



# A True Mourner

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### Foreword

The visitation of the sacred tombs and graves of the Infallible Imams (AS) and noble religious leaders, seeking Allah's response to supplication by their means (*tawassul*), lamenting their martyrdom and commemorating their birthdays and the days which are somehow associated with them, especially the chief of the martyrs, Imam Hussein (AS) are among the most important topics which enjoy tremendous significance in the Islamic culture even though other cultures are not also bereft of them.

A study of the verses and traditions reveals the fact that no creation more venerated and beloved to Allah, the Exalted, than Muhammad and his household exists or has ever existed in the entire human history. All of them are one and the same light, and they are not but a single truth.

Nonetheless, given the special time and place in which Imam Hussein (AS) lived, and in view of the fact that he was commissioned by Allah to complete a unique mission, his name stands out with special luminosity and with tremendous love in the hearts of mankind, especially the believers.

Given the special status and the role that Imam Hussein (AS) and mourning for him play in guiding humanity to the straight path, Allah decreed that the Imam's name and



his epic be remembered and commemorated throughout history by all tribes and nations all over the world.

No sacrament or ritual has been and is proved to be as helpful and instrumental in protecting the religion against deviation and relentless attack of the enemies of Islam to destroy the religion as mourning for Imam Hussein, peace be upon him. Lamenting the martyrdom of Imam Hussein (AS) enlivens and advances the religious culture and it has proved to be so over the history.

Despite the significant role of the commemoration of the martyrdom of Imam Hussein (AS) in the Islamic culture, unfortunately, it has constantly been encountering challenges, dangers and distortions which cause the role of this important "*wasilah*" (lit. means) to diminish. These dangers and challenges have caused the lamentations and basically the commemorations to cease to fulfill and carry out all of their functions. In other words, those in charge of holding the mourning ceremonies have not been able to avail themselves of all the blessings and important benefits recommended by Allah and the noble leaders of the religion.

The constructive power and outcomes of proper mourning which are coherent with the main goal of Imam Hussein's uprising in Karbala are so great and far-reaching that if the mourners made necessary and appropriate use of this tool



and prevented from the infiltration of so many distortions, the Islamic society and the Islamic world would have been completely different from what they are now.

- ❖ If Shiites paid due attention to the messages of Ashura and followed those messages, today they would have thrived into the most developed community both materially and spiritually, and these many problems and difficulties would not afflict the Islamic community.

No religion or nation in the world possesses such a powerful tool to promote itself, and to progress and prosper. Regretfully, the Islamic society has not made use of this capacity in an appropriate and befitting way. Very little have Islam and Muslims availed themselves of this great asset to further the cause of the uprising of Imam Hussein (AS). In other words, only a small portion of millions of hours and billions of money is spent in line with the main goal of mourning and the important purposes which the Ahlulbayt (AS) designated and emphasized to fulfill by holding gatherings and ceremonies as well as narrating their stories and remembering them.

The Islamic society stands in need of making use of the great and unique power of the mourning ceremonies held to commemorate the Infallible Imams (AS). Indeed, never

has it been in greater need of making proper use of and learning lessons from the message of Ashura than it is in the present time.

### **Grades of Mourning and Mourners**

Like believers, mourners too can be at different stages and degrees each showing his position and status in relation to Allah as well as his closeness to the Chief of the Martyrs. In fact, all those who lament the calamities of the household of the Prophet (S) earn themselves divine reward because each grade of mourning and lamentation will earn the mourner a reward proportionate to it.

### **First Grade of Mourning**

In this grade, the mourner is sad and grieved in heart on account of the calamity that befell the Chief of Martyrs without generally expressing his sadness. This is the lowest degree of mourning and lamentation because lower than that is the grade of Imam Hussein's enemies, a grade where one learns about the calamity but he is not saddened, rather he is complicit in it. Those who are in the first grade gain their rewards from Allah for lamenting the martyrdom of Imam Hussein (AS). Indeed, the reward is fair and in proportion to the belief of the mourner.



### **Second Grade of Mourning**

It is a grade of sadness and grief which manifests itself in different forms such as the sorrow apparent on the face, dolefulness, crying, wearing black, beating the chest and so forth. He mourns either alone or in the company of other mourners.

The tendency of Jewish and Christian mourners and that of the followers of other faith to cry on the tragedy of Karbala and the calamity that befell Imam Hussein (AS) and the feelings that they express indicate the fact that the Imam is to them a "familiar outsider". The truth is that all the Infallible Imams (AS) especially the Chief of the Martyrs are in one way or the other present among all human beings; they are of light as explained in The Fourth Grade of Mourning in this booklet.

### **The Third Grade of Mourning**

This is a grade of mourning where the largest number of Shiites and followers of those leaders find themselves to be because it is a degree characterized by showing disgust and protest against the perpetrators of the crimes committed against Imam Hussein (AS) and his devout companions and the Ahlulbayt (AS) in general. The mourner expresses his hatred and curses to their enemies. What causes him to progress from the second degree to





the third one is the knowledge and cognizance which the mourner has acquired of the Chief of Martyrs as well as his solid belief in him and his religion. In this stage, the lamentations take place with the intention of fulfilling a wish and expressing courtesy. By examining these three degrees we learn that the central element in all these grades is "emotion". A close study of the artworks, elegies and poems on Ashura reveal that the mourning and expressions of grief at these three stages are emotionally charged and that the mourner has not found his way to the higher stages.

