

# Azadari; Mourning for Imam Hussain [as]

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### 1. Introduction

As soon as the moon of Muharam al-Haram appears, the Mullahs express their outrage at mourning for Imam Husayn (as) and pledge to get mourning processions banned. Nasibi websites are flooded with articles against mourning for Imam Husayn (as). These Nasibis dedicate pages to attack the Shi'a for being adherents of Bidah and produce their customary images of blood letting to create outrage in the minds of unsuspecting Sunnis. The perfect example comes from every Nasibi's most revered site Haq Char Yaar wherein we read the comments of their Mullah:

Haq Char Yaar

### Haq Char Yaar:

THE HOLY PROPHET ASKED HIS FOLLOWERS TO RESPECT THIS DAY OF ASHURA BY OBSERVING FAST AND BY DEVOTION TO WORSHIP. THE SHI'ITES HAVE TURNED THIS DAY INTO A DAY OF MOURNING ON ACCOUNT OF THE UNFORTUNATE EVENTS OF KARBALA WHERE HAZRAT HUSAYN (R.A.) WAS MARTYRED. THE SHI'ITES DEVOTE THE MONTH OF MUHARRAM, ESPECIALLY THE FIRST 10 DAYS, TO MOURNING BY CELEBRATING EVENTS OF THE BATTLE OF KARBALA AND CRYING AND WEEPING, SHEDDING TEARS, BEATING CHESTS BY HANDS AND CHAINS, TAKING OUT TA'ZIA (REPLICA OF THE FUNERAL) AND YELLING "YA-HASAN, YA HUSEIN, YA ALI" ETC. ALL THESE ACTS ARE INNOVATIONS AND PROHIBITED BY THE TEACHINGS OF ISLAM. EVEN IN THE CASE OF NEAR AND DEAR ONES, CRYING ALOUD IS NOT PERMITTED AND MOURNING WITH TEARFUL EYES AND PAINFUL HEARTS IS ALLOWED ONLY FOR THREE DAYS AFTER DEATH. THERE AFTER IT IS STRICTLY PROHIBITED.

Their thinking is in line with the narration of esteemed Sunni scholar Ibn Hajr al Makki who wrote in Sawaigh al Muhriqa page 121.

Imam Ghazali said that to mention the martyrdoms of Hadhrath Hassan(r) and Hadhrath Husayn(r) is forbidden as the Martyrdom of Hadhrath Husnaayn (r) inflames malice against the companions of the Prophet.

This sums up the reason for their opposition. Why does hatred of the Sahaba arise while recollecting the martyrdom of Imam Husayn (as)? The reason is that whosoever will listen to the assassination of Hadhrath Husayn (as) he will try to locate his killer who was Yazid. The next question will be 'how' he attained the seat as Khalifa over the Muslims. The answer, Mu'awiyah appointed him. The next question will be who helped Mu'awiya to attain this seat? The answer, these favours were bestowed upon him during the reign of the Shaykhayn. The veils will be removed and the deeds of this party will be there for all to see. Its fearing this investigation that led to Ghazzali issuing this Fatwa; after all *prevention is better than cure*.

It is amazing that every form of gathering / congregation is accepted and tolerated, but Azadari somehow seems to be unpalatable to Deobandis and Salafis! This is because these rituals highlight the plight of the victims, the tyranny of their killers, and the 'names' of these killers

come to light. These gatherings and mourning rituals rightly lay bare the atrocities committed by these marauders, and Nasibis share physical and spiritual ancestry with these killers. After all they deem Yazid their Imam, and deem people like Shimar, Ibn Ziyad & Ibn Sa'd to be truthful narrators of Hadeeth. That is why these Nasibis try in vain, to quash the memory of Imam Husayn (as) from Sunni consciousness by declaring such Dhikr to be Haraam. Their efforts are doomed to fail, as truth will always overcome falsehood.

The time has come to answer these Nasibi in the language that only they understand. If Sunni readers feel tortured and tormented with these responses then we apologise in advance but we deem love for Rasulullah (s) and his Ahl'ul bayt (as) as our foremost duty and believe that all good deeds are accepted only if one has love for the descendants of the Prophet.

# 1.1 What was the practice of the Syrians on the martyrdom anniversary of Hadhrath Imam Husayn (as)?

Ibn Katheer al Nasibi writes in al Bidayah wa al Nihaya Volume 8 Page 1108 published by Nafees Academy Karachi:

"In contrast to the Shi'a, the Syrians would prepare nice foods, adorn themselves with special clothes, wear perfumes and treat the day of martyrdom as day of great happiness (Eid). A variety of foods were cooked to show their great happiness and pleasure. The purpose behind all this was to act different to the Shi'a.

# 1.2 What was the practice of Shi'as on the martyrdom anniversary of Hadhrath Imam Husayn (as)?

On the same page Ibn Katheer writes:

"In 400 Hijri, during the reign of Aal Boia, the Shi'a crossed all limits. Drums were beaten (to inform the people about the great day of martyrdom) in Baghdad and other big cities. Ashes and the husk were thrown into the streets and roads. Black curtains were hung on shops. People declared their grief and sorrow. They wept and many of them abstained from drinking water because Hadhrath Husayn was martyred in a state of hunger. Shi'a women ventured out barefooted and bareheaded, they wept, lamented and mourned. This was done to defame Banu Ummaya as Hadhrath Husayn [r] was martyred during their reign"

al Bidayah wa al Nihaya Volume 8 Page 1108

The mourning and shedding of blood on the day of Ashura by the Shi'as is a protest against the oppression of Mu'awiyah and his descendants for their brutal treatment of the Ahl'ul bayt (as). Our protests shall Inshallah continue till the Day of Judgement, and we don't care what the Nasibis try to end it.

## 2. Commemorating Muharam

## 2.1 The recollection of grief is human nature

It is human nature that even when hardships end, recollecting those bad times reignites that pain and suffering again. People will often recollect their suffering in front of relatives and friends. It is on account of this natural instinct that people commemorate the important days of their ancestors or of religious leaders. Such days are observed internationally e.g the 1st of May, is observed to remember the oppressed workers of Chicago. Some anniversaries may only be celebrated by friends and relatives, while others may be celebrated by nations (such as independence e.g. Pakistan day) and some may be commemorated internationally such as Remembrance days (to remember the victims of war). Whenever the anniversary of Yusuf's departure came or when Yaqub (as) saw the tree of departure, Yaqub (as) would have no doubt remembered his hardships.

# 2.2 To remember the Martyrs is not only the Sunnah of Prophet(s) but also the practice of Sahaba

We read in Al Bidayah wa al Nihaya Volume 4, Page 45, published Beirut

It is narrated by Hadhrath Abu Hurariah(r) that the Prophet(s) used to visit the graves of martyrs every year. When He(s) would reach the entrance of the mountain, He(s) would say (to the martyrs): 'Asalam alailekum Bima Sabartum'. This means 'peace be on you due to your patience and you have reached a pleasant place due to this.' Then after Prophet(s), Abu Bakar also used to come (every year), and after him Umar used to do the same and then Hadhrath Usman also did the same".

After this narration the word "every year" is recorded in the narrations of Wagadi.

The Shi'a accordingly commemorate the memory of martyrs of Kerbala every year. The Prophet (s) and his companions would visit the graves of Uhud's martyrs every year. Similarly we like to go to the tomb of Imam Husayn (as) every year in Muharam.

If one cannot implement this practise by practically visiting Kerbala every Muharam there is no grounds to abandon it altogether, we seek to do as much as we can to remember our illtreated Imam. So we commemorate the day with the processions, conferences, and mourning to show our love and faith, though we cannot go to the tomb every year.

### 2.3 The remembrance of the first ten days of Muharam

By the Dawn And ten nights, And the Even and the Odd, and the night when it departeth,

Al-Qur'an, Surah Al-Fajr, Ayah 1-4, translated by Pickthal

We read in Tafseer Durre Manthur Volume 6 Page 346 under the commentary of this verse:

Abi Usman says that three periods of Ten days are venerable which are refered to in this verse. They are, first ten days of the month of Muharam, first ten days of the month of Zilhaj and last ten days of the month of Ramadan.

Dear readers we have proved the venerability of the ten days of Muharam from the Qur'an.

### 2.4 Ashura is Allah (swt)'s day

We read in Kanz al Ummal Volume 4 page 320:

### "The day of Ashura is Allah (swt)'s day"

The day of Ashura is Allah (swt)'s day, a day of torment for the Ahl'ul bayt (as) when the beloved grandson of Rasulullah (s) was starved and martyred, a day when horses trampled his arrow pierced body.

# 2.5 Question: Is it permissible to mourn Imam Husayn (as) every year?

### Reply One - Remembering the days of Allah (swt)

We read in Surah Ibrahim verse 5:

PICKTHAL: We verily sent Musa with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! Therein are revelations for each steadfast, thankful (heart).

## What are the 'days' of Allah (swt)?

We read in Tafseer al Kabeer Volume 5 page 219:

"Allah (swt)'s days refer to the great events that happened in favour of Musa (as). This was a day when the Banu Israel were stuck in problems, entrapped by Pharaoh's injustice.

## Reply Two - Umar's continual recollection of his brother's death

We read in al Bidaya wa al Nihaya Volume 6 page 360:

Umar said 'whenever I venture out at sunrise I remember the death of my brother Zaid bin Khattab"

If the Shi'a commemorate the martyrdom of Imam Husayn (as) every year why do these Nasibi raise objections? Look at the words of your Master Umar who remembered the death of his brother throughout his life.

### 2.6 The will of a our Imam (as)

We read in Wasail al Shi'a page 139:

Imam Muhammad Baqir (as) left a will that he should be remembered and his memories be recalled by holding special ceremonies (Nudaba) for ten years.

If performing Nudaba had been Haraam, the Imam (as) would not have left a will to that effect.

# 2.7 The continual mourning by Adam (as) and Hawa (as) for their slain son

We read in Tareekh e Yaqoobi, volume 1, page 3.

The Father and Mother of humanity wept for their son Habeel for so long that their tears turned into a stream.

In Rodha tu Shuhdah, page 30 the same incident has been quoted by Mulla Husayn Wa'iz Kashifi who adds:

"Tears from Adam's (as) right eye were flowing like the River Dajla and like the River Euphrates from his left eye".

Nasibis say that mourning on the death of ones dear ones should be restricted to three days, but this reference proves that the Father of Mankind wept for such a long period that his tears became streams. If Adam (as) wept for his son in such a manner then Nasibis should know that we the Shi'a love Imam Husayn (as) more than our children and hence likewise continually shed tears for the suffering of Imam Husayn (as).

### 2.8 Rasulullah (s) declared an entire year to be the year of grief

The annals of Seerah are unanimous that the Holy Prophet(s) named the year in which Hadhrath Khadija (as) and Hadhrath Abu Talib (as) died as "Aam al Huzn" i.e. 'The Year of Grief'.

What other reason could there be for naming a whole year as 'Aam al Huzn', other than the Prophet(s) dedicating it to commemorate the loss of his uncle and beloved wife? Is this act of the Prophet(s) a Sunnah or not? We the Shi'a mourn our Imam (as) for ten days, Rasulullah (s) mourned for an entire year. Even after the passage of a year Rasulullah (s) never got over this grief, and this was known to Ayesha who wanted him (s) to abandon his remembrance of his dead wife. We read in Saheeh al Bukharee Hadeeth: 5.166 this narration from Ayesha:

"I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children".

The testimony of Ahl'ul Sunnah's leading Lady is clear evidence that the Prophet (s) never got over grieving his wife and it is obvious that the Dhikr of Khadija (as) would also have taken place in presence of receptive ears. The process of Dhikr between a speaker and listener is called a congregation (Majalis). We likewise commemorate the deaths of Khadija (as) and Hadhrath Abu Talib (as) and the martyrdom of Imam Husayn (as).

If Muslims have no issue with celebrating nights such as the Miraaj of our Prophet (s) then there is no reason to abandon the remembrance of calamities because both grief and happiness are important in life. Offering condolences is a Mustahab act so why the opposition? Conducting any Mubah or Masnoon act, carries no timing restrictions, it can be performed at any time with respect to circumstances and situations.

### 2.9 Ahl'ul Sunnah's year of mourning

### A whole year's mourning over the death of a Sunni scholar

"Imam al Harmain" whose actual name was Abdal Malik having Ziauddin as his title, according to Allamah Shibli Naumani was considered as a supreme scholar of his era and many renowned ulema were his students which included Imam Ghazali. Imam Ghazali while mentioning the mourning over his death writes in his authority work 'Kunjeena Hidayaath' the Urdu translation of Kameela Sa'aadth page 3:

The Imam of Haramain died in 478 Hijri. At that time all the market stalls in Nishapur were closed and the pulpit in the Jami Mosque was broken, his students that numbered almost 400 destroyed their books and pens and mourned him for a whole year.

The episode can also be found in a biography of Imam Ghazali:

🔳 "Al Ghazali" page 12-13, authored by Allamah Shibli Naumani

We appeal to justice. These are the people, who have a historical enmity with writing materials, but we have no idea why the pulpit was destroyed. Did these esteemed students (who were themselves scholars) have no knowledge of the verses on patience that today's Nasibis quote against the Shi'a? Whilst they have no opinion here, the moment the Shi'a mourn Imam Husayn (as) in Muharam all manner of article is churned against mourning rituals.

The students of the Imam of Haramain mourned his loss for an entire year. Are we going to say that not even one of these four hundred was 'aware' that such mourning contravened the Qur'an and Sunnah (as the Ahl'ul Sunnah claim) The closure of shops, abandonment of patience, destructions of the pulpit and destroying writing materials are all understandable and acceptable acts of mourning when a Sunni Imam dies, but when the Shi'a mourn Imam Husayn (as) they have exceeded the limits of the Shari'ah!

# Sufi Saint Shah Hassan Miyan Phulwari Hanafi Qadri'a comments on mourning for Imam Husayn (as) in Muharam

We read in the Sunni text Gham - e - Husayn, Page 7 the following words of this Sufi Saint:

The ten days of Muharam are for we Muslims, days of mourning and grief. To lament on the slaughtered Imam is certainly following in the Holy Prophet's (a) footsteps. I consider weeping and lamenting on Imam Husayn (as) and making others too cry & weep an act of great reward. I do not wish to talk or remember anything other than the Tragedy of Imam Husayn (as) during these ten days of Muharam. All the Saints and holy men and Sufi personalities in Hindustan have always openly expressed grief and sorrow and cried and wept profusely on the Day of Ashura. Hadhrath Maulana Shah Muhammad Suleiman Hanafi Qadri Chishti, the residing Saint of Phulwari Shareef ever celebrated this grief & sorrow.

### Comment

If expressing grief and sorrow, weeping for Imam Husayn (as) and making others do the same were Haraam, then all the Sufi Saints and holy men of Hindustan would not have perpetually practiced this sorrow during their lifetimes.

# 2.10 Shaykh al Islam Maqdoom Ala' al Haq Pindavi (R) and Azadari for Imam Husayn (as)

We read in Uswa - e - Sufia Uzzaam, Page 9 that:

Sheikh al Islam Maqdoom Ala' al Haq Pindavi (ra) used to mourn for all ten days of Muharam and would say:

"How could one achieve sainthood when he does not mourn and weep on the family of the Holy Prophet (s) and perform Azadari for these pure personalities? One who doesn't have a heart of stone."

### Comment

Thus a Sunni saint has himself declared that he who does not perform Azadari cannot be a saint (wali) and he who abstains from Matam, is stone - hearted.

# 2.11 Mourning for Imam Husayn (as) attests to our support for his suffering

The Tragedy of Karbala took place in 61 Hijra. Before that incident, Islam was not divided amongst different sects. The killers of Imam Husayn (as) had been excluded from the circle of Islam. Today, to carry out the dhikr of Imam Husayn (as) is to support him and to oppose it is in effect to support the path of Yazeed. In this connection there is a very important Hadeeth:

"I heard Rasulullah (s) say 'Verily my son [Husayn] will be killed in a land called Kerbala, whoever amongst you is alive at that time must go and help him".

We have taken this Hadeeth from the following sources:

- 1. Khasais al Kubra Volume 2 page 125 (Maktaba Nurree Rizvi Publishers, Pakistan
- 2. Yanabi ul Mawwaddat chapter 60.

Our mourning for our fallen Imam is an act of expression / support for him and is hence in complete accordance with the Sunnah of Rasulullah (s). If to remember Imam Husayn (as), carry out the Dhikr of his courageous actions, mourn, lament and wail while falling deep into the sentiments of love is not evidence of our support for him then what is?

To follow the path of Husayn (as) is to share in his joys and tragedies? Our Azadari is the means via which we show our support for the suffering of Imam Husayn (as). It is based on our love and affection for him. Token words by Nasibis such as 'We also love Husayn' mean nothing, Love needs to be practical and as true lovers of Imam Husayn (as) we deem it necessary to keep the remembrance of our beloved in our heart. The names of a beloved are always on the lips of an adherent. People who want to bring the Dhikr of Husayn (as) to an end by crying Bidah do so because they want to end his remembrance so as to cover up the sins of their Nasibi ancestors who killed Imam Husayn (as).

# 2.12 Mourning on Husayn (as) is tantamount to mourning the Holy Prophet (s)

Shah Abdul Aziz Muhadith Dehlavi while explaining the philosophy of Martyrdom writes in the preface of his Book 'Sirr al Shahdatain':

"The martyrdom of Imam Husayn (as) is in reality the martyrdom of his grandfather Muhammad Mustafa (s)"

We therefore infer from this that mourning (Azadari) of the leader of the martyrs, Husayn (as) is mourning (Azadari) of his grandfather the Seal of Prophets, the most beloved of Allah's creation, Muhammad Mustafa (s).

# 2.13 Allah (swt)'s desire that the martyrdom of Imam Husayn (as) is conveyed to all

Renowned anti Shia scholar al Muhaddith Shah Abdul Aziz Dehalvi writes:

Martyrdom is of two types, hidden martyrdom and the other type is open and hidden martyrdom. Both types were distributed between the two grandsons of the Holy Prophet (s). The hidden martyrdom happened to be Imam Hasan's share since the state was hidden from the people when he was poisoned by his wife and this all happened because it was supposed to be kept secret and undisclosed and it was also foretold by the Holy Prophet (s). The latter type of martyrdom, was attained by the younger grandson of the Holy Prophet (s), Hadhrath Imam Husayn (r) who was chosen. Since this was to be a disclosed and unveiled martyrdom t its news was revealed through Hadhrath Gabriel and the place of his martyrdom was foretold and the time was declared to be the beginning of the year 61 A.H. It was declared on numerous occasions, Ali (as) also foretold the people about it when they were in the battle of Sifeen. When the tragedy occurred it was conveyed in a manner by Allah (swt) whereby the earth started to bleed and the sky turned red and the invisible angelic speakers and Djinns recited elegies for Imam Husayn (a.s), Lions and other beasts kept roaming around the body of Imam Husayn in order to protect it, and live snakes kept shoving into and out of the nostrils of the assassins of Imam Husayn. This incident was made famous in numerous other ways was conveyed to those present and absent, that the greatest sacrifice and martyrdom had occurred. Infact Allah started this custom of mourning and weeping for Imam Husayn, so that he might be remembered and cried upon, and all those hardships should be remembered; even the reason behind all this is the same that this incident should earn fame and acknowledgement. This was achieved everyone present or absent, human or spirits and the creatures came to know about this incident.

Risala sar al-Shahadatein Dar Tehreer al-Shahadatein, page 4-20, published in Lucknow

These are the comments of a vehement opponent of the Shi'a. If the desire of Allah (swt) is that the martyrdom of Imam Husayn (as) be conveyed to all, then the Shi'a are implementing this will by retelling this event in every home, Mosque and Street Corner.

## 3. The rewards for mourning Imam Husayn (as)

## 3.1 Azadari distinguishes between the path of Husayn (as) and that of Yazeed

Had it not been for these mourning rituals, the distinction between the path of Husayn (as) and that of Yazeed would have been destroyed, thanks to the efforts of Nasibis such as Sipah-e-Sahaba who now openly deem the Khilafath of Yazeed to be rightful.

Azadari has ensured that the efforts of Yazeed's modern day lovers will never be achieved, Yazeed will for ever be deemed as a hateable man who symbolises filth, shame, debauchery, decadence, immorality, mental corruption, and all the ingredients existent in the DNA of Iblis (Devil).

We deem our Azadari (mourning) as the means via which we can express our sorrow for the Ahl'ul bayt (as). The words of Imam of Ahl'ul Sunnah Allamah Fakhrudeen Radhi are very important:

"It is our firm belief that one who dies with love for the descendants of Muhammad (s) dies a martyr".

Tafseer-a-Kabeer volume 7 page No.390 line No 9

### 3.2 Martyrdom in Sunni books

"One who dies on account of overeating will be alleviated from punishment in the grave"

Al-Jami al-Kabir by al Tabrani Page No. 59

We read in Saheeh al Bukharee Volume 1, Book 11, Number 688, Book of revelation:

#### Narrated Abu Huraira:

The Prophet said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building."

We read in Sunan al Nasai Volume 4 Page 99:

"The Prophet said, "Martyrs are those who die because of plague, an abdominal disease, or a women that dies in child birth"

In sum these references show that in the eyes of the Ahl'ul Sunnah, one who dies on account of:

- 1. Overeating
- 2. Catching the plague
- 3. Stomach pain
- 4. Drowning
- 5. Being flattened under a wall
- 6. Childbirth
- 7. and also that poor fellow who is killed in Jihad.

According to Ahl'ul Sunnah martyrdom is so easy and cheap that the above-mentioned seven classes of deaths are martyr's deaths. So when a man dies in love of Ahl'ul bayt (as) why does he not attain the status of "martyr" when love for them is a religious duty in the Qur'an.

#### 3.3 Love and Mullah's

If the concept of "Martyrdom" is not yet clear in people's minds, we shall further cite this Hadeeth from Tareekh Baghdad Volume 5 page 116:

A person who loves a boy or a girl and keeps his love secret and fails to attain his objective, such a pious man dies a martyr.

### Comment

Look at the trickery of these Nasibi Mullahs who have sought to endorse illegitimate love affairs into Islam. They have not only created a Hadith but also placed the defeated illegitimate lover to the status of a martyr. If a love sick male / female can attain the rank of a martyr than all those seeking justice are invited to give their opinion as why one who dies in the love of descendants of Muhammad (s), (which is considered to be the reward of office of prophet) cannot attain the rank of martyrdom.

### 3.4 How can you attain Paradise through mourning (Azadari)?

Dear Readers, whenever we read the sayings (hadith) regarding the gain of heaven in reward of weeping, lamenting, mourning and religious conferences, Nasibi ask how we can attain this without prayers, fasting, Haj and Zakat. It would have been better, if they had conducted an examination of their own books.

"Paradise is rewarded to he who grasps the stick of a blind man and assists him to reach a place forty hand spans ahead".

Tareekh Baghdad printed in Beirut Page No. 105 volume 5

We invite the lovers of justice to see the cleverness of these Mullahs. One who catches the stick of a blind man can enter Paradise whilst the man who dies in love of descendants of Muhammad (s) has no right to enter Heaven!

### 3.5 The merits of feeding Halwa (sweet dish)

We read in Tareekh Baghdad Volume 4 page 85

Anyone that feeds his brother some sweet dish (Halwa), Allah on the Day of Judgement shall keep him aloof of seventy difficulties (Balaah).

These Nasibi deny that mourning for Imam Husayn (as) carries any benefit to the participant. They condemn feeding the participants of Azadari but for every parcel of sweet fed to a Mullah seventy problems are cleansed.

### 3.6 The Promise of Paradise by Imam Husayn (as) to his mourners

Mulla Ali Qari in his book Mirqat Sharh Mishkaat from a narration by Imam Ahmed Ibn Hanbal quotes the words of Imam Husayn (as).

"Whosoever weeps and cries upon me remembering my pain and miseries, Allah shall Grant him Paradise".

From Mirqat Sharh Mishkaat with reference to Tareekh - e - Ahmadi, Page 277, Printed in Kanpur

It is now abundantly clear from above that a single drop of tear is a certain guarantee of Paradise.

# 3.7 Imam Sajjad (as) and Baqir (as) said, "Those that mourn Husayn (as) will be protected from Hellfire"

We read in Yanabi al Mawaddah fil Qurba by Sheikh Suleiman Qandozi Balkhi, Page 398

"A narration in the Exegesis of Ali ibn Ibrahim from Imam Mohamed Baqir (as) says that he said, "My father Ali (as) s/o Husayn (as) said, "The person who weeps upon my father and his companions and his tears flow down his cheeks, shall receive from Allah a chamber in Paradise. Whosoever remembers the calamities and heartbreaking incidents which my father and his companions faced in Karbala and weeps for them, for him shall Allah remove the intense pressure and excruciating pain of the Day of Judgment and shall keep him under his care and protection".

# 3.8 Mourning the living carries a reward on par with mourning for a hundred martyrs

We read in Ahl'ul Sunnah's authority work Tafseer Durre Manthur Volume 4 page 31:

"The Prophet was asked 'What was the extent of Yaqoob's mourning for his son? He said it was on par with mourning for 70 men and women'. 'And what was the reward for this?' He said 'It is on par with one hundred martyrs'.

We read in Tafseer Khazaan Volume 3 page 253:

"Yusuf (as) said to Gibrael "Is my father adhering to mourning? Gibrael said 'The mourning of Yaqoob is on par with mourning 70 men and women" He then asked 'What is the reward for this mourning?' He said 'The reward for this mourning is on par with mourning 100 martyrs".

Hadhrath Yaqoob (as) was a Prophet and no one has the audacity to attack him. This Prophet mourned his live son to such an extent that he became blind; Allah held his weeping to be on par with mourning 70 men and women. We have evidenced this from the works of Ahl'ul Sunnah. How can these Nasibi advance verses demanding patience with regard to remembering Imam Husayn (as) when we have this practice of Prophet Yaqoob (as)? Or is Sipah-e-Sahaba going to apply their fatwa to Prophet Yaqoob (as) too?

We see a Prophet mourning the separation of his son, who had not suffered any form of tragedy, yet he mourns his loss and this act cannot be criticised. Likewise if the Shi'a remember the tragedy suffered by the Ahl'ul bayt (as), their mourning is also permissible. The mourners of Husayn (as) can not maintain patience / silence when extreme injustice is perpetuated against their Imam. The victim shall make every effort to make his suffering known to all, whilst the

killer shall make every effort to prevent such news from spreading, which is why today's supporters of Mu'awiyah and Yazeed are working tirelessly to put an end to the mourning rituals associated with mourning Imam Husayn (as).

### 3.9 The Status of one that mourns Imam Husayn (as)

In authentic book of Ahl'ul Sunnah "Sawaiq-e-Muhariqqah", page 147, published Egypt, it is written:

"The narrator says that sons of Taymoor told him when Taymoor became ill, in some days he became very restless and face became dark. Then he became little healthy. His sons asked him about this change of his face colour, thereupon he told them that angels of 'Adhab came to him. But later Rasool Allah (saw) also came and told them to leave him, while he loved his progeny. Thus angels went away leaving me alone."

You see these Nasibi Mullahs shout loudly that it was Taymoor who started this Azadari and he was so and he was so.... whatever wrong he did his love for Aal-e-Nabi and their 'Azadari became the Waseela that Nabi (s) himself came to do his Shafa'at (intercession). We Shi'as also love and respect Aal-e-Nabi and we are sure that they will intercede us for the sake of this love and respect.

### 3.10 Exaggeration when narrating the merits of the Ahl'ul bayt (as)

It is claimed that the Shi'a provide undue and unjustified moral excellence to the descendants of the Prophet (s) under the cover of mourning. (Azadari)

So we invite them to examine their own works first:

"The Prophet said that God has ordered me to accept Abu-Bakr my father" Tareekh-e- Baghdad Volume 9 Page 340

Astaghfirullah! We the Shi'a possess faith and love for the Ahl'ul bayt (as) but we do not give them any undue and unjustified moral excellence. We consider Hadhrath Hassan (as) and Husayn (as) to be the sons of Prophet and consider Hadhrath Ali (as) as his cousin and son in law. It is our belief that he (Ali) is the servant of Prophet (s) and his religious status is that of the true Khaleefa of the Prophet (s). Compare this to the Ahl'ul Sunnah depicting Abu Bakr to be the father of Prophet (s). If Nasibi attempt to explain away the tradition by stating that father here refers to father in law, then we will say that this does not elevate his rank in any way since the prophet had eighteen wives and hence 18 such eighteen fathers in law.

We shall Inshallah now discuss Azadari for Imam Husayn (as) at length.

### 4. Azadari versus Sabr

The Nasibi Mullah states:

Haq Char Yaar

IN THE QUR'AN THE MUSLIMS ARE ADVISED:

"O YE WHO BELIEVE! SEEK HELP IN PATIENCE AND PRAYER; FOR VERILY ALLAH IS WITH THOSE WHO ARE PATIENT." (2: 153).

### 4.1 Reply One - Overview of the verse

Our initial replies to these Nasibi are as follows:

1. Azadari is not against the concept of patience. If weeping is against the concept of patience than why in Qur'an it is mentioned that weeping increases (earnest) humility.

[Yusufali 17:109] They fall down on their faces in tears, and it increases their (earnest) humility.

- 2. If Azadari is against patience then could this Nasibi Mullah translate the surrounding verses and prove his point.
- 3. If Azadari is against patience than we would like to ask why Qur'an refers to the lengthy mourning of Prophet Yaqub (as) as 'Perfect Patience' (Sabr-e-Jameel), when he lost his eyesight and in fact nearly died?

### 4.2 Reply Two - The Meaning of Sabr in this verse

In his commentary of the verse (2:153) al Muhaddith Shah, Abdul Qadir Dehlavi wrote:

Here the actual meaning of 'patience' is to 'stand fast' because in the next verse, 'Jihad' has been discussed.

#### Comment

Allah (swt) is actually telling us to stand fast and firm during Jihad and this Nasibi is advancing the term Sabr as evidence for the prohibition of mourning, now shall we adhere to Allah (swt) or this Mullah?

The Deobandi Sects esteemed scholars Allamah Ashraf Ali Thanvi and Shah Abdul Qadir in their respective Tafseers gave a similar translation of the verse.

Here the translation of Shah Sahib is correct that no matter how arduous the war is, and no matter how many hardships are faced during the war, one should not flee the battlefield. So we come to know that the meaning of 'patience' also in this ayah is to stand fast and to run from battlefield is impatience. Therefore Allah (swt) is with those soldiers who don't run from the

battle, they are the ones who are truthful and righteous/Allah-fearing [Muttaqi] The runners are impatient people and they have no relation whatsoever with Allah (swt), truthfulness and Taqwa. Lest there be any doubt about the meaning of Sabr here, let us allow Saheeh al Bukharee to expand on the 'Sabr' of the Sahaba in this context:

We read in Saheeh al Bukharee 'Fighting for the Cause of Allah (Jihad) Volume 4, Book 52, Number 205:

#### Narrated Ibn 'Umar:

When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the pledge of allegiance, and that was out of Allah's Mercy. (The sub narrator asked Naf'i, "For what did the Prophet take their pledge of allegiance, was it for death?" Naf'i replied "No, but he took their pledge of allegiance for patience.")

Saheeh al Bukharee Volume 4, Book 52, Number 86:

#### Narrated Salim Abu-An-Nadr:

'Abdullah bin Abi Aufa wrote and I read what he wrote that Allah's Apostle said, "When you face them (i.e. your enemy) then be patient."

This tradition therefore leaves no doubt that 'Sabr in this verse means to maintain one's position in battle, as is also attested in the Surah Aal-e-Imran:

#### 003.125

YUSUFALI: "Yea, - if ye remain firm [Sabr], and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.

We appeal to justice the narration of Sabr exploited by these Nasibi to apply to the Shi'a needs to be applied to the Sahaba first. Analyse any battle, Uhud, Khayber, Khunduq, Hunayn, where can firm footing be established? Did they adhere to this form of Sabr? If we analyse history it can be proved without a shadow of a doubt that they did not.

Sabr' does not therefore serve as evidence on the prohibition of the Azadari, the mourners of Leader of the Youth of Paradise, Hadhrath Imam Husayn (as) are truthful and people of heaven and no doubt Allah (swt) is with the mourners because mourners are with the oppressed ones and the enemies of the oppressor, Allah (swt) who is "Aadil" will likewise be with the oppressed group.

