeny)."

The women retorted, "Now that we have been deprived of the good fortune of assisting their family, get up and bury those blessed bodies so that you can be saved from this disgrace at least."

Bani Asad men agreed to it and said, "We accept your counsel." They then arose, went to the battle field and decided that firstly they would bury the sacred body of Imam Husain (peace be upon him). But all bodies were headless and hence they couldn't identify them.

They stood perplexed when suddenly they saw an unidentified rider who approached them and asked, "Why are you all standing here?" They replied, "To bury these bodies but we cannot identify them." The moment that rider (who was none other than Imam Sajjad (peace be upon him)) heard this he wailed out a cry, "My dear father! O Aba Abdillah! I wish you would have been here to see how I have been imprisoned and humiliated."

Then Imam Sajjad (peace be upon him) told them, "I will guide you." He (peace be upon him) dismounted from his horse and passed through the bodies. Suddenly, he fell over the holy body of Imam Husain (peace be upon him), held it and lamented thus,

*"Dear father! By killing you the Syrians are elated, Bani Umayyah are rejoicing after killing you. Dear father, after you our grief and sorrow has been prolonged."*

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Then he went near the body, picked up some mud and an already dug grave was found. Imam Sajjad (peace be upon him) himself lowered the body of Imam Husain (peace be upon him) into that grave and then came out of the grave. He (peace be upon him) then identified the body of every martyr for Bani Asad and then with their help he buried each of them.

Some traditions state that Imam Sajjad (peace be upon him) asked for a mattress from Bani Asad, kept the body parts of his noble father in it and the moment he wanted to bury it, suddenly two arms which were similar to those of the Messenger of Allah (peace be upon him and his progeny) emerged from the grave, took the body and placed it in the grave.

[Kibriyat al-Ahmar, p. 493]

(To be continued Insha Allah)