### **The Lamentation and Its Detriments**

We must admit that a lack of proper understanding of the concept of mourning, fostering and appealing to the emotional aspect of this rite and relying on the ostentatious display of mourning rather than on the philosophy and wisdom of commemorations and lamentations and the fact that crying and mourning have transformed from "an efficient tool" into a "main goal" have caused such gatherings to lose their real functions and relevance.



## **The Detriments of Mourning in the Third Grade**

Unfortunately, in the third grade, distortions, inappropriate methods and dangerous innovations which run counter to the concept of mourning and the true spirit of this great epic have come into being. Perhaps, one of the main factors responsible for the coming-into-being of these methods, innovations and distortions is the fact that this grade has remained bound and checked by emotion and passionate crying. In this grade, crying and making others to cry only play the main role and constitute the main motive behind the rite of mourning. Knowledge and cognizance has no role to play and if it does have any role, it is very insignificant. That is due, largely, to the fact that what is important is narrating the event of Ashura, not its lessons and messages.

Obviously, when crying and making others to cry become the main cause and goal of mourning, then the tempting Shaitan and the carnal soul will lure man to tell lies, distort the event and introduce inappropriate practices, methods not to mention composing poems inconsistent with the essence of the religion and the uprising of Imam Hussein (AS).

In this grade, the emotional aspect, crying and lamenting replace practice and cognizance. Therefore, no danger



from these ceremonies ever threatens the enemies of Imam Hussein and Imam of Age peace be upon them. That is the reason why, over the history, not only the tyrants and the unjust rulers never felt threatened by these gatherings but they also took part in them to deceive the general public and conceal their ugly intentions and injustices behind the sacred image of mourning for the Chief of Martyrs.

Apart from these two groups of people i.e. the ignorant friends and followers and the oppressive rulers who claim to love the Ahlulbayt (AS), there is a third group of people which also benefits from these inefficacious and distorted ceremonies and they are the infidels and arrogant ones who have suffered fatal blows from real mourning and truly insightful mourners.

Such an enemy makes every attempt, works out all sorts of conspiracies and spends a huge amount of money to change the course of mourning and augment its emotional and sentimental aspect disregarding and doing away with its cognitive and epical aspects.



## **The Fourth Grade (Knowing the Infallible Imams and the Various Calamities that Befell Them)**

Basically, what elevates a mourner from the third grade, which is a grade common between Muslims and non-Muslims, and places him in the group of true mourners and real followers of the Infallible Imams (AS) is purity of the heart and mind as well as an increase in the love and knowledge of the realities of the world.

In the third grade, the mourner gets familiar with different expressions of Imam Hussein's greatness and that of his family and companions. In the meantime, he feels that remaining in the third category of mourners does not satisfy him, so he feels he has a greater capacity to perceive the greatness of Muhammad and his household especially Imam Hussein, peace be upon them. His thirst is no longer quenched by the regular stories and explanations provided by eulogists and some speakers and writers who are themselves in the third grade. That is due, mainly, to the fact that they speak and narrate the story of Imam Hussein (AS) to the extent of their own understanding of him (AS) and other infallible leaders. However, the mourner realizes that the truth is much loftier than they describe. At this point, his efforts to gain new and in-depth knowledge increase and he embarks on



improving his cognizance and trying to rid himself of what he does not know.

## **Relationship between Great Calamity and Greater Calamity**

A true mourner who has acquired knowledge from genuine Islamic sources with the help of expert religious scholars understands that the infallible leaders especially Imam Hussein (AS) went through two kinds of calamities, one being greater than the other.

A) The great calamity or the calamity that befell them i.e. the crimes and brutalities committed against them leading to their martyrdom and the martyrdom of their family members.

B) The greater calamity or the calamity which afflicted the human society owing to its being deprived of the core teachings of the religion and of those divine and noble leaders, especially the Infallible Imams peace be upon them. This calamity is on account of the Infallible Imams (AS) being put aside and denied the divine status and position granted to them as leaders and guides for humanity.

Both of these calamities are tremendous and bitter but there is no denying that the calamity of the divine leaders' failing to establish the religion of Allah on the earth and



the deprivation of the world's people from leadership of the inerrant leaders and divine experts is greater because they went through thick and thick and suffered all kinds of hardships and afflictions only to prevent the greater calamity from happening. The fact that the "great calamity" was inflicted by the oppressors and unjust people upon the divine leaders and other noble men was aimed at creating the "greater calamity".

These noble men laid their lives to prevent the greater calamity from occurring but the brutes and oppressors made every effort to create and impose the great calamity so as to pave the way from the greater calamity. The greater calamity is nothing but the alienation of people from the religion and their minds getting tainted with disbelief, polytheism and hypocrisy.