#### 4.3 Reply Three - Sabr carries multiple meanings

There are different types of Sabr:

- 1. Patience in war; here the Sahaba acted in a manner that one finds difficulty in giving any similar example. We have the fleeing at Uhud and retreats in Khayber.
- 2. Patience in the face of sins; Here the Salaf shone, rather than remain patient their Kin Pins were the leaders when it came to the usurpation of Sayyida Fatima (as)'s legal rights, and the cursing of 'Ali (as).
- 3. Patience in times of strife; that has two conclusions, (a) failure to maintain patience in the face of strife is a major sin in the eyes of Allah (swt) (b) To recollect the suffering of

the victim to eulogies, crying and chest beating is not impatience but rather are acts permitted under the Shariah.

# 4.4 Reply Four - Its isn't compulsory to maintain Sabr against injustice

We read in Ahl'ul Sunnah's esteemed work Tafseer Kabir Volume Five page 111 Surah Yusuf:

"Sabr upon an order of Allah is compulsory, it is not obligatory to maintain patience in the face of injustice by an unjust person".

Ahl'ul Sunnah's great Tafseer Scholar Fakhrudeen Radhi said patience in the face of injustice is not compulsory. Therefore when the Shi'a commemorate the injustices of the victims of Kerbala then why do these Nasibi keep demanding that we maintain Sabr?

### 4.5 Reply Five - It is permissible to relate your suffering

We read in Ahl'ul Sunnah's esteemed work 'Nazhaath al Manazareen' page 247:

"To relate one's suffering provided there is no criticism against Allah (swt), does not contradict Sabr. Allah (swt) in the Qur'an praised his Prophet Yaqub even though he conveyed his sufferings"

## 4.6 Reply Six - The Sabr of Prophet Yusuf (as)

Allah (swt) reveals in Surah Yusuf, verse 84:

[Shakir] "And he turned away from them, and said: O my sorrow for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief)." *Quran 12:84* 

'Fahu Kazeem' means the 'one who absorbs the anguish' but it is proved from the Qur'an that Prophet Yaqub (as) this in no way means that he fought off impulses to fight off his grief. He (as) always exhibited his grief both by his eyes and his tongue. Maulvi Ashraf Ali Thanvi has translated the word 'Fahu Kazeem' in this way that "Yaqub (as) used to be tormented within his heart" and that's the translation based on rationality while the Qur'an also testifies this. The Qur'an reveals the discussion between Yaqub (as) and his sons in the following:

[Yusufali 12:85] They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

This discussion revealed in the Qur'an proves that the intensity of Yaqub (as)'s grief was to the extent that his sons thought that Yaqub (as) would die on account of his anguish. The pain and agony that Yaqub (as) was confronted with seemed to be the one that is done in a loud voice:

"Alas, my grief for Joseph!"

When the sons commented on the mourning ritual of Yaqub (as), He replied:

[Shakir 12:86] He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.

Verily, it is evident from the Qur'an that Yaqub (as) lamented to the extent that he not only lost his eyesight but also came close to death. Now the most important thing here is that even after such intense lamentation (Azadari) Allah (swt) called this mourning of Yaqub (as) as 'Sabr e Jameel' i.e Perfect Patience. Therefore, according to the Qur'an it becomes very clear that to be aggrieved in the exhibition of one's anguish i.e. to perform Azadari isn't against patience. Hence, the notion of Nasibis that the meaning of "Kazeem" is not to show the grief of one's heart has been has no Qur'anic basis. Rather its meaning is to tolerate or to bear and which does not in any way prove evidence that mourning for Imam Husayn (as) is Haraam.

Another critical point that we can derive from this story is that the people who were the main cause of Yaqub (as)'s grief also turned out to be the critics on the Azadari of Yaqub (as)! Therefore readers can clearly conclude to which group the critics of Azadari should be counted!

### Maulana Ashraf Ali Thanvi's comments on Sabr

One of the most prestigious scholars of Deobandis, Maulana Ashraf Ali Thanvi writes:

"Weeping and to be distressed or aggrieved to any adversity does not abort patience and reward because it is from the natural instinct of a human being, as there is a hadith by Muslim that Prophet(s) came to see Sa`d bin Ibada (ra) and started weeping when He(s) found him unconscious. Watching the Prophet(s), the people who were present there also started to weep. The Prophet(s) said that 'Allah (swt) does not send wrath for weeping or for aggrieving of the heart', that means Allah (swt) sends wrath for complaining and making elegies against him."

Translation of Holy Quran by Maulana Ashraf Ali Thanvi, Page 390, published by Malik Deen Mohammad & Sons, Lahore

## The meaning of 'Patience' by Maulana Ashraf Ali Thanvi

In his commentary of Surah Yusuf, verse 84, Maulana Ashraf Ali Thanvi whilst discussing the 'patience' of Prophet Yaqub (as), notes that he (as) countered his sons' criticisms of his mourning practise by stating:

"How will you teach me patience, the impatient is he who complains of the creation to the creator, while I say to Him who gave me this pain and I also know that this is my test, and I want to see at what stage it ends"

## Tafseer By Maulana Shabir Ahmed Uthmani

The prominent Scholar of Ahle Sunnah, Maulana Shabir Ahmed Uthmani writes in his commentary of this verse:

"The old wound re-emerged by being confronted with a new wound and He screamed uncontrollably: "Alas, my grief for Yusuf!"

Now decide honestly don't the old wound of Husayn (as)'s lovers re-emerge when our opponents try to prohibit the remembrance of Husayn (as) and criticize the Dhikr e Husayn (as)? Hence, if we show our grief by saying 'Oh Husayn!', or 'Oppressed Husayn!' than this is the adherence with the Sunnah of Prophet Yaqub (as) and to oppose this is to oppose the Sunnah of a rightful Prophet. Therefore the deniers of the Sunnah of a Prophet have no right to be called 'Ahl'ul Sunnah.'

### The explanation of word 'Huzn'

If we ponder over the word "Huzn", revealed in verse 84 of Surah Yusuf, we come to know that it is a term that incorporates many forms of expression such as to wail, cry, mourn and lament. The Huzn' of Yaqub (as) was so intense and extreme according to Allah (swt) that it caused Prophet Yaqub (as) to lose his eyesight by weeping and nearly die. When we have such an extreme form of Azadari in the Qur'an then to all extent and purpose the discussion of chest beating, etc becomes almost insignificant, as you cannot compare chest beating to an act so extreme that it causes physical disability!

Let us cite an example:

Guests were given food and their appetites were fully satisfied.

The following actions were implemented to achieve this aim:

Food was served on the table. Many kinds of delicious drinks and food were served. The guests had their meal according to tradition Hosts carried out their functions as is the accepted custom.

There is no need to go into the minute details, the end result is clear that 'food was eaten', it is accepted that all the above acts are included to attain this final output.

Similarly, when Allah (swt) mentions the extreme grief of his Prophet (as)'s acts that left him blind and close to death then there remains no need to discuss the minor acts like that of chest beating. Our mourning rituals are not an iota of the Azadari of Prophet Yaqub (as). The act of mourning by an infallible Prophet of Allah (swt) in remembrance of his son is legitimate in the eyes of Allah (swt) and praised by Allah (swt) as it is the Sunnah of Prophet Yaqub (as).

# 4.7 Reply Seven - The impatience of Rasulullah (s) when mourning about Imam Husayn (as)

We read in Mishkat al Mabaeeh Volume 4 page 476 Hadeeth number 495:

"Umm Fadl reported that she went to the Apostle of Allah and said: 'O Apostle of Allah! I have seen a horrible dream tonight. He said 'And what is it?' She said 'It is terrible! He said 'What is it?' She said 'I saw that a piece of your flesh has been cut off and placed in my lap'. The Apostle of Allah said, 'You have seen good. If Allah wills, Fatimah will give birth to a son who will be in your lap'. Then Fatimah gave birth to Husayn and he was in my lap just as the Apostle of Allah had said. One day I went to the Apostle of Allah and placed him in his lap' Thereafter his look was fixed to me when lo! His both eyes were shedding tears. I said 'O prophet of Allah by mother and father, what is the matter with you? He said: Gabriel came and informed me that my followers will soon kill this son of mine. I said 'He? He said 'Yes'. He brought some earth to me out of his red earth".

The verse of Sabr descended upon the Holy Prophet (s) and no one knew the meaning of Sabr better than him (s). He mourned the future suffering of his live grandson and this proves that mourning of the living is the Sunnah of the Prophet. That is, mourning for Husayn (as) is the Sunnah of the Prophet (s).

This reference also negates the argument that the sufferings of Ahl'ul bayt (as) were temporary that expired with their deaths and hence should not be remembered again. As we see here the Sunnah of the Prophet (s) is that he (s) expressed pain and grief at this tragedy before it occurred. The lamentation of Prophet (s) for Imam Husayn (as) during his life is clear evidence

that to mourn, lament, wail and cry on the martyrdom of Imam Husayn (as) which is above our wisdom isn't Haram since it does not contravene patience rather is the Sunnah of Prophet(s).

# 4.8 Reply Eight - Rasulullah's impatience upon seeing Hadhrath Imam Husayn (as) fall

- 1. Sunan al Nasai Volume 3 Chapter 107 page 192
- 2. Sunan Abu Daud Volume 1 page 290
- 3. Jami al Tirmidhi Volume 2 page 587

"The Prophet was giving a Sermon, at that point Hassan and Husayn came in. They were crawling and on account of their infancy they stumbled. Rasulullah (s) saw this and stopped his Sermon, got off the pulpit and lifted his grandsons. He said I saw these children walking and falling and I lost my patience".

#### Comment

Rasulullah (s) saw Imam Husayn (as) falling in the Mosque and was unable to maintain Sabr. When in 62 Hijri, 10th Muharam he (as) fell from his horse and horses trampled over his body, what sort of patience do you think the Prophet (s) maintained? This Hadeeth clearly proves that to maintain Sabr at the suffering of Imam Husayn (as) is not good, otherwise Rasulullah (s) would not have said 'I lost my patience'.

# 4.9 Reply Nine - Rasulullah lost his Sabr when witnessing the body of his slain uncle

For this evidence we have relied on the following esteemed Sunni works:

- 1. Madharij ul-Nabuwat, volume 2, page 576.
- 2. Seerat e Halabiya, (Udru Translation) Volume 2 Part 2 Page 206

"Ibn e Mas'ud said that he never saw Holy Prophet (s) crying as much as he cried over his uncle Hamza. His Excellency stood near his uncle's dead body and started crying and lamenting so loudly that he fainted. He was saying: Oh! Uncle of Allah's Apostle, Oh! Allah's lion, Oh! Prophet's lion, Oh Hamza! The virtuous, Oh Hamza! The eliminator of the troubles, Oh Hamza! The eradicator of the Prophet's enemies'.

From here it can is clear that how lamenting, mourning and excessive crying came to existence."

Seerat e Halabiya, - Udru Translation - Volume 2 Part 2 Page 206

These Nasabi take on life is that one should remain unflinching in times of trouble and should not mourn at such suffering as this is a breach of Sabr stipulated in the Qur'an. If this is indeed the case, then what is their view on the actions of Rasulullah (s)? Rather than maintain Sabr he cried and lamented to such an extent that he lost consciousness? This proves that such actions do not violate the injunction to be patient, otherwise the Prophet (s) would never had participated in such a manner.

# 4.10 Reply Ten - Rasulullah (s) did not maintain Sabr upon the death of Ibraheem

We read in Saheeh al Bukharee Volume 2, Book 23, Number 390:

#### Narrated Anas bin Malik:

We went with Allah's Apostle (pbuh) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths and the eyes of Allah's Apostle (pbuh) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation."

# 4.11 Reply Eleven - Rasulullah (s) did not maintain Sabr at the death of his Uncle Abu Talib (as)

We read in Tadhkirathul Khawwas page 6:

'Ali narrates when news of the death of my father reached the Prophet (s), he began to cry profusely and he ordered that he would perform his Ghusl, burial rites and burial, may Allah send his blessings and mercy on him".

Some Nasibi have now begun to assert that Ibn Jauzi was a Shi'a.

#### **Comment One**

Ibn Hajr al Makki in Sawaigh al Muhriga page 25:

"The Shi'a of the Ahl'ul bayt are the Ahl'ul Sunnah wa al Jamaah"

Nasibi should know that their esteemed scholars have divided Shi'a into two categories:

- 1. Ahl'ul Sunnah wa al Jamaah Shi'a
- 2. Rafidi Shi'a

The author of Tadhkirathul Khawwas was not a Rafidi Shi'a, but was an Ahl'ul Sunnah wa al Jamaah Shi'a. No evidence exists of him having said anything about the Prophet (s) or Ahl'ul bayt that would serve as evidence that he was a Rafidi; hence he was Ahl'ul Sunnah wa al Jamaah.

### **Comment Two**

In one narration Ibn Hajr in Sawaiqh al Muhriqa highlights the fact that one Chain contained the narration of a Ghali (extremist) Shi'a, yet he was a man of truth. Today's Nasibi need to be aware that your Salafi Ulema even accepted the narrations of Ghali Shi'a; whilst you have difficulties taking Hadeeth from Shi'a whose sin is their love for Ahl'ul bayt (as). The sin of Sibt Ibn Jauzi was only that he deemed the Imams to be infallible, whilst your sect deem reliable those narrators who thought it permissible for Prophets to commit minor sins as is evidenced by al Muhaddith Shah Abdul Aziz in Taufa Ithna Ashari page 131:

"The Ahl'ul Sunnah deem it permissible for Prophets to commit minor sins, provided he doesn't do so continuously".

We congratulate these scholars of Ahl'ul Sunnah who deemed the Imams from Ahl'ul Bayt (as) to be unreliable but deemed those that hold Prophets to be sinners to be reliable!

# 4.12 Reply Twelve - The impatience of the Prophet (s) at the death of his grandfather

As evidence we shall rely on Ahl'ul Sunnah's esteemed works

- 1. Tareekh Khamees Volume 1 page 235
- 2. Tadhkirathul Khawwas al Ummah page 4

Umm Ayman narrates 'I saw Rasulullah (s) as a child crying at the funeral of his grandfather Abdul Muttalib".

# 4.13 Reply Thirteen - The impatience of Rasulullah (s) with regard to the sufferings of Maula 'Ali (as)

As evidence we shall rely on the following esteemed Sunni sources:

- 1. Izalathul Khifa Volume 1 page 487
- 2. Kanz al Ummal Volume 6 page 408 min Qism al Fayl
- 3. Riyadh al Nadira Volume 3 page 234 Chapter al Salabeh
- 4. Nur al Absar page 79, Bab Manaqib 'Ali
- 5. Tareekh Baghdad, Volume 12 page 398, Dhikr Fayz ibn Wasiq
- 6. Tadhkirath Khawwas al Ummah page 27 Bab Saneeh

We read in Izalathul Khifa:

"Hadhrath Ali narrates, 'I went out with Rasulullah (s) and saw a beautiful garden and I praised it. Rasulullah (s) said 'A better garden is waiting for you in Paradise'. Then Hadhrath Ali said, 'When the route became clear Rasulullah (s) embraced me and began to cry profusely', I asked 'O Prophet of Allah, what makes you cry?' He said 'the hearts of the Sahaba bear hatred towards you which shall open up after my death".

### Comment

Today's Nasibi say that it is Bidah to cry for those that are alive. Maula 'Ali (as) was alive and Rasulullah (s) was crying for the sufferings he had to endure in the future. We likewise mourn over the sufferings of Imam Husayn (as) since mourning for those who are alive is the Sunnah of the Prophet (s).

### Rasulullah (s) lost his Sabr upon seeing the Sand of Karbala

We read in Musnad Ahmad Ibn Hanbal volume 1, page 85, published in Egypt:

Hazrat Abdullah Najji has reported from his father that he accompanied Hadhrath 'Ali to Sifeen, and was carrying Maula Ali's equipment required for washing and purification. When they reached the place of Naynawa, Imam Ali (a.s) said in a loud voice:

"O! Abu Abdullah (Husayn), look, be patient when you arrive at the Euphrates." Najji says that after hearing this strange statement by Ali I asked:

"O Master! What did you mean?"

#### Hadhrath Ali replied:

"Once I went to see the Holy Prophet (s) and saw tears flowing from his eyes, I asked him what upset him that caused such tears. His Excellency replied that no one had displeased him but Gabriel had just left him saying that Husayn would be martyred at the Euphrates. I then asked him if he should bring the sand of that place for him to smell, on that Gabriel presented a handful of sand when this happened he (s) couldn't control himself and burst into tears."

The tradition can also be read in:

Sawaiq e Muhirqah, page 641

# 4.14 Reply Fourteen - Maula 'Ali (as) did not deem Sabr at the death of the Prophet (s) to be a good thing

We read in Nahj ul Balagha the words of Maula 'Ali page 207 [printed Egypt]:

"Ali said In relation to the death of the Prophet (s) 'O Rasulullah (s), patience is a good thing, but patience at the time of your death is not a good thing, mourning is a bad thing but mourning at the time of your death is not a bad thing".

#### Comment

We appeal to our readers. Rasulullah (s) had said, "Husayn is from me and I am from Husayn", and Shah Abdul Aziz in the context of this hadith writes in Sirush Shahadhathayn,

"By attaining martyrdom Hassan and Husayn attained the rank of their grandfather".

This reference sheds light on the fact that the martyrdom of Hassnain (as) was in reality the martyrdom of Rasulullah (s). Link this to the fact that Maula 'Ali (as) said that Sabr at the time of Rasulullah's death was not a good thing, hence mourning, reciting poetry and chest beating at the death of Imam Husayn (s) should not be deemed impatience!

# 4.15 Reply Fifteen - The comments of Maula 'Ali at the grave of the Prophet (s)

We read in Tadhkirathul Khawwas al Ummah page 97:

"Shaybi narrates that Hadhrath 'Ali approached the grave of the Prophet (s) and said 'O Rasulullah (s) sadness [at your suffering] will never be bad and patience at your suffering is not a good thing".

#### Comment

We ask those who bark about the prohibition of mourning to look in their own books and see the mourning of their fourth Khalifa. Perhaps these people who claim that to adhere to every action of the Sahaba is correct should take into account the words of the Prophet (s) "Ali is with the Qur'an and the Qur'an is with 'Ali". Hence when Maula 'Ali referred to mourning then the Qur'an also deems this to be the case and such mourning is truthful.

# 4.16 Reply Sixteen - The impatience of Maula 'Ali (as) at the death of Sayyida Fatima (as)

We read in Nahjul Balagha page 182:

"Hadhrath Ali said regarding Fatima's death "O Rasulullah (s) my patience in regards to the torment of your daughter has run out"

# 4.17 Reply Seventeen - Maula Ali (as)'s mourning at the deaths of Hamza (ra) and Sayyida Fatima (as)

Shiekh Abdul Haq writes:

"It is narrated that after the pagans had left, the Muslims came to the battlefield and started finding their martyrs. Holy Prophet [s] said: "Where is my uncle, where is Hamza[ra]", Hadhrat Ali e Murtada started finding him, when he reached the corpse of Hamza[ra] and saw his condition and state, he started weeping, and returned to the Holy Prophet [s] inorder to let him know about the incident."

Madarii un Nabuwat, Volume 2, page 209

We also read in Ahl'ul Sunnah's esteemed work 'Marooj al Madhahib" Volume 3 page 297:

"When Sayyida Fatima (as) died Maula Ali mourned and cried profusely".

The Qur'an may well have references about Sabr, yet that individual about whom the Prophet (s) said "Ali is with the Qur'an and the Qur'an is with 'Ali" had no knowledge of these verses! These Nasibi deem it important to maintain sabr in sufferings and cite a weak Shi'a Hadeeth in this connection. Have these Nasibis not come across this tradition wherein the Imam refers to his own mourning?

# 4.18 Reply Eighteen - Hazrat Bilal (ra)'s lamentation on hearing the news of Sayyida Fatima (as)'s death

Shiekh Abdul Haq Dehalvi writes in his esteemed work "Madarij un Nabuwat":

Hadhrat Bilal [ra] was one of those who had migrated to Syria, a few months had passed by, and one night Hadhrat Bilal had the privilege of seeing Holy Prophet [s]

in his dream wherein he said:

"O Bilal! Why are you being cruel to us? Why don't you come for our pilgrimage?" Hadhrat Bilal woke up after that and left for Medina the very moment. In the meantime Sayyeda Fatima [ra] had passed away, after he had asked Hadhrat Imam Hasan [ra] and Hadhrat Imam Hussein [ra] about Sayyeda Fatima [ra], Hadhrat Bilal started to cry and cried excessively, then said:

"O beloved of the Prophet! By God, how quickly did you go and meet your father." Madarij un Nabuwat, volume 2, page 755 published in Karachi

### 4.19 Reply Nineteen - Maula 'Ali lost his Sabr when visiting Kerbala

We read in Ahl'ul Sunnah's authority work 'Sawaigh al Muhriga' page 115:

"Hadhrath 'Ali was making his way to Sifeen and stopped at Kerbala and asked 'What is the name of this land?' The people said 'this land is called Kerbala, upon hearing this he began to cry so profusely that the ground became wet with water".

#### Comment

Was Maula 'Ali (as) ignorant of the verse on patience and the Hadeeth on Sabr?

# 4.20 Reply Twenty - The three Khalifas lack of 'Sabr' at the death of the Prophet (s)

We are relying on Ahl'ul Sunnah's esteemed work 'Nazaath al Nazareen' page 293 by Shaykh Abdul Malik, the Khateeb of Jamaah Umawi:

"When the Prophet died the reactions of the people were different. Umar became mad at the death of the Prophet (s) and Uthman and Abu Bakr's eyes were filled with tears"

### 4.21 Reply Twenty One - Mourning Imam Husayn (as) gives us Sabr

For the Shi'a of Maula 'Ali (as) mourning our slain Imam teaches us about the true definition of Sabr. If patience in the face of trials and tribulations is incumbent on us all, then we see no greater example of Sabr than Imam Husayn (as) in Karbala, who remained patient in the face of untold afflictions and tragedies. When we experience tragedies in our lives our minds focus to the tragedy of Karbala, we mourn our Imam (as) and by doing so we forget about any personal tragedies such as the bereavement of parents, siblings or offspring. Remmebering the tragedy of Karbala eases our personal pain and gives us patience, since my recollecting this tragedy we realise that the heartache that the troubles that we face are not an iota compared to that experienced by Imam Husayn (as) and his women folk.

#### Comment

Tell us! Were the three Khalifas ignorant of the verses about patience? If so why were their

eyes filled with tears?

If crying at suffering is a bad thing and patience needs to be adopted in such situations then what Fatawa should we apply to these "three close friends" of the Prophet? One becomes mad, the other two shed tears; why did they oppose the order of patience set out in the Qur'an? If our critics see no problem with this reference then why are they opposed when the Shi'a shed tears at the suffering of Imam Husayn (as) and his followers? It becomes clear that their enmity is only with the family of the Prophet (s) and they are affiliated with those Imams who through various means sought to silence discussion about the martyrdom of Imam Husayn (as).

# 4.22 Reply Twenty Two - Uthman lost his visual sense when the Prophet (s) died

We read in Tabaqat ibn Sa'd Volume 2 page 312:

"Uthman narrates when the Prophet died, and Abu Bakr was given bayya, Umar walked passed me, but my distress was such that I did not even know that he passed by".

# 4.23 Reply Twenty Three - The impatience and blindness of a Sahaba upon the death of the Prophet (s)

We read in Tabaqat Ibn Sa'd Volume 2 page 313:

"One Sahaba cried so much at the death of the Prophet (s) that he became blind. The only thing that he could see was the Prophet (s)".

# 4.24 Reply Twenty Four - Ayesha's impatience at the death of the Prophet and her lying at the grave of the Prophet (s)

We read in Tabagat Ibn Sad Volume 2 page 313:

"The narrator states that after the death of the Prophet Ayesha was so distressed that she would lie over the grave of the prophet (s)"

### Comment

Upon the death of the Prophet (s), Uthman lost grasp of reality, a Sahaba became blind and Ayesha clung to the grave of the Prophet (s). Are these actions not in opposition to the verse on patience? You use these verses to silence any discussions about the Ahl'ul bayt (as), but why don't you take heed of the actions of the Salaf. Was Ayesha ignorant of the fact that Sabr is referred to in seventeen verses of the Qur'an, verses that you keep using against the Shi'a, or will you issue a Fatawa against her also?

# 4.25 Reply Twenty Five - Ayesha's request for mourning at the death of her brother

We read in Ahl'ul Sunnah's esteemed work Tareekh Abu'l Fidah Volume 1 page 179:

"When Muhammad ibn Abu Bakr was apprehended and brought before Mu'awiya ibn Khadeej he said to Muhammad 'I shall place you inside a carcass and set you alight. When the news of her brothers death reached Ayesha she asked for mourning at his suffering and after praying she would curse Mu'awiya and Amr ibn Aas. When the news of Muhammad's murder reached Hadhrath Ali he also asked for mourning".

Those Nasibi Mullahs who in this day and age insist that chest beating, reciting couplets and crying are against the Shariah should contemplate the actions of Ayesha at the death of her brother. Ayesha asked for the mourning of her slain brother Muhammad. If such an act is Bidah then its founder was Ayesha. If the brother of Ayesha dies then asking for mourning is permissible, yet when the Shi'a mourn over the suffering of the family of the Prophet their act is Haraam!

# 4.26 Reply Twenty Six - Abu Bakr's loss of Sabr upon the death of the Prophet (s)

We read in Ahl'ul Sunnah's authority work Musnad Imam Azam page 179 on the events at the time of the death of the Prophet (s):

#### "Abu Bakr said 'O Woe is me, my back has been broken"

Was the first Khalifa of Ahl'ul Sunnah ignorant of the Qur'anic verse on Sabr? If it was permissible for Abu Bakr to abandon sabr at the death of Rasulullah (s) then the Shi'a can likewise abandon sabr at the martyrdom of the Prophet (s)'s grandson.

# 4.27 Reply Twenty Seven - Ayesha lost her Sabr and tried to commit suicide

Saheeh al Bukharee Bab al Nikah Volume 7, Book 62, Number 138:

#### Narrated al-Qasim:

A'isha said that whenever the Prophet intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'A'isha and Hafsa. When night fell the Prophet would ride beside 'A'isha and talk with her. One night Hafsa said to 'A'isha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'A'isha said, "Yes, (I agree.)" So 'A'isha rode, and then the Prophet came towards 'Ayesha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). 'A'isha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet).

If today's Nasibi mock the Shi'a for not maintaining Sabr, preferring to indulge in acts of self-harm, then they should know that the intention of the Shi'a is at no point to cause loss of life. Compare our intention to that of Ayesha. Rather than maintain Sabr, she lost it completely and wanted to kill herself!

# 4.28 Reply Twenty Eight - Weeping for the dead is not against patience

In this connection we have the actual comments of Abdul Hamid Ghazzali In his esteemed

Fazil Deobandi, Published in Karachi							
'Weeping for the dead is not against patience".							

## 5. Crying and wailing for Imam Husayn (as)

### 5.1 Crying is a natural act

Islam is a religion based on nature. Wailing or weeping is the innate instinct of a human being. A newborn child starts his life crying. Weeping is not prohibited in any religion or creed of the world. Tears are automatically shed when a man is confronted by any physical, mental or spiritual mishap, and tears are not only the sign of grief but also a kind of reimbursement for that grief. Now in whose grief does a newborn child weep? That's the question, which can be answered by the one who remembers his own weeping when he was born. It is said, that when Adam (as) was sent to this earth from heaven, he wept on that migration and hence every child of Adam (as), weeps when he opens his eyes in this world. If this is true, then this reason for wailing certainly supports our point of view that in the grief of a departure, wailing is a natural habit. Wailing or weeping is a natural instinct hence Allah (swt) has also praised this act and has said in the Holy Qur'an:

We read in Surah Maryam 019.058

YUSUFALI: Those were some of the prophets on whom Allah did bestow His Grace, - of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

Surah An-Nahl verse 53

YUSUF ALI: And ye have no good thing but is from Allah. And moreover, when ye are touched by distress, unto Him ye cry with groans.

It is quite clear from these words of Allah (swt) that He praises this act and dislikes mocking the concept of weeping. Therefore, during mortification or humility before Allah (swt) and during the situations of calamity and catastrophe, wailing is the act of the praised ones and since 'wailing' is a composite act of mourning it serves as evidence for mourning.

## 5.2 Crying is an act of believers

[Yusufali 5:83] And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! We believe; write us down among the witnesses.

This proves that crying is an act of the believers and according to the Holy Qur'an flowing of tears is a sign of believing in the truth.

This verse was revealed when some Christians from Habsha visited Madina. Shah Abdul Qadir Mohaddis Dehlavi gives its explanation in his "Tafseer e Moza al Qur'an".

"When the persecutions by the pagans of Makkah were no longer bearable, the Holy Prophet(s) ordered the Muslims to migrate to some other country. That same day nearly 80 Muslims (some alone and some along with their families) migrated towards Habsha. The ruler of Habsha in those days was a very just man; the pagans of Makkah approached the king and lied to him that this new group of people calls Jesus Christ a slave. On hearing this, the king asked the Muslims to recite something from their book, which the Muslims did. After hearing the recitation of the Holy Qur'an some of their saints started crying and said that this is exactly what they have come to know by his Excellency Jesus Christ, and he had further said that after

Him, another apostle would come and no doubt this person is that apostle. The king accepted Islam secretly, and this verse has been revealed for him."

The flowing of tears from eyes is called crying and crying is one of the aspects of mourning, therefore the relation of this verse with mourning is automatically proved.

Of relevance is Abu Bakr's very own admission that the Sahaba would weep when reciting the Quran. We are citing the comments of Ghazzali in "Ahya ul Uloom Adeen" Volume 2, Urdu Translation by Maulana Nadeem Al Waajdi Fazil Deobandi, Published in Karachi:

"When Abu Bakr saw an Arab man weeping while listening to the Holy Quran He said: "We used to weep in the same manner as you are weeping but now our hearts have become stonned"

The entire content of the Qur'an is true as is Husayn (as)'s martyrdom. According to Hadeeth-e-Thaqlain both have an unbreakable link. Just as the eyes of believers are filled with tears when they hear the recitation of the Holy Qur'an, they also shed tears when hearing of Imam Husayn's (as) martyrdom. Husayn (as) was the Talking Qur'an and the moment one hears about the hardships faced by Imam (as) one laments over his death and shed tears.

### 5.3 Lamentation from the Qur'an

We read in Surah Bara'at verse 82:

Therefore they shall laugh little and weep much (as) a recompense for what they used to earn.

The Verse clearly sanctifies weeping and crying else it would have prohibited it. History stands as clear proof how Prophets, Messengers and Messiahs from Allah (swt) have wept and cried, singing the glory and greatness of Allah (swt) and expressing their own humbleness and fragility before Him (swt). Also each and every one of these men have wept and cried for Imam Husayn (as) long before the Tragedy of Karbala took place! We ordinary men should follow these great men of Allah (swt) and adopt their ideals and practices.

### 5.4 The weeping of the Sahaba in the Qur'an

Moreover, see this verse in the chapter of weeping:

[Shakir 9:92] Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

This verse descended with regard to some sahaba who asked the Prophet(s) for horses in order to participate in jihad.

There were seven men of the Ansar who came to the Holy Prophet and told him that they did not have provisions for going with him on the expedition of Tabuk. On hearing from the Holy Prophet that there was nothing left with him after providing others, they went away weeping.

One of the reasons that we weep for the tragedy of karbala is that we were not present at that time otherwise we would have helped the besieged grand son of Holy Prophet(s) and participated in jihad. If Sahaba can weep for not been able to participate in jihad at their time, than why cant Shi'a weep for the same reason?

# 5.5 Wailing from the Qur'an

Wailing has been permitted and nothing against it is found in any Book; on the contrary, there is the word "La yateni" from Verse 40 of Chapter 78, Al Naba' The Great news in Part 30.

#### "Oh! Would that I were dust"

The word underlined from the Verse above shows that it is an indication for <u>wailing</u>, which is crying with a loud voice at loss of something dear to one's heart, and this is a Verse from The Holy Qur'an. The comments of Deobandi scholar Anwar Shah Kashmiree are worthy of note:

"There is nothing against Islam in expressing grief, sorrow or in crying and weeping at the loss of a loved one".

Fayz al Bari fi Sharh Saheeh Bukharee, Volume 12, Page 462, Printed in Egypt

# 5.6 The earth and sky shed no tears for the Dhalimeen

In the Holy Qur'an Allah (swt) refers to the drowning of Pharaoh and his army as follows:

Yusufali 44:29] And neither heaven nor earth shed a tear over them: nor were they given a respite (again).

### Comment

This Holy verse proves that crying over the unjust is not permissible but those who are just and have been treated unfairly can be cried and lamented over.

The verse refers the manner in which the rebellious Pharaoh was punished by Allah (swt) and he and his army was drowned. No one felt aggrieved and no one mourned their death. The verse stipulates that the earth and the sky did not weep at the death of Pharaoh, so clearly there exist scenarios wherein the earth and skies do indeed cry. We can conclude from this that when a rebel is punished no one is to cry over them, conversely, it is a desirable act to cry over someone's hardships particularly those inflicted on pious people.

Allah (swt)'s reference to the sky and the earth is to stress the grandeur of these two places. It means that due to Pharaoh's character no one mourned over his death. It is clear from this verse that mourning is specified for the pious and not for the evil .It acts as a warning that those that adhere to the path of Pharaoh shall perish like him and will have no one to mourn over them. Conversely if you give your life for the sake of religion and Allah (swt), you will attain respect and adherents that shall mourn your loss.

This verse proves that there are certain people in the world upon whom the heaven and earth weep, that is why Allah (swt) refers to the people of Pharaoh who were not from amongst those people who are cried upon by the heaven and the earth, but they are some other dear creatures of Allah.

Commentaries of this verses also confirm that the Heaven and the Earth cry upon the special individuals.

Allamah Jalaludin Suyuti states in his commentary of the verse that the Holy Prophet (s) said:

"They had done no deed that would merit the earth and Heaven crying for them, neither did anything pleasant come from their speech nor did any good deeds reach the heavens, that would merit the earth and heaven crying for them."

Tafseer Durre Manthur volume 6, page 30

Allamah Fakhruddin Raazi after quoting the same tradition states:

"The same comments have been made by other commentators (Mufassireen)." *Tafseer e Kabir, volume 7, page 471* 

Suyuti also records this, in Tafseer Durre Manthur Volume 6, page 30:

A few people asked Hadhrath ibn e Abbas (r.a) that if the heaven and the earth really cry for some people? His reply was: "Yes."

# 5.7 The weeping of the skies and Jinn for Imam Husayn (as)

"The grief of Imam Husayn (as) is the grief on which not only Humans, but even jinnat, Angels, animals, birds, the sky and trees, all lament. Thus it is written that the sky wept for forty days on (the martyrdom of) Imam Husayn (as)".

"Yanabi ul Mawwaddat", by Allamah Shaykh Salman Hanafi Qundoozi, Printed in Constantinople, page 392

Hafidh Abu Naim writes in "Hilayath al Awliya" on the authority on Imam Shaabee, Zuhri, and Abu Qutada:

"When Imam Husayn (as) was martyred, the sun was eclipsed (so long) so that the stars appeared."

Waqiyaat-e-Karbala (The Events of Karbala), page 75

Shah Abdul Aziz Dehlavi has narrated the lamenting and wailing of Jinn on page number 96 of his book titled "Sirrul Shahdatain". He has also quoted the verses of the elegy, which was recited by the Jinn while weeping over Imam Husayn (as).

Um Salma (ra) has also narrated: "I heard the Djinns mourning for al-Husayn."

This testimony of a wife of the Prophet can be located in the following esteemed Sunni works:

- 1. Tareekh al-Kabir, by al-Bukharee (the author of Saheeh), v4, part 1, p26
- 2. Fada'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p776, Tradition #1373
- 3. Tabarani, v3, pp 130-131
- 4. Tahdhib, v7

These are evidences of natural phenomena that occurred on the martyrdom of Imam Husayn (as) that has been preserved in Sunni works, which proves that every creation in the universe mourned over the martyrs of Karbala. Where there will be intense weeping and wailing, and moaning and lamenting, there will be chest beating and face smiting as well as is seen in daily life.

# How does Heaven cry?

Let us now ascertain how heaven cries, and how we know when it does.

Allamah Jalaludin Syuti writes that Hadhrath Atta (ra) said: "The sky cries in a manner that

#### all of its corners get red."

He quotes Hadhrath Hasan Basri to have said: **"When the sky gets red it weeps."** *Tafseer Durre Manthur Volume 6, page 30* 

Allamah Mohammad ibn e Jareer Tabari states: "The crying of the heaven is such that all of its corners get red."

Tafseer e Jame'a al-Bayan, Allama Tabari, volume 25, page 68, published in Egypt

Allamah Nizam-ud-din Neshapoori states: "Many Mufassireen are of the view that the sky can cry, so they believe that the solar and the lunar eclipses, the corners of the sky getting red and the blowing of wild and pinching wind are forms of the sky weeping."

Tafseer e Neshapoori, volume 25, page 73, published in Egypt

# The weeping of the heaven and earth over Imam Husayn (as)

Now let us analyze that who those people are who are cried at by the heaven and the earth.

Allamah Jalaludin Syuti writes that Hadhrath Ibrahim said:

"Since the creation of the world, the heaven and the earth have cried for none else other then two pious men.

The People asked him: "Do not the heaven and the earth cry for the Momineen?"

He replied: "When they are virtous his privilege is linked to his status and deeds." He (s) then asked them if they knew how the heaven and the earth cries.

The people replied in the negative, therefore he (s) said: "It becomes fiery and red, just as the red boiling oil.

Suyuti adds:

The day when Hadhrath Yahya bin Zakarya (a.s) was martyred the sky had got red and blood was dripping from it and the sky had also got red the day Imam Husayn (a.s) was martyred."

He further states that Zaid bin Ziyad has reported:

"When Imam Husayn was martyred, the corners of the sky remained red for a four month period."

Tafseer Durre Manthur Volume 6, page 31

Wahaby scholar Nawab Molvi Siddiq Hasan Khan Bhophali quotes Saddi in Tafseer Fatah ul-Bayan, volume 8, page 326:

"When Husayn (as) was martyred the heaven kept crying evidenced by the fact it turned red."

Hardline Nasibi scholar Ibn e Katheer writes: "When Hadhrath Yahya bin Zakariya (a.s) was assassinated the sky turned red, it also turned red when Imam Husayn (r) was martyred..:After the martyrdom of Husayn (r) fresh blood started to gush from wherever stones were picked up. There was a solar eclipse, the corners of the sky had turned red."

Tafseer Ibn Katheer, volume 9, page 163, published in Egypt

Allamah Ibn Jareer Tabari writes that Saddi said: "When Imam Husayn (r) was martyred, the sky started weeping for him, the weeping of the sky was proven by its turning red."

Tafseer Jame'a al-Bayan, volume 25, page 68

In Arjyah ul-Matalib, page 347-348 Deobandi scholar Maulana Ubaid-ullah Amritsari states:

"The occurrence of these natural calamities was for the admonition for the masses after the martyrdom of Imam Husayn (r). Basra Adhwiya says that when Imam Husayn (r) was martyred it started to drizzle and by the morning all of their pots and water-drums were filled with blood. Zuhri (r.a) says that on the day of Imam Husayn's martyrdom no stone was picked in Jerusalem that did not have fresh blood under it. Sufyan Thuri (r.a) narrates that his grand-mother was a young slave-girl at the time of Imam Husayn's martyrdom; she had said that the sky kept weeping for him for many days. Hadhrath Ammar e Yasir (r) has narrated that the Holy Prophet (s) had said that the heaven had once cried for Yahya bin Zakariya and it will also cry upon the Holy Prophet's (s) son (Husayn). "

Allama Ibn e Hajr Makki writes: "After Imam Husayn's (a.s) martyrdom the sky kept crying continuously for seven days, the walls seem to be wearing coloured sheets and it is a proven fact that darkness prevailed over the world for three days and then a reddish light was apparent on the sky."

He further quotes Abu Sa'eed: "The day Imam Husayn (a.s) was martyred, no stone was picked in the world that did not have blood under it, blood kept oozing from the sky and the affects remained on the clothing for a long time, until the clothes became worn out.

- ...Sa'lbi has said that the sky kept crying for Imam Husayn's (a.s) martyrdom and the sky's crying was its turning red. Besides Sa'lbi a few others have said that the corners of the sky remain red for six months after Imam Husayn's (a.s) martyrdom and then it started to emerge every now and then."
- ...Ibn e Seerain has said that they have come to know that this reddish light that emerges with the evening twilight did not exist before Imam Husayn's (a.s) martyrdom."
- ...Ibn e Sa'ad has written in his Tabaqaat that that redness was not seen on the skies before Imam Husayn's (a.s) martyrdom."

Sawaigh al Muhriga, page 623-624 published in Faisalabad

### 5.8 We share the same faith with the skies and the earth

Just as we believe in the oneness of Allah (swt), the Prophethood of Holy Prophet(s) and the Wilayah (Mastership) of Imam Ali (as), we have faith in all that Allah (swt) has created in the skies and on the earth. We believe that the earth and skies also weep over the hardships that were experienced by the Ahl'ul bayt (as).

Ibn Hajr al Makki in Sawaiqh al Muhriqa records a tradition wherein:

"Ali, while passing through Karbala, stopped at the place where Husayn was going to be buried and said: "Here Husayn and his comrades will be slain and the heavens and the earth shall weep over them".

# 5.9 The constant weeping of Angles for Imam Husayn (as)

Imam of Ahl'ul Sunnah, Shaikh 'Abdul Qadir Jilani, in his famous book, "Ghanyatul Talibeen", page 430; comments:

"70,000 angels came to the grave of Husayn bin Ali after his martyrdom and they wept for him and will keep weeping unto the Day of Judgment."

Ghanyatul Talibeen, page 430 published in Dehli

Nasibi say that the Shi'a commit Bidah by mourning the tragedy of Husayn (as) every year, what Fatwa do they have upon these 70,000 angels that mourn Husayn (as) every day?

Ibn Sa`d, Ibn Hajr al Maki and other scholars have recorded:

"After the martyrdom of Imam Husayn (as), the sides of the sky remained red for six months, and then its redness became permanent which is visible every evening." Sawaiq Muhriqa, Pp.114

## 5.10 It is not permissible to cry at the suffering of the Kuffar

Another incident that Nasibis seek to twist as proof that crying for Imam Husayn (as) concerns the lack of remorse offered by Prophet Shuayb (as) for his people. These lines are not clear We read in Surah e Araf verses 91-93:

[Yusufali] But the earthquake took them unawares, and they lay prostrate in their homes before the morning!

The men who reject Shu'aib became as if they had never been in the homes where they had flourished:

the men who rejected Shu'aib - it was they who were ruined!

So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, <u>but how shall I lament</u> over a people who refuse to believe!"

According to the words of Prophet Shu'aib (as) lamenting over the calamities befallen on righteous people is permissible but not for those calamities that confront unbelievers. This is clear from the verse; he (as) refused to lament for those that did not believe.

### 5.11 The tears of Hadhrath Adam (as)

"Hadhrath Adam (as) was so grieved that he did not smile for a year, then the angels prayed for the grief to perish and he laughed."

Tafseer Ibn Katheer, volume 1, page 86

Logic dictates that had Adam (as) not been crying, the angels would never have prayed for his grief to subside and the prayer by angels itself is a consolation during the time of hardship. Had weeping or crying been a sin then the infallible angels would never have prayed for Adam (as). Their prayer meant that Adam's (as) act was right. Had it been wrong Allah (swt) would have condemned Hadhrath Adam (as) and told him to abandon such practice but nothing of the sort happened. The reference demonstrates that the act of mourning and crying is related to nature, you cannot force yourself to act against what is an innate characteristic. The Angles made

supplication for Adam (as) to be consoled after a passage of a year; they did not supplicate that Adam (as) abandon a practice that was Haraam!

## 5.12 The tears of Hadhrath Nuh (as)

We read in Al sawi al Jalalayn, volume 2, page 132, published in Egypt.

Hadhrath Nuh's (as) original name was Abdul Ghafar, he was called Noah on account if his crying (Noha).

### Comment

Sunni books of Tafseer state that Nuh (as) wept for a thousand years to attain the pleasure of Allah (swt) which is why he was called Nuh (as) that means crying with a loud voice. This means that while in a state of sorrow, one loses control over his emotions and in such circumstances he may even beat himself. Verily, the mourning of Hadhrath Nuh (as) is further proof of the legitimacy of mourning.

## 5.13 Rasulullah (s) wept at the death of his son Ibraheem (as)

We read in Saheeh al Bukharee Volume 2, Book 23, Number 390:

#### Narrated Anas bin Malik:

We went with Allah's Apostle (pbuh) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (pbuh) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation."

A more detailed tradition is recorded in Mishkat al Masabih:

Uns bin Malik reports that we entered the house along with the Prophet(s) and Hadhrath Ibrahim was taking his last breaths. Tears started to flow from Holy Prophet's (s) eyes. Abdur Rehman bin Auf said "O` Prophet of Allah! Your such condition." Holy Prophet(s) replied "O` Son of Auf! This is a blessing and after which one cries too" he further added "then the eyes cry and the heart becomes grieved but we do not say anything against Allah's will (it means that we do not complain to Allah) O` Ibrahim no doubt that we are grieved and sad over your departure." *Mishkaat, Volume 1, page 298 Published Karachi* 

#### Comment

The ingredients of Azadari for Imam Husayn (as) are lamentation and crying, and this is in accordance with the Sunnah of the Prophet (s) who mourned the loss of his son in such a manner.

If Nasibis seek to ask us whether Rasulullah (s) mourned his loss annually perhaps they could show us any evidence wherein the Holy Prophet (s) performed 'Tarawih' prayers in

congregation? If they cannot then why do the Ahl'ul Sunnah follow this practise every year? According to our faith even if Holy Prophet (s) performed an act just once in his life that is his Sunnah, unless it is prohibited at a later date.

There is a world of difference in Hadhrath Ibrahim's death and the martyrdom of Imam Husayn (as). When Hadhrath Ibrahim parted he was at his home with his parents whereas Imam Husayn (as) was in a foreign land, thirsty for three days and mercilessly martyred whilst in an act of prostration.

The mourners of Ahlul bayt (as) mourn respectively over everything related to the Holy Progeny. Mourning for Hadhrath Ibrahim is not prohibited according to our faith; we can produce flags, cradles as symbols of grief. If we can conduct mourning gatherings for the ordinary dead we can do likewise for the Holy Prophet's (s) beloved grandson who he referred to as his son. In reality our gatherings are protest processions against all forms of tyranny and oppression.

Social customs point to the fact that memorials are conducted for those who have contributed towards humanity through their sacrifices and have changed the course of history. Imam Husayn (as) sacrificed all that he had for protecting the Deen that had been conveyed by 124,000 Prophets. Had Hadhrath Ibrahim (as) reached this point of his life and achieved something like this we would have likewise mourned him in the same manner.

## 5.14 Crying is the Sunnah of the Prophets (peace be upon all of them)

The real requirement is that on suitable circumstances, mourning should be performed as practiced by the Prophets, as we read in Tafseer e Kabeer, volume 1, Page 285

"All the Prophets, Adam (as), Nuh (as) and Daud (as) mourned and cried over their hardships, and their acts weren't invalid"

Similarly, we read in Sunan Ibn Maja, volume 2, page 285, Published 1313 AH in Egypt.

Sa'ad bin Abi Waqas has reported from Holy Prophet(s) that he said "shed tears and cry and if u can't cry then make a crying face."

Therefore criticizing our mourning and lamenting means criticism of the Sunnah of the apostles.

# 5.15 Hadhrath Safiya (r), Sayyida Fatima (as) and Rasulullah (s) cried over the slain body of Hamza (as)

In Madharij al-Nubuwath, volume 2, page 152 Shaykh Muhammad Abdul Haq Mohaddith Dehalvi writes:

"Hadhrath Safiya came and stood by the head of Hadhrath Hamza's (r.a) body and she along with Hadhrath Fatima (s.a) kept crying for him and due their mourning, Holy Prophet (s) also started crying."

# 5.16 Holy Prophet (s) wept over the martyrdom of Hazrat Jaffar ibn Abi Talib (as)

The beloved scholar of wahabis Ibn Katheer writes in his authority work al Bidayah wa al Nihaya, Volume 4, page 673, published by Nafees Academy Karachi:

Ibn Ishaq narrates that on the day when Hadhrat Jafar ibn Abi Talib was martyred in Ghazwa-e-Moutah; Holy Prophet (s) called upon Hadhrat Abdullah bin Jafar and made him sit on his lap and started kissing his forehead and eyes, while tears were flowing from his own Holy eyes.

The Sahaba inquired: "O Prophet of Allah! Is it so that some grieving news has come about Jafar that has made your tears flow?"

The Holy Prophet (s) replied: "Yes, Today Jafar has been martyred there, but the troubles and the plight that he went through before being martyred is very grieving."

🛅 <u>al Bidayah wa al Nihaya, Volume 4, page 673</u>

Nawasib such as the people of Sipah-e-Sahaba Pakistan often advance a notion namely the martyrdom of the people who have laid their lives in the way of Allah[swt] should be celebrated and not mourned due to the fact that they are victorious and mourning their deaths is a sign of showing doubts in their victorious end. The people who uphold such pathetic beliefs and mock Shias should see the above cited episode carefully and tell us wasn't Prophet(s) sure about the best place that Jaffar (as) had attained after his martyrdom? Holy Prophet(s) not only wept for the martyrdom of Jaffar Ibn Abi Talib (as) but also gave best relpy for any such pathetic comment i.e Prophet(s) was distressed over the tragedies befallen on Jaffar (as) before his martyrdom. The Shias likewise mourn for the cut-throat calamities that sturck Imam Hussain (as) and his companions before attaining the status of martyrs.

# 5.17 Sahaba along with Holy Prophet[s] wept over the martyrdom of Hamza (ra)

Shiekh Abdul Haq Dehalvi writes that companions including Abu Bakar wept over the miserable death of Hazrat Hamza[ra] along with Holy Prophet[s]:

"It is narrated that when the tragedy stricken people were standing in the way to welcome the Holy Prophet [s] back, Hadhrat Fatima, the daughter of Hadhrat Hamza[ra] was standing by the roadside and watching the army of Prophet [s] coming in numbers, Hadhrat Fatima was trying to find her father amongst them but she didn't see him. Then she went to Hadhrat Abu Bakr and inquired: "Where is my father, I don't see him in the army." Hadhrat Abu Bakr's eyes filled with tears and with a heavy heart he replied: "The Prophet of Allah must be coming soon." When Holy Prophet [s] arrived, and she didn't see her father even with the Prophet [s], she held the rope of Prophet's carriage [horse/camel] and said: "O Prophet of Allah! Where is my father?" Prophet [s] replied: "I am your father." She said: "O Prophet of Allah! I smell blood from this speech." And tears started to flow from her eyes, with this tears leaked out of the eyes of the other companions too. She then said: "O Prophet of Allah! Narrate the condition of my father's martyrdom." Holy Prophet [s] replied: "My daughter! If I narrate the state of his martyrdom, you will not be able to control yourself." Hearing this Hadhrat Fatima (Hamza's [ra] daughter) screamed out."

Madarij un Nabuwat, Volume 2, page 230 published in Karachi

If weeping over the dead is Haram than what do Nawasib think about companions and Holy Prophet [s] who were so aggrived and wept over Hazrat Hamza's martyrdom?

### 5.18 Ayesha wept at the death of Uthman ibn al Affan

We read in Ahl'ul Sunnah's esteemed work Aqd al Fareed , Volume 2 Page 2

After the Murder of uthman, Ayesha stepped out of her house and wept for Uthman, saying that he had been killed unjustly. Ammar Yasir said to her: "You were the one who used to incite people against him and now you are weeping"

## 5.19 Hadhrath Ayesha's lamentations on Hadhrath Abu Bakr's death

As evidence we have relied on the following esteemed Sunni works:

- 1. Tareekh Kamil Volume 2 Page 288
- 2. Aqd al Fareed Volume 3 Page 65

"Umm al Mo'mineen Hadhrath Ayesha called people to read elegies on her father's death and she herself lamented".

If lamentation and elegies were Haraam, then the Holy Prophet's wife would not have acted thus. Will the Nasibis be brave enough to issue a Bidah Fatwa against her?

# 5.20 The tears of Rasulullah (s) and Abu Bakr and Umar making a sorrowful face

We read in Zaad al Maad page 65 by the Salafi Cult great hero Ibn Qayyim:

"When the Holy Prophet (s) and Abu Bakr were weeping for the prisoners of the Battle of Badr, Omar asked the Prophet: Please tell me the reason for your crying. If I do not get tears, I shall at least make my face express sorrow and sadness".

This proves that it is even permissible to feel aggrieved at the sorry plight of the prisoners of war as established by the first and second Khalifa. Did Abu Bakr and Rasulullah (s) lack knowledge with regards to the verses on Sabr?

## 5.21 The order of Abu Bakr to make a sorrowful face

We read in Ahl'ul Sunnah's esteemed work Tareekh Baghdad Volume 5 page 325:

"Ayesha's father said 'Whoever can, should cry and whoever cannot cry should make a face as if they are going to cry"

Umar had issued a desire that he mimics a crying expression, and Abu Bakr issued an edict to make a crying expression. So if we cry for Husayn (as), or make sorrowful gestures then why the hue and cry? Why did Umar issue a desire to make a sad expression? Why did Abu Bakr issue such an order?

#### 5.22 The cries of Abu Bakr and Umar

We read in Kashaf al Ghimma page 175:

"Abu Bakr and Umar would cry in such a way that the neighbours could hear them"

The cries of the Shaykhayn would disturb the neighbours in same way that you complain of the

Shi'a disturbing you. Were they ignorant of the verses on Sabr? If they were aware of these verses then will Sipah-e-Sahaba kindly issue the same Fatawa against them?

If Abu Bakr and Umar can disturb them whilst they were Khalifas of the Prophet (s), then there would be no objection of the Shi'a recollect the sufferings of Imam Husayn (as) Such acts cannot be against the Shariah.

### 5.23 The cries of Abu Bakr and Umar would reach the ears of Ayesha

We read in Kashaf al Ghimma page 174:

When Sa'd bin Mu'adh died, the Prophet, Abu Bakr and Umar cried. Ayesha narrates 'I recognised the cries of Abu Bakr and Umar although I was in my house".

The Shaykhayn cried at the death of Sa'd bin Mu'adh that their voices reached the ears of Ayesha in her home. Were they ignorant of the verses of Sabr that are in this day and age used against the Shi'a?

If Abu Bakr's and Umar's wailing at the death of Sa'd bin Muadh does not contravene the Qur'an then mourning of shias on the suffering of Imam Husayn (as) via wailing are also not against the Qur'an.

#### 5.24 Umar was the killer and mourner

We read in Tareekh Khamees Volume 2 page 253:

Umar inflicted the Hadd penalty against his son Shimr. When the final stripe struck him, he fell to the ground. Umar placed his head in his lap and began to cry, upon seeing Umar's state all those present also began to cry".

Nasibis need to recognise that crying is a natural instinct as is exemplified by the tears shed by Umar for his son. One should also take into account the fact that he inflicted the pain and cried afterwards. The Nasibis such as Ansar.org love claiming that the Shi'a killed Imam Husayn (as) and they also cry for him. This is not true, but if the Nasibis really want to know who founded such a concept then they should know that it was the Sunnah of Umar ibn al Khattab.

### 5.25 Abu Bakr's crying in the cave

We read in Mudharij' athul Nubuwwa Volume 2 page 580

Abu Bakr began to cry in the cave and turned his face towards the Prophet (s)...

Nasibis should realise that shedding tears in times of trouble is natural as is demonstrated by Abu Bakr. The Nasibi proudly inform us that Abu Bakr cried in the cave, yet when the Shi'a cry on recollecting the suffering of Imam Husayn (as) all manner of Fatawa is heaped upon them.

If Nasibis are going to argue that the tears of Abu Bakr are justified because he was sincere while the Shi'a are not we will say that this is just your view. After all we can also state that Abu Bakr was not sincere, and merely shed crocodile tears as did the brothers of Yusuf (as) when they went to their father.

#### 5.26 Umar's tears at his brother's death

We read in Iqd al Fareed Volume 2 page 4

"Umar's brother Zaid died in Umayma, a man from Banu Adi was with him, who returned to Madina. When Umar saw him he began to cry and said to the man 'You've left my brother to be alone in his grave' and now you come to see me"

When you have true love for Imam Husayn (as) in your hearts then it becomes impossible to maintain silence and observe patience over his tragedy. Just look at the example of Umar known for his harshness. He mourned the death of his brother who died while travelling and Umar was unable to control himself and yet the Nasibis raise no objections here! Why is no Fatawa applied here? Curiously when we remember the persecution of the family of the Prophet (s), our wails and tears are deemed un-Islamic acts of Bidah and we are told that patience is better than mourning!

### 5.27 Immense tears at the time of Abu Bakr's death

We read in Ahl'ul Sunnah's authority work Tareekh Khamees Volume 2 page 330:

"On the day that Abu Bakr died the situation seemed as if Madina would be flooded with tears"

Abu Bakr's death was not on account of his becoming the victim of a heinous act. On the contrary Tareekh Khamees page 236 informs us, "Abu Bakr was an elderly man, who took a bath in the cold weather that resulted in his developing a temperature and dying". People shed tears like sea at this death. When the Shi'a shed tears at the callous slaying of Imam Husayn (as) why should objections be raised?

# 5.28 Tears at witnessing Uthman's bloodied shirt

The late Deobandi scholar Qadhi Mazhar in his book 'Hum Matam kuoon nahee kartay' (Why we do not do matam) said 'No tears should be shed when someone attains Paradise after his martyrdom'.

The best response that we can give from such rubbish comes from Ahl'ul Sunnah's authority work Tareekh Kamil Volume 3 page 139 by Ibn Atheer. It says:

"When Numan bin Basheer approached and went to the people of Syria he brought with him Uthman's bloodied shirt and the severed fingers of Naila (Uthman's wife). Mu'awiya placed these on the pulpit and then summoned his army, they all cried looking at the shirt"

Perhaps Qadhi Mazhar could offer his explanation as to whether Mu'awiya believed that Uthman had attained Paradise. If he did then why did he oppose your Fatawa? And what is your Fatwa against Mu'awiya for this opposition?

Uthman ibn al Affan was the leading light of his Banu Ummayya Clan. When the Sahaba lost their patience over his corruption and nepotism and Ayesha issued a Fatwa that he be killed (see our article on Ayesha) and when Uthman was killed the Sahaba abandoned assisting him. When he died the Banu Ummayya led by Ahl'ul Sunnah's fifth Khalifa Mu'awiya bin Hind proceeded in his Azadari (mourning rituals), his bloodied shirt was paraded through Syria. If mourning for the dead is an evil Bidah then could the Nasibi Camp kindly explain why Ahl'ul

Sunnah's Leading Hadi Imam Mu'awiya introduced this mourning spectacle during his reign?

Ayesha

# 5.29 Tears at the death of Abu Bakr's grandson

We read in Habeeb as Sayyar Volume 2 page 23:

"When the news of Abdullah Ibn Zubayr's death reached his mother Asma binte Abu Bakr, she began to mourn. Despite her age of ninety she began to menstruate and said, 'Allah's child, mercy be upon you, every part of my body is mourning you, including my Furuj that is reciting mercy for you'.

Nasibis love to use propaganda against us on mourning rituals. We as them to look at the mourning of Asma binte Abu Bakr.

# 5.30 Yaum al Nayyab

We read in Ahl'ul Sunnah's esteemed work Tadhkirathul Khawaas al Ummah page 39:

"When Ayesha left Makka for Basra, other wives of the Prophet(s) accompanied her till Iraq. Not as much crying had occured in Islam before as had occurred on this day. This day was called Yaum al Nayyab [The day of crying]"

Your Sect deems Ayesha's leaving her home to enter the battlefield to be 'The Day of crying'.

### 5.31 Marwan's tears and Imam Hassan (as)'s funeral

We read in Sawaiqh al Muhriqa page 83

"When Imam Hassan attained martyrdom, Marwan cried at the funeral"

We have cited this to show the actions of someone whom the Ahlul Sunnah deem a pious Sahaba of the Prophet (s).

### 5.32 Hasan al Basri's weeping at the martyrdom of Imam Husayn (as)

We read in Ya Nabi al Mawaddah Page 329:

"When Hassan al Basri heard the news of Imam Husayn's martyrdom, he cried bitterly".

### 5.33 A Sahabi's beard filled with tears

- 1. Sahih al Bukhari Volume 7 Book 63 Hadeeth Number 206
- 2. Sunan Abu Daud Volume 2 page 413
- 3. Sunan Dar Qathuni Volume 2 page 413

We read in Saheeh al Bukharee Volume 7, Book 63, Number 206:

### Narrated by Ibn 'Abbas:

Barira's husband was a slave called Mughith as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet said to 'Abbas, "O 'Abbas! Are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?" The Prophet then said to Barira, "Why don't you return to him?" She said, "O Allah's Apostle! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him."

Look at how a Sahabi mourns the separation from his wife. If crying were Bidah then this Sahabi would never have contemplated such an act. Nasibis have no problem with accepting this form of mourning by the Sahaba. Rather these are signs of the Sahaba's great rank but when we mourn Imam Husayn (as) whose rank was far beyond any Sahabi all form of Fatawa is fired at us.

If it is acceptable for a Sahaba to mourn the separation of his wife, a separation that was his own, then the Shi'a can likewise mourn the separation of Imam Husayn (as) from his ancestral home Madina, his separation from the graves of his beloved grandfather, mother and brother. Unlike the Sahaba in this tradition Imam Husayn (as) did not voluntarily abandon Hajj, he was forced to do so to avoid bloodshed within the Holy precincts of the Kaaba. Is such a separation not a cause for tears? If Nasabi have no objections to a Sahaba crying at the speration from his wife, then they have no right to attack the Shi'a to cry when we remember the tragic manner in which Imam Husayn (as) had to separate from the graves of his beloved relations.

# 5.34 Ayesha's excessive tears

We read in Ahl'ul Sunnah's esteemed work Adaab al Mufraad page 201:

Ayesha separated from her nephe. When peace was made she freed some slaves as Kaffara. When Ayesha recollected this time of separation she would cry in such a manner that her scarf would be wet with tears.

If shedding tears is a prohibited act and a bidah then Nasibis should make a close inspection of the actions of Ayesha. We are sure that they will raise no objection to Ayesha as these Mullah's are only opposed to the memory of Imam Husayn (as).

# 5.35 Ayesha's tears following defeat at Jamal

- 1. Tadhkirathul Khawwas page 46
- 2. Tareekh Baghdad Volume 9 page 185

Whenever Ayesha would recollect her participation at Jamal she would cry so much that she... would be covered in tears.

If crying for the dead incurs the curse of Allah (swt), then that would curse the great personalities who died in Ayesha's ranks in Jamal - She would never have cried if she believed that it would serve as a curse for them!

If Ayesha, instead of keeping patience cries in such an extreme manner, then the Shi'a are also permitted to cry profusely for Imam Husayn (as).

## 5.36 Mourning for Abu Haneefa

We read in Tareekh Khamees page 328:

"Imam Ahmad ibn Hanbal would cry whenever he would recall the death of Abu Haneefa and would refer to him as Rehmatullah".

Imam Numan and Hanbal are both Sunni Imams. One dies and the other cries, if crying causes pain to the dead then what will happen to poor Imam Abu Haneefa? Was Ibn Hanbal ignorant of the verse on Sabr in the Qur'an?

## 5.37 The loss of eyesight, mourning for Yusuf (as)

We read in Tafseer Ruh al Ma'ani Volume 13 page 40:

"The whitening of the eyes refers to going blind, verily Yusuf lost his eyesight"

# 5.38 Prophet Yaqoob's (as) grief for his son caused his back to be bent

A person asked Prophet Yaqoob (as) as to what caused his blindness and what made his back bend. He replied:

The grief of my son Yusuf caused my blindness and Benjamin's sorrow bent my back.