### **The Bitter Image of the Greater Calamity**

The bitter image of the greater calamity is visible in all the aftermaths of the deprivations and alienation of the human beings from the leadership and authority of the Infallibles peace be upon them. All the battles, injustices, corruptions, destructions and miseries afflicting mankind over the history have emanated from the greater calamity.



## Infallible Imams (AS) used various methods to encourage mourners

It is owing to the same reason that the Infallible Imams (AS) have urged their followers to cry over them and to set up mourning gatherings to commemorate the household of the Prophet peace be upon them. In fact, they themselves showed the importance of mourning by crying and holding lamentation ceremonies so as to establish this practice in the Islamic society.

The Holy Prophet (S) has been reported to have said to his noble daughter:

"يَا فَاطِمَةُ، كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ إِلَّا عَيْنٌ بَكَتْ عَلَى مُصَابِ الْحُسَيْنِ فَإِنَّهَا ضَاحِكَةٌ مُسْتَبْشِرَةٌ بِنَعِيمِ الْجَنَّةِ."

"O' Fatimah! Every eye shall be weeping on the Day of Judgment except the eye which has shed tears over the tragedy of Hussein (AS) for surely, that eye shall be laughing and shall be given the glad tidings of the bounties and comforts of Paradise."<sup>1</sup>

Imam Sajjad (AS) says:

أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ لِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ دَمْعَةً حَتَّى تَسِيلَ عَلَى خَدِّهِ بَوَّاهُ اللَّهِ بِهَا فِي الْجَنَّةِ غُرَفًا.

<sup>1</sup> Majlisi, *Behar al-Anwar*, vol.44, p.293.



“Any believer, whose eyes shed tears upon the killing of Hussein b. Ali (AS) and his companions, such that the tears roll down his cheeks, Allah shall accommodate him in the elevated rooms of the Paradise.”<sup>1</sup>

Imam Sadiq (AS) also says:

مَنْ ذَكَرْنَا عَنْدهُ فَفَاضَتْ عَيْنَاهُ حَرَّمَ اللَّهُ وَجْهَهُ عَلَى النَّارِ.

"He in whose presence we (and our miseries) are mentioned and, as a result, his eyes pour out tears, Allah shall make his face forbidden upon the fire of hell."<sup>2</sup>

Imam al-Rida (AS) also says:

فَعَلَى مِثْلِ الْحُسَيْنِ فَلْيَبْكِ الْبَاكُونَ فَإِنَّ الْبُكَاءَ عَلَيْهِ يَحُطُّ الذُّنُوبَ الْعِظَامَ.

"Let the weepers weep over someone like Hussein, for verily weeping over him reduces the burden of great sins."<sup>3</sup>

Mourning is the most public expression of loss; it is the most important and powerful means for reviving the religion of truth and establishing a relationship between people and the divine leaders such that there is nothing to replace it in terms of its far-reaching and overwhelming

<sup>1</sup> Ibid, p.285.

<sup>2</sup> Majlisi, *Behar al-Anwar*, vol.44, p.285.

<sup>3</sup> Ibid, p.284.





effect. Crying is the most natural expression of grief and coping with a great calamity.

## Our Duty in the Face of the Greater Calamity

Our main duty in the face of the greater calamity is to take "revenge" on those who deprived the global community from their real father and inerrant leader and expert. Our prayer and slogan at this point is to say:

وَجَعَلْنَا وَ إِيَّاكُمْ مِنَ الطَّالِبِينَ بَنَاهُ مَعَ وَلِيِّهِ الْإِمَامِ الْمَهْدِيِّ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ.

"May Allah make us and you amongst those who will assist Imam Mahdi (AS) from the household of Muhammad (S) to avenge his killing."<sup>1</sup>

Hence, the fundamental duty and the principal motto of a Shia Muslim in dealing with the greater calamity is to go along with the real avenger in the revenge operation that must take place. If we fail to fulfill our duty which is much more important than the duty we have in the face of the "great calamity", then in that case we have been unfaithful and disloyal to them for we have not fulfilled our duty of respect and blessing towards our fathers which the Prophet (S) made obligatory upon us nor have we

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<sup>1</sup> Sheikh Qummi, *Mafatih al-Jenan*, Special Deeds to Be Performed on the Day of Ashura.



showed love towards those noble leaders whose love the Holy Quran has ordained.

- We cannot tell the Imam of Age (AS) that we cry along with you to show our grief and sadness over the greater calamity that befell your grandfather but we apologize for not accompanying you in taking revenge and returning the "blood of God" to the corpus of the society. What the Imam wants us to do at this stage is take part in the 'revenge operation', not crying and mourning only.

In the fourth grade, the mourner having gained newer and better understanding becomes vindictive, unforgiving and revengeful towards those who denied the Infallibles their position and status which Allah, the Glorified, had granted them. As well, he is ready to take revenge on those who aided the usurper of the "position of leadership and guidance" of the society in inflicting the biggest crime on the people of the world.

Although crying and causing others to cry are important duties in this stage, the mourner thinks they are not enough. Because of the love he has gained, he attains a position where he deems himself a member of the party of Imam Hussein (AS) which is the "party of Allah".



## Mourning Gatherings in the Fourth Grade

Mourning in this grade is a means of resurrection and preservation of the sacred values for which the Ahlulbayt (AS) were martyred.

These ceremonies are free from any kind of lies, prohibitions, alterations and discrepancies or disputes as the people attend these gatherings and get familiar with their religion and duties more than ever before.

In fact, in the fourth grade, the mourning gatherings and commemorations of the Infallible Imams (AS) provide the opportunity to know those noble leaders as well as to gain the feeling of revenge. In these gatherings, the divine character of the Chief of Martyrs and his status in the system of creation are highlighted and understood. The meaning of "*Tharallah*" and the fact that Imam Hussein (AS) helped revive Islam qualitatively impresses, to a large extent, the mourning gatherings. From the perspective of a true mourner in the fourth grade, the most genuine and the best mourning gathering is a gathering that can assimilate Imam Hussein and create in the mourner the spirit characteristic of his revolution.



## The Fifth Grade of Mourning (Revenge Operation)

In this grade which is the complementary grade of the fourth grade, the mourner enjoys a higher degree of spiritual cleanness and more profound knowledge. The "true mourner" having acquired a higher and better understanding has a strong feeling of love for the Ahlulbait (AS) as well as a feeling of revenge towards their enemies. Therefore, he is proactive and his actions are characterized by love and based on deep belief and vision.

A true mourner is one who cries and grieves over the 'great calamity and suffering inflicted on Imam Hussein (AS) but he is more grieved and overwhelmed with greater sorrow and distress over the "greater calamity".

The Messenger of Allah (S) says:

إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَنْ تَبْرُدَ أَبَدًا

"Surely, the killing of Hussein causes a heat in the heart of the believers that never cools down."<sup>1</sup>

A true mourner who laments over the great calamity has the heat and fire in his heart that never subsides but the fire is much more intense on the greater calamity which is

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<sup>1</sup> Muhaddith Noori, *Mustadrak al-Wasail*, vol.10, p.318.



the dismissal of the Imam from the position Allah bestowed on him. That is because he has the breath and soul characteristic of Imam Hussein's epic and revolution in him. He is the real son of the Chief of Martyrs whom Allah has chosen as the heir to the Imam's blood. In his breast there is raging fire of spite and revenge which never calms down. **Indeed, it is the very fire of holy spite against the enemy of God and humanity that allows him to enter the fourth grade of mourning which is the grade of the revenge and spite becoming operational, the grade of combat and struggle against Hussein's enemies.**

His prayer in this grade, as taught to him in Ziyarat Ashura and other such supplications, is as such:

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ وَ أَكْرَمَنِي [بِكَ] أَنْ يَرْزُقَنِي طَلَبَ ثَارِكَ مَعَ إِمَامٍ  
مَنْصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

"I beg Allah, who honored you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendent of Mohammad, blessings and peace be on him and on his children from Allah."<sup>1</sup>

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<sup>1</sup> Sheikh Qummi, *Mafatih al-Jenan, Ziarat Ashura*.



Elsewhere in the same supplication, addressing the Chief of Martyrs, he says:

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ وَ أَكْرَمَنِي [بِكَ] أَنْ يَرْزُقَنِي طَلَبَ ثَارِي مَعَ إِمَامٍ  
هُدًى ظَاهِرٍ نَاطِقٍ بِالْحَقِّ مِنْكُمْ

"I beg Allah, who honored you above others, to be generous towards me on account of you, that He provides me the opportunity to fight for justice and fairplay along with and under the leadership of the rightly guided guide (in your progeny) who surely will come and speak the truth."<sup>1</sup>

The fifth position is the position of action against the enemies of the religion and Ahlulbayt (AS) and those responsible for the greater calamity. In other words, this level of mourning requires proper understanding of the greater calamity and sorrow. The greater calamity requires no reaction other than *Jihad* and combat.

### The Three Stages of Revenge Operations

What is obligatory upon the mourner in the revenge operations, as it is obvious from the name of the stage, is to conduct a series of operations. That is to say he has a

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<sup>1</sup> Ibid.



mission that transcends the emotion, feelings and perceptions of the mourner.

What is deduced from the teachings of the Holy Qur'an and Infallible Imams (AS) is that a believer has three practical duties to fulfill. They are, verbal cursing and disavowal, practical detachment and struggle against the enemies.

### **First stage: Verbal cursing and disavowal**

Since severing or weakening one's relationship with Allah and the Infallible Imams (AS) is the biggest crime and treason in man's life, all those who have, over the history of mankind, been involved in this crime and injustice, are cursed by Allah, the prophets and divine angels.

Curse means being deprived of divine blessing and guidance; it is also being off the road to prosperity and happiness. Obviously, those, who detach themselves and others from Allah and the infallible leaders and have deprived themselves and others from divine blessing and guidance and from eternal happiness, are cursed. A cursed person is a person who has deviated from the path of guidance.