Tafseer Khazan, Page 252

We read in Surah Yusuf 012.084:

YUSUFALI: And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

Radhi says in Tafseer Kabir Volume 5 page 158:

"The three best parts of a mans body are his tongue, eyes and heart. All three suffered immensely on account of the loss of Yusuf"

We read in Ahl'ul Sunnah's esteemed work Kashf al Mahjoob, by Shaykh Ali Hajweri (Data Ganj Baksh), page 190:

This extreme form of mourning occurred even though Yaqoob (as) knew that his son was alive and well. Now compare this to the plight that befell the Ahl'ul bayt (as) most poignantly put by Imam Zaynul Abideen (as) and recorded by Data Ganj Baksh:

The fourth Imam cried so much that the light of dawn would spread. One day the narrator begged the Imam saying: O my Lord, Master of my parents, how long will you lament and cry? The Imam replied: Yaqoob's (as) one son Yusuf (as) was lost and he cried so much that he lost his eyesight and I have lost eighteen brothers and my father!

This proves that Imam Husayn (as)'s miseries and pains are uncountable and his martyrdom cannot be forgotten.

# 5.39 The Sahabi Ibn Abbas became blind on account of his mourning for Imam Husayn (as)

We read in Tadhkirathul Khawwas page 90:

# "When Imam Husayn was martyred, Ibn Abbas cried in such a manner that he became blind"

Ibn Abbas was famed for his knowledge of the Qur'an, authored a Tafseer, and Rasulullah (s) prayed for his knowledge. Is it therefore believable that he lacked knowledge of the verses on patience, and failed to grasp meaning of the term 'Sabr.And despite these verses mourned Imam Husayn (as)'s loss in such an extreme manner that he became blind? Do today's Nasibis not insist on Muslims following the way of the Salaf abd to adhere to the Seerah of the Sahaba? If so then Sipah-e-Sahaba has no right to raise objections to mourning rituals for Imam Husayn (as).

## 5.40 The Du'a of Rasulullah (s) for those who shed tears

We read in:

- 1. Mudharij al Nubuwwa Volume 2 page 132
- 2. Seerath al Halbeeya Volume 2 page 546

"The Prophet heard women wailing from the house of Hamzah and asked 'what is this' He was told 'These are the Ansari women who are mourning your Uncle Hamzah, Rasulullah then supplicated for them 'O Allah, be happy with them, their children and their children's children".

Rasulullah (s) made dua for women who (according to Nasibi) breached the verses demanding patience. Rather than incurring the wrath of Rasulullah (s) they attained the blessings of the Prophet (s) who prayed for them and their future generations.

### 5.41 Rasulullah's blessing for those that weep for Imam Husayn (as)

Sunni scholar Maulvi Mohammad Mubeen Farangi Ali has recorded this Hadeeth from Musnad Ahmed bin Hanbal, in his book 'Wasilat al Nijaat' page 305.

"The person who sheds tears on the martyrdom of Husayn (as) even if it's a single drop of tear, his place is paradise".

Allama Ibn Hajar Asqalani has recorded a tradition in his renowned book 'Isaba' Volume 1, page 226 that:

The Prophet(s) said: 'whoever on the day of Ashura weeps for my son Husayn, Allah will place that person in paradise alongside the Ul'il Uzm Prophets.

When Rasulullah (s) himself has guaranteed Paradise for those who weep for Imam Husayn (as) then who are the Nasibis to give Fatwas against mourning. Whom should we follow, the Prophet(s) or these Nasibis?

# 5.42 Tears shed by Prophets in the Bible

### 5.43 Prophet Ibraheem (as) mourned the death of Sarah

Genesis 23: Sarah lived to be a hundred and twenty-seven years old. She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her.

# 5.44 The people mourned the death of Hadhrath Musa (as)

Deuteronomy 34: Musa was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone. The Israelites grieved for Musa in the plains of Moab thirty days, until the time of weeping and mourning was over.

We read in the Book of Leviticus verses 23 to 32.

#### **Feast of Trumpets**

The LORD said to Moses, "Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. Do no regular work, but present an offering made to the LORD by fire."

### **Day of Atonement**

The LORD said to Moses, 27 "The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the LORD your God. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a Sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your Sabbath."

The times being specified for the worship are the first 10 days of the seventh month especially from the evening of the ninth day till the evening of the tenth.

The first day of their seventh month was the first of Muharam ul Haram 61 A.H.The name of their seventh month is "Tashreen" and according to Allama Tabari 1st Muharam 61 A.H was 1st Tashreen 680th year of their calendar. Historian Al Yaqoobi writes that it was the first day of Tashreen on 1st Muharam 61 A.H. In some cities outside Arabia the sun was in the Sign of Libra on 17½ degrees and Moon was in Aquarius on 20 degrees.

Hence it is proved that since Muharam 61 A.H these dates have been twins. Therefore mourning and hurting oneself is ordered in Pentateuch and according to Ayat 31 it is an eternal command for all generations to come, and according to Qur'an Allah (swt) does not change his eternal commands "... and you shall not find any change in the course of Allah." Quran 33:62.

Whilst past books are not authentic for us you cannot reject its contents outright. The scholars of Tafseer have made references to Biblical verses in their texts particularly when referring to predictions that were true. Islamic scholars have relied on these books, to prove the references to the Holy Prophet (s). In the days of Holy Prophet (s) Muslims consulted those books and especially the second Caliph Umar bin Khattab did so. Therefore we cannot simply reject those books when Qur'an verifies them. All the sects unanimously agree that the only commandments (in past books) that have been repealed are those that have been over ruled by the Holy Qur'an. There is no evidence in the Qur'an that mourning is Haraam, hence these Biblical verses

are valid as they are in line with the Qur'an. This has been espoused by Ibn Taymeeya al Nasabi in his book "al-qaida al-jaleela fit- tawwasali wal-waseela", page 480 with commentary of Dr. Rabi'a bin Hadi 'Umayr al-Mudkhali, professor in the Islamic University of Madinah al-Munawwara. Whilst discussing Jewish traditions he states:

"This is like the [situation] of the Isra'iliyyaat [stories related by the Jews]. It is permissible to be narrated as long as we know that it is not a lie for the purpose of encouraging or discouraging what we know Allah has ordered or forbidden in our law [shar']."

# 6. Reciting elegies (Marsiyah) for Imam Husayn (as)

Many of today's Nasibis deem the recital of sad poetry in praise of our slain Imam (as) to be an act of Bidah that has no place under the Shari'ah. As an example see the "Fatwa" of Mullah Ghulam Rasul in 'Ibtadha Matam' page 60:

"Reciting couplets is the act of Shaytaan and one who performs such an act shall appear as a dog on the Day of Judgement"

If these words have not been reported by anyone in this book, we can write here that they have no authencity for being without a narrator and hence a product of his own mind.

Rather than produce such a weak narration we suggest that this Nasibi opens up the books of his own camp where he can read about the couplets recited by Hadrath Adam (as) and Hawa or the couplets of Ayesha. In his efforts to defame the Shi'a this Nasibi didn't even care about his father Adam or mother Ayesha.

# 6.1 The couplet of Adam (as)

We read in Ahl'ul Sunnah's authority work Tareekh Yaqoobi Volume 1 page 30:

"Hadhrath Adam and Hawa on one occasion recited couplets over Habeel to the point that their eyes filled with tears".

Ibn Katheer writes in his esteemed book al Bidayah wa al Nihaya Volume 1 Page 181 published by Nafees Academy Karachi:

"Historians and their adherents have narrated that Adam[as] recited elegy over Habeel's death which can also be said as the first elegy of the world"

al Bidavah wa al Nihaya V<u>olume 1 Page 181</u>

Adam is your father and Hawa your mother and they both recited couplets. This Nasibi asserts that one who recites couplets appears as a dog on the Day of Judgement, so what is his opinion about his parents on the Day of Judgement?

If it is permissible for Adam (as) and Hawa (as) to recite couplets at the death of their flesh and blood Habeel, then it is also permissible for us to recite couplet at the martyrdom of Imam Husayn (as) who was the flesh and blood of Rasulullah (s).

If it is permissible for Adam (as) and Hawa (as) to recite couplets at the death of their flesh and blood Habeel, then it is also permissible for us to recite couplet at the martyrdom of Imam Husayn (as) who was the flesh and blood of Rasulullah (s).

### 6.2 Ayesha's couplets at the death of Abu Bakr

We read in Iqd al Fareed Volume 3 page 204:

"The narrator says that when Abu Bakr died Ayesha gathered women who could recite couplets"

This Nasibi Mullah claims that those who recite sad couplets will appear as dogs on the day of Judgement. Does this include those Madinan women whom Ayesha specifically selected to recite couplets for her dead father? If it was permissible for Ayesha to have couplets to be

recited in honour of her father, then it is also permissible for the Shi'a of Imam Husayn (as) to recite couplets to commemorate the suffering of the Ahl'ul bayt (as).

# 6.3 An elegy recited before Umar ibn al Farooq

Allamah Shibli Numani al Hanafi records this event in his esteemed book Al Faruq, Volume 2 page 234 published by Taj Company Ltd Karachi:

"The greatest poet of the day was Mutammim bin Nuwaira, whose brother had been slain by mistake by Khalid in the reign of Abu Bakr. He was so shaken by the event that he wept unceasingly and sang elegies over his dead brother. Men and women followed him as he passed and made him recite the elegies. He read and wept and others wept with him. When he came to see Omar, the Caliph asked him to recite his elegies. He recited a few verses; the last two ran as follows:

"For a time we were together with the courtiers of Jadhima, until people said we would never part

Then we parted, it was as if we had never spent a night together"

Omar said if he knew how to compose an elegy, he would have composed one for his brother Zaid.

Al Farug, Volume 2 page 234

### Comment

Here we see Umar the Khalifa requesting the poet to recite sad poetry for him. If reciting poetry about the dead so as to make others cry is Bidah, then Umar would not have entertained this poet, rather he would have used his famous whip to silence the man.

### 6.4 Hassaan bin Thabit's elegy at the death of Holy Prophet (s)

Ibn Katheer records the elegy recited by Hassan bin Thabit over the death of Holy Prophet(s) in the following manner:

"In Taiba there are signs and a glowing house of the Prophet (s). The signs perish......but the signs of Dar-ul-Harm will not faint, and they will keep your signs living for ever... there is a grave in which you have been laid and covered with soil, I stood there and kept crying for you, my eyes became sore, the eyes of Jins must be sore too, they remind us of the favors of the Prophet (s), and there I can not find myself able to count those favors and my heart repents, those hearts are affectionate and tender who start counting his favors yet they do not even reach the fractions of it, but my heart is grieved, they have lengthened their stay at the grave of Prophet (s) and they cry a lot there......their eyes have pierced inside due to excessive crying......they cry upon that person, who is mourned at by the heavens and the earth...then the houses, playgrounds, mansions, all got deracinated..... O People! Cry for the Holy Prophet (s)... may I never see your tears dried up... may I not see that you do not cry upon him who showered favors upon the people... cry a lot, shout and wail for losing such a being...."

al Bidayah wa al Nihaya Volume 5 Page 485-486

## 6.5 The Jins read elegies for Imam Husayn (as)

Ibn Katheer al Nasibi in al Bidaya al Nihaya Volume 8 page 1106 published by Nafees Academy Karachi:

Imam Ahmed narrates that Abdullah bin Mehdi had narrated to them that Ibn Muslim had narrated from Ammar's reference that he had heard Um-e-Salama saying that she had heard the Jins crying over Imam Hussain. It has been narrated by Hussain bin Idrees from Hashim bin Hashim from Uma from Ume Salma, who was reported to have said:

"I heard the jins crying over Hadhrat Hussain, they were saying: "O! You, who killed Hussain in ignorance, let be the tidings of punishment and torment for you. All the people of the skies, the Prophets, the Apostles and the people are cursing you. You have been cursed through the verses of Hadhrat Daud (as), Hadhrat Musa (as) and the owner of the Bible, Hadhrat Essa (as).""

al Bidaya al Nihaya Volume 8 page 1106

# 6.6 The couplets of sorrow narrated by Imam Husayn (as)'s women folk

We read in al Bidayah wa al Nihaya Volume 8 page 1097 published by Nafees Academy Karachi:

"Upon hearing news of the death of Husayn, he sent his caretaker of the two Mosques Umar ibn Saeed, to convey the good news to the people of Madina.

When the women from Banu Hashim heard this they began to recite couplet When the Umawi Gate keeper of the Prophet's Mosque heard these words from the women of Banu Hashim, he placed his hands over his ears and said 'This loud noise and crying is revenge, for the killing of Uthman"

al Bidayah wa al Nihaya Volume 8 page 1097

This proves that those who killed Imam Husayn (as) were the Banu Umayya and they did so to avenge Uthman's death.

### 6.7 Couplets accompanied by instruments

Some Nasibi make a big issue out of the fact that in some cultures the Shi'a mourn by having their couplets via singing.

- 1. Sahih al Bukhari Volume 2 page 179
- 2. Sunan Tirmidhi Volume 1 page 332
- 3. Mishkat al Masabih Volume 2 page 638, Kitab al Nikah

"Rubay bin Muawwej reported: The Prophet came and entered my house when I was betrothed. He sat upon my bed like you sitting near me. The young girls began to beat Daf and sing about those who were killed on the Day of Badr..."

Girls remembered the martyrs of badr while singing on Daf in front of the Prophet(s) and he approved of it.

Tambourines were played in the house of a wife of the Prophet (s). She heard these instruments as did her husband.

We read in Ahl'ul Sunnah's esteemed work Tareekh Khamees Volume 2 page 173 by Shaykh Husayn Diyaar Bakri:

### "Uns narrates 'I passed by the door of Ayesha who was mourning for the Prophet"

This proves that mourning through singing does not contravene the Shariah on Sabr, if it did, Ayesha wouldn't have done it. If its permissible for Ayesha to mourn, then why the objection if the Shi'a do the same when commemorating the sufferings of the Ahl'ul bayt (as)?

# 6.8 Singing by Abu Bakr upon the death of the Prophet (s)

We read in Tareekh al Khamees Volume 3 page 173:

"Ayesha narrates that on the death of the Prophet, Abu Bakr lifted the veil hiding the face of the Prophet and sang..."

This Nasibi Mullah in his book on page 6 says that recital of couplets was founded by Shaytaan and one who does this is doing the taqlid of Yazeed, and is a Rafidi. If this is the case then you need to count Khalifa Abu Bakr and Ayesha in this category. If it's permissible for Abu Bakr to sing in memory of Rasulullah (s) then there should be no issue of the Shi'a singing in memory of Imam Husayn (as).

# 6.9 Elegies and the shedding of blood for King Faisal

When King Faisal of Saudi Arabia was killed, verses were written lamenting his loss and his killing that goes to show that the Wahabi's don't even adhere to their own Fatwas when one of their Leaders die. All those acts that are Haraam when it comes to mourning Imam Husayn (as) suddenly become okay! We then see that praising and remembering the dead, writing elegies and verses all to express sorrow, grief and pathos on persons killed or dead etc. is but a natural human tendency and urge which is to be respected and honoured. This is clear proof of Azadari!

The Daily, Nawa - i - Waqt, Lahore, March 25, 1976 recorded this deeply moving elegy in honour of the slain Nasibi leader:

We are mourning and our eyes are shedding tears of blood. Our hearts are burning in fire of grief. Our hearts are pierced with pangs of separation and our minds are numb. We have lost sanity of thinking that our beloved leader Faisal has been shot dead by his insane nephew.

# Commentary

Look dear readers! Their eyes are shedding tears of blood and their hearts are pierced on the killing of King Faisal. If the custodian of the two Holy Mosques and King of Saudi Arabia is killed, azadari is performed for him and slogans of "Wa Faisala" meaning, O Faisal are raised. If these cries of agony and sorrow are permissible, why should then Azadari for the King of Martyrs, the grandson of the Holy Prophet (s) who was mercilessly slaughtered by Muslims be banned and prohibited?

# 7. Majalis (Gathering) to remember the dead

# 7.1 Allah (swt) and his Prophet have instructed us to organise gatherings to remember Allah (swt)

Allah (swt) says in the Qur'an:

[Shakir 2:152] Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

In this verse, Allah (swt)orders us to remember him and it is clear that remembrance should be practiced in ways other than just offering Salat. The esteemed Sunni scholar Allamah Jalaludin Suyuti states that Holy Prophet (s) said:

"On the day of judgment Allah shall declare that on this day theose gathered shall know those bestowed with honour and respect." The companions asked: "O! Prophet of Allah, who are these honourable and respectable people?" The Prophet (s) replied: "Those who conduct the Majalis [gatherings] of Dhikr [remembrance] and participate in them."

Suyuti then states that the Holy Prophet (s) said: "Those who gather at a place in order to please Allah and do His (swt) Dhikr in their speeches, will be addressed by an orator from the skies, who shall proclaim that as soon as they leave that place, their sins shall be forgiven and their bad deeds shall be transformed into virtues."

Then he further states that the Holy Prophet (s) said: "Those in the skies shall look at the houses in which Allah (swt) is remembered and mentioned. To the angles, they shall appear bright and shining to the angels in the same way that the stars appear to those on the earth."

Suyuti further states Ibn Omar asked the Holy Prophet (s): "What shall be the reward for participating in a Majalis where the Dhikr [remembrance] of Allah (swt) is conducted?" The Holy Prophet (s) replied: "Paradise will be earned."

He adds further, that the Holy Prophet (s) said: "On the Day of Judgment, Allah will appoint people whose faces will be glowing with spiritual light, they shall be seated on the pulpit made of pearls and their eminence will cause anger and envy among the people and neither will they be Prophets nor Martyrs." On hearing this someone said: "O! Prophet of Allah (s), bless us with the description of their appearance." The Holy Prophet (s) said: "They will be the people who have friendships with each other for the sake of Allah; they will be from different families and different countries."

We have taken all of the above comments of Suyuti from his acclaimed Tafseer Durre Manthur Volume 1, page 151.

Along the same line we also read in Sahih Muslim: The Book of Prayers (Kitab Al-Salat) Book 035, Number 6505:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying Allah has mobile (squads) of angels, who have no other work (to attend to but) to follow the assemblies of Dhikr and when they find such assemblies in which there is Dhikr (of Allah) they sit in them and some of them surround the others with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of Dhikr is adjourned) they go upward to the heaven

and Allah, the Exalted and Glorious, asks them although He is best informed about them: Where have you come from? They say: We come from Thine servants upon the earth who had been glorifying Thee (reciting Subhan Allah), uttering Thine Greatness (saying Allah o-Akbar) and uttering Thine Oneness (La ilaha ill Allah) and praising Thee (uttering al-Hamdu Lillah) and begging of Thee. Be would say: What do they beg of Me? They would say: They beg of Thee the Paradise of Thine. He (God) would say: Have they seen My Paradise? They said: No, our Lord. He would say: (What it would be then) if they were to see Mine Paradise? They (the angels) said: They seek Thine protection. He (the Lord) would say: Against what do they seek protection of Mine? They (the angels) would say: Our Lord, from the Hell-Fire. He (the Lord) would say: Have they seen My Fire? They would say: No. He (the Lord) would say: What it would be if they were to see My Fire? They would say: They beg of Thee forgiveness. He would say: I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection. They (the angels) would again say: Our Lord, there is one amongst them such and such simple servant who happened to pass by (that assembly) and sat there along with them (who had been participating in that assembly). He (the Lord) would say: I also grant him pardon, for they are a people the seat-fellows of whom are in no way unfortunate.

These Ahadeeth proves the validity of acts that go beyond Majalis [gatherings] where Allah (swt) is remembered. These are gatherings wherein the Holy Qur'an is explained, the Orders of Allah are described and recited, the Holy Prophet (s) is praised, and the virtues of Islam are also explained.

The Wahabi and Deobandi sect do not conduct any Majalis what so ever, whereas normal Hanafis do observe births and deaths including Majalis for Imam Husayn (a.s).

Whilst some ceremonies carry components such as the remembrance of Allah (swt) and the recitation of the Holy Qur'an many are observed in a different manner and involve the recitation of poems and rhymes which do not fall under the category of gatherings as explained earlier. The Nasabi's have tainted both types of gathering with the same brush deeming both to be Bidah.

Now the question arises which type of Majalis are these Ahadeeth pointing to? They must exist nothing spoken by the Prophet (s) is senseless or without any reason.

There must be some kind of Majalis / Gathering that the Ahadeeth of the Holy Prophet (s) refer that carry these immense rewards. The only Majalis that conform with the requirements of these traditions are those traditions wherein the Majalis of Imam Ali (as), Imam Hasan (as), Imam Husayn (as) and the other Imams of Ahl'ul bayt (as) are remembered. These are the Majalis, in which the speaker:

- Begins by cursing Satan and the praising the Creator,
- refers to the virtues of Allah and his beloved Prophet (s) (that constitutes the remembrance of Allah),
- Recites verses from the Holy Qur'an,
- \* Comments on the Oneness of Allah, the perfection of Prophethood and core components of Deen.
- Paints a true representation of Islam in all its greatness.
- Uses his elegant tongue to refute the enemies of Islam [hypocrites] and the Kuffar.
- Narrates events from the life of the Prophet (s) and his Holy Progeny

We have hence proven that the Majalis of Imam Ali (as), Imam Hasan (as) and Imam Husayn (a.s) are gatherings that constitute the remembrance / Dhikr of Allah (swt), in accordance with the Hadeeth of Rasulullah (s).

# 7.2 Ayesha's gathering (Majalis) at the time of Umar's death

As evidence we shall rely on the following esteemed Sunni works:

Tareekh Khamees Volume 2 page 349

I saw 'Umar bin Al-Khattab (when he was stabbed) saying, "O 'Abdullah bin 'Umar! Go to the mother of the believers Ayesha and say, 'Umar bin Al-Khattab sends his greetings to you, do not say Ameer ul Momineen since today this term expires' Abdullah went and found that Ayesha was crying at the plight of Umar"

What we see is Ayesha was crying, so if this is an act of Bidah then it is the Sunnah of Ayesha. If Ayesha will receive salvation for her tears so will the women who mourn Imam Husayn (as).

# 7.3 Umm'ul Momineen Salmah obtained the approval of the Prophet (s) to participate in a mourning ritual

We read in Ahl'ul Sunnah's authority work Al-Jami al-Sagheer by al Tabrani page 206:

On one occasion Umm Salmah appeared before the Prophet (s) and said 'O Rasulullah (s) the women of Waleed bin Waleed ibne Mugheera's of Bani Majhum are arranging a mourning gathering, and I require your permission to be present there He gave his permission. Umm Salmah went and recited a couplet whilst crying..."

Umm Salmah obtained the consent of her husband to participate in this mourning procession If mourning rituals are Haraam then Rasulullah (s) would have refrained his wife from attending and made an order that women abstain from such Haraam activities. Not only did she participate she even recited a sad elegy!

If Rasulullah (s) allowed participation in a gathering which was for an ordinary deceased Sahabi and Umme Salmah recited a sad couplet in it then how can mourning rituals for Imam Husayn (as) be Haraam?

# 7.4 Muharam gathering under the auspices of al Muhaddith Shah Abdul Aziz Dehlavi

The Shah would convene two Majalis per annum at his residence;

- 1) To remember the passing away of the Holy Prophet (s) and
- 2) Majlis of Imam Husayn (as)'s martyrdom.

The words of Fatawa-e-Azizi Page 199-200 published by H.M Saeed Co. Karachi are:

" About 400-500 and on some occasions a thousand would assemble on the day of Ashura or a day or two before it and would collectively recite Durood. Then this pauper (The Shah is referring to himself) would speak on the greatness of Imam Husayn (as) and give a detailed account of the martyrdom and how retribution

against these killers was meted out.

The Elegies from Jinn for Imam Husayn (as) as heard by Umm - e - Salama and other Sahabas would be recited listening to which people including this pauper would be effected and would start lamenting and crying. The Holy Qur'an would then be read and then Fateha would be read on the departed Holy Souls and finally, food would be distributed".

Fatawa e Azizi, Page 199 & 200

The Shah needs no introduction to those from the Indian Subcontinent. He hated the Shi'a. Author of the famous Taufa Ithna Ashari, he dedicated his whole life to countering Shi'a influences in the Indian Subcontinent. Despite his anti Shi'a stance he supported Azadari of Imam Husayn (as). If holding Majalis during Muharam, referring to the greatness of Imam Husayn (as) and his martyrdom, reciting elegies, crying and feeding the people is Haraam, the Shah would never have initiated such gatherings. Shah's fatwa as mentioned above clearly proves that Azadari for Imam Husayn (as) is permissible, and recommended under the Shari'ah.

#### 7.5 Majalis to mourn Husayn (as) build character

If we analyse all that is done in Muharam we see that it is a very effective method of character building for all people. During our Majalis we convey the teachings of Islam from the Holy Qur'an, Sunnah and lives of our Holy Imams. Speakers refer to the lessons and sayings of the Holy Prophet (s) and the Ahl'ul bayt (as). Our processions maintain peace and perfect harmony. We express our hatred against cruelty, propagate the truth and convey salutations to the Holy Prophet (s) and his family. We set out teachings on Jihad against tyranny, strengthening of faith and belief, patience and fortitude in times of danger and such other noble and sublime thoughts and emotions. Why then do these Nasibi oppose our gatherings?

# Prophet (saww) arranged Majalis to mourn his uncle Hadrath Hamza (ra)

"When Holy Prophet (s) reached Madina, he saw that cries could be heard from most of the houses of Ansaar (the helpers) but not from Hadhrath Hamza's house. Holy Prophet (s) said that wasn't there anyone to cry over Hamza, the helpers(Ansaar) asked their females to mourn over Hadhrath Hamza first and later on they may go and cry over their own martyrs, the women went to Hadhrath Hamza's house in the evening and kept crying till midnight, When Holy Prophet(s) woke up and asked about it, he was told the whole thing, Holy Prophet(s) blessed them by saying" May Allah be pleased with you and your children."

- 1. Madarij al-Nabuwat, volume 2, page 166 by Sheikh Mohammad Abdul Haque Mohaddis Dehalvi
- 2. Tarikh e Kamil, Volume 2 page 64
- 3. Tarikh Khamees, Volume 1 page 499

Had such gatherings been bidah or against islamic injunctions, Holy Prophet (s) would have not showed sadness over absence of mourners for Hamzah(r) and would have not given glad tidings for those who had later on participated in the mourning gathering of martyred Hamzah (r).

# Weeping while relating the tragedies befallen on pious is sunnah of Holy Prophet(s) and listening to them is the sunnah of Sahaba

We read in Sahih Bukhari Volume 2, Book 23, Number 338:

Narrated Anas bin Malik: The Prophet said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then 'Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Apostle were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (before hand) and was blessed with victory."

We arrange gatherings to relate the calamities befallen on Imam Hussain [as] and their companions and weep over them just like Holy Prophet [s] wept while relating the miserable tragedies befallen on the martyres before their death.

# 7.8 The mourning gathering of Sahaba and elegies recited by Hassaan bin Thabit over the death of a martyr

Ibn Katheer in his authority work al Bidayah wa al Nihaya records the grief of Sahaba over the death of a sahabi Sa'ad bin Ma'az in the following way:

Ibn Ishaq narrates that on the death of Sa'ad bin Ma'az, which was termed as martyrdom by the Holy Prophet (s), Hasaan bin Thabit had recited a very woeful elegy, furthermore, such a huge number of people was never seen crying over someone's death ever before.

al Bidayah wa al Nihaya, Volume 4, page 547

Here we can see that not only Hassaan bin Thabit recited elegies over the death Sa'ad bin Ma'az who was according to Ibn Katheer reached to the status of martyrdom during war of Bani Qariza but a large number of Sahaba also gathered and wept over his death. Likewise Shias arrange gatherings to commemorate the martyres of Karbala where they recite elegies and weep over them. Had reciting elegies and weeping over the death of a martyr been forbidden, Sahaba would have not gathered to do so in the presence of Holy Prophet (s).

# 7.9 The Fatwa of Ulema e Ahle Sunnah regarding the permissibility of Majalis e Hussain (as)

The name of Allamah Muhammad Shafi Okarvi is not new to the Ahl-e-Sunnah living in the sub continent, a person popularly known as "Khateeb e Pakistan". In his book "Shaam e Karbala" he cites the fatwa on the permissibility of mourning gatherings [majalis] for Imam Hussain (as).

"Hadhrath Shah Rafiuddin Mohaddith Dehalvi who is also the translator of Holy Quran, says in one of his edicts:

'Holding of Majalis for the remembrance of Imam Hussain [as] in the month of Muharram, or other than that, listening to Salams and elegies, and crying and wailing for the martyrs of Karbala is permissible and correct.'"

Shaam e Karbala, page 300

Worthy of note is the fact that Allama Muhammad Shafi Okarvi was one of those Sunni scholars who arranged Majalis in the month of Muharram where thousands of Sunni muslims would gather and listen to the merits of Imam Hussain (as) and the tragedy of Karbala. In a brief biography of Allama Shafi Okarvi mentioned in the preface of his book "Shaam e Karbala" we read:

"Molana Sahib kept delivering religious speeches every night continuously for forty years. His sound knowledge, eloquence, decent behavior and the excellent oratory was singular and had made him the beloved of all. Hundreds of thousands of people

gathered for every speech of his. On the night before Ashura in the month of Muharram, the largest religious gathering used to be at Molana Sahib's place of speech. There would hardly be any place left in Pakistan where Molana Sahib hasn't satisfied the hearts and souls of people through his speeches."

Shaam e Karbala, page 11

On page 15 we read:

"Hadhrat Moulana started the process of conducting the Majalis in 10 days of Muharram, and the procession and gatherings of Eid Millad-un-Nabi by Ahl e Sunnah wal Jama'at."

Shaam e Karbala, page 11 & 15

So where is the Nasibi Fatwa of Bidah for those Sunni Muslims who arrange Majalis during the month of Muharram and commemorate the tragedy of Karbala? If according to Nawasib arranging of Majalis for Imam Hussain (as) is bidah / kufr than are all those Sunni Muslims of the world who arrange mourning gatherings in Muharram Kaafir in the eyes of Nawasib?

# 8. Wearing black attire

Nasibi Qadhi Mazhar Husayn in his book "Hum Matam kyoon nahee kartey" says that black was the attire of the people of Pharaoh and the people of Hell.

## 8.1 Reply

There is no basis for such a claim in the Qur'an or Sunnah. Those asserting that it is a dress of Pharaoh and Hell should look after their own homes. According to their concepts those who dye their beards black are hell bound, so how can they criticize the Shi'a when they themselves are heading in that direction?

# 8.2 Answering the assertion that those wearing black will not get a sniff of Paradise

In one of the respected books of Sunan Abu Daud Book 33, Number 4200: Combing the Hair (Kitab Al-Tarajjul)

#### Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: At the end of time there will be people who will use this black dye like the crops of doves who will not experience the fragrance of Paradise.

### Comment

Therefore, if those who wear black in mourning Husayn (as) will go to hell, then, according to this tradition, those Nasibi mullahs who dye their beards black will also go to hell.

# 8.3 According to Ahl'ul Sunnah, it is forbidden to dye your beard

In one of the respected book of Ahl'ul Sunnah, Fatawa Mohammad ibn Ahmad (Delhi 2nd Edition), page 27 it is said:

The concerned Maulana (Shaykh) was asked whether it was allowed to dye one's beard black or with henna. The answer was that it is Sunnah to dye one's hair red or yellow, but it is forbidden to dye one's hair black. Mujahid does not agree with this view.

### 8.4 The Prophet (s) wore black

In the prominent book of Ahl'ul Sunnah, Zaad-Al Maad, First Edition, (compiled by Mohammad bin Abi Bakr), it is stated:

The Prophet (S) wore an embellished cloak, as well as a plain one, and he also wore black attire.

#### Comment

Qadri writes in his journal on page 14 that this attire is that of the Pharaoh and also that this attire is of the inhabitants of hell.

The prominent books of Ahl'ul Sunnah state that the Prophet (s) wore this attire. Therefore, those who claim to be the vanguards of the Prophet (s)'s honour should answer why the Prophet (s) wore the black attire, if it is indeed the attire of Pharaoh and of the inhabitants of hell?