Another meaning of curse in general parlance goes back to the first meaning. That is to ask Allah to inflict His wrath and punishment upon the perpetrators of such a



great crime. The reason for such a curse is very clear, and that is the aversion that develops in everyone's heart against the perpetrator of the treason.

Announcing one's disavowal and rejection is the least one can do in the stages of 'revenge operations' but it is by itself a great and important duty to fulfill. This stage has significant effects and implications which we cannot dwell upon at this time as they go beyond the scope of this study. Perhaps, no Ziyarat transmitted from the Ahlulbayt (AS) can be found wherein the enemies may not have been cursed or in which the Imam may not have expressed disavowal to their enemies. There are many verses in the Holy Quran where the enemies of the religion have been cursed time and again.

In Ziyarat Ashura and other Ziyarāt of the Infallible Imams (AS), every expression of love and friendship of the Ahlulbayt is followed by an expression of disavowal and hatred against their enemies.

One who is not willing to curse the present enemies of the Imam of Age (AS) and cannot straightforwardly express his sacred spite and enmity towards them must doubt about his friendship and fidelity towards them. We have been witnessing over the years that some people who are apparently faithful and practicing individuals have been dissuading others, under flimsy excuses, from voicing



their verbal disavowal and disgust towards the great Satan i.e. the US and other global powers which are responsible for all the crimes and are the number one enemies of Islam and the Imam of Time (may Allah hasten his reappearance). They are trying to prevent the nation from chanting the slogan "down with the US" and "down with Israel". As well, it has been observed many a time that some so-called religious people express their opposition to expressing disavowal during the Hajj season.

## Second Stage: Practical disavowal

Practical disavowal is to stay away from the enemies' culture and cultural hegemony as well as to avoid their morals and beliefs. Obviously, expressing love of the Ahlulbayt (AS) is not consistent with assimilating the enemies' culture and morals. Imam Sadiq (AS) says:

نَحْنُ أَصْلُ كُلِّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلِّ بَرٍّ فَمِنْ الْبِرِّ التَّوْحِيدُ وَ الصَّلَاةُ وَ الصِّيَامُ وَ كَظْمُ الْغَبْطِ ... وَ عَدُوْنَا أَصْلُ كُلِّ شَرٍّ وَ مِنْ فُرُوعِهِمْ كُلُّ قَبِيحٍ وَ فَاحِشَةٍ فَمِنْهُمْ الْكَذِبُ وَ الْبُخْلُ وَ النَّمِيمَةُ وَ الْقَطِيعَةُ وَ أَكْلُ الرِّبَا وَ ... فَكَذَبَ مَنْ زَعَمَ أَنَّهُ مَعَنَا وَ هُوَ مُتَعَلِّقٌ بِفُرُوعِ غَيْرِنَا.

“We are the root of every good, and every righteousness is from our branches. Among righteousness are: monotheism, prayer, fast, suppressing anger, forgiving the sinner, mercy to the poor... Our enemy is the root of every



evil and every ugliness and obscenity is from their branches. Among them are: dishonesty, calumny, estrangement, alienation from others, consuming usury, consuming the money of orphans with no right.. He lied who claimed that he is with us when he clings to the roots of others."<sup>1</sup>

Indeed, he lies who claims to be with the Ahlulbayt (AS) while he displays the morals of their enemies by receiving and giving usury, misbehaving, using foul language, gossiping, selling good for extremely high prices, being greedy, doing forgery and deceiving others. He lies who claims to love the Ahlulbayt (AS) while he does not express disavowal towards the enemies of the religion and their corrupt and anti-human culture displeasing the Imam of Age (AS) and other members of the Household of the Prophet (S) by his immodest clothing, lewdness, not praying, promiscuity and improper education of children. He lies who deems himself a lover of the Ahlulbayt (AS) and installs "Ya Hussein" on top of the door his house, wearing black and draping his house in black to mourn for the Ahlulbayt (AS) but in his heart he inclines towards the enemies and their dirty cultures putting up the flag of slavery and intellectual and cultural imprisonment on top of his house i.e. the dish antennas.

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<sup>1</sup> Kulayni, *Usul-e Kafi*, Vol.8, pp.242-243.



Love is not in harmony with weak disavowal and enmity towards the enemies' culture and lifestyle. Someone said to Imam Sadiq (AS): "A certain individual loves you but he is weak in expressing disavowal towards your enemies". Answering him, the Imam (AS) said:

هَيْهَاتَ! كَذَبَ مَنْ ادَّعَى مَحَبَّتَنَا وَلَمْ يَتَبَرَّأْ مِنْ عَدُوِّنَا.

"This is farfetched! He who claims our love but does not express his detachment from our enemy is a liar."<sup>1</sup>

### **Third stage: Struggle against enemies and inflicting a blow upon them and limiting their power until their complete destruction**

#### **Points on religious insight:**

To further explain the three stages of revenge operation, it is essential to mention that considering the present sensitive situation of the global community especially the Islamic world and in view of the verdicts and the recent statements of Supreme Leader Grand Ayatollah Khamenei (may he live long), it is necessary to avoid cursing and using profane language against the sacred symbols and sanctities of other Islamic sects because as His Eminence said:

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<sup>1</sup> Majlisi, *Behar al-Anwar*, vol.27, p.58.