#### 8.5 Gabriel attired in black attire

In the esteemed Sunni work Tareekh Baghdad 4th Edition, page 232, it is stated that

Anas states that the Prophet (s) said that Gabriel came to him one day wearing a black cloak as well as a black turban on his head and black shoes in his feet.

#### Comment

If the black attire is indeed that of the Pharaoh and that of the inhabitants of hell then what befell Gabriel that he wore the attire of the Pharaoh or that he came to the Prophet (s) in the attire of the inhabitants of hell. This serves as a clear example of the extent that these (Nasibi) Mullahs go to in their efforts to prevent any mention of Imam Husayn (as).

#### 8.6 Hadrath Umar in black attire

In the prominent book of Ahl'ul Sunnah, Tareekh Tabari, page 2836, it is stated:

The narrator says: I saw Hadrath Umar wearing a tied black shroud during the extreme heat of the day, as well as another (black shroud) draped across his body.

### Comment

Thus, those who say that the black attire is that of the inhabitants of hell should look at their own house first.

### 8.7 Wearing black while mourning Uthman

In the prominent book of Ahlul Sunnah, Sharh Shumail Tirmidhi, page 166 it is said:

On the day of the murder of Hadrath Uthman, a party of people wore black just as Imam Hassan (as) used to give sermons whilst attired in black. Moreover his turban also used to be black.

## Comment

Thus, it is proven that the Sahaba wore black on the day of the murder of Uthman. If this is the attire of the inhabitants of hell, then which category do these Salaf belong to?

# 8.8 The Prophet (s)'s shroud was black

In the prominent book of Ahl'ul Sunnah, Sirat Ibn Hisham, 4th Edition, it is stated on page 665:

Ayesha says: When the Prophet (s) was experiencing severe pain, he was wrapped in a black shroud.

In the prominent book of Ahl'ul Sunnah, Neel ul Authar, Volume 2 page 112, (compiled by Maulana Qadhi Mohammad Shaukani), we read:

Ayesha states that the Prophet (s) arrived one day wearing a black woollen shroud.

## 8.9 The Prophet (s)'s turban was black

This can be evidenced from the following works of Ahl'ul Sunnah:

- 1. Jami al Tirmidhi Edition 1, Page 542
- 2. Saheeh Muslim Kitab Al-Hajj Book 007, Number 3146:
- 3. Sunan Nasai, Edition 8, Page 211
- 4. Sunan ibn Majah, Page 79
- 5. Al Muajum Al-Saghir Lil Tabrani Page 9,

Jabir bin Abdullah al-Ansari (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) entered Mecca and Qutayba (another narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban but not wearing the Ihram.

### 8.10 Imam Abu Hanifa wearing black after death

In the prominent book of Ahl'ul Sunnah, Tareekh Baghdad Edition 13, page 423, it is stated that:

The narrator states: I saw in a dream a coffin on which was a black shroud. Christian priests were sitting near it. I asked them whose coffin it was. They said it was that of Imam Abu Hanifa. I told this dream to Abu Yusuf. He told me not to tell it to anyone else.

### 8.11 Djinns wore black when Umar died

In the prominent book of Ahl'ul Sunnah, Riyadh al Nadhira Volume 2 Page 197 (printed in Baghdad), it is said:

The narrator says that upon the death of Umar the Djinns recited Marsiyah: O Umar! While mourning your death the ladies of the Djinns are beating their faces, which resemble Dinars in beauty, and they are wearing black attires instead of silken ones.

#### Comment

Look at the tales their scholars cook up when one of their own dies! If the black attire belongs to the inhabitants of hell, then why did the Djinns have to wear black upon the death of Umar? And if the black attire belongs to the Pharaoh, then upon the death of Umar why did the Djinns suddenly become followers of Pharaoh?

To the lovers of Justice! All the Nasibi religious organisations are silent when it comes to Umar because he is one of their own. But whenever the mourning for Imam Husayn (as) is discussed, these very organisations seem to be extremely perturbed by the black attire! This is nothing but enmity to the Ahl'ul Bayt (as)!

# 8.12 Imam Hassan (as)'s black attire

In one of the prominent books of Ahl'ul Sunnah, Sharh Shumail Tirmidhi, page 166, it is stated that:

Imam Hassan used to deliver the sermon wearing black attire. And his turban was also black.

### Comment

This has been mentioned before, but we are mentioning it again in order to point out the fact that the beloved grandson of the Prophet (s), Imam Hassan (as), used to wear black. Will these Mullahs stoop so low in their opposition to the Azadari for Imam Husayn (as) that all respect for the Ahl'ul Bayt will disappear from their hearts?

# 8.13 The black attire worn by the Ladies of the Household of the Prophet (s) while mourning Imam Husayn (as)

In the Shi'a book Al-Hadaeq al Nasirah, 3rd Edition, Page 142, it is stated that:

"The act of wearing black, in reality, has nothing to do with the (illogical) traditions condemning it because it has been mentioned (enduringly) for posterity in the most authentic traditions that the symbols of mourning should be made manifest in the mourning for Imam Husayn (as).

Thus, when Imam Husayn (as) was martyred, the ladies of Banu Hashim wore the black attire and they did not change it even if the weather was hot or cold. The ladies would be busy mourning and Imam Zain ul Abideen (as) would bring food for them".

#### Comment

O you! Who recite the Kalima of the Prophet (s)! The grand daughters of your Prophet (s) wore the black attire for a long time mourning the slain Imam (as)! Now it is up to you to say what you want of them.

### 8.14 The Islamic status of black attire

We have proven from the respected books of Ahl'ul Sunnah (as the coming references will also explain) that upon the death of the Khalifa of the Ahl'ul Sunnah Uthman ibn al Affan, his relatives dressed in black, and Umar also put on this attire. Moreover, the Prophet (s) also wore black as did Imam Hassan (as). The great Imam received a black shroud upon his death. The Djinns dressed in black on Usman's death. Keeping in view these points, if someone henceforth condemns a mourner wearing black it can only mean that he is a veiled enemy of Imam Husayn (as); someone who secretly feels happy at his Martyrdom. These are people who recite the Kalima of the Prophet (s)! Is this how you payback the debt of Prophethood? Is this your love of the Prophet(s) and his Ahl'ul Bayt?

# 9. Hitting ones body (Matam / Zanjeer)

This is one of the favourite areas of exploitation for the Nasibi and they enjoy making fun and insisting that these practises are against the Shari'ah. They serve as further evidence that the Shi'a are a deviated Sect. Since they adhere to Umar ibn al Khattab's way famed for his words 'the Qur'an is sufficient for us' lets turn the tables on them. They keep asking us to prove our mourning rituals from the Qur'an such as crying, chest beating etc. We ask them to cite us any verse containing the words Matam, Latmiyah (blood letting) wherein Allah (swt) has declared such practices to be Haraam. No where in the Holy Qur'an has Matam been classified as Haraam. On the contrary, the stories of Prophets include examples of their mourning. As such, the permissibility of Matam is there in Qur'an but not its prohibition. Thus an act, for which there is no restriction of any kind by Islamic Laws, becomes permissible. It is Nasibi who have lied by stating that Matam is against patience and call only for patience instead!

# 9.1 Mourning rituals and self harm as found in the Qur'an

We read in Surah Nisa 004.148

YUSUFALI: Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

We read in Tafseer Ibn Katheer Volume 2 page 20 Surah Nisa, under the commentary of this verse:

"Ali bin Abi Talhah said that Ibn Abbas commented on the Ayah and said,

'Allah does not like that the evil should be uttered in public, He does not like that any one should invoke Him against anyone else, unless one is wronged. In this case, Allah allows one to invoke Him against whoever wronged him. Hence Allah's statement Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done'"

A similar narration can also be located in Saheeh al Bukharee Volume 2 page 820 on the authority of Muhammad ibn Kab.

This verse makes it clear that the public's relaying of injustice is permissible. Relaying the suffering of a victim is permissible. The tradition from Bukhari proves that mourning is permissible when one is citing the pains inflicted on the aggrieved party hence any tradition that contradicts this must be ignored.

Major efforts are made to prove that the term mourning is proof that Matam is Haraam under the Shari'ah. On the contrary breast-beating, bloods letting all come within the term mourning and its purpose is to convey the pains inflicted on the victim, something which the Quran has sanctioned. We the Shi'a perform all these acts as Allah (swt) has permitted us to do so, and the opposition of Nasibi is only on account for their love and support for Imam Husayn (as)'s killers.

# 9.2 Mourning and shedding blood is the Sunnah of Prophet Adam (as)

We read in Ahl'ul Sunnah's authority work Ma'arij al Nubuwwa Chapter 1 page 248:

Hadhrath Adam was so distressed that he smashed his hands onto his knees and the

### skin from his hands caused gashes from which bone could be seen.

Those who deem the act of self-harm to be batil should look at the bloodletting actions of Hadrath Adam (as). If Hadrath Adam (as) can do this why cannot the Shi'a when mourning for Imam Husayn (as)?

## 9.3 Mourning and hitting one self is the Sunnah of the Prophet (s)

As evidence we shall cite the following works:

- 1. Saheeh al Bukharee Volume 2 page 50
- 2. Sunan al Nasai Volume 3 page 305
- 3. Adhaan al Mufreed page 426
- 4. Saheeh al Muslim Volume 1 page 291
- 5. Musnad Abu Awana Volume 2 page 292

All these books state:

### "Rasulullah (s) was in a state where he was hitting his chest."

Ibn Hajr Asqalani in the commentary of this tradition in Fathul Bari Volume 3 page 90 writes:

"This Hadeeth demonstrates that it is permissible to bang your hand at a moment of distress".

If hitting oneself is Haraam then what Fatwa do the Nasibis have for the Prophet (s)? The Pillar of Shari'ah is himself hitting his chest, so if the Shi'a do the same, why are their actions Batil?

### 9.4 Thigh beating is the Sunnah of Maula 'Ali (as)

We read in Taufa Ithna Ashari page 523 published in Karachi:

"When Ayesha was defeated and Ali saw the corpses on the ground he began to beat his thighs"

🛅 <u>Tauhfa Ithna Ashari, page 523</u>

These Nasibi claim that hitting one's chest is Batil, if this were true what view should we have of Rasulullah (s), Hadrath Adam (as) and Maula 'Ali (as)?

# 9.5 Chest beating is the Sunnah of the Sahaba

- 1. Musnad Abu Awana Volume 2 page 141
- 2. Sunan Nasai Volume 3 page 12
- 3. Sunan Abu Daud Volume 1 page 244

"Mu'awiya bin Hakim Sami narrates that I read Salat behind the Prophet. A person

sneezed and I recited Alhamdolillah on him. People began to stare at me, I asked 'Why are you staring at me?' the Sahaba began to hit their heads."

Before deeming self harm to be Batil perhaps you should take a closer look at the acts of the Sahab The Sahaba's hitting their heads and the silence of the Prophet (s) proves that such acts of distress are not haraam. It's amusing that these Nasibi Mullah's never raise questions on any action of the Sahaba whether good or bad but they find fault with every act of the Shi'a. If the act of the Sahaba's beating themselves is not Batil then the Shi'as act of beating themselves should not be construed as Batil either.

# 9.6 Proof of head beating from the Qur'an

In Surah adh-Dhaariyaat we read that Hadrath Sara (as) struck her face when she was told that she would conceive a baby.

"Then came forward his wife in grief, she smote her face and said (what! I) An old barren woman?"

Ouran 51:29

"Faskath" does not just mean rub or touch, it means slap and this is evidenced from Saheeh Muslim Book 030, Number 5851, Bab Fadail Musa:

Abu Hurraira reported that the Angel of Death was sent to Moses (peace be upon him) to inform of his Lord's summons. When he came, he (Moses) boxed him [Sakka] and his eye was knocked out. He (the Angel of Death) came back to the Lord and said: You sent me to a servant who did not want to die. Allah restored his eye to its proper place (and revived his eyesight), and then said: Go back to him and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand. He (Moses) said: My Lord what would happen then He said: Then you must court death. He said: Let it be now. And he supplicated Allah to bring him close to the sacred land. Thereupon Allah's Messenger (may peace be upon him) said: If I were there, I would have shown you his grave beside the road at the red mound.

This has also been reported in Saheeh al Bukharee Book 23 Volume 2, Book 23, Number 423, Book of Funerals.

We read in the Sunni work Magamath ai Hareery,

#### "He beat his cheeks and tore his collar"

The slapping of Prophet Ibraheem (as)'s wife Sara is proven from the Qur'an. The Qur'an tells us to adhere to the ways of the people of Ibraheem (as), so if the Shi'a beat themselves whilst mourning for Imam Husayn (as) such acts are lawful.

# 9.7 Beating oneself at a time of distress is the Sunnah of Prophet Adam (as)

We read in Mudharij al Nubuwwa page 221:

"When life was breathed into the spirit of Adam he hit his hand on his head and cried. He made this tradition of beating one's head with one's hand and crying in times of trouble for his descendants."

# 9.8 Hitting one's head in times of trouble is the Sunnah of Prophet Yusuf (as)

We read in Tafseer Kabeer Volume 5 page 158:

"On one occasion Gibrael approached Prophet Yusuf (as) in Zundh and conveyed the news that his father had become blind on account of his weeping for him. Yusuf hit his hand on his head and said 'O I wish my mother did not give birth to me, so that I would have not become the cause of such sadness to my father".

We have proven that the acts of hitting one's head are not Jahiliyya or Un-Islamic.In fact it is the Sunnah of Prophets Adam (as) and Yusuf (as).

The Shi'a mourn Imam Husayn (as) as a form of remembrance. We seek to remember and share his suffering and pain, since assisting one in trouble is a recommended (Mustahab) act and a kind of worship. We also deem mourning and presenting our sincerity to Imam Husayn (as) to be a form of worship.

## 9.9 Beating oneself in times of trouble is the Sunnah of Umar

We read in Ahl'ul Sunnah's authority work Aqd al Fareed Volume 2 page 5:

"When Umar received news of the death of Numan ibn Muqran he placed his hand on his head and wailed 'O family of Numan!'

We find a similar narration in Kanz al Ummal, Vol.8, Page 117, Kitab al Maut

When Hadhrath Omar heard of Nu'man ibn Muqrin's death he beat his head and screamed, "O what a pity that Nu'man died".

When Umar mourns the death of his friend in such a way, the descendents of Mu'awiya remain silent, but if the Shi'a mourn Imam Husayn (as) through such an act they are deemed Kaffirs. If Nasibis wish to accuse us of introducing Bidah into the religion then they should know that Umar introduced this long before the Rafidis! If such acts of hitting oneself and extreme wailing are prohibited then what was your Khalifa indulging in this act for?

## 9.10 Beating and mourning by the wives of the Sahaba

Allamah Shibli Numani al Hanafi is a renowned Sunni scholar from the Indian subcontinent. In his Sirat-un Nabi (Eng translation Volume 2 pg 74) quoting Sirat Ibn Hisham we read the following about Hadhrath Hamzah (as) martyrdom:

"The Holy Prophet (P) returned to Madina and found the whole city gone into mourning. Whenever he went, he heard wailing and lamentation in every house. He was grieved to find that all who were martyred in the battle had their mourners doing their duty to the memory of their dear ones. But there was none to mourn the death of Hamzah (ra). Overwhelmed with grief, the words that there was no one to mourn the loss of Hamzah escaped his lips. The Ansâris were touched to the core when they heard this remark from the Prophet(s). They asked their women to go to the house of the Prophet (S) and mourn for Hamzah. The Prophet (p) thanked them for their sympathy, prayed for their well-being, but added that it was not permissible to lament in memory of the dead. (Women in Arabia were used to wailing and lamenting aloud, they would tear off their garments, dig their nails into their cheeks, slap themselves on the face and put up loud screams. This undesirable

#### practice was from that day stopped for future)"

Nasibi will no doubt take heart from the last few lines so let us pass a comment on them:

#### 9.11 Observation One

Whilst these words are not acceptable for being contradictory to previous lines of the narration, our readers should also know that the words 'it is not permissible to lament in memory of the dead' is an addition that cannot be found in other history books. Al Muhaddith Shah Abdul Haqq Dehlavi in Madharij un Nabuwat records the event as follows:

"When Holy Prophet (s) reached Madina, he saw that cries could be heard from most of the houses of Ansaar (the helpers) but not from Hadhrath Hamza's house. Holy Prophet (s) said that wasn't there anyone to cry over Hamza? The helpers (Ansaar) asked their women to mourn over Hadhrath Hamza first and then they may go and cry over their own martyr. The women went to Hadhrath Hamza's house in the evening and kept crying till midnight. When Holy Prophet(s) woke up and asked about it, he was told the whole thing. Holy Prophet(s) blessed them by saying" May Allah be pleased with you and your children."

It has been similarly recorded in 'Isti'ab' that after Holy Prophet's query, "none of the wives of the helpers cried over their own dead but cried for Hadrath Hamza",

Therefore through no tradition, reference or logic can it be proved that Holy Prophet (s) stopped Ummah from crying over the death of their dear ones.

#### 9.12 Observation Two

Our assertion that the words "It is not permissible to mourn over the dead" is a later addition is confirmed when we observe the first edition of Shibli Numani's work. We relied on the Urdu to English translation of Numani's work. Of interest is the fact that the part in brackets wherein the practice of mourning is condemned was added in later editions. The original statement as narrated in the first edition is mentioned above. Look at this report from "Seerat Un Nabi" part 1, page 361, published in 1975 by "Deeni Kutb Khana Islami, Lahore."

"Holy Prophet (s) reached Madina, the whole of Madina had turned into a mourning place, his Excellency could hear voices of people mourning from every house, and Holy Prophet (s) felt grieved that all martyrs were being cried upon by their relatives but there was no one to mourn over Hadhrath Hamza. In severe grief he said: "Isn't there anyone to cry over Hamza?" The Helpers (Ansaar) palpitated when they heard this and therefore all of them asked their wives to go and mourn over Hadhrath Hamza's martyrdom. When Holy Prophet(s) saw that the females of Ansaar (the helpers) were mourning for Hadhrath Hamza, he blessed them and thanked them for their sympathy but he further said "It is not permissible to cry over dead."

After this a whole paragraph from "This was a tradition in Arabia" till "intense love for Hamza" has been removed from the frst edition and further replaced by this new statement. This is the ingenuity of Syed Salman Nadvi who completed this book of his teacher (Shabli Naumani) after his death. This new paragraph is not present in the first edition.

"Women in Arabia were used to wailing and lamenting aloud, they would tear off their garments, dig their nails into their cheeks, slap themselves on the face and put up loud screams. This undesirable practice was from that day stopped for future". The Urdu/Arabic alphabet "seen" in the text denotes that this statement was not present in the earlier edition and Syed Suleman Nadvi added it <u>afterwards</u>. Later editions simply removed th 'Seen' so as to imply that these words were those of Numani!

#### 9.13 Observation Three

Whilst this shows how dishonest these Nasibi are, let us also address the comments of Nadvi:

- 1. If Lamenting were Haraam why would the Prophet (s) be sad on the fact that no one was mourning his slain Uncle?
- 2. Why would the Prophet (s) allow the women to do something that is Haraam? (i,e mourning for their own dead ones)
- 3. If as Numani tells that this was a common practice amongst Arab women and the Prophet banned it, this prohibition would have definitely received maximum publicity.

#### 9.14 Observation Four

Even if it is believed that Holy Prophet (s) did say 'It is not permissible to cry over the dead' such a statement would not effect our mourning because Imam Husayn (as) is a martyr and it is forbidden to call them dead. Such restrictions are for those who die a natural death not those who are slain in the way of Allah (swt).

#### 9.15 Observation Five

The reference makes it clear that our Holy Prophet (s) paid gratitude to those who consoled and mourned over Hadhrath Hamza's martyrdom. He approved of this act and blessed them with his prayers. Had it been a prohibited act the Prophet (s) would never have shown gratitude. This gratitude strengthens our point that the words 'It is not permissible to cry over the dead' has no correlation with the incident. Rather Syed Suleman Nadvi amended the statements in order to cover up Allamah Shibli Numani's blunder.

The mourning of Hamza did not just end there; we have already cited the fact that the Holy Prophet (s) and the three Caliphs' would visit the graves of the martyrs every year.

The next tradition in effect negates any notion of the Prophet's (s) banning such acts...

## 9.16 Beating and mourning by the wives of the Prophet (s)

Curiously, not a single wife of the Prophet (s) ever heard of this ban (as claimed by Nadvi in the previous reference). On the contrary Hadhrath Ayesha regarded by Ahl'ul Sunnah as the most knowledgeable women on Qur'an and Sunnah performed the following act when the Prophet (s) left this earth.

As narrated by al Tabari in History Volume 9 page 183 (English translation by Ismail Poonawala):

#### Abbas narrates:

"I heard Ayesha saying "The Messenger of God died on my bosom during my turn, I did not wrong anyone in regard to him. It was because of my ignorance and youthfulness that the Messenger of God died while he was in my lap. Then I laid his head on a pillow and got up beating my chest and slapping my face along with the women".

Ibn Katheer al Nasibi in al Bidayah wa al Nihayah Volume 5 page 420 published by Nafees Academy Karachi records the event as follows:

"Rasulullah (s) died while he was in my lap. Then I laid his head on a pillow and got up beating my face along with other women".

🛅 <u>Bidayah wa al Nihayah, Volume 5, page 420</u>

Do we need to say anymore? Would the wives of the Prophet (s) indulge in a Haraam activity? Look at the beating ritual by the women of Madina. Ibn Katheer mentions how extreme that beating was that their faces reddened with slapping. What do the Nasibi say about these women? Were they evil Rafidi innovators lead by Ayesha?

According to Musnad of Imam Ahmad Hanbal Vol. 6, page 274, Ayesha mourned the demise of the Holy Prophet (s) with other women by beating her head.

#### 9.17 Beating and mourning by Uthman's wives and daughter

We read in Tareekh Kamil Volume 3 page 89:

"When Uthman was killed his killers intended to sever his head. His wives Naila and Umm'ul Baneen lay over him screamed and began to beat their faces"

Narrations also record that Uthman's daughter also acted likewise. As evidence we shall rely on the following Sunni works:

- 1. Al Bidayah wa al Nihaya Volume 7 page 371
- 2. Tareekh Tabari Volume 6 page 302
- 3. Tareekh Hisham Kufi page 159

"Ibn Jareer narrates that when the killer intended to sever Uthman's head, the women began to scream and strike their faces. This included Uthman's wives Naila, Ummul Baneen and daughter".

Al Bidayah wa <u>al Nihaya, Volume 7, page 371</u>

If the wives of Uthman can mourn Uthman's killing in this way then the Shi'a of Maula 'Ali (as) can likewise mourn the slaying of Imam Husayn (as) in this way.

#### 9.18 The mourning of Hadrath Fatima al-Zahra (as)

In Madharij al Nubuwwa Vol 2, page 163, the high ranking Sunni Scholar, Sheikh Abdul Haq Mohaddis Hanafi Dehlavi recorded that:

"Fatima Zahra (as) hearing the rumour of the martyrdom of the Holy Prophet (s) at Uhud came out of her house running and beating her head".

Does it not transpire from the above that beating of head during the act of mourning for a martyr is allowed by the religion as Sayyida (as) was well aware of the religious code and was also infallible according to Ayah Tatheer (33:33). In addition an action of any member of Ahl'ul bayt is a Sunnah for the Ithna Ashari Shi'as. Thus mourning is not bidah but is a Sunnah of Sayyida Fatima al-Zahra (as).

### 9.19 The mourning of Abu Hurraira

We shall rely on the following Sunni works:

- Adhaab al Mufreed page 426
- 2. Sunan Ibn Majah page 30

The narrator says that he saw Abu Hurrayra hitting his forehead and said 'o people of Iraq could you even imagine that I would lie about the Prophet?'

Abu Huraryra's act here was out of shock and distress. If this Sahabi can act in such a manner then no fault should be found with the Shi'a when they mourn the loss of Imam Husayn (as) by hitting themselves.

### 9.20 The mourning of Bilal (ra)

We read in Madharij al Nubuwwa Volume 2 page 441, whilst discussing the death of the Prophet (s):

"When the situation of the Prophet worsened, Bilal emerged beating his head and loudly wailing,'I wish my mother had not given birth to me, and that if she had I wish that I had died before this day"

Why did Hadrath Bilal fail to adopt patience, an act that the Nasibi deem compulsory? Was the Muazzin and loyal Servant of the Prophet (s) ignorant of the verses on patience? Even in this case none of the companions raised any objection at the action of Bilal. Moreover the Holy Prophet (s) was yet alive and not dead. This is the extreme extent of grief. Then how can similar action for Imam Husayn (as) be prohibited?

#### 9.21 The extreme mourning of Hadrath Uways al-Qarni (ra)

The most explicit proof of self-inflicted injury comes from Owais al-Qarni the great Muslim Sahabi, praised by both Shi'a and Sunni erudite. He had an immense love for the Holy Prophet (s). When the news reached him in Yemen that two teeth of the Holy Prophet (s) were broken in the battle of Ohad, he extracted all his teeth. When the Holy Prophet (s) got the news in Medina that Owais had struck down all his teeth, he (s) exclaimed, "Indeed Owais is our devoted friend". This event can be found written in 'Seerate Halbia' vol II, page 295.

The renowned Sunni Scholar Shiekh Farid al Din Attaar in 'Tadhkhirathul Awliya' Urdu translation page 17 and 18 writes:

"Hadhrath Uways Qarni (ra) said to Hadhrath Umar Khattab (ra): 'If you were true in friendship than why on the day when the holy teeth of the Prophet (s) were broken didn't you break your teeth in companionship? Because, it is a condition of companionship.' Then he showed his teeth all of which were broken and said 'I

broke all of my teeth without seeing you (O Prophet) and in the state of Ghaybah in your companionship. I had broken one tooth but couldn't get satisfaction so kept on breaking them one by one until I had broken them all ".

The episode can also be found at a Sunni website:

http://www.aghayiah.com/hazrat-oawis.htm

#### Comment

Had the breaking of teeth by Uways Qarni (ra) been in opposition to Shariah, Hadrath Umar would certainly have pointed it out at the time or at least commented and answered the accusation by Uways Qarni (ra) of his less than perfect companionship. The silence of Umar proves that he didn't deem the act of breaking one's teeth as done by Uways Qarni (ra) as opposed to Shariah but considered it an act of sincerity and also a proof of friendship.

We should point out that breaking one's teeth is a thousand times more painful than the beating of one's chest for a few hours. It is more extreme than chest beating with chains or knives (Zanjeer) because those who have suffered from tooth ache will understand the immense pain that circulates in the mouth and head. Compare the removal of a tooth to the forced removal of a full set of teeth without the benefit of modern day anaesthetics and instruments. The pain must have been unbearable. This was clearly an act of great courage.

### 9.22 Mourning following the death of Imam Ahmad ibn Hanbal

We shall rely on the following esteemed Sunni works:

- 1. Tareekh Baghdad Volume 4 page 423
- 2. Hayaath al Haywaan page 101

When Imam Hanbal died adherents of the four groups mourned over him, Muslims, Jews, Christians and Magians.

The Muslims killed Ibn Hanbal and also mourned him. The same people accuse the Shi'a of killing Imam Husayn (as) and mourning him for atonement. They acuse Shias for what has been their own practice.

If Matam is such an extreme sin, then why was such sin committed for this Sunni Imam?

### 9.23 Heavens mourning at the death of Umar!

We read in Riyadh al Nadira page 187:

"When Umar died the Djinns recited a elegy 'Umar female Djinns are mourning you in a loud voice and they are beating their faces'

If mourning in such a manner is Bidah then why was it necessary for the women of Paradise to mourn in this manner? If it was Bidah why do you think the Sunni scholars coined such a fabricated tale? When Umar died the women of Paradise beat their faces but if Shi'a women mourn the slaying of Imam Husayn (as) and his supporters, mutilation of their bodies and the imprisonment of their women folk they are deemed evil innovators.

## 9.24 Seven days of mourning of Khalid bin Waleed

We read in Kanz al Ummal Volume Six page 118:

"The narrator said people had attributed the prohibition of elegies to Umar, but the fact is that when Khalid bin Waleed died the women of Banu Mugheer indulged in seven days of mourning. They reddened their chests, wailed, food was distributed and elegies were recited. Umar did not place any prohibition on this mourning".

When Ahl'ul Sunnah's great hero dies elegies and self beating occurs under the watchful eye of Umar and he takes no remedial steps to quash this alleged Bidah. However when the Shi'a do the same in memory of Imam Husayn (as) the Nasibi' come out in force to oppose them.

## 9.25 An Arabs mourning before the Prophet (s)

Malik's Muwatta Book 18, Number 18.9.29:

Yahya related to me from Malik from Ata ibn Abdullah al-Khurasani that Said ibn al-Musayyab said, "A Bedouin came to the Messenger of Allah, (may Allah bless him and grant him peace) beating his breast and tearing out his hair and saying, 'I am destroyed.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why is that?', and he said, 'I had intercourse with my wife while fasting in Ramadan.' The Messenger of Allah, may Allah bless him and grant him peace, asked him, 'Are you able to free a slave?', and the man said, 'No.' Then he asked him, 'Are you able to give away a camel?', and the man replied, 'No.' He said, 'Sit down,' and someone brought a large basket of dates to the Messenger of Allah, may Allah bless him and grant him peace, and he said to the man, 'Take this and give it away as Sadaqa.' The man said, 'There is no one more needy than me,' and (the Messenger of Allah, may Allah bless him and grant him peace), said, 'Eat them, and fast one day for the day when you had intercourse.'

Worthy of note is the fact that Darr Qathani in his Sharh of Muwatta Volume 2 (this tradition) adds that that 'he was placing mud in his hair'.

The incident should be considered in the light of the following facts:

- 1. The Bedouin being a Muslim was Sahabi (companion) of the Holy Prophet (s).
- 2. He was beating his chest and tearing his hair in presence of Holy Prophet (s) who neither objected to it nor reprimanded him for the same.
- 3. The action of the Bedouin was a result of spiritual pain he suffered as his fast was invalidated.
- 4. Sunni traditionists have authentically recorded this incident.

The Bedouin's actions were a direct result of the agony he was going through. It led him to beat, his chest, tear his hair and place dirt in his hair. We suggest to those who deem mourning for Imam Husayn (as) Bidah to look at these Rafidi acts that were performed in the presence of the Prophet (s). If it was Haraam why did not the Prophet (s) tell him to refrain from such actions?

## 9.26 Mourning at the time of Ayesha's death

In the Sunni Magazine Khadim al Deen, published Lahore on the 18th of October 1976 page 20, in the topic of Ayesha we read:

"People were saddened by the death of Ayesha; Masrooq said if certain situations had not arisen then I would have performed Matam for her.

Look at the preparations for mourning Ayesha's death. If mourning is a gate to hell why were the Sahaba making this road for themselves by desiring to mourn her loss in such a manner?

## 9.27 Islamic Law

When the Imam of a Figh permits an act, then it is not permissible for those of other Madhabs to raise their objections. We deem Ahl'ul bayt (as) our Imams and uphold their words. If they ruled on the permissibility of Azadari, then we care little what the Imams from Mu'awiyah and Yazeed's lineage have to say against it.

#### 9.28 Imam Jafer (as) allowed the mourning of Imam Husayn (as)

We read a tradition from Wasail ai Shi'a as quoted in Jahaur aur Kalaam Volume 4 page 370:

"Imam Jafer said 'the daughters of Fatima would slap their faces and shriek. It is permissible to beat yourself and shriek for a pure soul such as Husayn"

### 9.29 The mourning of Banu Hashim

We read in Tareekh Kamil Volume 4 page 42

Umar ibn Sa'd appeared following the killing of Husayn, stayed for the night in Kerbala and then headed in the direction of Kufa. He was accompanied by Husayn (as)'s children and his sisters were also captives. When they passed by the bodies of Husayn and his companions, the women cried and slapped their faces. Zaynab said 'O Muhammad!'

## 9.30 Sayyida Zaynab (as) beat herself on three separate occasions

#### **First Occasion**

- 1. Al Bidaya wa al Nihaya Volume 8 page 176
- 2. Tareekh Kamil page 29

"When the enemy planned to attack the camp of Husayn, Zaynab went to Husayn and asked 'what is this noise outside our tents?' Hadrath Husayn [ra] replied 'I just saw a dream wherein the Apostle of Allah told me that he would reach me by tomorrow. Upon hearing this Sayyida Zaynab became aggrieved and slapped her face"

#### Second occasion

- 1. Al Bidaya wa al Nihaya, Volume 8 page 177
- Tareekh Kamil Volume 4 page 30
- 3. Tareekh Tabari Volume 7 Page 324.

"When Sayyida Zaynab listened to the verses from her brother that indicated his death, she mourned by beating her face, tearing her clothes and losing her senses by falling to the ground"

#### Third occasion

- 1. Al Bidaya wa al Nihaya Volume 8 page 93
- 2. Tareekh Kamil Volume 4 page 42
- 3. Tareekh Tabari Volume 7 Page 370.

Qurat bin Kas narrates that when the women of Bani Hashim passed by the battlefield they wept bitterly by beating their faces.

Dear readers! You have seen that even the prejudiced Ibn Katheer has accepted the mourning of Sayyida Zaynab (as) on the martyrdom of Imam Husayn (as). Sayyida Zaynab (as) is the elder daughter of "Gate of knowledge" and the leader of the believers Hadrath Imam Ali (as) and Sayyida Zahra (as) who is the daughter of Apostle of Allah (swt). The princess brought up by the great teachers of religion and trained in an atmosphere of learning and education cannot be ignorant of the Divine laws of religion. On seeing the calamities of the grandson of the Prophet (s), the mother of all calamities and woes, became impatient. She mourned on three occasions in Karbala. When the grand daughter of the Prophet (s) was brought into the city of Kufa as prisoner her calamity became more severe. When she saw the head of Imam (as) on the pointed end of lance, she stroke her head on the wooden part of the saddle in extreme grief and blood started flowing from her head.

# 9.31 Baba Fareed Ganj Shakar's self harm mourning for Imam Husayn (as)

Baba Fareed Ganj Shakar of Pak Patan is a major Sunni Sufi Saint. He commands thousands of adherents from the Indian Subcontinent. We read in the Sunni text From Uswa - e - Sufia Uzzaam, Page 8:

He used to lament and cry for Imam Husayn (as) on the day of Ashura so much so that he would fall unconscious. It is narrated from him that there was a saintly man in Baghdad and when the tragedy of Karbala was described to him, he cried so piteously and profusely and smashed his head so hard on the ground out of grief that he died! The same night, people saw him in their dream and enquired of his condition to which he replied: I gave up my life for the love of AhI - e - Bait (as) hence Allah has pardoned me and I now live with Imam Husayn (as).

#### Comment

Is not the status of an Azadaar equivalent to that of a Martyr? This shows that self - flagellate with knives and swords, doing Matam and giving up one's life for the love of these Infallibles is a cause of redemption and pardon from Allah (swt).

## 9.32 The skies shed blood in grief of Imam Husayn (as)

Allamah Ibn Hajar Makki writes:

"Abu Said says that on the day of the martyrdom of Husayn, there was fresh blood found under every stone lifted; and the sky also rained blood whose result was evident on clothes for ages. Abu Naim says that on the day of the martyrdom of Imam Husayn (as) our containers (of water) were full of blood."

Sawaiq al-Muhriga, Page 192

It is written in Tafseer al-Jalalayn, on page 411, Annotation no.7 (Print. Karachi): Under "Fama Bakta Alaihim Sama" Sa`di has been quoted as saying:

"When the oppressed Imam was martyred, the sky wept on his martyrdom; the weeping of the sky is its being red and anger is the reason behind the bloody tears."

If Nasibi argue that such a notion is ridiculous then we suggest to him to consult Riyadh al Nadira page 193 [printed in Baghdad]:

"The narrator says that when Umar was murdered, the earth was covered with darkness. A child asked his mother, 'O Mother is it the Day of Judgment? The mother replied no son Umar has been murdered".

We appeal to justice! The earth was covered with darkness when Umar died and the Nasibi clergy have no objection to this narration since it refers to the death of one of their own. If the skies grieve over the barbaric massacre of the Ahl'ul bayt (as) then all manner of Fatwa is issued against us.

#### 9.33 Examples of self-beating in the Bible

The Bible, Isaiah 22:12 - shows that this type of mourning was ordained by God

"On that Day the Lords called for weeping and beating the breast, shaving the head and putting on sack cloth"

"You are now at ease, be anxious; tremble, you who have no cares. Strip yourselves bare; put a cloth round your waists and beat yourselves"
The Bible, Isaiah 32:11

"Howl, Heshbon, for Ai is despoiled. Cry aloud you villages round Rabbath Ammon, put on sack cloth and beat your breast and score your body with gashes" The Bible, Jeremiah 49:3

"The crowd that had assembled for the spectacle, when they saw what had happened went home beating their breasts"

The Bible, Luke 23:48

We have in this chapter set out a vast array of evidences proving the legitimacy of hitting

oneself and shedding blood, when mourning Imam Husayn (as). Those Nasibi who are against mourning for Imam Husayn (as) and for any of the martyrs of Karbala usually raise a question whether the Holy Prophet (s) had ordered mourning for Imam Husayn (as). The answer to this question is: 'did the Holy Prophet (s) order Owais Qarni (ra) to remove all his teeth? Did he insist that the Bedouin beat his chest? Did he order Bilal to beat his head? Similarly there was no order by the Holy Prophet (s) for Fatima (as) to beat her head at the rumour of his martyrdom in Uhud.

If there is absence of explicit permission then there is absence of prohibition also The reason for absence of such orders with regard to mourning is quite clear. These acts were all done out of love and sorrow and the Holy Prophet (s) had not forbidden them. According to the beliefs of Ahl e Sunnah, if the Holy Prophet(s) saw someone doing an act and remained silent on it, it meant that he approved of this act. This type of Sunnah, in their figh, is called *Sunnah Tagriri*.

It is quite clear that holding mourning of Imam Husayn (as) by means of Matam (chest beating) or Zanjeer (blood letting) is to give physical expression of sympathy for Imam Husayn (as). It expresses nothing but love and loyalty for the Ahl'ul bayt (as).

## 10. Putting dust in one's hair

# 10.1 Mourning and putting dust in head in grief of Husayn (as) is Sunnah of our Prophet (s) and Ibn Abbas

It is stated in the reliable book of Ahl'ul Sunnah, Sunan al Tirmidhi Volume 2 page 586 and Sawaigh-e-Muhriqa page 115.

I witnessed Hadhrath Salma in a weeping state. I asked her as to what made her weep. Hadhrath Salma replied that she had seen the prophet in such a state that his head and his beard were stained with dust. I said, Oh Apostle of God what made you like this. He replied that I was present at the place where just now Husayn was killed.

A similar dream was also witnessed by Ibn Abbas as recorded in Mishkat al Masabeeh Volume 8, page 140

"One afternoon I dreamt of Holy Prophet (s) standing with his hair disturbed and with dust tangled in them and he was holding a phial filled with blood. I said to the Prophet: "May my parents by sacrificed at you. What are you holding?" The Prophet (s) replied: "I am holding this phial filled with the blood of my son and his companions that I have been collecting all the day long."

I remembered that day and when the news of AI Hussain's (as) martyrdom came, and I matched that day with the day I had dreamt the Holy Prophet (s), I came to know that it was the same day".

Both of these incidents can be read in:

Sawaiq e Muhirqah, page 642-643 published in Faisalabad

If Nasibis argue that the words of Rasulullah (s) in a dream are not authentic then we suggest to them to consider these words:

Abu Huraira narrates: The Prophet (pbuh) said: "Whoever has seen me in a dream has in fact seen me, for Satan does not appear in my form"

Saheeh Muslim, vol. 4 p 1225 no 5635

Whilst doubt can be entertained for a person who in this day and age would never be honoured to see the Prophet (s), this can't apply to her. There is no doubt that Salma [r] wife of the Prophet could recognise him.

#### 10.2 Putting dust in head in calamities is the Sunnah of Umar

We read in Hilayath al Awliyaa volume 2, page 51:

The narrator says that the Prophet divorced Hadhrath Hafsa, the daughter of Hadhrath Umar. When this news reached Hadhrath Umar he put dust in his head and said 'now Umar has no respect in the Justice of Allah'.

We read in Ma'arij un Nubuwwa Part 4, chapter 5

Hafsa had a reputation for her bad temper amongst the wives of the Prophet and this often shocked the Prophet (s). He divorced her and when Hadhrath Umar came

#### to know this he wept and put dust in his head.

Divorce of a daughter is certainly a calamity for a father but the ethnic cleansing of Ahl'ul bayt (as) is a calamity that affected the entire Ummah. There is no objection to one's weeping on the divorce of his daughter and putting dust in his head. But objections are raised when Shias mourn and put dust in heads while hearing of the dead bodies of Ahle Bayt being trampled by the feet of horses, burning of their tents and captivity of their women.

Was Umar ignorant of the voices of 'patience' in the Qur'an? Can Nasibi cite any other father who has reacted in the same manner on divorce of his daughter? If they can't then why did their leader commit this act in such an extreme manner?

When Shi'a do this Mu'awiya's followers throw all manner of abuse at them and accuse them of violating the Shari'ah. Why do they remain silent when Umar performs the same act? When it comes to mourning Imam Husayn (as) these Mullah's will immediately declare gathering as illegitimate for being in contravention to Islamic regulations on patience, They utter whatever comes from their dirty mouths and at the same time they claim that they love Ahl'ul bayt (as).

Is it not funny that these Nasibi forget all the Qur'anic verses on patience when the kind, merciful and benevolent Prophet (s) divorces an ill tempered lady and Umar responds by weeping and placing dust over his head. But they have no shame issuing Fatwas against the Shi'a who weep, mourn and cast dust over their heads when grieving the grandson of the Prophet (s).

## 11. Seeking Waseela from the Saints (Awliya)

Here we shall show some proofs. A comprehensive analysis of the legitimacy of Tawassul is available in our article "Ya Ali Madad!".

Ya Ali Madad! (Tawassul)

"O believers fear God and seek a means of approach towards Him".

We have already proven in our article 'Ya Ali Madad' that such actions are permissible according to the Salaf.

## 11.1 Umar sought the Waseela of Abbas

We read in Saheeh al Bukharee, Kitab al Salat Volume 2, Book 17, Number 123:

#### Narrated Anas:

Whenever drought threatened them, 'Umar bin Al-Khattab, used to ask Al-Abbas bin 'Abdul Muttalib to invoke Allah for rain. He used to say,"O Allah! We used to ask our Prophet to invoke You for rain and You would bless us with rain. And now we ask his uncle to invoke You for rain. O Allah! Bless us with rain." And so it would rain.

#### Comment

The Deobandi and Salafi are opposed to seeking the Wasila of pious men when supplicating before Allah (swt). What they say is that you can only pray to Allah directly. The Qur'an does not support their assertion; on the contrary Allah (swt) tells the faithful to approach him via a Wasila. The Sunnis do not question Hadhrath Umar's praying to Allah in the name of Hadhrath Abbas. By the same token the Shi'a perform Azadari to express their love and sincerity towards Hadrath Imam Husayn (as) and deem him a means of approach towards Allah to ask Allah for his blessings.

On page 106 of Sawaiqh-e-Muhriqa, an esteemed Sunni work of Ibn Hajr, he whilst discussing the history of Damascus narrated the above-mentioned incident with some variation:

"When an intense drought occurred in 17th Hijra, Hadhrath Umar knocked on the door of Hadhrath Abbas bin Abdul Muttalib. Abbas asked who it was and he replied Umar. Abbas asked what brings you here? Umar said 'We want to pray for rain via your intercession'. Abbas asked him to sit then he gathered Banu Hashim and asked them to wear nice clothes and perfume. They came out in grandeur with Ali walking before him, Imam Hassan on his right side and Imam Husayn on left, the other bani Hashim followed him. Hadrath Abbas said to Hadrath Umar that no outsider should mix with them".

We appeal to justice.

Umar could not reach Allah without the mediation of Hadhrath Abbas and Abbas could also not reach Allah without Ali bin Abi Talib (as) and his pure progeny. It is therefore concluded that no one, whether he is the uncle of the Holy Prophet (s) or his father in law or some other relative, a companion or an ordinary Muslim can reach Allah without the help and intercession of the Ahl'ul bayt (as).

#### 11.2 Imam Hanbal's shirt

On page 101 of Ahl'ul Sunnah's esteemed work, Hayath ul Haywaan, we read the following:

"Imam Sha'afi sent a man named rabbi with a letter and he came to Ahmad bin Hanbal in Baghdad. Imam Ahmad Hanbal gave his shirt to him. When he came back to imam Shafi the latter ordered him to wash the shirt and bring its water to him. When the water was brought to him imam Shafi poured it over his body."

#### Comment

Imam Shafi pours the water containing the perspirations of the shirt of Imam Ahmad Hanbal and it is a source of blessing for him. But if someone kisses the soil where Imam Husayn (as) was martyred there is a hue and cry about Biddat.

### 11.3 Visting the Graves of Saints

Renowned Sunni scholar Allamah Noor al Din Samhodi who authored a detailed history of Madina known as "Wafa al Wafa" quotes Holy Prophet (s) to have said:

"A person who visits the graves of his parents on every Friday will have his name listed with the saints and pious people."

Wafa al Wafa , Volume 2 Page 413

He has also reported this tradition from Hadhrath Ayesha: "A person who visits the grave of his brother will have the dead get attached to him."

Wafa al Wafa Page 404

When a person attains rewards for visiting the graves of ordinary Muslims and his kin, then one can not even imagine the rewards for visiting the grave of Allah's beloved and the Holy Prophet 's (s) dearest Imam Husayn (a.s).

Another commentin Wafa al Wafa page 446 is as follows:

"To visit the graves excessively and to stay at the graves of the bearers of virtue and safety is desirable."

If it is desirable to visit and stay at the graves of ordinary pious and virtuous men, then there is no doubt that Imam Husayn (as) is the source and fountain of virtues and bounties, what would be the reward for performing pilgrimage to his shrine?

We also read in Wafa al Waga page 413:

"Performing pilgrimage to the graves of the Prophets, the Righteous', the Tabi'een, the Scholars and other saints has always been a famous method of earning blessings. Imam Ghazali has said that someone who visits a Saint to earn blessings should (upon the death of the Saint) visit his grave in order to earn blessings, and it is permissible to travel for this cause."

Allamah Shaykh Shiblanji in Anwar ul Absaar, page 178, published in Egypt. stated:

Allama She'rani has stated in the tenth chapter of the book Sunan: "Out of those things in which Allah has bestowed favours on me, to the extent I can, I perform pilgrimage to the graves of those from the progeny of Holy Prophet (s) who are

buried in Egypt. Whether one attends the graves of the Progeny of the Holy Prophet (s) I perform this pilgrimage thrice a year with the intention of repaying and fulfilling the rights of the blessings of the Prophet (s). [Because the Ahl'ul Bayt are the progeny of the Holy Prophet (s) the act of going to their graves shall repay my debts to the Holy Prophet (s) on me]. And I see none of companions to care for this remuneration, either because they all are unaware of the places where the Ahl 'ul Bayt (as) are buried or they think that they were not at all buried in Egypt, but this is due to the ignorance because in these cases it is enough to follow the intuition."

... "Sayyed Aa'la al-Khawaas used to end the process of performing pilgrimages to the shrines of the Ahl'ul Bayt with the pilgrimage to Imam Shaf'i's grave. Hence it is obligatory for every Muslim to visit the graves of the relatives of the Holy Prophet (s) and give priority during pilgrimage by attending the shrines of Ahl'ul Bayt over the pilgrimage to the shrines of the Saints buried in Egypt. Some people visit the graves of Sufi's who were lost in meditation and also sleep in the places they were born, but you refrain for it so that you may be guided."

Imam Ghazali in Ihya-ul-Uloom, volume 4, page 272, (published in Lucknow) writes:

"The pilgrimage to the graves is desirable by all means, because it makes one remember the hereafter and it recalls the admonitions. And visiting the graves of pious people is desirable and it brings blessings and auspiciousness. Initially the Holy Prophet (s) prohibited the pilgrimages to graves but permitted it later.

...The Holy Prophet (s) performed the pilgrimage to his Mother's grave along with a thousand armed horse-men. He was never seen to cry as much as he cried that day."

... "Once Hadhrats Ayesha was seen by the narrator returning from the graveyard, he asked her that where had she been to. Hadhrath Ayesha replied that she had visited her brother Abdul-Rehman's grave. The narrator asked if it was not prohibited by the Holy Prophet (s). She replied that initially he had asked to abstain from it but allowed it later on."

... "After burying the corpse, it is desirable to recite the funeral instructions (Thalgeen) and also to pray for him."

#### 11.4 Weeping and performing Prayers over the graves of martyrs

Imam Ghazali writes:

"Hadhrath Fatima (r) used to visit the grave of her uncle Hadhrath Hamza (r.a) several times a month and used to offer prayers over there and cry."

Ahya-ul-Uloom, volume 4, page 272, published in Lucknow

Allamah Noor al Din Samhodi states: "Hadhrath Fatima (r) visited the grave of the Holy Prophet (s) and stayed there, then picked a handful of sand from her father's grave, smelled it and wept and recited a couplet which is translated as a person who smells the sand of Holy Prophet's (s) grave and then does not smell any other fragrance throughout his life, what would be the loss to him [because the fragrance of the sand of Holy Prophet's (s) grave would be enough for him and no other fragrance can match it.] She further said that she had been given so much trouble and hardships that the days would have converted to nights had such hardships been burdened on anyone else."

Wafa al-Wafa, volume 2, page 244

Imam of Ahl'ul Sunnah, Shaikh 'Abdul Qadir Jilani, in his famous book, "Ghanyatul Talibeen", page 64; writes:

"It is reported from Hadhrath Hasan Basri that the Caliph Sulayman bin Abdul-Malik dreamt that the Holy Prophet (s) congratulated him and treated him with affection. Hasan Basri interpreted his dream to suggest that he may have carried out a noble deed to the Holy Prophet'(s) Progeny. The Caliph Sulayman affirmed this and said that he had found Imam Husayn's holy head in Yazeed's treasury; he covered it with 5 pieces of expensive cloth and offered his funeral prayers along with a group of his companions. Imam Hasan Basri told the Caliph that it was due to this that the Holy Prophet (s) was pleased with him. The Caliph was delighted and rewarded Imam Hasan Basri accordingly. It is also reported by Hamza ibn e Dhiyaat that he had seen the Holy Prophet (s) and Hadhrath Ibrahim (a.s) in his dream both of them were offering prayers next to the shrine of Imam Husayn"

Allamah Samhodi writes that:

"The Caller of prayer (Muezin) Bilal was also amongst those who travelled from Syria in order to perform the Ziyarah of the Holy Prophet (s).

...Hadhrath Bilal was in Syria, when he dreamt the Holy Prophet (s) asked why he was being so discourteous by failing to visit Madina to offer pilgrimage. On this Hadhrath Bilal got scared and depressed and immediately made his way to Madina. When he got there, he offered pilgrimage to the Holy Shrine of the Prophet (s) and kept crying and rubbing his face. In the meantime Hasan and Husayn reached there. Hadhrath Bilal started kissed and hugged them both. These two princes wished to hear the Adhan he used to recite during the times of the Holy Prophet (s) in his Mosque. Hadhrath Bilal fulfilled their wish and started reciting Adhan." Wafa al-Wafa, volume 2, page 408

## 12. Creating and revering symbols (Sha'er Allah)

Verse 158 from Chapter Al Bagarah, The Cow:

"Verily, Safa and Marwa are among the signs of Allah"

Allama Imam Fakhruddin Razi of Ahl - e - Sunnah in his Tafseer Kabir with reference to the above Verse writes:

The Signs of Allah (Sha'er Allah) are to be revered and are to be paid with obeisance, veneration and meaning or whatever symbols and signs are made to represent which invoke remembrance of Allah and constitute Sha'er of Allah or Signs of Allah as He Himself gives an example of the Mounts of Safa & Marwa. *Tafseer Kabir, Vol. 2, Page 43* 

#### Comment

Since the love of Imam Husayn (as) is obedience to Allah then all Symbols, Monuments, Taaziyah, Zareeh, Zuljanah etc. that indicate love and attachment to Rasulullah (s) and his Ahl'ul bayt (as) are all Signs of Allah (swt) and they command respect. Showing disrespect to them or dishonouring them would be tantamount to shunning this Verse of the Holy Qur'an whether this insult is done by writing or spoken by the tongue!

There is Verse 2 from the Chapter Al Maidah:

"O ye who believe! Violate not the (sanctity of) the Monuments of Allah"!

If Budoon is Sign of Allah then certainly the image of a horse, cradle and standards are also Signs of Allah.

# 12.1 People who venerate Taaziyah are certain to get their sins erased by the blessings of the Holy Prophet (s)

We read in Sawaigh al Muhriga page 147

"When King Timur was on his death bed, his face suddenly turned black and his countenance grew horrible. When his situation improved, his soldiers and his relatives asked him about the strange happening. Timur replied: I saw Angels of Torture from Allah come to me to chastise & punish me; hence I trembled from fear and my face contorted and blackened. But all of a sudden, I saw the Holy Prophet (s) come near me and commanded the Angels to go away and declared "I have come to intercede on his behalf for his sins to be erased as he is the lover of my Progeny & my descendents"

This proves that one who venerates and sanctifies Taaziyah is a lover of the Holy Progeny & the descendents of the Holy Prophet (s) and this act is held in high esteem by him to the extent that he considers it as an act of beneficence & benevolence unto him. It is obvious that if Azadari had been Haraam, then the Holy Prophet (s) would not have come to intercede on behalf of a perpetrator of sins and forbidden acts!

We read in Surah Baqarah 002.248:

And (further) their Prophet said to them: "A Sign of His authority is that there shall

come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

Al-Qur'an, Surah 2, Ayah 248, translated by Yusufali

These relics reached the hands of Hadrath Adam (as) and his descendants and as proof we shall rely on the following esteemed Sunni works:

- 1. Tafseer Kabir Volume 2 page 506 & 507
- 2. Tafseer Khazan Volume 1 page 216
- 3. Al Jamah la Hukam Al Qur'an, by Qurtubi 2nd edition, Page 247, Published Beirut

Tafseer Kabir:

"The Ashab narrate that Allah (swt) sent some relics to Adam (as) which contained pictures of the Prophets and these relics were inherited by the children of Adam until they reached Hadhrath Yaqoob (as)"

Qurtubi, in his commentary of this verse states:

This Covenant was sent by Allah (SWT) to Prophet Adam (as) and it remained with him until it reached Prophet Yaqoob (as). After which it remained with Bani-Israel. They kept overcoming their opposing armies due to the blessings of this chest until they disobeyed Allah (swt) and were defeated by Amaliqans who took the chest from them.

It is clear from this verse and tradition that Allah created these pictures of Prophets and sent them to Hadhrath Adam (as) who transferred it to his lineage. Hence paying homage to the symbols/images of prophets stands as an established fact. Why does the Ahl'ul Sunnah remain silent when it comes to this matter? If the Shi'a produce images of Karbala to commemorate the tyrannies faced by Ahl'ul bayt (as), the aim is to recall the tragedy of Karbala in people's minds. Our aim is not to worship these images. If Allah (swt) sent pictures of Prophets that were kept by the people to remember Him then why the objection when the Shi'a create images to remember Karbala?

## 12.2 The legal justification for an Image

The illegality of an image is greatly emphasised and it is compared to idol worship. There are a number of methods to know or teach somebody about a thing:

- 1) To mention it verbally
- 2) To make its image / diagram so as to get facts into people's minds.

Imagery has a clear benefit in that it reminds people of an event. It act as an effective tool to get key messages to an audience. One of the key aims of commercial advertising is to get an audience to associate a specific image with key messages about their product. We shall seek to strengthen our argument by citing this article 'Using Imagery to Teach Concrete Concepts'

http://coe.sdsu.edu/eet/Articles/imagery/index.htm - Cached

IF YOU LOOK IN encyclopedia books, they are embellished with images next to text on the subject matter. Why are they there? Aren't words enough?

Including images within instructional or educational material helps to increase our

comprehension and understanding of concrete concepts. Accompanied with text or words, this dual coding type of theory facilitates our learning processes. For example, if we were teaching the concept of a volcano, either in a dormant or active stage, using words alone would be difficult to describe it. The process of an eruption could also be clarified with the use of visuals. Imagine the impact of a video shown to a group of learners who have never seen this colossal natural event.

Lets look at other real-life examples. Architects render illustrations of their building designs to show what the structure will look like before it is built, helping educate the client on the building's important features. Doctors look at x-rays or CT scans to help them with diagnoses. What appears in the x-rays will help the doctors learn what type of problem the patient is experiencing, so they can prescribe and perform necessary treatment.

#### **Examine the Theory**

Three important theories support the use of imagery with instruction. The information processing theory, developed by Atkinson and Shiffrins (1968), is the process by which information is perceived and transferred from short-term memory to long-term memory. Pavio's dual-coding theory defines two separate memory systems; one functions as verbal memory and the other as imaginal memory that deals with visual processing. Mayer's multimedia theory suggests that visuals and words together help learners select, organize and integrate information in meaningful ways.

While the three theories stated above support the use of imagery, three design principles (Lohr, 2003, pp. 39-44) assist instructional designers in the process of creating visual aids. The first one, known as the figure/ground principle, helps learners select important information. The second, the hierarchy principle, helps learners organize information and the third, the gestalt principle, helps learners integrate information.

Levie and Lentz (1982) compared data from research with 155 experiments on learning with and without supporting illustration. They came to the following conclusion - using illustration that closely relates to the text helps the learner understand and remember.

Based along the same principles, imagery in Azadari mourning ceremonies acts as a means of educating the masses about the suffering of al Husayn (as). The image of Zuljanah (the horse of Imam Husayn (as)) reminds us of the time when Imam Husayn (as) fell from the horse and it returned to his camp without its rider. It notified the women of Ahl'ul bayt (as) that the Imam (as) had being martyred.

Displaying the image of an Alam (Standard) also serves the purpose of educating the masses that are not familiar with the tragedy of Karbala. These are used in the Juloos (mourning processions). The image of Alam (the flag) purports to bring to our memories the time when Imam Husayn (as) brought back the Alam of his slain brother Hadrath Abbas (as) after his death and the distraught women and children mourned and wailed to see the standard. If one looks at the Alam carefully, we see that it is made up of three components:

- 1. Scarves
- 2. The symbol of a "hand" on the top of the flag
- A water flask

All three act as sharp reminders to the tragedy of Karbala, and have a direct correlation to that event. The hand represents the slain arms of the brother of Imam Husayn (as), Hadrath Abbas (as).

The Water Flask represents the thirst experienced by Imam Husayn (as), his family and loyal companions. It focuses one's mind to the harsh blockade so severe that the Nasabi forces turned down Imam Husayn (as)'s request for water even for his six month old son.

The scarves symbolise the humiliation that the women of Rasulullah (s)'s household were subjected to. The grand daughters of Rasulullah (s) had their scarves forcefully removed by the soldiers of Yazeed after the martyrdom of Imam (as).

The purpose behind the image of the cradle is to remember the martyrdom of Imam Husayn (as)'s infant son, Ali Asghar (as). Anyone upon seeing a horse in a procession will ask about its role in Azadari. This is where education plays such a pivotal role. The horse represents the final moments of the Imam Husayn (as) as he left his family enclave to engage in Jihad, never to return again. Upon his (as) martyrdom, the horse of our Imam (as) returned back to the tents wherein the ladies of the household were waiting anxiously. An empty saddle in effect confirmed that Imam Husayn (as) was martyred.

All these things carry a strong message to all the generations wherever Azadari is carried out and they remind everyone of these events which are attached to these symbols. All of these images are meant to remember the afflictions faced by Ahl'ul bayt (as). We do not consider these images as God nor do we worship them. Only Allah (swt) is worthy of worship. We kiss these images as a mark of respect as the poet in this Arabic poem has said as follows:

# "I kiss the place where my beloved lives not because I love this place but because I love the person who lives here"

In the same way kissing an image demonstrates love and respect for Ahl'ul bayt (as) and if a Nasibi Mullah still shuts his eyes and insists on calling it worship of images then we advise him to first look at himself. We will present some references, which will show that if this is a "worship" of images then this worship also takes place in their own camp.

## 12.3 The Image of Zuljanah (Imam Husayn (as)'s horse)

Surah Aadiyat verses 1-2:

#### YUSUF ALI: By the (Steeds) that run with panting (breath) And strike sparks of Fire

Dear Readers!

In this Ayah, Allah (swt) speaks of the high standing of the warriors by swearing upon the horses used in jihad. This shows that when a warrior of jihad is praised, Allah also loves and praises his horse. When the Shi'a remember the warriors of Karbala who fought against the oppression of Banu Ummaya they also talk about those faithful horses that withstood a barrage of arrows and spears. The image of the horse of Imam (as) on the 10th of Muharam portrays the hardships of the martyrs of Karbala. Preparing images to preserve remembrance of an incident is not forbidden in Islam.

## 12.4 The House of Allah is a replica of Bayt al M'amoor

We read in Tafseer Jamal that is under the footnote of Tafseer Jalalayn, Volume 1, and Page 297:

Be it known that Allah built (Bayt al M'amoor) under the Arsh and commanded that it be called Bayt al M'amoor a place to circumbulate for the dwellers on the sky.

By referring Ka'aba as Bayt al M'amoor, Allah (swt) All Mighty has Himself ordered that a replica of the Holy House be built. This means that symbols such as Models etc. which are modelled on the shrines of the Holy Infallible Imams (as) are absolutely acceptable and hence can be made and set up & revered.

## 12.5 Kissing the image of grave

On page 868 of Majma ul Bahrain, the Shi'a author relies on a Sunni reference:

"It is written in kifiyat ul shaabi that a man came to the holy prophet and said, 'O Prophet of Allah I have sworn that I would kiss the door of paradise, what should I do now', the prophet said to him to go and kiss his father's forehead and mother's feet. He said,' what if my parents are not alive?' The prophet replied, kiss the graves of your parents. He said,' I do not know where their graves are', the Prophet said draw two lines on earth and consider them the graves of your parents and then kiss them"

The tradition clarifies that there is nothing wrong in making images of the graves of ones parents. The rank of Imam Husayn (as) is no doubt, higher than ones parents. Then why is there objection to making image of Imam Husayn (as)'s grave?

### 12.6 Images of Abu Bakr and Umar

Tareekh Khamees Volume 2 page 172 provides a mapped illustration of the graves of Rasulullah (s), Abu Bakr and Umar.

We then read this written commentary underneath:

"It is written in Khulasathul Wafa that first is the grave of the Holy Prophet and Abu Bakr's head is near the shoulder of the prophet and Umar's head is near the feet of the prophet"

The Ahl'ul Sunnah have created a map of the graves of Umar and Abu Bakr, but ironically when the Shi'a create an image of Imam Husayn (as)'s grave this tantamounts to Shirk and Bidah.

#### 12.7 The image of a coin

Basharat ul darain is a book that has been written against the Shi'a mourning rituals in Muharam. The cover depicts the image of an Islamic coin, which is the copy of the original Islamic coin. The aim is to highlight the high rank of the three caliphs so as to create feeling of love towards them. The images that the Shi'a make are not for the purpose of worshipping them. Worship is only for Allah (swt). These images are only meant to portray the hardships and tyranny faced by Ahl'ulbayt (as) so as to arouse love for them and hatred for their enemies in the hearts of Muslims.

#### 12.8 The images of Prophets (as)

We read in Surah Saba verse 13

YUSUFALI: They worked for him as he desired, (making) arches, images, basons as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons

#### of David, with thanks! but few of My servants are grateful!"

From this verse three points are clear:

- 1. Allah made Djinns the sub-ordinates to Hadhrath Sulayman (as).
- 2. Whatever the Djinns did for Hadhrath Sulayman (as) was from in accordance with Allah's wishes.
- 3. These Djinns made statues / sculptures for him.

The statues / sculptures is the translation of the word Tamaseel, as has been confirmed by Sunni scholars of Tafseer,

Allama Baydhawi in his Tafseer volume 2, page 173 states:

"TAMASEEL are the pictures and replicas which were the pictures of angels and Prophets so that other people may contemplate worship after observing them."