"Any throat or tongue that calls Muslims to unity is a divine throat and any throat that calls on Muslims and instigates Islamic denominations to fight one another is the throat of Satan."<sup>1</sup>

The real mourner who is looking forward to sacrificing his life in the revenge operation alongside the Imam of Age (AS) is always, during the period of occultation, subservient to the representative of the Imam i.e. the qualified jurist who is vested with divine authority. Therefore, he keeps the fire of spite and vengeance upon the enemies of the Ahlulbayt (AS) aflame; he is prepared to embark on Jihad and sacrifice his life but at the same time he never takes an arbitrary action that opposes wisdom and the general interest and integrity of Islam and Islamic society.

Religious insight, in his view, removes the mask of hypocrisy from the faces of false claimants who fight for the enemies of the religion and the Imam of Age (AS) in the name of Islam. Religious insight helps him understand that this group has apparently and in the guise of Salafism

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<sup>1</sup> Supreme Leader of Iran Grand Ayatollah Khamenei (may he live long) speaking to participants in the International Holy Qur'an Competition in year 2013.



and Takfir<sup>1</sup> hoisted the flag of Jihad against polytheism but their hands are stained with the blood of thousands of innocent and oppressed Muslims killed unjustly in different parts of the world. These are the Yazids of the modern time, and their masters – the tyrant governments such as the US, Israel and some Western and European or even Arabic countries that are the puppets of the global imperialism – are the Yazids, Umar Sa'ds and Shimrs of our time who deserve to be cursed, resisted and stood against until their complete destruction.

### **Danger of Not Having the Spirit of Struggle**

The Ahlulbayt (AS) and all the infallible divine leaders suffered a great deal of pain and calamity over the history of mankind so that real life might be maintained through the religion of God. Whenever human life or its cause i.e. the religion of God is endangered, the religious practitioners and the real faithful make every possible effort to save humanity.

Those who object to the instruction of Jihad (armed struggled) ordained in Islam considering it violent have no human life nor do they know anything about human life and value. The most foolish word and belief is to say

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<sup>1</sup> Takfir or takfeer is excommunicating and declaring another Muslim as a non-believer (kafir).

"We must attach importance to our material life and our current world and if anything threatens them, we must fight and destroy it but if something endangers man's human life and eternal happiness, then fighting against it is considered to be violent."

Just as endangering the natural and animal lives of mankind and other living beings and inflicting a blow on people's worldly lives are violent, so is endangering the people's human and eternal lives and inflicting a blow on them. There is no injustice more cruel and dangerous than threatening people's natural lives.

Indeed, not only is Jihad the only appropriate, reasonable and desirable strategy to defend and protect the religion but it is also obligatory. In fact, the spirit of Jihad or struggle must exist with the individual or else he will cease to be in the human stage and will be deprived of eternal happiness.

A lack of the spirit of Jihad is, in fact, confirmation and prescription of oppression and crime which is not consistent with the human spirit. That is, the Prophet (S), who according to the Quran is a mercy for all the worlds, says about one who does not have the spirit of struggle:

مَنْ لَمْ يَغْزُ وَ لَمْ يَحْدِثْ نَفْسَهُ بِغَزْوٍ مَاتَ عَلَى شُعْبَةٍ مِنَ النِّفَاقِ



"He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him."<sup>1</sup>

In other words, such a person is a true believer and human being because it is through Jihad that the soundness and well-being of one's faith, life and safety of people are ensured. Hence, he who does not care about people's safety and their happiness in this world and the hereafter is neither a real human nor a true believer.

Therefore, we believe, according to the saying the Holy Prophet (S), a mourner who lacks the spirit of revenge upon the enemies of Imam Hussein (AS) specially the enemies of the Hussein of Time i.e. the Awaited Mahdi (AS) is not a true mourner but he is actually a hypocrite.

### **The Relationship between True Mourner and Avenger of Hussein's Blood in the Revenge Operation**

When a mourner comes to know that taking revenge of Hussein (AS) is not possible except by the coming of the real avenger and his domination over the world, he directs all his cognizance, emotion and passion towards the Imam of Age (AS). The two emotional and cognitive factors

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<sup>1</sup> Majlisi, *Behar al-Anwar*, vol.27, p.58



which have grown intense and powerful in the mourner create constant delight and attraction in him towards the Imam of Age (AS).

The attraction causes the mourner, who has attained and developed cognizance of the status of the Infallible Imams (AS) in the system of creation and knows well his ontological relationship with them, to further increase his knowledge and understanding of the Imam of his time and his duty towards him. Upon completion of this knowledge which strengthens the emotion and love, the mourner attains the most important and the highest rank which man can possibly attain and that is the position of *intizar* (lit. awaiting).