Mu'alim ul-Tanzeel, page 737. we see the commentary of Allama Baghwi's statement as follows:

"Those Jinns used to make the pictures of Angels, Prophets and the Pious people in the mosques so that they could see them and worship more."

The same statement can also be located in:

- 1) Tafseer Kashaaf, volume 2, page 445.
- 2) Tafseer Durre Manthur, volume 5, page 228.

These statements show that in obedience to Allah's commands, the Djinns created pictures of Prophets and Angels for Hadhrath Sulayman (as) in order to provide the people with inspiration and increase their urge for worshipping Allah Almighty.

Taziyas (Standards) are the replicas of Imam Husayn's (a.s) shrine, which cause the increase in mourning and crying for Imam Husayn (as) that we have already proven to be an act of worship.

What better logic or proof can possibly be given to prove that forming replicas (Shabeeh) as valid than this!, Allah (swt) ordered the Djinns to make such replicas for Prophet Sulayman (as). When it is permissible for Prophet Sulayman (as) to have images created for him and it does not negate the Qur'an in any sense then it is also permissible for us to create images that identify the tragedy of Karbala because Allah (swt) says in the Qur'an:

[Yusufali 6:90] Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

Accordingly today the Muslims make images following the practices of the Prophet Sulayman (as) and weep by looking at them just in the manner in which the Holy Prophet (s) would weep. Not only are we acting in accordance with the Sunnah of Prophet Sulayman (as) we are also obeying Allah (swt) because Allah (swt) would order the Djinns to make these replicas.

When it is proved from the Qur'an that the Jinn created 'images' upon the order of Sulayman (as) then why is there objection from Mullahs when Shi'as prepare images of a standard, cradle or Zuljanah in order to bring to their remembrance the sufferings of Imam Husayn (as).

Those who say that Azadari is idol worship must look into their own books first. Was Prophet

Suleiman (as) an idol worshiper (Mazallah), because he prepared pictures of angels and Prophets?

Thus it is very clear that the purpose of images in Muharram is not to worship them but to bring to remembrance the suffering of Imam Husayn (as) and his family and thus pay homage to them for his patience and firmness in the face of extreme difficulties and tyranny. If still someone thinks it is idol worship it is only because of his malice for the progeny of the Prophet (s).

### 12.9 The horse of Hadhrath Ayesha

Sunan Abu Daud Book 41, Number 4914:

#### Narrated Ayesha, Ummul Mu'minin:

When the Apostle of Allah (peace be upon him) arrived after the expedition to Tabuk or Khayber (the narrator is doubtful), the draught raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her.

He asked: What is this? She replied: My dolls. Among them he saw a horse with wings made of rags, and asked: What is this I see among them? She replied: A horse. He asked: What is this that it has on it? She replied: Two wings. He asked: A horse with two wings? She replied: Have you not heard that Solomon had horses with wings? She said: Thereupon the Apostle of Allah (peace be upon him) laughed so heartily that I could see his molar teeth.

Ayesha was not an infant at the time that she kept this 'image'; we read in Muruj al Dhahab book2 p294 that:

### 'Ayesha was married two years before the Hijrah'.

Ayesha's marriage took place with the Holy Prophet (s) at the age of seven years and she came to his house at the age of nine years which was the first year of Hijrat.

The battle of Hunayn was fought in eight Hijra. Adding 8 to 9 makes 17 years. So when Ayesha made the Horse she was seventeen years old, hence a mature adult. If we accept the common Sunni defence that Ayesha was a mere child at the time then we have to accept that the house of the holy Prophet (s) remained a place of idols for eight years after the Hijra. More over, Ayesha herself says that she was eighteen years old when the Prophet (s) died.

It is quite evident from the above mentioned tradition that the explanation given by Ayesha for her toy, was based on its resemblance with the Sulaiman(as)'s horse and hence she placed it inside the house of Prophet(s) while deeming it the replica of Sulaiman(as)'s horse. Yet Prophet(as) neither rejected her notion nor He(s) prohibited the replica to be placed in His(s) House, in fact He(s) smiled which was an act of satisfaction with that act of Aysha.

Now the interesting thing is that the horse with wings or a 'Flying Horse' is called "Zuljanah" in Arabic. Hence we can say that the foundation of making replica of Zuljanah was established inside the House of Prophet(s) by His wife. Hence if we make the replica of Zuljanah, its not illegitimate because we don't worship that horse (as propagated by Nasibis) rather it is made deeming it only an honorable sign of history.

## 12.10 Ahl'ul Sunnah's creating an image of Ayesha, Talha and Zubayr

Ibn Katheer whilst discussing the events that occurred in 363 Hijri in al Bidayah wa al Nihaya Volume 11 page 275 states:

"In 363 Hijri a fight broke out between the Ahl'ul Sunnah and the Rafida. The Ahl ul Sunnah through a lack of common sense, or a complete omission of common sense were not willing to make peace. One group amongst then placed a woman on a camel and made her Ayesha and made to men Talha and Zubayr. They then declared their opponents the Sahaba of 'Ali, and said 'Now we shall fight the Sahaba of 'Ali"

#### Comment

Just see how the Nasibi create an image of Ayesha when the need arises. When the Shi'a create an image of Imam Husayn (as)'s deeming it necessary for the time these Mullah's suddenly suffer from indigestion. The narration also sheds light on the fact that these whenever these Nasibi wanted to display their enmity towards the family of Rasulullah (s) they would use the family of Abu Bakr as their means of approach.

## 12.11 Kissing Images

We read in Sawaiqh-e-Muhriqa, page 679 - 680 Dhikr Imam Ali Raza:

When Imam Ali Raza (as) came to Khurasan and reached Nishapur, Abu Dhara Razi and Muhammad bin Muslim Tusi came to welcome him along with other scholars and people. People were in such a condition that some were screaming, some were crying, some were throwing dust on their heads and some were kissing the hoofs of the horse.

Sawaigh-e-Muhriga, page 679-680

Dear readers we do not worship the images that are made in Muharam, only Allah all Mighty is worthy of worship. The purpose of these symbols is to portray the picture of Karbala and bring back to our minds the things that happened there. Kissing and paying respect to them is actually showing love and respect to Ahlul Bayt (as) just as people kissed the hooves of Imam Raza (as) to demonstrate their love and respect for the Imam (as).

# 12.12 The founder of Shariat (The Holy Prophet) portrayed himself as the camel of Imam Husayn (as)

We read in Ahl'ul Sunnah's esteemed work Kashf-al- Mahjub by Ali Hajweri Data Ganj Baksh, page 181:

"Umar narrates, one day I came to the holy Prophet and saw that the Holy Prophet had made Imam Husayn (as) sit on his back have one end of a string in his mouth and the other end in Imam Husayn and the holy Prophet moved in the direction wherever Imam Husayn took him. When I saw this I said to Husayn "Oh Abu Abdullah, you have got a great ride" to this the Holy Prophet said to me "Oh Umar the rider is also great".

Here we see the Holy Prophet (s) placing a string in this mouth and crawling on this knees. Hadhrath Umar sees this and compares him to a camel. Was the holy Prophet a real camel at that time? No! But he was only making a similarity to a camel. You cannot put the allegation of

Bidah on the Image of the horse of a person for whose ride the Holy Prophet (s) made himself an Image. Nor can you say that those making such symbols will go to Hell.

## 12.13 Gibrael (as) appeared in the image of Ayesha

We read in Musnad Abu Haneefa p329:

Ayesha narrated that she possessed seven merits I was the most beloved of the Holy Prophet. The Holy Prophet married me when I was virgin. The Holy Prophet did not marry me until Gibrael (as) appeared in my image.

If (according to the Ahl'ul Sunnah) Gibrael (as) appears in the image of Ayesha it raises her rank and if Shi'as prepare a cradle, Alam, Zuljanah to remember Karbala, the Mullahs of Ahlul Sunnah throw all manner of abuse at us.

## 12.14 Gibrael (as) brought an image of Ayesha

We read in Saheeh al-Bukharee, Volume 7, Book 62, Number 57

Narrated by Ayesha: Allah's Apostle said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife,' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.'"

This tradition would lead us to believe that either an Angel presented Ayesha or Gibrael (as) presented an 'image' of Ayesha. Despite this, when we make images such as flags, water flasks, Zuljanah in memory of Imam Husayn (as), Nasibi Mullah's state a women who looks at such images has her Nikah annulled. On the one hand they believe that the Nikah of the Prophet (s) was commented by looking at an 'image', on the other say your Nikah becomes Batil if you glance at an image.

#### 12.15 The Dolls of Hadhrath Ayesha

We are quoting from the following authentic books of Ahl'ul Sunnah:

- 1. Saheeh Muslim, The Book Pertaining to the Merits of the Companions (Allah Be Pleased With Them) of the Holy Prophet (May Peace Be Upon Him) (Kitab Al-Fada'il Al-Sahaba)
- 2. Sunan Abu-Dawud (partial) :: General Behaviour (Kitab Al-Adab) Book 41, Number 4914:
- 3. Saheeh Bukharee, Volume 8, Book 73, Number 151

We read in Saheeh al Bukharee:

#### Narrated 'Ayesha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.)

Dear Readers, those who are issuing fatwas against them who make Replicas in order to

remember the Shahaadat of Husayn (as), they must look at their house first. If making replicas is idol worship, then Ayesha did it in front of the Prophet (s) and he didn't prohibit her (on the contrary to this, he sent her friends to play with her).

**Common defence:** Ayesha was small child and the orders about it's precipitation were not revealed.

**Reply:** If it is true, then does this mean that the house of the Prophet (s) was previously a temple of idols? Did Ayesha participate in idol worship? Were other sins such as alcohol consumption also committed prior to their abolition?

### 12.16 Proof of Alam (Flag / Standard)

## The Flag of Rasool Allah (saw) was of black colour

We are quoting from authentic work of Ahl'ul Sunnah "Sunnan Abu Dawud", vol 3, page 22, Kitab-ul-Jihad, and "Tirmidhi Shareef", vol. 1, page 528:

"There was a special flag of Rasool Allah (s), whose name was "Uqaab" and it consisted of curtain of Ayesha's house. And its colour was black."

Dear Readers, people object on the black colour and we proved it from the books of Ahl'ul Sunnah that colour of Rasool Allah's flag was Black.

Similarly, there are a lot of Ahadith in Sunni books which show when Mahdi (as) come, an army will come to help him from east and they will be holding black flags in their hands.

In this day and age groups like Sipah-e-Sahaba and other members of Haq Chaar Yaar make colour flags. So these people with their Bidati flags should shut their mouths and they are not eligible to say a single word against Alam of Ghazi Abbas (as).

It seems that Nasibis hate this Standard perhaps it's due to the reason that some of their Heroes didn't get it in Khayber.

We read in Tadhkirathul Khawaas page 54:

"During the war of Siffin there was a day when Mu'awiya's army killed Ammar Yasir (r), who was a great companion of Nabi (saw) [Saheeh Bukharee, vol 1, page 94,]. Rasool (saw) told Ammar that a group of rebels will kill you. That day Mawla Ali (as) took the Alam (flag) of Nabi (saw) and came out in the battlefield. He gave this Standard to Qais Ibn Sa'ad ibn 'Abaada. When the Badri Sahaba (who participated in battle of Badr), and other Ansar and Muhajireen saw, they gathered under it and remembered the times of Rasool Allah (s). They started weeping bitterly after seeing that flag."

Dear Readers, the way Sahaba remembered Rasool Allah (s) after looking at that flag and started weeping, it was a sign of love and respect for Rasool (s). Similarly, when we see the replica of Standard of Ghazi Abu Fadhl Abbas Ibn Ali (as), we remember the camps of Husayn (as) and his army. And we also weep in love and respect of this beloved son of Rasool (saw). If this weeping is not Bidah in case of companions, then why it becomes Bidat in our case? And if and Qazi or Mufti differ from this, then he has enmity of Ahl'ul Bayt (as) in his blood.

## 12.17 Giving a special reverence to the standard

It is written in book Akseer-ul-Abadaat, page 263:

"Hadhrath Ali told Malik-e-Ashtar that I have a Standard, which I never took out before. And it was the first Standard of Rasool Allah (saw) and he told me that a time will come when you will fight with rebels. Then Ali (as) took out that Standard, which became old. When people saw the Standard of Rasool (s), they started weeping in loud voice. And all those who found the way till Standard, they kissed it."

This reference depicts people weeping and kissing standard in front of Mawla Ali (as). This proves that it is allowed in Sharia to weep and kiss a Standard. Similarly, there is only order to kiss Hajar-e-Aswaad. But you will see thousands of people touching and kissing the walls of Holy Kaaba. Do all of them become Mushriks for their love and respect?

Replica is only to make people remember the incidents clear, which happened in history. And their respect is a sign of love only.

## 13. Street Processions (Juloos)

## 13.1 Year long processions using the shirt and beard of Uthman

For proof, see the authentic work of Ahl'ul Sunnah "Tatheer-ul-Jinan", on the commentary of "Sawaiq-e-Muhriqa" page 101:

"Muhammad bin Abi Bakr entered the house of Uthman along with thirteen people. He got hold of his beard and pulled it with such force (that it came in his hand)"

The Sunni Imam Ibne Qutayba in "Al-Imama wa Siyasa", vol 1, page 42 states:

"Hadhrath Naila (wife of Uthman), took the hairs of beard of Uthman, which were pulled out by Muhammad bin Abi Bakr. And she put these hairs in shirt of Uthman and ordered Naumaan Ibn Bashir to take them to Mu'awiya in Damascus".

In the same book, page 78, it is also written:

"One of the ambassador of Mu'awiyah told him: I have left 50,000 old people in such a state that they have made their beards wet with tears, while they are weeping after looking at the shirt of Uthman. And this shirt has been raised by them on the spears."

And in authentic Sunni book "Al-Bidaya wa al-Nihaya", page 268, vol 7, it is written:

"When the shirt of Uthman was kept on the Minbar (in mosques), the people gathered around the Minbar and started weeping. Afterwards, some time it is kept there and some times it was taken away from there. Whole complete year people wept upon this shirt in this way."

These references make it beyond doubt that beard of Uthman was pulled with such force by son of Abu Bakr that it came in his hand. These hairs and Uthman's bloodied shirt were sent to Mu'awiyah in Damascus, who did a lot of 'Azadari over them. Sometimes they were kept on the Mosque pulpit, and at others they were raised on the spears and shown to the shell shocked Syrians. Processions wherein the shirt and hairs were paraded went on for an entire year. These Nasibis say that sitting in sorrow is restricted to one's wife, and even then it is restricted to the period of Iddah i.e. ONLY 4 months and 10 days. If this is the case then why did the son of Hinda and his sidekicks mourn Uthman for a complete year? Were they all wives of Uthman?

It's very sad that these so called Muslims show sorrow for the killing of this 70 years Bani Umayyah tribesman but when it comes to mourning the samily of the Propget (s), who were slaughtered in state of thirst in Karbala, they become machines of issuinn all manner of Kufr Fatwas against such acts.

# 14. The misuse of Shi'a texts to 'prove' that Azadari for Imam Husayn (as) is Haraam

#### 14.1 Tradition One

The darling of the Nasibi movement Qadhi Mazhar Husayn in his book 'Ham Matam kyo nahee kurthai hai' said:

Imam Ja'far Sadiq (as) has said that patience and hardships, both comes to the believer, hence on the appearance of hardships, he exhibit patience and adversities impatience comes to kâfir hence on the appearance of adversities, he exhibits signs of anxiety / mourning [Jazza]

Furu Al Kafi v 1, p 121

It is proved from this tradition that the one who exhibit patience is a believer while the one who display anxiety is kâfir.

## **Reply One**

This tradition is Daeef. Please see Muruth al Uqool Volume 3, page 92.

## **Reply Two**

The Nasibi does not know the true meaning of 'patience' - its is Nasibi perception that those who stay quite during grief and hardships and refraining from wailing and crying are considered patient. The reality is that wailing and crying does not negate the concept of patience while complaining and holding Allah (swt) responsible for the adversities during hardships constitutes impatience, i.e. commenting on an act due to a lack of knowledge is impatience.

The story of Musa (as) and Khider (as) mentioned in Qur'an serves as a proof for our notion. As Musa (as) asked Khider (as) that He wanted to go with him and wanted to learn the things which Khider (as) had learnt from Ilm-e-Ladunni. Khider (as) told Musa (as) that He didn't possess patience and how would he endure a matter that he lacked knowledge of. Prophet Musa (as) told him that "Inshallah", he will find Khider (as) enduring and would not oppose anything Khider (as) did. Despite this, when Khider (as) made an hole in the boat and Khider (as) said that hadn't, Khider (as) said he failed to maintain patience. The same reply was given to Musa (as) by Khider (as) when he (as) commented on the killing of servant by Khider (as). The verse proves that lack of 'Sabr' involves commenting on mater that you lack knowledge of.

In the eyes of Ulema, the definition of patience is that the 'self' shall not indulge in an unsound act. True patience is that exhibited in war, and refers to not fleeing the battlefield.

The terms "Sabr" patience means not to complain about Allah (swt) before any other than God. We have the example of Prophet Yaqub (as) who maintained this high level of patience even after his lamentation. as he complained about his adversities to Allah (swt) as we have already mentioned.

Unless someone issues a complaint at adversities to persons other than Allah (swt), merely weeping and chest beating does not fall under the category of impatience.

The tradition makes no reference to the prohibition of mourning etc rather the condition of two classes are being discussed that a believer is he who stands firm on his iman and his endurance

is unshakable whilst a Kâfir complains and holds Allah responsible for his calamity and suffering and hence shows impatience.

During the pre Islamic era, it was the tradition of these people to wail and cry at adversities blaming all on Taqdir, they would recite poetry wherein they commented on the wisdom of Allah and how they exhibited impatience. The same thing has been mentioned in this tradition. To advance a weak Hadeeth and twist in effort to prove that mourning for Imam Husayn (as) is Haraam is fitting of these Nasibi.

## 14.2 Tradition Two - The Definition of Mourning'/ Lamentation

On asking the meaning of [Anxiety / Jazza] Mourning Imam Ja'far (as) said that extreme mourning means to wail and cry loudly and to beat face and chest and to eliminate the hairs of forehead. And one who maintained the lamenting ritual; he has abandoned patience and went against the path of Islam.

Furu e Kafi, Volume 1, page 121

## Reply One - The tradition had been graded as weak

Allamah Hilli in his book "Kitab Ar Rijjal" said that the narrator of the tradition, Suhail Bin Zayd 'very' weak', who narrated 'absurd traditions'. "Marqaat Al Uqool" Volume 3, page 91 also grades the tradition as weak. Furu e Kafi has also stated it is weak. (Please see chapter 79, tradition 1, Kitab al khabair page 187)

## Reply Two

Even if we suppose this tradition was Saheeh, than the only meaning which we get from this is to make Mourning while going out of the mentioned limits is impatience and illegitimate. In pre Islamic age people during the adversities and when confronted by clamities, used to wail and cry along with the making of poetry based on inappropriate words for Allah (swt) and this condemnation is for the same absurd customs adopted in that era. But in the Azadari of Imam Husayn (as) maintains the high prestige of Allah (swt) we don't commit any blasphemy against Allah (swt) and our lamentation would not be defined by our Imam (as) as Jazza. When it comes to Imam Husayn (as) such mourning is valid and legitimate!? The Shi'a do not conduct Azadari for ordinary people, we reserve it for Imam Husayn (as), these acts are in accordance with dictates of the Qur'an and Sunnah.

#### 14.3 Tradition Three

Imam Ja'far Sadiq (as) quoted Prophet (s) that when a Muslim hits his 'thighs' during the time of adversities, than his reward is destroyed.

Furu Kafi, volume 1, page 121

#### Reply

Furu al Kafi and Marat al Uqool volume 3, page 92 have graded this tradition as Daef. It contradicts a Saheeh tradition in "'Man la Yanzarul Fiqh', Kitab at Taharah, Bab al Takhfiziyah":

"The one who is affected by calamity, whether he does patience or wail, his reward is paradise during suffering".

Similarly we read in "Mishkat al Masabih" that when adversity affects a Muslim, he suffers from despondency, even if he is injured by a thorn, Allah (swt) will eliminate his sins for him.

Sunni traditions record the act of our Prophet (s) striking his 'thighs' this was his Sunnah, hence this tradition means nothing to us.

#### 14.4 Tradition Four

The Prophet(s) instructed at the time of His death that Fatima (as) not strike her face or open her hair, do not invite the women to recite elegies nor weep and cry loudly.

Furu Kafi, Volume 2, page 214

## **Reply One**

This tradition is also Daef. Please see Marqath al Uqool Volume 4, Page 513.

### **Reply Two**

Had Prophet (s) prohibited Fatima al-Zahra (as) than she would have not lamented and mourned after Prophet (s)'s death. We read in Al Bidaya Wal Nahaya volume 5, page 243:

"When Prophet (s) died on the bed and the women who were around him (s) had made their faces red by beating their faces."

If beating the faces was prohibited by Prophet (s) then why were these women opposing the instructions of Prophet (s)? It is obvious that Prophet (s)'s daughter Fatima Zahra (sa) was among those women she would have at least refrained from this Haraam act and instructed the other women to stop.

#### 14.5 Tradition Five

Ibne Baboya, through "Mo'tabar" (decent) chain has reported from Imam Mohammad al-Baqir (as) that The Holy Prophet (s) bequeathed Hadrath Fatima (sa) in following words.

"Fatima! When I die, don't gripe your hair due to my separation, don't disturb your hair and do not lament and do not mourn and do not call females who lament and scream."

Jila Ul Ayoon (Urdu translation) part 1, page 67, Published in Lucknow

## Reply

This Tradition is the translation of the same tradition of Kafi which was noted in the earlier proof and according to the reference from 'Miraat ul Uqool' that was proved to be a weak tradition. The Word Mo'tabar that is used for authentic traditions also includes weak ones, the inventor of this Expression too is Allama Majlisi, he himself has explained this point in his 'Risala e Rijaal' that the word 'Mo'tabar' also includes the weak traditions, see "Hadiyatul Mo'mineen" and "Durayat ul Hadees".

Had the Holy Prophet (s) prohibited Hadrath Fatima (sa) from the above mentioned acts, she would have never insisted on them and would have never preformed them, but besides the Shi'a books, even the Sunni books quote that Hadrath Fatima (sa) cried, Lamented and mourned over her father's death.

We read in Mishkat, Bab al Karbaat Fazal, Volume 1, page 336 that Fatima Zahra (sa) recited the a complete elegy that can also be found in Saheeh Bukharee, Volume 2, page 641.

Shiekh Abdul Haq Muhadis Dehalvi while mentioning the grievious atmosphere after Prophet's death records in his esteem work "Madarij un Nabuwat Volume 2 Page 753-754 (Madina Publishing Co. Karachi):

"After the burial of the Prophet [s], the companions in a state of sorrow were virtually throwing dust of yearning and shame over their lives and living, and were burning and crying due to being separated from their beloved of the world and the hereafter. Especially Hadhrat Fatima [ra] was the most aggrieved, the loneliest and was crying and wailing the most, she was looking at the faces of her sons Imam Hasan [ra] and Imam Hussein [ra] and was crying at their plight and herself being orphaned. At the other side Hadhrat Ayesha in the same apartment where Holy Prophet [s] had passed away, was continuously crying and wailing. Days and nights the voices of crying and mourning rose from this house which became house of grief [Bait ul Huzn] and separation."

Madarij un Nabuwat, Volume 2, Page 753 & 754

#### 14.6 Tradition Six

Hadhrath Imam Husayn (as) said to Hadrath Zaynab (as) at Karbala:

O' Sister! By the right that I have on you. Be patient on my separation, and when I get killed do not beat yourself and do not gripe your hair, you are the daughter of Hadhrath Fatima e Zahra (sa), show patience the wa she showed on the death of Holy Prophet (s).

Jila ul Ayoon (translated) Chapter of 'Qazaaha e Karbala' page 382

## **Reply One**

This is one of the traditions of "Ahaad" (Plural of Ahad, which means one). There no such comprehension or perception in 'Jila ul Ayoon' the compiler of Jila ul Ayoon himself has mentioned on the very first page that their are some weak references in this book, other then that we can perceive that these words have been said for consolation.

# Reply Two - The same text has traditions wherein Sayyida Zaynab (as) mourned the loss of her brother

Had mourning (Azadari) not been permissible, the Ahl'ulbayt (as) would have never performed it. Its also quoted in 'Jila ul Ayoon' that after Imam Husayn's (as), Hadrath Zaynab (sa) and Hadhrath Ume e Kulthum (sa) mourned, lamented and recited elegies. Its also stated that when Zuljanah (Imam's holy horse) came back towards the tents of the caravan, Hadhrath Um e Kulthum beat her head with her hands and repeatedly said "O' Mohammad!(s)". From: Jila ul Ayoon Page 207

Its is further said that when Hadrath Zaynab (sa) saw Imam Husayn (as)'s holy head, she hit her forehead to the camel's saddle and it started bleeding, and she lamented.

From: Jila ul Ayoon Page 311

It's also said that When Hadrath Zaynab (sa) saw Imam Husayn (as) head in the court of Yazeed she took off her veil, and lamented in a unbearable manner and said "Oh! Husayn, Oh! Husayn."

## **Reply Three**

But these are Shi'a traditions, now lets provide references from Sunni books because if we give reference from 'Maqtal e Muhnaf' you would call it Shi'a, and if we give reference from 'Yanabi al Muwaddat' you would call it unauthentic, therefore have a tradition from your beloved Imam Ibn Katheer. He states that:

When the forces of Yazeed planned to attack the camp of Imam Husayn, Hadhrath Zainab came to Imam Husayn and asked that why was there so much noise outside their tents, Imam replied that I just dreamt of Holy Prophet (s) and he said that you will be meeting me tomorrow, hearing this Hadhrath Zainab started crying and hitting herself on the face.

Al Bidaya wal Nahaya Volume 8, Page 176, printed in Beirut

In the same book a bit further it is mentioned that:

Hadhrath Zainab heard the elegies from Imam, reflecting the tragedy of Karbala and the Martyrdom of Imam Husayn she cried, lamented and beat herself on the head until she fainted.

Al Bidaya wal Nihaya Volume 8, Page 177, printed in Beirut

Now the point is that Hadhrath Zaynab (as) performed these acts twice in the presence of the Imam Husayn (as) himself, and he didn't stop her from doing that, which means there was nothing wrong with lamentation.

# 14.7 CRITICISM: Sayyida Zaynab (as) was prohibited to mourn by Imam Husayn (as)

#### Reply

In Minhaj-ul-Sunna Volume 4 page written by Ibn-a-Tameema in his discussion on the verses in the Cave (Ghaar), he says the terms 'La-takhzun' (an order not to do some thing) is not always used to prohibit an action but it can also be used for consolation and satisfaction.

If Ibn Taymeeya al Nasibi takes the Qur'anic order not to weep, as a consolation, for this forty year old man, then the same applies to Sayyida Zaynab (as) who was after all a modest lady. Her brothers, sons and relatives had been martyred, she was in a far off unfamiliar land, and had been taken as a prisoner, surrounded by enemies, there was only one male member in the house left (Imam Husayn (as)) and he was also preparing for his martyrdom. If under these circumstances Imam Husayn (as) had ordered Sayyida Zaynab (as) not to weep then this order was not an compulsory order but it was for her consolation and satisfaction as appears in the following verses of Quran

"wa la-takhzun alay him wa la tak fee zaka mima yum koroon"

(Oh Habib (beloved) don't be disappointed with the ill wills and plans of opponents)

This order (not to be disappointed) descended as a source of consolation.

If we compare the circumstances faced by Sayyida Zaynab (as) and Abu Bakr then there is a world of difference between the two. Let us give an example:

"A young teenager is killed in a road accident. Friends and relatives attend the home of the deceased sop as to console his parents. The mother of the child is completely overcome with grief she is slapping her face, wailing, in such circumstances it is common in Muslim culture her elders to comfort he, embrace her and tell her to calm down, stop crying"

The action of these elders does NOT mean that her mourning is Haraam; they are simply saying this to console her. Similarly, the order of the Imam Husayn (as) under the given circumstances was for consolation and satisfaction of Sayyida Zaynab (as) because dead bodies of all her family members were in front of her and these include the bodies of her sons, brothers and nephews and she was in a state of journey and nobody intimate and beloved was left alive.

On the other hand Abu Bakar was a male, he was sitting in a safe place in the company of Apostle of Allah, all his family was safe in his native area, no dead body of any of his beloved was in front of him, under these circumstances act of weeping was timidity for a male so if such a man was asked "not to weep" then it was not for his consolation and satisfaction but it was to act upon in true sense.

In the same way a very biased historian Ibn Katheer states that after the martyrdom of Imam Hussain [as], Umer Ibn Sa`d dispatched the women who were in the camps of Imam Hussain [as]:

- ".. They were made to sit on the camels, when they passed by the battlefield, they saw Imam Hussein (as) and his companions, the women started crying and shouting and Hadhrat Zaynab did Nudba for her brother and said:
- "O Muhammad (s)! O Muhammad (s)! May Allah and the angels on the heavens send blessings on you; Hussain (s) is lying on the ground blood-tangled with his organs cut-off, O Muhammad (s)! Your daughters have been made captives and your progeny is killed and lying on the ground with the wind blowing dust onto their bodies."

The narrator says: "By God! Hadhrat Zaynab made every friend and enemy cry."

Qarat bin Qais narrates that when the women passed by the killed, they cried and started hitting their faces.

- 1) Al Bidaya wal Nahaya, Volume 8, page 1091
- 2) Tareekh e Tabari, volume 7, page 370
- 3) Tareekh e Kamil, volume 4, page 42

The confirmation of a staunch Sunni and biased historian like Ibn Katheer is enough to cancel the lame evidences of Nasibis. Now if it is said that earlier two proofs of mourning (Azadari) were before the last will of Imam Husayn (as) then the example of mourning <u>after</u> the tragedy where Sayyida Zaynab (as) was also present is also mentioned above, reported from Qarat bin Qais. Further more in the books of both the sects the elegies are quoted which were recited by the women of Ahl'ulbayt (as) after the tragedy of Karbala. The lamentation and elegies of Sayyida Zaynab (as) and Sayyida Umme Kulthum (as) prove that it was never prohibited and Imam's will was just for consolation.

## 15. Refuting common Nasibi objections to Azadari

## 15.1 First Objection

Why do the Shi'a deem the martyrdom of Imam Husayn (as) a tragedy, when it should be a happy occasion?

The slain leader of the Sipah-e-Sahaba Azam Tariq in his famed Khutbah Jeel sets out a detailed attack on the Shi'a commemorating Imam Husayn (as)'s Shahadath by asserting that Muslims deem martyrdom to be a happy honour whilst Shi'a deem it a tragedy. Below, we will set out a vast array of responses.

## **Reply One**

Whilst there is no doubt that Imam Husayn (as) should be praised for his exceptional bravery, patience and character at Karbala, the hardships he faced and sacrifices that he presented in the way of Allah (swt), is something worth crying and It is natural that commiserate with someone for his suffering and praise him for his success. Our Azadari fulfils both the requirements. It gives credit and appreciation for the success of the mission of Karbala and on the other hand we mourn the adversities and hardships faced by the progeny of the Holy Prophet (s) and their faithful companions.

All schools of thoughts unanimously agree that if a person faces hardships, persecution or death whilst carrying out a noble deed, his service should not be forgotten. The martyrdom of Imam Husayn (as) does not mean that the Shi'a should be happy rather than sad in Muharam.

## Reply Two

During the Indo / Pak wars of 1965 and 1971 the entire Pakistani nation offered their respects to those killed. At the same time televised pictures of these ceremonies depicted images of relatives crying at the loss of their loved ones. This doesn't mean that they were unhappy at their bravery and success. The media showered praise on their bravery but also expressed grief at the huge sacrifice / loss of life that was undertaken in attaining this objective.

## **Reply Three**

The Ahl'ul Sunnah believe that Umar was martyred, did the Sahaba rejoice at this happy occasion? Let us see the vivid picture painted by Ibn Abbas (ra) as recorded in Tareekh e Baghdad, volume 12, page 357:

"When Hadhrath Umar was assassinated, the people were so grieved that they left eating." Hadhrath Abbas [Ibn Abdul Mutalib] said 'The deaths of the Holy Prophet(s) and Hadhrath Abu Bakr were also great losses but we didn't leave eating, so even now we should eat' and after that he himself started eating and so did the other people."

Such was the tragedy that befell the Sahaba that the people abandoned eating, and it took the efforts of Ibn Abbas to console them and get them back into the eating mode again.

Along the same lines Wahaby scholar Waheed uz Zaman Haiderabadi stated:

## "After the death of Hadhrath Umar, Hadhrath Uways Qarni mourned by saying Oh! Umar Oh! Umar Oh! Umar"

Hadiya tul Mahdi, volume 1, page 23, Published in Delhi

If crying and mourning for a martyr is wrong then why did the Sahaba (including) Hadhrath Uways Qarani (ra) mourn for Hadhrath Umar?

Did they think that he had failed to succeed in his Islamic duty?

Did they think that he wasn't a martyr?

Was their perception wrong?

## **Reply Four**

Traditions record that Hadhrath Hajra fainted when she visited the spot where her husband intended to slaughter his son. Some of the narrators say that it was this very grief that gradually caused her death. Nasibi logic would dictate that Hadhrath Hajra should have been doubly happy because her son was alive and also got the rewards for succeeding in the examination - she should have kept praising Hadhrath Ismail (as), however, she was a mother and not a foe, the latter would have been happy at the hardships faced by her son and husband. It is natural that whenever a loved one is in trouble, or if he has faced hardships, it always causes pain and sorrow, hence those who love Imam Husayn (as) will mourn and cry and his enemies will praise their persecutors.

## **Reply Five**

Worthy of note are the comments of Sunni scholar Khwaja Hassan Nizami who answered this question as follows:

"A very important question arises that if martyrdom is a blessing and it is something necessary then why cry and mourn for a martyr? What does it have to do with wailing and crying?" But this is not something which has no answer, A person who laying down his life for a noble cause feels no disappointment or grief at his death, d. However, its effect on the hearts of his relatives is a natural phenomenon provided they possess humanitarian instincts"

An Extract from journal of Shaheed e Karbala, arranged and compiled by Ibrar Ahmed Siddique.

#### Reply Six

Many companions were martyred in the battles that took place during the time of the Holy Prophet (s) and of course all of them succeeded in their respective examinations. Hadhrath Hamza was named as the Lord of the Martyrs, and hence received a larger but rather than express joy at what his uncle had attained he cried and lamented over him and asked that the women of Quraysh to likewise.

- 1) Seerat un Nabi, volume 1, page 345.
- 2) Ma'arij al Nabuwat, Rukn 4, chapter (Bab) 6, page 123

Similarly we have already cited the incident where Holy Prophet (s) wept over the martyrdom of Jaffar Ibn Abi Talib (as). If mourning for a martyr is incorrect than what do Nawasib think about Holy Prophet (s)? The fact of the matter is that Prophet (s) himself gave best reply of the pathetic Nasibi belief for celeberating the martyrdom rather to mourn it..

The Holy Prophet (s) said: "Yes, Today Jafar has been martyred there, but the troubles and the plight that he went through before being martyred are very grieving."

Al Bidayah wa al Nihaya, Volume 4 page 673

This proves that mourning and lamenting for a martyr was practiced by the Holy Prophet (s) and hence it is Sunnah of the Prophet whilst celebrating the loss of a martyr has no textual proof.

## **Reply Seven**

Whilst martyrdom is the sign of a great individual, it is also a time of relection / sadness at an individual's suffering.

When our fourth Imam Zayn ul Abideen (as) was asked that which incident was of most pain to you during and after the Karbala? Imam (as) replied "Shaam! Shaam! Shaam!"

Although martyrdom is a high status a fact recognised by our Imams, the unveiling the daughters of Muhammad (s), making them prisoners and parading then bare head and foot through the streets of Damascus, is not a happy occasion, is this something that the Bani Hashim should be proud of? Should they rejoice at such humiliation?

## 15.2 Second Objection

Imam Husayn (as) is alive so why do you do participate in mourning rituals for the living?

## Reply

Herein lies clear proof of Nasibi contradictions. When we debate on the concept of using the Imams (as) as a means of approach the same Nasibi object saying that you can't seek help from the dead!

Is this not a blatant contradiction! For these Nasibi Mullah there example is like that of a dog in Surah Araf 007.176

YUSUFALI: His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.

#### 15.3 Third Objection

Shi'a waste money and blood on this Day - why?

## Reply

At Mina on one day hundreds of thousands of goats are slaughtered and there meat often goes to waste, if its okay for such a waste of money on that day then why the objection to mourning for Imam Husayn (as)? If such spending at Mina is remember the event of Ismail (as) the Shi'a can also do the same on Ashura.

#### 15.4 Fourth objection

Allah has forbidden us to visit graves, as is clear from Surah Tauba, so why do the Shi'a create image depicting the grave of Imam Husayn (as)?

## Reply

In this verse Allah has forbidden the holy Prophet (s) to go to the grave of a Munafiq. Hence a person who thinks that his parents or Imams are Munafiq should abstain from going to their graves and making their images.

## 15.5 Fifth Objection

The Shi'a population give a lot of money to Ulama and Zakireen, that's why they are not speaking against this. If they don't get this money, then this Azadari will also come to an end.

## Reply

[Shakir 9:74] ... because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.

Look at how these people are getting jealous. These Mullahs receive no grace for implementing the of bidah of Tarawih, whereas the Shi'a Ulama and Zakireen praise Ali (as) and his family, and Allah blesses them with His grace in this world and in the next. The Nasibi Mullahs are people who keep burning in jealousy here, and also in the next world. Inshallah.

#### 15.6 Sixth Objection

The Shi/'a processions depict false Blood and False Arrows, the blood and arrows is placed over the Zuljanah, upon which Shi'as weep is false.

## Reply

When brothers of Yusuf (as) came Hadhrath Yaqub (as) and told him that their brother Yusuf (as) had been eaten by a wolf, and that all that remained was his bloodied shirt, Yaqoob (as) placed the shirt over his eyes and bloodies his face with it.

Dear Readers, you see that Yusuf (as) was alive and the blood on that shirt was not real but still Yaqub (as) started weeping bitterly after looking at that replica. Can still anyone criticize upon Shi'as why they weep after looking at Zuljanah? Whatever Mullah keeps on saying, but it is a Sunnah of one Nabi to look at the replica and weep and kiss it and make his face red with that blood.

And if this action is Bidat or shirk and sin, then apply this fatwa to this Nabi (as) first. The aim of all these Replicas in Ashura is nothing else to make people remember the incident of Karbala, how Ahl'ul Bait (as) got killed by Nasibis. And all this weeping is only and only in love of Husayn (as). If keeping such signs is Haram, then why Yaqoob kept it with him and kept on weeping after putting it in front of him?

#### 15.7 Seventh Objection

The Shi'a play musical instruments during mourning processions.

## Reply

We are quoting from famous book of Ahl'ul Sunnah "Sunnan Nisai" vol. 3, page 195:

"Ayesha said that one day two girls came in my home and we singing songs and also playing musical instrument. By chance the Prophet came along and heard the song. Then came Abu Bakr and he started shouting at us how is it possible that we are playing a Satanic musical instrument in Nabi's house. Upon this Rasool (s) told him to let them play."

## 15.8 Eighth Objection

When Shi'a do Azadari, they seem to be dancing.

## Reply

We are quoting from authentic work of Ahl'ul Sunnah Saheeh al Bukharee Book 14, Number 2572:

#### Narrated Ayesha, Ummul Mu'minin:

While she was on a journey along with the Apostle of Allah (peace be upon him): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: This is for that outstripping.

#### 15.9 Ninth Objection

Shi'a women often also participate in these processions, wherein men often removed their shirts.

#### Reply

Ayesha used to see a Processions (Juloos).

We are quoting from the following books of Ahl'ul Sunnah Saheeh al Bukharee Volume 1, Book 8, Number 445:

#### Narrated 'Ayesha:

Once I saw Allah's Apostle at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Apostle was screening me with his Rida' so as to enable me to see their display. ('Urwa said that 'Ayesha said, "I saw the Prophet and the Ethiopians were playing with their spears.")

It should be noted why this game of wrestling arranged in Masjid-e-Nabi? Was it a play ground? And that Nabi (s), who told his wives that, that companion is blind, but you are not blind, so go

and observe Hijab, can such Nabi himself take his wife to show her the wrestling of Habshis? On the other hand, when Shi'a women cry in order to reveal the oppressions of Mu'awiya and Yazeed to the world, then this Mullah starts the machine of giving Fatwa against them. And when they hear the incident of Ayesha's watching of wrestling, then all these Nasibis keep silent, while it is a thing of their own house.

## 15.10 Tenth Objection

During Azadari, Shi'as stop the roads by taking processions out, and they also cut the trees.

## Reply

[Shakir 59:5] Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command, and that He may abase the transgressors.

## 16. Azadari in other cultures

The world in which we are living is a materialistic, mundane entity with a finite and a definite end; that is to say that it is going to come to an end one day or the other. It came into existence and certainly it has to go out of this existence. In the same way, all things connected with this world will also likewise come to an end.

However when this end is going to come, is not what we are interested in at this time but we are going to talk about things connected directly with this " end " which in languages and cultures that exist today and which existed in the distant past is known by the name or phrase called "DEATH".

Again we are not going to discuss the philosophy of Death rather "events" which are directly influenced by this phenomenon called Death.

When deaths occurs to a human being, he dies and all people including his very own dear and near ones pronounce him as "dead" and eventually deal with his "dead" body as per their individual rites and rules and customs. We see that some people bury their dead, some burn their dead and some allow vultures to make a meal of the dead body of the deceased person. It is an everyday affair witnessed by people all over the world and this process of disposing off of the dead body of a dead person has been going on for eons and ages.

Now it so happens that the departed person was an extraordinary person and was held in high esteems by his family, or tribe or clan and some time his country. When such a person dies, people flock together in huge numbers to pay their homage to the departed soul and remain till the end when the cadaver is either buried or cremated etc. Returning back from the last ceremonies, all jointly decide to hold special meetings or hold mass prayers or collectively perform such social gatherings with one sole purpose in their minds ------ to remember the departed soul! All recollect the good things which the deceased might have performed, remember his good words or deeds and all people sometime stand for a minute or two in silence as a mark of respect for the dead person.

Sometime people who might have been very much attached to the dead person do not like even to say or hear that the person has died! All such tendencies depend how important the dead person was and to how many people he was important and to what extent he was important. It is this degree of importance that dictates the action of the people the dead person leaves behind him that sometime stretches to such an extent that the person is even declared a Saint! Mother Teresa in our times is a good example of such veneration and adoration by the people who were so much impressed by her work of loving the downtrodden, the sick, the poor and the destitute that she has been made a Saint after her death!

If we study the civilizations of the past, we come across hundreds of such examples where people have erected monuments, raised magnificent buildings over the graves of the dead persons, built mausoleums in their memory and even set up statues and named streets and roads and highways on their names! All this is done only to show and express the love and devotion of the people of the "living world" for the dead person! There is nothing unnatural about all these ceremonies, edifices, memorials, meetings, condolences etc. which people perform, cutting across barriers of culture, creed, race, colour, caste, religion, ethnicity etc. In fact it is very human and humane and very natural and very "living" to remember a person who has died and who is no more with us in this world.

As we have said, this "remembering the dead" is a universal phenomenon and it is no surprise that Shi'as also commemorate certain exceptional personalities by observing the days of their passing away, by holding meetings in which their lives and their noble deeds are described and remembered. And these exceptional personalities are none but the Godly souls, the Infallible Imams from the Progeny of the Holy Prophet (s).

At times even their trusted followers too, like followers of Imam Husayn (as) in Karbala are held in high regard.

We give below some examples from the Cultures of the West, which boasts of being on the pinnacle of Science and Technology and Cultural Advancement.

## 16.1 Prophet Esa (Jesus) donkey's hoof

In an ancient Church in Holland, there is a donkey's hoof kept and preserved and as the legend goes, it is supposed to be that of the donkey of Prophet Esa (as) People flock to see it and it is held in high esteem.

In another Monastery in Holland, there is a part of some body part of Prophet Esa (as) which has also been very carefully preserved and people come every year to have a glimpse of it.

## 16.2 Replicas and Commemorative Processions

The natives of Belgium are renowned among the European Christians for their religious fervour and zeal with which they commemorate their religious festivals and anniversaries. One of the most notable of these ceremonies is the "Procession of Birth of Jesus".

Statues depicting Hadhrath Maryam (as) with baby Jesus in her lap and Joseph the Carpenter with two pigeons in his hand are taken out in a huge procession. This scene is supposed to be the replica of the scene when Joseph entered Jerusalem with his wife Mary and their baby Jesus. It was a custom in the tribes of Israel that a new born child was taken to Jerusalem and two pigeons were given as sacrifice for the new born.

From the book, An Apology from Muhammad by Davenport , People of Nation by T.A. Hampton, Part 1, page 364

## 16.3 Exhibit of Jesus' Blood

This ceremonial procession in which a drop of Jesus' blood is taken out in a huge procession with great reverence and respect in the city of Burgess in Belgium is an annual event in which the faithful come from all over the world, to take part in the procession and to see with their own eyes, the drop of Jesus' blood.

It is said that Prince Theodore, Count of Flanders brought from Jerusalem, a drop of Jesus' blood and encased it in a glass cage and placed it in a Church in the City of Burgess. It is this glass cage that is taken out annually in a big procession with the faithful following it with deep reverence and veneration. A picture of this procession is shown on page 365 of the book, People of Nation by T.A. Hampton. Looking at the picture, it appears that the glass cage is enclosed inside a box (using an Urdu term, Zareeh) and this is very richly decorated and then the City's Bishops, Priests and such other people of the Church clad in their finest attire and raiment, bare - headed and bare - footed, place this decorated box, encasing the glass case holding the sacred blood drop, on their head and walk slowly in a procession though the streets of the Burgess. Royal cavalry, members of the Dutch Royal family all walk in this procession with utmost solemnity and veneration.

Excerpt from the book, People of Nation by T. A. Hampton, Part 1, page 356

We now with due respect, ask these Nasibi who are against Matam Processions in particular and Azadari in general, are not Zareeh, Taaziyah, Matam and similar such Processions taken out on such similar lines? Do these processions of Shi'as take out objects which are derogatory or un-Islamic? Do these Zareeh, Taaziyah, Matam etc. create inter communal hatred? Do they hurt

the feelings of any Muslim brother? No never. What a contrast! Just consider this..... People in Belgium who do not share the same sentiments with the people who celebrate these festivals, who do not believe in the birth of Jesus tableau procession, do they ever oppose these celebrations, stage protests against banning these processions? Do they ever create communal hatred, disharmony amongst the people of their country? Never! No, never heard of any violation based on narrow communal feelings, of basic Human Rights there or for that, matter any where in European Continent nor anywhere in American Continent!

What a shame for Muslims who pretend to follow Islam, the religion of Peace, yet who haunt, hunt & persecute their own fellow Muslims just because they profess Islam as ordained by Allah All Mighty and His Prophet (s) and who are known by their Qur'anic name of "Shi'as"!

Islam itself means peace yet Muslims have created Hell on Earth for the people who perform Azadari for Imam Husayn (as). Open your eyes O! Muslims of the world! After all these Shi'as are Muslims like you and your brothers - in - Islam!

## 16.4 Death Anniversary

Saint Vittovitti was a Christian lady from the Christian Community of Morocco who was martyred. So goes the legend that her tomb was washed away by the flood waters and submerged. Devout Christians and the faithful from the community somehow managed to salvage whatever remnants they could, of her body from the burial - casket which was thrown on the Island of Corsica and brought back to Morocco. Accordingly, January 7 has been proclaimed as the Martyr Day in her remembrance and a huge procession is taken out through all the roads and streets of the City as a sign of benediction and blessing. *From the book, People of Nation, Volume 1, Page 351* 

#### 16.5 Buddha's Tooth

It is believed that a tooth of Buddha, the founder of Buddhism is buried in a Temple in Sri Lanka. Devotees in their thousands flock each year to that Temple from India, Japan, China and other countries of the world to pay their respect and have a glimpse of the tooth with utmost devotion.

From the book Yaadgaar, Page 110

#### 16.6 Zareeh, Taaziyah, Matam

There is the example of a funeral procession which is taken out annually in Tibet to commemorate the death of Japan's Crown Prince. It is the biggest procession in Tibet with a record number of people joining it and no other procession is as large and lengthy as this one even though the Crown Prince died 1300 years back! The main part of the procession is a casket carried very reverentially by the devotees and which looks like an exact replica of a Taaziyah!

From the book People of Nation, Volume 1

#### 16.7 Death of King Edward VII

King Edward VII, Emperor of Great Britain died on May 6, 1910 but the mourning period lasted full one year! His faithful subject remained clad in mourning black for complete six months! They tied black arm - bands during this period and all Government stationery had black borders on all papers including all Government Letters and Envelopes, as a mark of mourning! The day when Edward was buried, it was a standing Government Order that all Offices, Employees in

fact all people should stand still! It is said that all trains in not only erstwhile United India but in the entire British Empire came to a complete halt wherever they were at the moment and remained still for fifteen minutes! Why all this ado? Why so much melodrama? It was nothing but to show the people's love and affection for the departed King or Leader.

## 17. The tragedy of Karbala

We have given these examples of Non - Muslim people only to show how commemoration days, memorials and anniversaries are celebrated the entire world over and how such remembrances are given universal importance. In our present times too, we see that customs of mourning, celebrations of death anniversaries etc. are still being staged and managed with full sincerity and respect and adulations befitting such occasions and all this in Our Age, which is said to be the Age of Scientific advancement, the Age of Enlightenment! If the Shi'as by upholding the spirit of Universal Brotherhood commemorate in their own way, days of mourning, anniversaries of martyrdom of their Spiritual Leaders and Guides, why should they be vigorously criticized and opposed?

Nasibi propaganda is totally uncalled for and unjustified! The Civilization of our world today, has given every ethnic group, every religious minority, complete freedom of thought, expression in their native language, freedom to practise their religious festivals, rites, customs & practices peculiar to their own creed, culture and religious / social background. No one has any right whatsoever to interfere in their affairs, to castigate them, to impose any kind of restrictions upon them merely because they happen to be different from the main - stream style of living, or do not practice the state -sponsored religion , or for any other reason. Upholding this Universal Right accorded to all people of the world, gives the Shi'as too, absolute freedom to perform Azadari, perform Matam, and bring out Flags, symbols etc. if all this helps them in perpetuating the memory of the Holy Prophet of Islam (s) and his Holy Progeny (as). And upholds the sanctity and sacredness our Imams. Nasibi Mullah's should know that this is a purely religious matter for the Shi'a and as such, no man made law, can ever usurp this Right from them for this will be constituted as interference in our religion.

Why do these Nasibi express outrage when they see the Shi'a?

Commemorating the tragedy of Karbala by holding religious gatherings, crying profusely at the suffering, thirst and hunger of Imam Husayn (as) and his faithful followers.

We appeal to those with hearts to think about the scenario:

the burning sands of Karbala, thousands of merciless killers surrounding a small band of faithful Muslims with Imam Husayn (as) in their midst who have been deprived of not just food but even water for at least three days, little children withering from thirst in the scorching air of Karbala, even the most valiant warriors, men of grit and courage being sapped of their energy and stamina all because of a drop of water!

What do your hearts say now on reading these few lines which have hardly described the affliction, the pain and agony which those 72 brave souls endured? Words fail to describe the calamities they faced, the hardships they endured and the chivalrous bravery they showed on meeting their death?

Can we even contemplate how each of these valiant soldiers fought against the well - fed, hired killers of the enemy in the most exemplary manner that defies all rules of war? Children as young as 11 years 13 years old, were fighting against men three times, four times their age, their throats parched dry from thirst, hunger killing them from inside and with the sun in the sky raining down fire on these thirsty, hungry band of soldiers. How long could they last, and how long could they fight? They died... no, they were killed in the most brutal manner, their chests were pierced with lances and spears, they were shot with piercing arrows, and their heads were clobbered with clubs.

When all his brothers, sons, nephews, friends in fact all his army was wiped out, Imam Husayn (as) brought his baby son who was just six months old and who was near death because of thirst, to get some water for him. The Imam showed the pitiable condition of the baby and asked for water for the little one, when instead of giving the baby some water, they shot a

three - headed arrow on the baby! Can you imagine the result of this atrocity?

The little baby was pinned to the arm of his father by the sheer force of the arrow! Yet these brave soldiers of Syria and Kufa are considered Muslims! The day was fast coming to an end and now when no one was left of his army,

Imam Husayn (as) fought against this huge army of 125,000 soldiers who had blood in their eyes and a fire of hatred for Imam Husayn (as) and his father, the Commander of the Faithful Imam Ali (as)! No war has ever been fought the way this war in Karbala was fought! Imam Husayn (as) thirsty for three days, four days, five? Allah alone knows hungry & weak, Husayn (as) who brought dead bodies of his own kith and kin, friends and guests from morn till this time, was now alone, with his heart heavy with grief for all his followers. He faced the merciless tyrants now who were just waiting to pounce upon him and kill him. Yes! This Husayn (as), the grandson of the Prophet (s) fought with the butchers, devils in the garb of humans; but he was surrounded from all sides and was attacked with all sorts of weapons and by the time the sun was about to set, they killed him and his head was severed and raised on a spear! Husayn (as), the grandson of the Prophet (s) gave the truest interpretation of the Verse 107 from The Chapter As Saffat Part XXIII:

#### And we ransomed him with a Great Sacrifice.

Likewise, all his followers were decapitated and their heads too were raised on the tips of lances! What a prize the enemies won! Trumpets were sounded proclaiming victory, and once the spears carrying the severed heads of the martyrs we taken away, the marauding hordes ran towards the tents of Imam Husayn (as) burning, and looting and plundering them. Terrified women and children, too young and tender of age to have gone to the battlefield ran helter and skelter in search of shelter.

They burnt the bed of Imam Ali Zain al-Abideen (as) the son of Imam Husayn (as) who was then burning with fever, lying unconscious in his bed, too weak and feeble to move!

Narration says, that a man cut off the finger of Imam Husayn (as)'s dead body only to take a ring from him! Dust rose in the atmosphere and the sun eclipsed! It was as if Nature was in a wrath; the Earth trembled and shook, and there were violent winds blowing all around. Truly the whole scene was terrifying and horrifying.

Next morning, all the ladies and children of the household of the Holy Prophet (s) were roped together and the Fourth Imam Zaynul Abideen (as) was chained in shackles and were all then taken to Kufa to face the Governor, Ubaidullah son of Ziyad while the corpses of the Martyrs lay bare in the scorching sun unattended and unburied! Later, the hapless prisoners were taken all the way to Damascus and presented before Yazeed the devil incarnate.

He is considered the Khalifa of Muslims, the rightful successor of the Holy Prophet (s) by these Nasibi Mullah's, as has been vouched for in the books of the Hanafi Sect! Historians have recorded that when these ladies and children of the household of the Holy Prophet (s) & Imam Ali Zaynul Abideen (as) were taken to the palace, Yazeed was sitting on the throne sipping wine from a goblet in his hand! The family of the Prophet were made to stand like prisoners in front of 700 Nobles, Ambassadors of neighbouring Countries, Ministers, Tribal Chiefs etc. dressed in their finest clothes & all sitting on high ornate chairs. The palace itself was gaily decorated with festoons, drapes of finest silk and muslin hanging all around.

The whole place wore a festive look and the entire population was made to believe that the Khalifa has won a resounding victory over a Tribal Chief who had rebelled against the rule of the Khalifa. This gathering has been assembled to celebrate this victory! When the party was over, all the people gathered, went home while the members of Imam Ali Zain al-Abideen (as) were taken to prison. It was in this prison that a 4 year old daughter of Imam Husayn (as), Sakeena (as) by name died and was buried in her tattered clothes in the same prison cell.

A true human being on listening to these heart - rending tales of misery and misfortune would cry with tears of blood and at the same time would certainly wonder how could have such atrocities been committed on the household of the Holy Prophet (s) of Islam and by people who were supposed to be the followers of his religion! The wholesale massacre of Imam Husayn (as) and his 72 followers deserves that its memory be perpetuated and mourning for it be held and tears of sorrow, grief and agony be shed for these Martyrs by the whole humanity until the Day of Judgement!

Did not the Holy Prophet (s) of Islam himself grieve? Did he not mourn? So are we to forget the calamities which befell him and his Holy Progeny (s) and pat the backs of the persons responsible for their misfortune and congratulate the killers for the excellent work they did in wiping out the entire family of the Holy Prophet right up to the Eleventh Imam Hassan al Askari (as)? Should we congratulate the murderers on one side and on the other, stifle even the slightest sigh of agony and grief coming out of the hearts of the unfortunate souls!

If this is what Islam teaches, then there is no greater backing of injustice and cold - hearted shameless murderers and killers than this! It is all the more surprising that people who call themselves Muslims in our present age and time, who profess to follow the Holy Prophet (s) of Islam the grand father of Imam Husayn (as) and recite the Shahada every day, tirelessly oppose Azadari for Imam Husayn (as) while Non - Muslims whether they are Christians or Jews, Hindus or Parsees, Sikhs or Buddhist, even Atheists and Communists, like, love, adore, even venerate Husayn (as) and consider him to be a God - Man! How can we call Sipah - e - Sahaba, Jaish - e - Muhammad and all such cut - throats and terrorists of the first order as Muslims, when they are bent upon erasing the memory of Husayn (as) and all that is connected with Husayn & his Holy Family!

Allow us to quote the famous Christian historian Edward Gibbon who wrote in his famous book, 'The Decline & Fall of the Roman Empire, Page 932:

"The Martyrdom of Husayn (as) is such a tragedy that it inspires a feeling of deepest sympathy and regard even in the coldest of heart. This tragedy of his Martyrdom is revived and recollected every year annually by his followers and devotees in Iran who visit his shrine and present their condolences and feelings in such a sincere manner as if they are ready to even sacrifice their lives for Husayn (as)..."

## 18. Conclusion

We would like to conclude our article with these wonderful lines of poetry:

Az Fikr-e-Aaqibat Rahidam, Jins Ghum Aal Tu Khareedam

"O Master! I have been liberated from worry about the afterlife because I have bought the gender of grief of your pure descendants.

Thus, every year, neigh every second is dedicated to reiterating the sufferings of Imam Husayn (as) so that efforts of Mu'awiya's admirers to hide the truth are frustrated at every turn. We mourn the brutal slaughter of Sayyida Fatima (as)'s beloved son and recall the unmatchable sacrifice the greatest example of truth overcoming falsehood whatever the cost; this was not an event to be careless or reluctant about. Those who want to erase the memories of Imam Husayn (as) are either not blessed with the love of him (as) or they want to hide the identities of his killers why else would mourning Imam Husayn (as) cause such outrage to them?

The Azadari of Imam Husayn (as) is permissible and rewarding Islamicaly, ethically, culturally, traditionally, and is legitimate by every law and canon. May Allah (swt) encourage and strengthen us to follow these rites of Azadari more firmly, and may He ameliorate those who are against the Azadari of the oppressed Imam (as)-Amen.

Mourning Imam Husayn (as) does not breach the Deen of Allah (swt). Those who consider a thing to be illegal should present the proofs of its illegality because according to the rules of Shariah (Islamic Law) everything is considered permissible until proven otherwise.

No doubt King Mu'awiyah and Co. if "Bani Umayyad Hadith Works (Ltd.)." fabricated traditions against mourning practices but these Nasibi should know that any hadith that goes against the Quran is not considered reliable in the sight of any Muslim. If Nasabi are going to insist that our actions are those of the people of Hellfire, then we suggest that they mull over this Hadeeth from Saheeh al Bukharee Volume 8, Book 76, Number 500:

#### Narrated Sa'd bin Sahl As-Sa'idi:

"...A person may do deeds that seem to the people as the deeds of the people of Paradise while infact, he is from the dwellers of the (Hell) Fire: and similarly a person may do deeds that seem to the people as the deeds of the peopleof the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done, depend upon the last actions."

Verily we the Shi'a wear black attire, cry, place dust in our hear, hit our chests, shed blood, recite elegies for Imam Husayn (as), but (as attested in this Hadeeth) our actions may seem Hell bound to the people (Nasabis) in reality they are actions reflect those of the people of Paradise. Acts that these Nasabi might deem good may in fact be acts that shall fan the flames of Hell. This Hadeeth provides a great judgement, but these shameless Nasabi have no dignity they raise objection at others without looking at themselves!

In the same way that Rasulullah (s) practically taught the way of praying, fasting, making pilgrimage to the House of Allah, and giving of alms. He, by naming the year of the death of his dear uncle, Abu Talib (as) and beloved wife, Hadhrath Khadija tul Kubra (as), "Aam-ul-Huzn", that is, by mourning the whole year; and by weeping and ordering the women of Ansar to perform Matam on the martyrdom of the master of the martyrs, Hamza (ra); and by soaking his eyes with the tears, in the grief of his son, Ibraheem, institutionalised the Sunnah of wailing and lamenting.

Lastly, visiting the town of 'Uhud with the companions every year, and praying there for the martyrs of 'Uhud, if this is not a practical way of teaching how to take out the yearly mourning

procession, then what is it?

Those, blessed with the power of sight, can see the glimpses of the Sunnah of Prophet Muhammad (s) in these citations, but what can be done about the blind, the deaf, and the dumb?

We ask those with open minds, tell us does any form of social custom exist where the bereaved express their displeasure towards those that come to console them for their loss? Can any example be advanced where the bereaved have expressed anger at mourners who offer support? We challenge our opponents to produce any evidence of a household that insulted or misbehaved with people whose only 'wrongdoing' was to offer condolences at their misfortune. Do you therefore believe that the Leader of all Prophets, would be displeased angered at those that cry for his slain grandson. We are talking of the Seal of all Prophets about whom Allah has revealed in His Holy Book, Verse 4,

Chapter Al Qalam, The Pen, Part 29 of the Holy Qur'an:

And most certainly thou standest on sublime morality

Would not the Holy Prophet (s) be thankful and feel obliged to people who gather and hold mourning functions only to commemorate the martyrdom of his beloved grandson Husayn (as) and to offer their sincere condolences to him and to his only daughter Hadhrath Fatima (as), to his son - in - law Imam Ali (as) and to his first grandson Imam Hassan (as) on the merciless killing of his beloved Husayn (as) at the hands of his own Nation, the Muslims! We are adamant that Rasulullah (s) would never express his outrage at such mourning.

# 18.1 The Prophet (s) guaranteed Paradise to those that mourn Imam Husayn (as)

In Shi'a texts we find the words of the Holy Prophet (s) to his beloved daughter Hadhrath Fatima (as):

The women of my Nation shall mourn the calamities of women of my Ahl - e - Bait and the men of my Nation shall cry on the misfortunes and miseries of men of my Ahl - e - Bait. This they shall do generation after generation, remembering the trials and tribulations of my Ahl - e - Bait and on the Day of Judgment, O my Daughter! You shall intercede on behalf of these women while I shall do so on behalf of the men. Whosoever weeps and cries for Husayn (as), we shall take them by their hand and lead them into the Garden of Paradise.

Bihar al Anwaar, Vol.10, Page 167

This Hadeeth of the Holy Prophet (s) guarantees Paradise to all men and women who are the Azadaar of his Holy Progeny (as).

Thus faith in his Prophethood dictates, that Azadari on the calamities and hardships of his Ahl - e - Bait (as) should be performed with all sincerity of faith and religious zeal so as to stand with a clear conscious and full confidence in front of the Holy Prophet (s) on the Day of Reckoning and thus expect salvation through his intercession and thereby gain entry into Paradise for Eternal Bliss.

We have presented an abundance of proofs and feel that we have proven our case beyond doubt.

Be it clear to one and all, that we, The Shi'as, do Matam because we are Muhammad's (s) Ummah. So if we turn our faces from performing Azadari of his Holy Progeny (as) today, then The most Beloved of Allah's Creation, Muhammad Mustafa (s) will also turn his face away from us on the Day of Accounts!

May Allah Bestow His Choicest Blessings upon His Most Beloved Prophet & his Holy Progeny (s) and May He Damn the Tyrants with His Choicest Punishment & Chastisement and Throw them in Hell forever. Amen.

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