At this stage and now that he has become a *muntazir* (i.e. one who awaits the coming of a savior), love of Awaited Mahdi and the yearning to serve his cause fills him more than ever before. Now he has no motive to remain alive and go on except to join him and attain his pleasure which is the pleasure of God. He realizes that all the miseries, problems, adversities, injustices and crimes which befall the Islamic society are because of the occultation of this divine and infallible leader.

Given his permanent interest in himself and in the world's people and the increasing love that he has developed towards narcissus flower, notwithstanding the divine





responsibility and mission that he has to fulfill towards the Imam of his time, he enters the stage of "practice and Jihad" but his practice and Jihad are for a purpose and goal. He knows now that any act of worship or service rendered for Islam without any purpose is not sufficient. All acts of worship and services for Islam must be pointed to a direction and coupled with a purpose which is to drawn near to God's vicegerent and expression as well as to make an unbreakable bond with him.

He does not engage only in some good and noble deeds or services; rather all the good deeds that he performs and all of his services rendered for Islam and Muslims are with a pure spirit and for a specific purpose which is the "spirit of anticipation" and the "spirit of serving while anticipating".

From this moment onward, any political, social, economic, military, devotional, mystical, cultural and scientific activities that a true mourner and anticipator carries out have one direction and point only and that is the reappearance of the Awaited Savior of the world and the establishment of a global government.

Any activity that lacks this goal and direction is nothing but a waste of individual and social talents as well as a treason to God and the Infallible Imams (AS), Islam and Muslims. Speaking God and Islam and then engaging



oneself with some holy and religious acts, without taking the spirit of Islam into consideration and movement in the direction of God's vicegerent and the great divine authority is nothing but becoming proud and be deceived by Satan.

- ❖ It is not pure Muhammadan Islam in which the divine proof and authority and the duties we have towards him are neglected and put into oblivion. In fact, it is nothing but American Islam and Islam under the guardianship of Satan. It is Islam under the guardianship of *taghut* (tyrannical rulers) and Satan that has caused people to neglect their Imam of Time for centuries leaving in fear, anxiety, unaided, alone and oppressed.

### **Warning to Elites and Government Authorities**

Imam Khomeini (may his soul rest in peace), who is the architect of the Islamic revolution, says about the main mission of the revolution and the danger of failing to fulfill this mission as such:

"Our officials must know that our revolution is not limited to Iran. The revolution of the people of Iran is the starting point for the great revolution of the



Islamic world whose torchbearer will be Imam Mahdi (peace be upon him). We pray to God to grace all Muslims and the people of the world by hastening his return in the present age. If economic and material issues distract the authorities from doing their responsibility even for one moment, it will entail a big danger and horrible treachery. The Islamic republic government must put forth all effort in organizing the people, but that does not mean they should take them away from the big goal of the revolution – establishing a global Islamic government.”<sup>1</sup>

Indeed, a true mourner never takes part in creating such a big danger and committing a horrible treachery nor does he allow government authorities to commit such dangerous and treacherous actions. According to a true mourner, one of the main features of the authorities in charge of the government is loyalty to the leader of the nation and the Imam of Age (may our souls be sacrificed to him) and he exercises tremendous precaution and vigilance in electing or choosing each authority.

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<sup>1</sup> Imam Khomeini (ra), *Sahife Noor*, , vol.21.



## **Reappearance of Imam Time (AS), a Permanent and Definite End to Greater Calamity and the Beginning of the Rule of Infallible Experts in the World**

The Imam of Time (AS) is heir to all the injustices and oppressions that the other thirteen Infallibles went through; rather he is heir to the entire divine leaders over the entire history. He is the terminator of all injustices and oppressions done to his pure fathers and his noble mother and all the people of the world as stated by his grandfather, Imam Sadiq (AS):

لَيَبْعَثَنَّ اللَّهُ رَجُلًا مِنْ وَلَدِي فِي آخِرِ الزَّمَانِ يُطَالِبُ بِدِمَائِنَا

"Allah will send forth a man from my descendant in the last period of time, who will avenge our blood."<sup>1</sup>

Upon his arrival, injustice, deviation, ignorance and sadness are replaced with justice, guidance, maturity, rationality, happiness and peace.

- ❖ Upon the reappearance of the Imam of Time (AS) which entails the destruction of the enemies of God, a period of luminosity and permanent rule of

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<sup>1</sup> Majlisi, *Behar al-Anwar*, vol.51, p.112.



the religion of God and infallible experts over the world will ensue.

Can we claim to be the true lovers and mourners of the Ahlulbayt (AS) while we do not make any effort to establish the government of the Progeny of Muhammad (S) nor do we assist the weakened ones to inherit the earth? Can we claim to be the true mourners of the Ahlulbayt of the Prophet (S) while we are complicit in the greater calamity?

### **The Sin of Being Complicit in the Greater Calamity**

It was said that religion of God which is belief in the oneness of God ensures our dignified human life without which we are nothing but dead people. The Infallible Imam and leader designated by Allah as the enforcer of religion, is the cause of revival of the religion. There is no religion without the Imam and there is no life without religion.

In Ziyarat Warith, those, who consent to the great calamity which befell Imam Hussein (AS), are cursed. Hence, consenting to and being satisfied with the greater calamity is considered to be a greater crime and those who consent to the absence of an infallible leader to lead the human society, are cursed and despised more, so are those

who consent to the people's deprivation of their light of guidance, and endorse the non-infallible and a religion other than the religion of Allah,.

- ❖ A true mourner knows, because of the knowledge he has acquired, that insofar as one does not truly anticipate the reappearance of the Imam of Time (AS), he will not be a true mourner and among the avengers of Imam Hussein (AS). Furthermore, he comes to the conclusion that if he does not act and make efforts for the reappearance of the real avenger and removal of the barriers to his reappearance, he has done injustice to him. To leave the Imam of Time (AS) alone is no less than the action of the people of Kufa in deserting and betraying Imam Hussein (AS).

Not being restless and not missing the Imam is tantamount to being cross with and unfaithful to the Imam of Age (AS). Disloyalty of Shias and forgetting the Imam are the causes of the Imam's complaints, grievance and discomfort. They are factors responsible for the occultation of the Imam of Age (AS) causing a delay in taking the revenge of the blood of Imam Hussein (AS) and other Infallibles.

In a letter written a thousand years ago to Sheikh al-Mufid (blessed be his soul), the Imam of Age (AS) points to two



major factors and weaknesses as the main causes of delay in the reappearance of the divine authority. They are disloyalty to the Imam and not being united concerning the removal of the obstacles of reappearance.<sup>1</sup>

Such Shias who do not fulfill their duties to the Imam of Age (AS) have fallen short and they are among those who have annoyed and hurt His Holiness. This is how he complains about them:

قَدْ آذَانَا جُهْلَاءُ الشَّيْعَةِ وَ حُمَقَانُهُمْ وَ مَنْ دِينُهُ جَنَاحُ الْبُغُوصَةِ أَرْجَحُ مِنْهُ

"Surely the ignorant and foolish Shi'as have upset us and the person whose faith is (as weak as) the wing of a gnat is better than one of them (the ignorant Shi'as)."<sup>2</sup>

Referring to the loneliness and solitude of the Imam of Time (AS) among his followers, Imam Ali (AS) says:

صَاحِبُ هَذَا الْأَمْرِ الشَّرِيدُ الطَّرِيدُ الْفَرِيدُ الْوَحِيدُ.

<sup>1</sup> "If our Shias, may Allah help them in His obedience, would have fulfilled their covenant with united hearts then there would have been no delay in our meeting, and they would have been blessed with our visitation at the earliest, along with the recognition of truth and confirmation of our rights."

<sup>2</sup> Tabarsi, *al-Ihtejaj*, vol.2, p.473.



"The possessor of this matter the homeless, isolated, lonely, alone."<sup>1</sup>

Aren't these words about the Imam of our Time and our heavenly father? Is he not the Hussein of our time? Doesn't he call out every day **"Is there any helper to help me"**? Shouldn't we answer affirmatively the call that has been echoing for one thousand and three hundred years? If we do not answer the Imam's call for help, are we not like those who left Hussein (AS) alone?

A true believer and mourner is one who hears the Imam's call for help and then reaches out to him with love and keenness. The true mourner is happy and thank for having reached the fifth stage (revenge operation) and the Imam's tent, but this success does not please him because he still sees his Imam of Time (AS) forlorn, lonely and oppressed; he is grieved at seeing this situation. He is pained by the multiplicity of enemies and dearth of friends and true mourners. For this reason, he joins the Imam (AS) and stands up against his enemies to support him. He tries to help others who are left behind in the lower levels to reach the fifth stage and the tent of the Imam (AS) so as to be among his friends and helpers.

At this stage, the true mourner realizes that one of his greatest duties is to inform others of the loneliness and

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<sup>1</sup> Sheikh Saduq, *Kamal al-Deen*, Vol.1, p.563.





forlornness of Hussein of his time, so he does whatever he can to carry out this cultural, physical and material Jihad. No service is more important and pleasing to him than to help the Imam's children, who have remained away from their imams, to reach their heavenly father. He knows that this will earn him the utmost proximity and the praised position which he yearned in Ziyarat Ashura for years.

A true mourner never wants to be among those who hurt their Imam of Time (AS) nor does he want to be involved in the crime committed by his enemies to prevent his reappearance. Falling short of knowing the Imam and of fulfilling our duties towards him causes us not to ever long for his coming or even struggle to eliminate his enemies and the obstacles to his reappearance. Practically, we will be among those who take part in removing the Imam (AS) from the position which Allah, the Almighty, ordained for him thus ending up being included among the ones who are cursed by Allah.

Indeed, if we do not wish to see the Imam of Time (AS) appear and we do not endeavor to facilitate his reappearance either, we are cursed. If we consent to a moment of delay in the reappearance and be pleased with a situation other than the rule of the Imam over the global community, even for an hour, and be satisfied with a condition other than his rule, we are cursed by Allah and all those who curse while reciting Ziyarat Ashura as well



as by God's prophets and angels because we have committed the biggest injustice to the Imam of Time, may Allah hasten his reappearance.



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